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Christian Missionary, African and Islamic Educational Historiographical Evaluation as Panacea to the Quest for Peace in the Nigerian Communities

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Abstract:
Violent conflict exists in every nation. Thereby, every nation seeks the promotion and existentialism of peace in every strata of her societies. Christian education was originally intended to promote peace through morality. Christian education in Africa claims consistently that it is an agent of morality African Education, in the pre-colonial era, was a transmuting form of education to impart moral, history, wisdom, myths, and other information concerning the community and lineage from one generation to another. Islamic religion as well claims to be an agent of morality. It is thus believed that this morality is imbedded to bring peace between God and man and, man with its fellow man and the society. This peaceful intended synchronization does not fully reflect on the Nigerian societies as there are pertinent cases of immoralities and palpable violent conflicts. Can the country's contemporary incessant violent conflicts ever be curbed? If yes, in what capacity can the biblical, African and Islamic missionary enterprises be panacea to moral challenges and conflicts to individuals in the Nigerian communities? If no, can there ever be a prognosis? This study attempted to do analyses of varied dynamics on peace and conflict. This paper used a historio-developmental analysis, by comparative methodology, on how these institutions have sought to promote peace to the Nigerian societies over the centuries. It critically examined the varied educational institutions and how they could empower a peaceful co-existence among Nigerians and her communities respectively.

Keywords: Quest for peace in Nigerian communities, Christian missionary, African and Islamic, educational historiography

1. Introduction

To define education in a down to earth manner, the various classifications of education need to be considered. Obayan, classified each education as the incident education, informal education, non-formal education and formal education. He defined Incident Education as the acquisition of knowledge, ideas and insights simply by some accidental encounters. Informal Education is the learning through experiences that are unconsciously built into the normal activities of human society. Non-formal Education is a consciously organized education, training and learning activities not necessarily within the four walls of classroom nor the strict jurisdiction of educational institutions. Formal Education is the acquisition of knowledge in institution or schools with regulations, syllabus/ curriculum, structured and controlled activities, directed by lecturers, certified by the state approved examinations bodies usually segmented into basic, secondary and tertiary levels (Obayan 2004).

The UNESCO International Standard Classification of Education defines "education as comprising organized and sustained communication designed to bring about learning. 'Communication here implied a relationship between two or more people involving the transfer of information. Organized' means planned in a sequence with established aims and curricula. Sustained means that the learning experience has duration and continuity. 'Learning' is taken to mean any change in behaviour, knowledge, understanding, skills or capabilities which the learner requires and which cannot be ascribed simply to physical growth and development of inherited behaviour pattern (Barrow 1975). Barrow defines education as those concerned about the truth in the areas of human experience where reason is apparently the only weapon at hand (Barrow 1975).

This paper tries to find out if the worldview of morality can be divorced from justice and peace. Can the issue of morality be separated as well from the means to transfer it from education which is one generation to another? It is further necessary to know if the ideas of morality, peace and education can be in isolation of one another comparatively.

1.1. Cosmology and Dynamics of Peace and Conflict to a Nation

Peace is understood in two ways; the positive peace and the negative peace. Negative peace means the absence of visible or physical violence, such as coercion and arm violence rather than cooperation. Example of negative violence is when Mom tells Naomi to stop beating up on Ruth, Mom was imposing a negative peace. Negative peace is when the root cause of the violence is not addressed but the use of force or any method to force peace or peace enforcement is negative. Other examples of negative peace include UN Peace-Keepers engagement, it is not a surprise that most people define peace as the absence of war, whereas, there is the existence of psychological, economic and social violence raging (Mavalla, 2016).

Positive peace implies restoration and reconciliation through creative transformation of the conflict. The peace is reached through addressing the underlying causes that led the violent conflict in the first place. Therefore, the process of positive peace is often reached through amicable decision by the disputing parties because the reason for their violent conflict has been addressed successfully (Mavalla, 2016). That is the removal of the cause of the problem (Albert, 2013). The possibility of the same conflict to re-occur becomes remote or improbable. For instance, when Mon sits Naomi and Ruth down and requests them to discuss what led to their fight. Mom and Ruth learn for the first time that Naomi feel angry at the way Ruth ignores her. In just a span of about five minutes they were able to navigate their way as both narrate why they behave the way they did. They soon both came to the realization that they could do better if each avoid what cause the chain reaction. They soon reach a resolution never to behave violently to each other (Mavalla, 2016).

Conflict is said to be normal, inevitable, a catalyst for development, an initiator for positive change but the violent dimension is negative and reverses societal developmental progress (see Boroh 2013; Mavalla, 2014). Therefore, without peace development become impossible because any national development is linked intricately to the security of the citizens of the nation. Any meaningful development is directly linked to the guarantee of the security, hence peace for the people. The nexus between peace and development are interrelated and reciprocally supportive of each other (Danjibo, 2013). It is important to indicate the underlying causes of the underdevelopment of the third world nation of which Nigeria is one. Adesola and Omejeje (2012) opines that the problem of underdevelopment is due to micro-nationalism, religious, ethnic and communal conflicts, which threaten the peace, security and development.

  The impact of violent conflict is that it generate a climate of suspicion, fear, and distrust. This inhibit the cooperation that is desperately needed for any meaningful development whether locally or nationally (Ikuejube 2012).

1.1.1. The bond between Peace and Conflict

Peace and conflict do not exist independent of one another. Peace and conflict are two sides of the same coin. Peace and conflict produce a dynamic equilibrium that is reached by conflict pushing peace to reach a balance. However, if peace push conflict too far it produces a situation that could be classed as too peaceful hence, lead to indolence and complacency giving room for other to dominate (Mavalla, 2015).

Conflict transformation assumes that conflict is cause by injustice and inequality. The goal of conflict transformation stands out in its effort at achieving positive peace. It goes beyond the ending of violence but also changing negative relationships between the disputing parties. Conflict transformation change the political, and economic structures, which form the bedrock upon which structural violence feed on. Hence, conflict transformation is aimed at empowering people to become involved in nonviolent change processes themselves, to help build sustainable conditions for peace and justice (Mavalla 2014).

Conflict transformation focuses on change, addressing two questions: "What do we need to stop at the same time build the desire framework of engagement in the politico-economic milieu of that nation in question. Since change always involves a movement from one thing to another, interveners should not only help in stopping the violence but also build what structure that violent energy might be engage profitably (Mavalla 2014).

1.2. Education as a Tool for Peace

The quest to develop human proficiency in peacemaking had been a discourse of priority over the years by educational scholars. Aggarwal noted that the word education has a very wide connotation even for the quest for peace. Education, as cited in the works of Aristotle, Froebel, Webstal et al

- Creating a sound mind in a sound body" or "formation of character" or "increasing social efficiency" or "leading and guiding for peace and unity with God" or "disciplining the feelings, restraining the passions, inspiring worthy motives and inculcating pure morality (Argawal, 2002).

The definitions above connote peaceful efficiency in human development in the Nigerian individuals and even in the Nigerian communities. Awokoya assented that the quest for peace by scholars in the field of education is classified to be the intellectual legacy of human race which can be obtained through qualitative education (Awokoya, 1990).According to Awokoya,

- The working adults must acquire the intellectual legacy of human race. They must produce food, build houses, maintain public health, transport the people, run the communication devices, generate and distribute electricity, produce consumer goods, run the banks, maintain peace and order and good government- all in modern ways (Awokoya, 1990).

Similarly, the educational sector pursues peace and order in the society; Thakur and Ezenne as cited in the National Policy of Education of 1970 affirmed that education is "The acquisition, development and inculcation of the proper value orientation for the survival of the individual and the society."(Thurker and Ezenne, 1990). In addition, education aims at enabling individuals to be useful members of the community. It is explicit in this study that the aim of education connote the development of individuals to

maintain justice in the Nigerian communities. Justice implies a peaceful assertion. The culture to maintain peace can be transferred from generation to generation effectively through education. This can be successfully achieved as Osokoya asserted that education is the "process that starts from cradle to grave" (Osokoya, 1987).

1.2.1. Biblical Educational Historiography as a Tool for Peace Making from the Classical Text, Deuteronomy 6:7-9:
The background to the Christian education in Nigeria can be traced to the Old Testament education was divinely handed over to the Christian. The classical text, Deuteronomy 6:7-9, illuminates the makeup of standards and practices of the biblical or Christian education and historiography. Before the book of Deuteronomy, it was made clear in Genesis 3 that there was enmity between God and man because of sin. The sin of man in disobeying God in the Garden of Eden was the possible cause for education among not only the adults but, also, Israelites' children to be able to lead humanity back to God. Hence, God provided a written law or commandments to serve as a guide to enable man to be at peace with God if he obeys. The word education is never mentioned directly in the Bible but can be inferred as the word teach which means "to whet," "to sharpen" (see Deut.32:41; Ps.64:3; 140:3; Isa.5:28). The word 'teach' here was a medium to educate man and to enable him make peace with God. It was believed originally that the parents had great responsibility in this form of education as it touched the duty and destiny of man. It must thereby be a daily education (Francis D. Nichol, Raymond F. Cottrell, Don F. Neufeld, Julia Neuffer, 1976).The family is the school and the parents are the teachers (White, 1952).Education was God's plan and a legacy to pass on even to the posterity of the Israelites. White added that the education was organized and designed to meet with the set principles of reflecting the character of God. This will be clearly demonstrated in the uprightness, nobility, and unselfishness of humanity. White affirmed further that

- True education is not the forcing of instruction on an unready and unreceptive mind. The mental powers must be awakened, the interest aroused. For this, God's method of teaching provided. He who created the mind and ordained its laws, provided for its development in accordance with them… Then, as inquiry was made, the instruction given impressed the mind and heart (White, 1952).

History recorded that the Jews took quite literally, before and during the time of Christ, the instruction "tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates" (Deut. 6:8, 9 NIV); (Robinson, 2016) they came up with phylacteries (boxes around the arm and forehead) and mezuzot (attached to doorposts) (Garris, 2016).Mezuzah literally means "doorpost," and it was commonly referred to as a scroll of parchment containing biblical verses that was placed on the doorpost (Simmons, 2016). Rabbi Simmons described the mezuzah as a daily reminder – and a public declaration – of Jewish identity and faith (Simmons, 2016).
According to tradition, the Jews had to observe the commandment of Mezuzah from the time they received it from God on Mount Sinai in 1312 B. C. The use of Mezuzah during the forty-year journey in the wilderness was contested by scholars because they lived in the huts which does not require Mezuzot. History further suggested that the Mezuzah became a permanent fixture in Jewish homes from the time when the Jewish people settled in the land of Canaan in 1272-1258 B.C."(*History & Customs related to the Mezuzah*, January 27, 2012.) Josephus added that the Mezuzah ancient practice among the Jews. Though there were times when prohibitions were placed on the observance of this practice by the Roman rule, Jews in the Diaspora continued its observance indicating that this method of teaching has gone not breached for millennia of years (Ibid).Rabbi Teluskhin affirmed that Mezuzot served as a reminder to the Jews in their homes on morals at home. Likewise, it served as a reminder to the Jews when they were outside their home and how to conduct their behaviour (Mezuzah, 2016).

1.2.2. Christian Missionary Education as a Tool for Peace in Nigerian Experience
The coming of Christian education can be traced to the coming of the Portuguese to Nigeria in late 15th century. In 1515, the Christian missionary activities had already started in Benin and Lagos areas. They traded, established churches and schools simultaneously as narrated (Osokoya, 1987). Gbadamosi and Ade-Ajayi argued that by 1848 the first batch of Christian missionaries came through Badagri, on their way to Abeokuta. It was noted that the missionaries came when some slaves were liberated and were coming home (Gbadamosi & Ade-Ajayi, 1980). Ejiogu opined that the earliest Christian missionaries was dated as far back as 1842 when the Wesleyan Methodist Society opened up a mission center in Badagry, Lagos (Ejiogu, 1986). Osokoya added therefore that the major purpose of the missionaries to establish education was evangelical. The missionaries' efforts were to further make their adherents have the ability to read especially the Bible (Osokoya, 1987).Ejiogu, in his study posits that the missionaries said that

- We desire to establish the Gospel in the hearts and minds and social life of the people, so that truth and righteousness may remain and flourish among them……This cannot be done without civilization. To establish the Gospel among any people, they must have Bibles ….. They must read the Bible and this implies formal instruction (i.e.) education (Ejiogu, 1986)

 Osokoya narrated that the missionaries' education was meant to prepare Nigerian souls for life after death, and not to develop the social status of the Nigerian communities. (Osokoya, 1987Osokoyasubmitted, however, that the intervention of the colonial government in Nigeria re direct the objective of the Christian education to maintain law and order. Christianity picture their God to be a God of peace (Osokoya 1987). Mavalla affirmed the fact that "it is right and proper for Christians to promote peace (Mavalla, 2005).

1.2.3. African Education as a Tool for Peace in Nigerian Experience
According to Thakur and Ezenne, African education is an education for life. It is the oldest system of education in the Nigerian experience. It can be described as either traditional or indigenous which preceded both Islamic and Christian forms of education. This system of education is used in training children and youths in the family and villages. It is a training that takes a whole life time. At

maturity, one assumed the role of a teacher to the younger generation. This teacher's role is played till old age. The idea for this lifelong teaching of the younger ones is to make them fit for their environment (Thurker and Ezenne, 1990).Thakur and Ezenne attested further that, "The aim is to prepare the individual physically, morally, socially and vocationally so as to make the individual good enough to shoulder the responsibilities of life" even the course for peace making wherever conflict arises(Ibid). With this in mind, the child will be able to relate to his environment. The child is given to freedom to move around his environment. At adult, there are opportunities for him to be a boxer, wrestler, drummer and dancer. He must have been empowered to climb the trees, fetch water, hew firewood, carry loads, rear cattle and work on the fields. Intellectually, man develops his power of reasoning through storytelling, folklore, riddles and proverbs. Calculations are done orally and imperative concepts are memorized to be applied in new situations at varied times. Logic and thinking are usually applied to solve issues as they crop up in a given society. Socially, people are seen participating in music, dancing and other activities. Man is trained to respect his elders by bowing down or kneeling down or curtsying to greet. The Nigerian people have a peculiar culture in welcoming strangers or visitors by offering kolanuts, alligator pepper, food and water to them. Culture is regarded or observed with high esteem in their naming ceremonies, installation ceremonies of chiefs, harvest and funeral services. The extended family system projects their social developmental activities.

Thakur and Ezenne posited that the Nigerian traditional vocational education begins in the family and ends in the hands of the professionals. For example, the boys usually learn from their fathers while girls learn from their mothers. Traditional crafts as carving, weaving and the like were learnt by observation. The same observational and instructional methods are applied to farming, fishing and others (Thakur and Ezenne, 1990).

Traditional education is a moral agent to the society. Again, according to Thakur and Ezenne the traditional education is the inculcation of morality to the younger generation and the development of the society. It is fundamental to making individual respect his religion. There is a belief in gods, in the supernatural power and in the Supreme Being. Consequently, there are restrictions for the adherent of this religion. The believer must not steal, lie or cheat. If such rules were broken, certain painful misfortune will befall the offender. In most cases the punishments are carried out by the society or the elders and the offenders accept the punishments in good faith ((Thakur and Ezenne, 1990).

1.2.4. Islamic Education as a Tool for Peace in the Nigerian Experience

Islam means total submission to the will of Allah. It was founded by Prophet Muhammad in Arabia early in the seventh century as admitted by Balogun (Balogun, 1980).However, it is generally believed that there is no singular word used to describe the term 'education' in Arabic language. The term education in Islamic worldview is totally said to be different from the western education. Islamic education series reviewed the concept of education in Islam when he said that

- To the western view, education in Islamic sense is viewed as a moral agent. The western societies, it is someone who possesses critical faculties and is perceived as being autonomous with aesthetic sensitivity (n.p) (*Islamic Education Series*, 2015).

Similarly, education is used in three varied concepts, they are *Tarbiyah*, *Ta'dib* and *Ta'lim*. Tarbiyah is a root word which comes from another root word *raba* (to grow, to increase, to rear, spiritual nurturing). Tarbiyah simply implies a state of ethical and spiritual nurturing from infancy to a state of complete maturity.   *Ta'dib* is a root word from *aduba* (to be refined, disciplined, cultured, and well mannered). *Ta'bar* deals with the social aspects of a man including the process of character development and good social behavior. *Ta'lim* is from the root word *'alima'* (to know, to be informed, to perceive, to learn, to discern). Ta'lim refers to knowledge, the imparting and receiving of it through instruction and teaching. These three views place the processes of acquiring knowledge based on God at the center for knowledge, social and morally even the course for peace making in their varied communities (*Islamic Education Series*, 2015).

Thakur and Ezinne added further that by the time Islamic education got to Nigeria, it made special contributions in the areas of philosophy, medicine, mathematics, geometry, algebra, trigonometry, astronomy, chemistry and in the fields of art, literature, sculpture, and architectural craft. It was thus located in the mosques, in private premises and in special buildings. The Quran was made a special textbook. So the spread of this educational institution in Nigeria with the use of Quran as the textbook, it was then called Quranic schools

The teachers were called 'Mallam'– a learned man- sits with the volumes of the Quran on a stool or chair. According to Gbadamosi & Ade- Ajayi, there are many-sided of the role of a "Mallam". He served not only as a teacher but as a preacher, scholar, adviser and medicine man. The pupils then come with a wooden slate and their writing pens (Gbadamosi & Ade-Ajayi, 1980). The teacher recites the Quran for his pupils to repeat after him. At some other time, a bright pupil will take a lead of the class sessions. The teachers repeat severally until he makes sure the pupils could pronounce it correctly as revealed (Thakur and Ezinne, 1990). Itwas believed generally that

Similarly, the Islamic beliefs in "*Allah*" who is the central principle and Islam says that there is no other God but "*Allah*". "*Allah*" is bestowed the attributes of life, knowledge, power, will learning, seeing and speech. The religion connotes a religion of peace in her ethical practices as preservation of family system, charity towards the poor, keeping moderate habits, forbidding of alcoholic drinks, meeting acts of injustice by love and affection and declaring all believers equal before "*Allah*" (Thakur and Ezinne, 1990)According to Gbadamosi & Ade- Ajayi revealed further that Islam offered in Nigeria literacy, new ideas, a wider world concept, a richer civilization a new religion that did not imply subordination to the white men who were beginning to intrude into the life of various communities (Gbadamosi & Ade- Ajayi,1980).

1.3. Conclusion and Recommendations

Peace and conflicts exist in every nation. The need for peace to reign in a nation is the fundamental determinant that measure the developmental activities in a nation. Therefore, it is evident that the drive for peace should be carried out through the agents that would ensure its existentialism in every stratum of its societies.

The concept of education in this study can be classified into formal, informal, non-formal and incident worldviews. Simply put, education is the acquisition of knowledge, ideas and insights through accidental encounters, experiences, trainings and schools (with regulations, syllabus/ curriculum, structured and controlled activities). Similarly, education is also viewed as comprising organized and sustained communication designed to bring about learning.

Second, the quest to develop human proficiency cannot be divorced for the quest for peace making in Africa which have been a discourse of priority over the years, amongst others. It is thus noted that the quest for peace by scholars in the field of education is classified to be the intellectual legacy of human race which can be obtained through education that is consciously managed. This is a conscious efforts to a peaceful co-existence between individuals and their respective communities.

Third, African, Christian and Islamic education is holistic and a training that takes a whole life time of an individual. African education centers around training individual based on the culture and vocational developments. Christian and Islamic education center their human developments on the morals of God even the making of peace because they believe that their God is God of peace which He would often wish to be reflected in the adherents. In sum the researcher thus recommend the followings as means to maintain or restore peace to Nigeria as to the whole Africa:

1. If Nigeria must use her educational institutions as means to maintain peaceful coexistence between God and man and man with his fellow man and the entire society, the Federal Government should endeavor to see that there is a subject/course related or in title on Peace and Conflict Studies in her educational curriculum for the Primary, Secondary and Tertiary levels. This will enhance the course for every Nigerian to be peace loving.
2. If the growing of peace loving people must be made through Christian education, the basis for it must be on Bible and Bible alone as means to interpret and model the course for peace not on the tradition of men as posited by Eregare (2013). On the other hand if it must be Islamic educational orientated, the Quran must be the source for its interpretation. If African education must be applied which is based for a life time, parents, teachers and children should inculcate the course for peace into their myth, history, wisdom and information. The quest for peace will no longer be of any challenge because of its often being addressed at any form of educational institutions.
3. For a better synchronization ofthe peace drive among these varied educational institutions, there should be a branch of regulatory body to see that there is a platform of agreement and that of disciplinary body to carry it out to the letter in the pursuance of peace course.
4. If there must be a primary implementation of the peace loving practice, the staff and the faculty should be the primary sources or mentors to their mentees, the students and the entire Nigerian societies.
5. Since this study posited that African, Christian and Islamic educational institutions denote education for life time, so if peace and conflict is taught as a course or inculcated into every level of education the quest for peace will be a thing of the past in the near generation. Education is the indispensable means to bring peace to every heart of humanity.
6. If the Bible is the rule of Christian faith, it is thus expedient to use the Bible as a means to pass the message of peace to every home, community, works of life and schools in Nigeria.
7. It is believed that Nigeria is bedeviled by violent conflict of various levels, it is, therefore, imperative that the nation inculcate formal and informal peace education in all avenues available to the Federal Government of Nigeria.
8. It is also necessary, according to, Albert (2012) that training be given to the Nigerian community leaders, law enforcement agents, staff of NGOs (both national and international), civil servants, students from secondary schools to tertiary institutions as well as civil servants in practical conflict interventions

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