THE PRACTICE OF TRADITIONAL AFRICAN EDUCATION: A VERITABLE TOOL IN PEACE-BUILDING IN MODERN AFRICA

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Abstract
Cultural values and events are some of the most vital aspects of human life in society because they can create and serve as a unifying factor among the people and can also transform their lives into peaceful coexistence. This paper examined the practice of Traditional African Education. First, it argues that African had an indigenous system of education prior to the Advent of colonialism, because education itself is as old as man. Second, Traditional African Education is instrumental to solving modern African problems and a mechanism for peace building because it is wholistic in developing man to become a responsible member of the society. Third, many African societies had socio-political philosophy hinged on the concept of social solidarity and belongingness like Ubuntu and *Mun vul along miisaak a muut* and such values was ingrained in every child from birth, however, such virtues have being neglected in modern Africa. The study used the survey, qualitative approaches and using theories of relational theory, constructivism and behaviourism. Finally, this paper concluded that for Africa to realize positive peace African Traditional Education which emphasizes moral values must be re-introduced into our educational curriculum to ensure peaceful co-existence and douse the prevalence of violent conflict in Africa.

Introduction
Violent conflict is prevalent all over the world with Africa being the worst hit, this has resulted in great human suffering through deaths, disease, rise in refugee/internally displaced persons and absolute poverty. Many African countries are being crippled by conflicts and civil strife and this has resulted in Africa being named the home of war and instability. Therefore, the world is in search of peace, as noted by (Mary and Christopher 2006:35)."peace remains one of the deepest, most sublime and most universal aspirations of man in whatever era of human history" (Okoro 2010). This paper submits that social conflicts arise from the way society is organized/structured; 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 (Okoro 2010).

Monopolization of resources by one group or individual, unequal resource distribution, greed is all characteristic of modern Africa. However, in traditional African societies these vices were non-existent or found in the lowest minimum. Traditional African societies practiced communal living and sharing, the African child from birth is taught to be his/her brother's keeper. African had unique ways of communal living where each one looked out for the welfare of another. The child is taught from birth social values like honesty, respect for people and property, dignity of labour, hard work and productivity, man was developed holistically – mentally, physically, morally and spiritually to be a responsible member of the society.

However, the modern African experience of war or violent conflict is as a result of the neglect of traditional African education. The Advent of colonialism and westernization eroded those social norms and focused more on formal education, which in itself is individualistic and lays emphasis on competition and accumulation, oppression, corruption, greed and personal interest above collective interest. These vices are prevalent in Nigeria where the desire for quick and I'll gotten wealth is the order of the day as seen in case of the Dasukigate where millions of naira meant for arms acquisition was distributed among politicians with reckless abandoned. This was done at the expense of ordinary Nigerians dying every day as a result of the Boko Haram insurgency. These practices result to clash of interests and conflict as is being experienced in modern African today.

This paper posits that traditional African education is a viable instrument for peace-building if Africa is to overcome the quagmire of violent conflict because in traditional African settings people thought of the general wellbeing of society above self. Traditional African education must be re-introduced alongside the formal/western education; emphasis must be laid on social solidarity and the spirit of belongingness. Every child from birth must be taught social responsibility. This will reduce the spate of violent conflicts in Africa and in turn result in harmonious and peaceful co-existence.

Theoretical Framework
Relational Theory
Indigene settler question in Nigerian politics, post-colonial syndrome and migration: Ubuntu as a veritable tool in peace-building is being strengthened by relational theory. Relational theories attempt to provide explanations for violent conflicts between groups by exploring sociological, political, economic, and historical relationships that has existed between groups. Culture, values and interests all have a way of influencing the relationships between migrant's – settlers- indigenes more especially at the sociological

level where differences between cultural value is a challenge for groups identity formation processes which in turn, creates the tendency to view others as intruders who should be prevented from encroaching upon established cultural boundaries (Best 2007:35-37).

Constructivism Theory
Constructivism learning theory is defined as the active construction of new knowledge based on a learner's prior experience. John Dewey (1933/1998) is often cited as the philosophical founder of this approach. Bruner (1990) and Piaget (1972) are considered the chief theorists among the cognitive constructivists, while Vygotsky (1978) is the major theorists among the social constructivists (Amy, F. Brandon & Anita, C. All 89-92). Research confirms that constructivism learning theory, which focuses on knowledge construction based on learner's previous experience, is a good bet for e-learning because it ensures learning among learners (Dajwan, 2020). Constructivism places emphasis on situated learning, which sees learning as contextual. Learning activities that allow learners to contextualize the information should be used in online instruction. In most pedagogies based on constructivism, the teacher's role is not only to observe and assess but to also engage with the students while they are completing activities, wondering aloud, and posing questions to the students for promotion of reasoning. Constructivists see learners as being active rather than passive with the instructor playing advisory and facilitating roles, encouraging them to arrive at their versions of the truth, influenced by their backgrounds, cultures and worldviews said Hung (2020). Learning should be an active process, keeping learners active with high-level activities such as asking learners to apply information in practical situations, facilitating the personal interpretation of learning content, discussing topics within a group, assessment, and so forth. This theory of learning is important in this study as it underlines the importance of e-learning, which has been the kiss of life for many during the COVID-19 lockdown and life in the post pandemic era for example (Ikechukwu, 2020).

Behaviourism Theory
The behaviourist school or theory sees learning as a change in observable behavior caused by external stimuli in the environment. With a 1924 publication, John B. Watson devised methodological behavior, which rejected introspective methods and sought to understand behavior by only measuring observable behaviours and events (1-6). It claims that it is the observable behaviour that indicates whether or not the learner has learned something, and not what is going on in the learner's head (Cooper, & Higgins, 2015). For the behaviourists, the mind is like a "black box" that observes a response to a stimulus in a purely quantitative fashion-without taking into account the

thought processes occurring in the mind. Skinner (2014) argued that since it is not possible to prove the inner processes with any available scientific procedures, researchers should rather concentrate on 'cause-and-effect relationships' that could be established by observation. The behaviourist theory explains that individuals learn based on what they see in their environment. The theory could also explain the difference that could be present in the learning abilities of primary school pupils or secondary school students whether in the classroom and at home. Therefore, the researcher adopted the relational theory to shed more light and as it affects traditional African education.

Conceptualisation of Terms
Education
Education is "the process of cultural transmission and renewal". The process whereby the adult members of the society carefully guide the development of infants and young children, this is through initiating them into the culture of the society. For infant and young children, education often takes the form of indoctrination, that is, the process of compelling the child tom 'eat' or 'play' or to do his/her homework at particular times in the day Adeyemi and Adeyinka, (2002). Barker (1994) in Majoni and Chinyonganya, (2204) defined education as all the processes of learning which enable a person to acquire skills, behaviors, knowledge, values and norms which are considered necessary to live a happy and successful life in the society to which he belongs.

What seems to be a common thread linking the generality of definitions of education by varied scholars over time is the idea or preservation and perpetuation of the cultures of different societies through inculcation of the norms, values practices of the particular societies among the young in the context of educational practice (Majoni and Chinyanganya 2014).

African Traditional Education
This refers to the ways of teaching and learning in Africa based on the knowledge accumulated by indigenous Africans over long periods in response to different physical, environmental and social problems (Majoni and Chinyanganya 2014).

Traditional African Education
This on the other hand is described as mostly having no schools nor the formal organizations associated with conventional Western learning. It does not divide curricular content into disciplines such as arts, sciences, agriculture, and economics or etc but wedges children's daily routines and livelihoods of

their family and community together, integrating skills and knowledge about all aspects of life into a single curriculum (Majoni and Chinyanganya 2014).

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 (Okoro 2010).

Unity
Merriam Webster Dictionary describes unity as "The state of being in full agreement, oneness, harmony and unification. *The All Nations Dictionary* describes unity as a quality and state of being united (753). The *Longman Dictionary of Contemporary English* defines unity as the state of being one complete whole or condition of being united and or agreement of aim (1203). This paper will use the concept or term to mean the oneness and wholeness of the Nigerian Christians and groups within it (Maina 491). The perspective is that of Christians being united to pursue a common goal especially in politics.

Considering Genesis 11:1-9, verse 6 says: The Lord said, if as one people speaking the same language they have begun to do this, and then nothing they plan to do will be impossible for them. Again, in Psalm 133:1-3 clearly said "1 How wonderful it is, how pleasant, when brothers live in harmony! 2 For harmony is as precious as the fragrant anointing oil that was poured over Aaron's head, and ran down unto his beard, and onto the border of his robe. 3 Harmony is as refreshing as the dew on Mount Hermon, on the mountains of Israel. And God has pronounced this eternal blessing on Jerusalem, even life forevermore".

Peace-building
This involves policies, programs and associated efforts to restore stability and the effectiveness of social, political and economic institutions and structures in the wake of a war or aims some other delibating catastrophic event. Peace-building generally aims to create and ensure the conditions for 'negative peace' and mere absence of violent conflict engagement, and for 'positive peace', a more comprehensive understanding related to the institutionalization of justice and freedom (Miller 2005).

The Peace Philosopher Johan Galtung, (1976) distinguished 'Peace-building' from 'peacekeeping' and 'peacemaking'. Peace-building was put into operation by the United Nations in Namibia in 1978. Although conceptual

debates continue to surround it's meaning. Peace-building is generally acknowledged as the building of positive peace that is the institutionalizing of justice and freedom, addressing the root cause of conflict to stave off a return to war (Erim 2007).

An urgent call for peace-building in Plateau Nigeria constitutes the thrust of this paper. This is premised on the fact that peace has remained elusive in the state and country because government has failed to utilize a relevant strategy for attaining lasting peace. Peace-building that engages a down-up strategy means, I suggest, much more than just sending security tax forces in violent conflict zones to enforce peace or the provision of relief materials to victims of violence. Ambulance peace-building also transcends peace-making because peace-making fails to address the root cause(s) of violence by providing peace-sustaining structures in place to forestall future occurrence of violence (Dajwan, 2020:120-121). Dajwan (2020) again argues that "peace-building involves all processes that build positive relationships, heal wounds, reconciles antagonistic differences, restores esteem, respects rights, meets basic needs, enhances equality, instills feelings of security, empowers moral agency and democratic participation, inclusiveness, and promotion of justice". The former UN Secretary General, Boutros-Boutros-Ghali, also conceptualized peace-building as "involving broad responsibilities in the economic, social, humanitarian, and human rights fields" (Boutros-Ghali, 1992). From the foregone conceptualizations of peace-building, one could conclude that peace-building does not wait for violence to begin; rather, it is as perceived by Pokol (2019) and the researcher deliberately quote this at length because of its importance to the paper:

> [Peace-building] involves those activities and processes that: focus on the root causes of the conflict, rather than just the effects; support the rebuilding and rehabilitation of all sectors of the war-ton society; encourage and support interaction between all sectors of society in order to repair damaged relations and start the process of restoring dignity and trust; recognize the specifics of each post conflict situation; encourage and support the participation of indigenous resources in the design, implementation and sustainment of activities and processes; and promote processes that will endure after the initial emergency recovery phase has passed (Pokol, 2019:439-440).

From Pokol's argument, one could argue that the Plateau Nigerian Government has, and is continuing to waste material and human resources in its attempt to restore peace through peace-enforcement. Indeed, government deals mostly with peace-enforcement while faith-based organizations especially Stefano's foundation deals with peace-building. The military personnel and Para-military personnel that are engaged in maintaining peace

in Plateau Nigeria have only worsened the security situation of the state and the country respectively (Danfulani, 2001).

Moral Values of African Traditional Education of Some Africans

Ubuntu

Ubuntu is a concept from the Bantu people of lower Congo, conceived on the basis of their socio-political and moral philosophy, it means a 'vital-force' as the core of social harmony and solidarity. Accordingly, the 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 (Okoro 2010). 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 conservation of life. Ubuntu in relation to African sociology means one-ness and wholeness of ontology and epistemology (Ramosel 2007) in (Okoro 2010).

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 if continual enfoldment may be said to the distinctively epistemological (Ramosel 2007). Against this background Azouzu defines 'Ubuntu' as being human, (humanness) humane, respectful and polite attitude towards others. Ubuntu denote a sense of collective responsibility among human beings to distribute the life force for common benefit. Ubuntu is equivalent to personhood 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' South African concept meaning "I am because we are" which is the Mbiti philosophy from Kenya this therefore expresses the true meaning of African social existence (Okoro 2010).

Ubuntu as a major concept in African social existence maintains that the true nature of man can only be realised through social relationship with others (Lamle 2016). Yonah explicating more on this socio-political concept maintains that the spirit of Ubuntu is based implicitly on the union of the opposite, hence, while maintaining their inherent contradictions are not exclusive. It creates a unified and interconnected conception of human existence. The sense of collective solidarity characterized Ubuntu through love, unity, caring, tolerance, respect, empathy, accountability and responsibility. Ubuntu is the celebration of being in its Trinity of manifestation- the human, natural and spiritual. Ubuntu is a life force that helps maintain equilibrium of forces, natural, spiritual and human in

community of other person's in one's existence and as such discrimination on basis of race, gender, status, certificate, ability or handicapped were diminished in the traditional African societies. Ubuntu accepts all person's as belonging to the community of the living (Yonah, 2006:37).

Munvul Along Misaak A Muut Concept of The Mwaghavul People

Mun vul along, miisak a muut concept of unity is conceptualized to mean two are wealth and better than one, while individualistic lifestyle is considered as death. Alone is miserable and destructive. This is the reason the mwaghavul people believe that if you have many children you are a great and wealthy person. The researcher is the second born in the family of nine (9) and with the name Longkat from two roots words "*Long"* and *"Kat"* Long means wealth and Kat means gotten, meaning we have gotten wealth or riches.

Again, cultural values and events are some of the most vital aspects of human life in society because they can create and serve as a unifying factor among the people and can also transform their lives. They can also serve as sources of peace-building and income and economic empowerment for the people. One of these events is demonstrating the cooperation and unity of the mwaghavul man *"mun vul along"* is the Pus Kat annual cultural festival of the Mwaghavul nation in Plateau State of Central Nigeria. The Pus Kat annual cultural festival normally brings together the Mwaghavul people and their neighbors both at home and in the diaspora. The festival normally serves as an avenue for unity, peace, progress, and development of the Mwaghavul nation.

The Brief History of Mwaghavul people are found in Mangu Local

Mwaghavul people are found in Mangu Local Government Area of Plateau State, Nigeria. They constitute the major tribe and form the bulk of the population in Mangu Local Government Area. The major cultural festival of the people that speaks of unity and solidarity is called Pus Kat with a number of other lesser festivals that are also celebrated in the various Districts before the Pus Kat. These includes: the Pus YaghalWus (Panyam), Ryem (Pushit), Kopshu (Ampang West), Bwanzuhum (Kerang), Didiu (Kombun) and Pus Dar (Mangun). In a sermon on Good Friday (15-04-2022) by Rev. Eli Well Bangs the former chairman RCC Pushit said "the mwaghavul traditional way of handling crisis of sexual immorality is that anyone caught committing adultery will be asked to bring a chicken but anyone who is caught attempting to commit or on the process will be asked to bring a goat, this is because the one who is caught with adultery is with the consent of the woman. On the other hand the man who is at the process received greater punishment to detarred him and others from committing adultery".

However, these festivals provide opportunities and serve as an avenue for unity and cordial relationship among the people of the various districts. The festivals usually take place on different dates and times before the commencement of the farming season. As such, they form an important part of the people's ways of life. According to Lohor (2011:153), "the festivals range from agricultural festivals, hunting festivals, circumcisions, religious festivals to cultural dances". These festivals therefore create another opportunity for the Mwaghavul villages to interact and cooperate with one another (Lohor, 2011). As a result of the importance of the festival to unity of the people, other smaller or secondary Mwaghavul settlements and villages have been encouraged to organize their own festivals but usually before the commencement of the district festivals. The celebration of all these festivals usually precedes the Pus Kat which is referred to as the mother of all festivals in the land (Gubak H, Kromtit J. & Gubam D. S 2020: 286-287).

Pus Kat is however one of the biggest annual festivals that are celebrated in Plateau State - Nigeria. The cultural festival is usually celebrated in April of every year ushering in the beginning of a new rainy season and providing the people with the opportunity to offer prayer and thank their gods and ancestors for protecting and blessing them throughout the previous year and for another successful farming season. It has always served as an opportunity for the *Mwaghavul* people to offer prayer for another farming season (Gubak H, Kromtit J. & Gubam D. S, 2020).

Mwaghavul sons and daughters both at home and in diaspora are expected to attend the cultural festival and participate actively which according to their beliefs give them more favour from their ancestors and gods. It is a big event which has a lot of tourist attractiveness power. Being a motivator for unity and cooperation of the entire *Mwaghavul* nation, *Pus Kat* festival also serves as a catalyst for the economic empowerment of the rural people.

The event usually features traditional dance from different groups which made up of men, women and youth. It also features exhibition of different cultural materials or artifacts which reflect the ancient crafts of the people. A tour to the various cultural and historical sites in *Mwaghavul* land usually precedes the event. Rituals are usually performed by the chief priests and ritual priests in different shrines and grooves in the various districts before the commencement of the event to appease the gods and their ancestors.

The cultural festival has a long history of existence and it depicts the true lifestyle of the *Mwaghavul* people and their history. The cultural festival is not usually attended only by the Mwaghavul people but also people from other

ethnic groups within and outside Plateau State. In recent times, the event has been able to attract tourists or visitors from other parts of Africa as well and as far as Europe, Australia, parts of Asia and the Americas. Despite the bad nature of infrastructure within Mangu town and neighboring villages like Panyam, Bungha Dawo and Mangu Halle that are expected to accommodate the visitors; the event has continued to attract visitors from all over the world because of the attractions that usually characterized the period before and after the event. With the large population that usually attend the event, the festival provide an avenue for economic benefits to the people derived as a result of the festival such as sales of food, agricultural produce, transportation, accommodation, sales of souvenirs and other services that are provided to the tourists by the people of the immediate community (Gubak H, Kromtit J. & Gubam D. S, 2020).

From the foregoing, the cultural festival possesses the opportunity of not only contributing to the economic empowerment of the local people but can also contribute enormously to the development of culture and tourism and serve as one of the sources of income for the government and attract foreign investment in the tourism sector if adequately harnessed.

Acts of Betrayal
Betrayal among the *Mwaghavul* communities is viewed as an oddity that destroys the bond of trust. Trust is important in any given family and other human society. Since folktales generally often depict the society of their birth, it is thus understandable that trust should feature as a subject in *Mwaghavul tangcham*. Trust as a bond is built around friendship and other human relationships. Trust is an ingredient of life and so life without trust is unimaginable. Trust allows "the formation of bonds of utility, community and intimacy" (Longdet, 2018). When trust is bridged in any given relationship an individual or group feels betrayed.

As a theme, betrayal forms the kernel of narration; whether oral and written. Stories that point to betrayal are not restricted to secular works, as one would have imagined. The Bible contains sufficient instances of betrayal that can even attract a systematic investigation of same. Some ready examples are the stories about Samson and Delilah; Judas and his betrayal of Jesus Christ, and David's betrayal of Uriah.8 Some literary works of notable example include the eponymous play of William Shakespeare, Julius is betrayed by Brutus, Napoleon's betrayal of Snowball and the tenets of Animalism in *George Orwell's* Animal Farm and *Okonkwo's* feeling of betrayal by his clan in *Umuofia in Achebe's* Things Fall Apart, little wonder African folktales are replete with themes of betrayal (Longdet 2018).

In explicating the theme of betrayal, this study cites which involves a girl, her *fiancée* (human and group of birds), and the girl features as the protagonist and betrayer in the tale. The titled *Laareep Ɗí Ra Kwar Mish ShèeFɨra* (The Young Woman who Disappointed her Fiancé) narrated by *Jifosiah* Alex of *Panyam,* the story is about a young girl *Nàakos* who betrays her fiancé after she has been traditionally engaged to him. One day, *Nàakos* and her friends are in the stream to bathe. As soon as the girls pull off their clothes and start swimming, the betrayed young man shows up and carries their clothes to the top of the tree. Each girl takes turn to sing a song to redeem her clothes. When it is the turn of his lover, she uses the song to disclose her identity. As she continues to sing, the water level keeps rising until she is carried away by the stream. However, when she gets to a spot, she grabs the root of a tree and remains there. One day, her brother comes along the stream path to fetch some timber. She recognizes the sound of his axe cutting the tree, and begins to sing:

Mwaghavul	English
A wee can sheep ɗiisɨ̀	Who's cutting this tree
Kaaɗyemkɨ Na Wumgtúghúrsɨ̀ 'è ? Wumgtúghur?	Like the son of Na
Kàt a ɗyemkɨ Na Wumgtúghúr̀	If it is Na Wumgtúghur's son
Ɓewu so kuwucètmwos gam kɨɓel pot	Then brew *mwos* to fill a small
Ku wujìkuwushang an ɗi.	So you come and rescue me
(Longdet 2018).	

As she keeps singing the song, the boy recognizes the voice of his sister and quickly searches around. He finds her under the roots of the tree, at once he returns to tell his parents at home. At the first instance, the father is reluctant to believe the boy, but as the young boy insists; the father believes him and seeks help from the birds to rescue his daughter. He invites so many birds like *ngooroo, nkɨ̀ling, nfyeem, nkuriit, ntaaseet, kɨ pák mo ɗɨkɨ zak. Ri tyoorpoo mmo nne jir ngo ɗí ri sham mang Nàakos* (the pied crow, the black kite, the bateleur, the black bird, the cordon-bleu and others); but only the bateleur is able to rescue *Nàakos*. As his reward, the bird is crowned the king of the birds that day (Longdet 2018).

This human-animal-moralizing tale portrays the consequences of betrayal. *Nàakos* breaks the nuptial arrangement between her and the young man that she is engaged to marry. Consequently, she is punished by nature- the rising tide of the river. Coincidently *Nàakos*' redemption from her punishment, state is again through nature- the bateleur. This shows that the *Mwaghavul* people believe in the interconnectedness of man and his physical environment. Thus, while portraying betrayal as a vice, capable of instigating conflict, the story

teaches both adult and children the relationship between of man and his environment. Implying that man can resort to nature to resolve conflict.

Cooperation/Unity: Perspective of *Mun vul along Miisaak a Muut*
Cooperation is the art of working in unison for a common purpose, knowing that much can be achieved together than alone. This philosophy accentuates the Igbo proverb which states that *Ayukatamamirionu o gbaufufu* (When we urinate together it foams). This statement implies that the *Mwaghavul,* like other Africans, share a similar view on communality. *As kɨKwee a PèeSerɨbet mu Ɗik (The Dog and the Chicken at a Marriage Ceremony)* narrated by Pàndǎk Philemon from Ampang West and *Ɓitlankɨ Kweekɨ As (The Chicken and the dog on cooperative Farming)* narrated by Christiana Joshua of Kerang affirm this philosophy. These animal-moralizing stories depict the theme of cooperation. This tells how the chicken helps the dog to eat at the marriage ceremony in Fulani encampment. At the ceremony, the chicken is allowed to eat from the crumbs on the ground but the dog is chased away. After a while, the dog becomes hungry and wonders how to satiate his hunger. The dog discusses with the chicken and a plan is reached. When the host serves cereal beverage, the chicken will jump into it and make it unfit for consumption and in this way the hosts are forced to pour the beverage away. This gives the dog an opportunity to eat to his satisfaction. After eating to their fill, both animals leave for home. The dog expresses his gratitude to the chicken. This tells how the dog and the chicken establish a cooperative farming and how they take turns to farm for each other. However, in the course of the relationship, the dog tries to outsmart the chicken. The chicken becomes angry and pays back the dog by the same mischief.

Therefore, the food has a symbolic implication just as it is in Greek myths and folklore. For example, in Homer's Iliad, Achilles and Hector''s father, Priam, reconcile and share a meal, which dissolves an existing enmity and unites them. Mikhail Bakhtin for instance, briefly mentions the importance of the funeral meal in the Iliad9. Food, and the drinking and eating associated with it, is grouped with popular-festive forms, or themes and details taken from the popular culture of a given time, particularly the culture related to the carnivalesque. Since food is "part of every folk's merriment" it often accompanies comic scenes, but the meanings of these scenes are not simply humorous. The food scenes as expressed above may appear humorous on the surface, but a critical look shows that the food imagery heightens the theme of cooperation. These stories teach children and adults the importance of cooperation and the consequences of isolationism. The Mwaghavul folktales teach that cooperation engenders success. Folktales abound in other global

cultures with stories about the importance of working together and the dangers of individualism (Longdet 2018).

Greed

In *Mwaghavul* culture, it is believed that greed leads to many social vices and breed conflicts that can degenerate into the killing. This is exemplified in MF23 narrated by Tani Amos of *Pushit* it is entitled, *HimeƊí Ni Met nDaafwanmBal* (The Insatiable Appetite of the Hare)in which the Hare invites the Guinea Fowl to accompany him to the Fulani cattle encampment. He warns her not to carry a ladle. The Hare tricks the Guinea Fowl and drinks all the milk in two instances. So, the Guinea Fowl goes home hungry. As they are returning home, the Hare employs the trick of the lip and succeeds in killing the Guinea Fowl. He roasts the meat and goes home. The next day the Hare visits the Bush Fowl and invites her to accompany him to the Fulani encampment. The Bush Fowl picks up a ladle and hides it under its wing. When they reached the cattle encampment, the Fulani offers them milk. The Hare asks the Bush Fowl to go home and bring a ladle. The Bush Fowl removes the ladle from under her wing. The Hare becomes very angry and says; *"Kaa fii ɗiikagharak ni!* A we sat *nyinne mo njì cin mee wurlongmmun 'e?"*("What a smallish strong head of yours! Who told you that we'd be given any milk?"). The Hare and the Bush Fowl drink the milk. Again, the Hare tells the Bush Fowl to leave the ladle at this point, but the Bush Fowl hides the ladle and brings it out when they reached the next encampment. This makes the Hare very angry. On their way home, he plans to use the lip trick to kill the Bush Fowl as he did to the Guinea Fowl. Here, the Bush Fowl outsmarts him and he ends up killing his own children (Longdet 2018).

In the past *Mwaghavul* people operated a basic subsistence economy. In other words, the provision of food played an extremely vital role in their lives, hence the food (meat) motif in all the stories that discuss greed. For comic effect, the Hare surreptitiously takes advantage of the culture of hospitality and at other instances, takes advantage of people's effort. This characteristic shows the Hare as selfish and greedy - two vices strongly condemned in *Mwaghavul* society. We find him plotting to outwit others of their share of meat but ends up outwitted. The story teaches children the consequences of greed.

The tale, condemns greed but emphasize hospitality and of good manners. Affirming the intertwining of both vice and virtue, Helen Chukwuma states:

> The oral tale shows man in his many forms and in the various situations of life that show up the best and the worst in him. It can be said that there is a certain naturalistic element in oral tale in that it portrays the baser aspects of man: his greed, villainy, utter lack of sensitivity and

his egotism. Amidst this clutter of vice and deceit, some virtue finds its way through and triumphs but not without a grim struggle (Chukwuma 2002).

Chukwuma's assertion aptly explains the scenario in the stories about greed. Here the stories do not completely dwell on the trickery of the Hare but woven into the fabric of the tales are virtues such as wisdom or commonsense, sharing of one's possession (food) with the hungry, teamwork among others. Children will learn consequences of greed in fostering conflict from this story. This fusion of vice and virtue further demonstrates the ambivalence of the Mwaghavul folktales as in (Longdet 2018).

Challenges/Short Comings of Traditional African Education
Despite the prospects and rich content of traditional African education, there exist a number of challenges and short comings in the practice.

First, an instance of the faults of traditional African education was its rigidity and dogmatism in knowledge acquisition and generation whereby the elderly are regarded as the fountains of knowledge from which the less knowledge must 'drink'. This system tended to dampen innovation and critical thinking among the less knowledge beyond the boundaries of experimental knowledge of the sages (Masaka and Chingombe, 2013).

Second, Traditional African Education is notably being overly conservative. As noted by Tiberondwa, 1978 in (Adeyinka and Adeyemi, 2002). A major shortcoming of African traditional education is that the focused almost exclusively on the clan/tribe and hardly prepared its recipients for outside contact. Practically, this meant that the skills and knowledge possessed by given ethnic group could not be easily transmitted to another tribe.

Third, the absence of literacy that affected the accumulated knowledge and skills could not be preserved in a written form. This prevented the transfer of the same from one locality to another and from one generation to the next. Many wise Africans have died with their own wisdom (Adeyinka and Adeyemi, 2002).

Conclusion
This paper has established that traditional education remains a veritable tool for peace-building in Africa. Peace education starts from child's birth to adulthood, the curriculum though undocumented, conservative and crude contained rich moral values and norms. However, the total neglect of traditional education is responsible for the experience of violent conflict in

Africa. Therefore, the fusion of elements of traditional African education into our western education curriculum offers great prospects for the creation of positive peace in modern Africa.

Recommendations

1. The upbringing of a Christian child should be the responsibility of the whole community not just the family alone. Christians should ensure traditional African education should be inculcated into the Western Educational curriculum with certain modifications.

2. In this regard every child in contemporary Africa should be taught from birth the principles of collectivism, oneness, solidarity and social responsibility as exemplied by the concept of Ubuntu. The upbringing of a child should be the responsibility of the whole community not just the family alone.

3. It is important for government to be decisive, bold, and courageous in solving the crisis considering the numbers of lives wasted and properties destroyed. The inability of Government to muster enough courage to deal with does fueling the crisis will spell doom for the country.

4. Restructuring of the Nation, is extremely necessary, as the current Constitution of the Federal Republic of Nigeria is not in favour of non-Muslims. Social Justice and Peace-building must start from every citizen of the state and the country.

5. The non-natives must be willing to integrate into the culture of the host community by taking traditional titles, witnessing cultural festivals and high respect for its religion. This should be enshrined in the Constitution of the Federal Republic of Nigeria as means to promote peace.

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