

EDUCATION AND RELIGION: THE HABINGERS OF PEACE BUILDING IN AFRICA

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DOI: 10.13140/RG.2.2.13367.34720

Abstract

Africa is a nation/continent with rich cultural and historical heritage, legacies and civilization. However, the western presence on African soil in time was an unfortunate experience owing to its negative influences like enforced slavery, colonialism, western domination and exploitation. Also, neo-colonialism, imperialism/capitalism, individualism and inequality followed as the aftermath. Africans really encountered conflicting stances and dilemma of true African identity given the western domination on African socio-political and economic institutions. Today in Africa, there still appear to be more violence and conflicts than in the past looking at increasing cases of insurgencies or terrorism, xenophobia/racism, tribal and religious skirmishes and other non-active wars or cold wars within some nations. Education, as far as peace building in Africa is concerned, has really led many Africans out and is still leading them away from those factors that promote conflicts: ignorant, immorality, corruption, injustice, bad leadership and the likes. Education in its fundamentality forms, informs and reforms both individuals and African society at large. Through change of mentality (mental reformation), enlightenment/ re-orientation and ethical sanitization, individuals and indeed African nations are led into cultivation of African values like the value of hard-work, truth-telling, protection of life, communal living and indeed the value of peace, for all these lead to peace building. Again, Religion as an ideology is seen as a vehicle for peace in Africa and beyond. It helps a lot in the formation of (certain) conscience. The reconciliatory role of Religion is an enormous vehicle for peace. Finally, Religious education and evangelization were always aimed at peace and meaningful living. Inter-Religious or Inter-faith dialogues were aimed also at bringing lasting peace in Africa. Methodically, the paper is analytical as it critically analyzes the actual ferment of the concepts and categories.

Keywords: Education, Religion, Africa and Peace-building.

Introduction

The concept of peace is really enormous. When we talk of peace building in Africa, the question that comes to mind is: whether African nations have been at war, especially seen how united they are in fighting our (2019/2020) common enemy, coronavirus pandemic disease (Covid 19). Most African nations have been in crises or conflicts, wars within itself and with others and certainly corruption/bad leadership is considered to be one of the main causes of ethno-religious conflicts seen in Africa. Poverty and injustice caused by corruption/bad leadership weaken any sense of mutual tolerance, social solidarity or co-existence while re-awakening social hatred, radicalism and violence. Using Nigeria as an example in its history of identity, violence and stability, an author writes:

Religious and ethnic nationalism has led to conflicts about control of state power, unequal allocation of resources, citizenship issues, state collapse, economic decline and ethno-religious clashes. Nigeria has been pushed hither and thither, by recurrent crises of regional or state illegitimacy, often impairing efforts at economic transformation, democratization, national cohesion and stability.¹

Nevertheless, in clearer elucidation one recalls that (within the first four months,) not less than seven African nations have been in war in this present 2020. Reporting to the Journalists, the regional director for Africa for the international committee of Red Cross (ICRC) Patricia Danzi said her organization was struggling to cope with existing situations that strain already limited attention and resources. More concerning still was that new situations keep cropping up. And conflicts last and they don't stop.² Burkina Faso was mentioned as an example, where in 2019, 750,000 people were displaced by violence there by forcing ICRC to set up a new emergency response while maintaining their operation in neighboring Mali and Niger. In Libya and Central African Republic, various rebel groups have been fighting along religious line. Rwanda and Uganda closing borders and accusing each other of attempt of destabilizing their countries. Southern Sudan has been in political crises. At the end of 2019, Somalia witnessed terrorist attack in its capital, Mogadishu. Chadians fighting Boko haram terrorist in Lake Chad basin. Nigerian's own case is severe as almost a decade, has been at war with Boko haram Islamic terrorist group and in 2019, Fulani herdsmen came in with their own deadly attack and kidnapping. In all, not only conflicts and violence is witnessed, for there were displacement of people as well as casualties and death.

However, without further enumeration, one could see that issue of peace building in Africa is ad rem in this moment and the *raison d'etre* (reason of being) of this write up therefore is to appraise the rich potentials in Religion and Religious education in restoring and building peace and harmony among citizens in African nations, thus providing a veritable terrain for sustainable development in African continent. And before we plunge into deep analysis pertaining to this, we first define the basic concepts in this work.

Education

Etymologically education is derived from the Latin word “educare” which means to lead forth, drag out or to pull out ideas which are believed to be innate from childhood. So, education implies to lead out of darkness, a bringing forth into light. It is an enlightenment.

Education has various definitions. Education is defined as the process or means by which the individual is acclimatized to the culture or environment in which he is born in order to advance it.³ So, education here is believed to be process and an instrument both for social and economic development. Again, Education has been defined as a deliberate systematic and sustained effort to transmit, evoke or acquire knowledge, values, attitudes, skills and sensibilities.⁴ Here education is seen from the universal sense of its formal and informal contents. All aspects of learning that enables the individual interact fully with his environment is emphasized. Is the process of facilitating learning or the acquisition of knowledge, skills, values, beliefs and habits.⁵ Educational methods includes: storytelling, discussion, teaching, training and directed research. Education is the primary vehicle through which children and even adults use to learn the norms, values and skills they needed to function in society

Other writer, Reid holds that “education is a purposive activity towards ends which are rightly or wrongly deemed to be good”⁶. While Essien holds that we think of education and educated in terms of the very restrictive labels of engineers, mathematicians, doctors, lawyers, nurses rather than in those of citizens..

Religious Education is the term given to education concerned with religion. It may refer to education provided by the church or religious organization for instruction in doctrine and faith, or for education in various aspects of religion, but without explicitly religious or moral aims.⁷ In a school or college, the term is

often known as religious studies. Religious education is also called moral education, and it is a process where children and young people engage in a search for meaning, value and purpose of life. This involves both exploration of beliefs and values and study of how such beliefs and values are expressed.

Religion

It is very difficult to define Religion, Ikenga Metuh holds that it is an elusive concept as far as its definition is concerned. This he said is because the object of religion for the most part is invisible and spiritual beings who are not subject to observation and are concerned in different ways by different peoples.⁸ We have definitions of religion, given by some renowned authors like E.B Tylor, J. Martineau, H. Spencer J.G Frazer, and others. Tylor holds that Religion is a belief in spiritual being.⁹ However, this definition was greatly criticized as taking a very restricted view of both object and subject of religion. Martineau holds that Religion is the belief in an ever living God that is, in a divine mind and will, ruling the universe and holding moral relations with man.¹⁰ Spencer holds that Religion is a recognition that all things are manifestations of a power which transcends over knowledge.¹¹ Frazer holds by religion, he understood “a propitiation, conciliation of powers superior to man which are believed to direct and control the cause of nature and of human life.”¹²

Without much critique, we work with the above definitions of religion, only it is worthy to note that each stressed one aspect or another of religion to the exclusion of others. Thus Martineau and Spencer represent religion as some sort of belief or other cognitive state. Frazer sees it as ritual (conceived in a utilitarian fashion). Definition points to the essence and Julian Huxley writes that “the essence of religion springs from man’s capacity for awe and reverence, that the objects of religion... are in the origin and essence those things events and ideas which arouse the feelings of sacredness”¹³

Africa/African Nations

Africa is the world’s second largest and second most populous continent after Asia. At about 30.3 million Km² including adjacent islands. It covers 6% of earth’s total surface area and 20% of its land area. With 1.3 billion people as of 2018, it accounts for about 16% of the world’s human population. Despite the wide range of natural resources, the continent is the least wealthy per capital in large part due to the legacies of Europeans colonization in Africa. Despite this

low concentration of wealth, recent economic expansion and the large and young population make Africa an important economic market in the border global context.

When we talk of African nations we are talking of 54 countries in Africa : Nigeria, Ethiopia, Egypt, DR Congo, Tanzania, South Africa, Kenya, Uganda, Algeria, Sudan, Morocco, Angola, Mozambique, Ghana, Madagasca, Cameroon, Cote d'Ivoire, Niger, Burkina faso, Mali, Malawi, Zambia, Senegal, Chad, Somalia, Zimbabwe, Guinea, Rwanda, Benin, Burundi, Tunisia, South Sudan, Togo, Sierra Leone, Libya, Congo, Liberia, Central African Republic, Mauritania, Entrea, Namibia, Gambia, Botswana, Gabon, Lesotho Guinea-Bissau, Equatorial Guinea, Mauritius, Eswatini, Djibouti, Comoros, Cape Verde, Sao Tome & Principe, Seychelles. Included are four dependent territories: Reunion, Western Sahara, Mayotte and Saint Helena.

Peace Building

Peace building is “an activity that aims to resolve injustice in nonviolent ways and to transform the cultural and structural conditions that generate deadly or destructive conflicts,”¹⁴ Peace building is said to be in process when institutions like state, religious bodies, tribes, families and the likes start constructing, structuring, creating or restoring conducive atmosphere or awareness necessary for individuals to live in harmony with one another and freely conduct their business or investments without war, strife, conflict and rancor.

Peace building revolves around developing constructive personal, group and political relationships across ethnic, religious, class, national and racial boundaries. This process includes violence prevention conflict management, resolution or transformation and post conflict reconciliation or trauma healing. That is before, during and after any given case of violence. For easy comprehension we differentiate it from peace making peace keeping and conflict resolution.

The United Nations Secretary General's Committee definition in 2007 holds that peace building involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management and to lay foundations for sustainable peace and sustainable development.¹⁵ Commenting further, they stressed that “peace building strategies must be coherent and tailored to specific needs of the country

concerned, based on national ownership, and should comprise a carefully prioritized sequenced and therefore relatively narrow sets of activities aimed at achieving the above objectives”¹⁶

Western Education

From the Idealist perspective, the etymology, Latin *educare*, which is to lead forth, drag out or pull out ideas which are believed to be innate from childhood.¹⁷ So, for Plato and other idealists, education involves stimulation of innate ideas or abilities in an individual, to grow and blossom into original thought and wisdom. For John Locke and other Realists, the Latin *educare* means sending in or putting in ideas into the mind of a child which is believed to be blank or empty at birth. Here, it involves forming or training the individual with experiences. Which are acquired through senses and these senses provides the mind with impressions and information.

Now, without going further into the rationalists and empiricists war on the sources of human knowledge, we conclude that knowledge comes from senses as well as from reason or intellect. So, it is both subjectivity/objectivity, materiality/immateriality, and involves interiority/exteriority and knowledge is perfection for the more one knows, the more perfect he or she becomes

In the basic division of education, we have **Informal education** and this refers to the one that can occur outside a structured curriculum, it can occur through conversation and exploration and enlargement of experience can occur unnoticed. It includes home schooling, auto-didacticism (self-teaching) and youth work. **Formal** is the one normally delivered by trained teachers in a systematic intentional way, within a school, higher education or school or university. Is on regular basis, formally recognized, program is rigid and credential is gotten.

Non-formal includes various structured situations which do not either have the level of curriculum, syllabus, accreditation and certification associated with formal learning, but, have more structure than that associated with informal with typically take place naturally and spontaneously as part of other activities. Examples, swimming session for toddlers, community based sports programs, boys scouts and girls guilds programs, community or non credit adult education courses, professional conference style seminars and continuing professional development.

Giving much insight on education in the great Books of Western world, we are meant to understand that education is not itself so much an idea or a subject matter as it is a theme to which the great ideas and the basic subject matters are relevant. It is one of the perennial practical problems which men cannot discuss without engaging in the deepest speculative considerations. And it is a problem which carries discussion into and across a great many subject matters, namely: the Liberal arts of grammar, rhetoric and a logic, Psychology, Medicine, Metaphysics and theology, ethics politics and economics. Thus:

It is a problem which draws into focus many of the great ideas :
Virtue and truth, Knowledge and opinion, art and science, desire,
will, sense, memory, mind, habit, change and progress, family and
state, man, nature and God.¹⁸

Education has been a vehicle for peace (building), starting from its etymology which is a continuous process of leading one out of ignorance (educare) and the consequent act of leading one into knowledge (educare). Thus the goal or purpose of education prior to 1960 (in Nigeria) was simple to lead into light the new generation of civil servants and public servants who would take over from the colonial masters from all facets of the society.

Conflicts and some evils arise mostly out of ignorance. Thus, Socrates holds that “no one does evil willingly”. However, this his philosophical dictum has received so many critique, but it is still evident that lack of authentic knowledge is the cause of some conflicts, wars and dissensions among individuals and groups. In Africa, Nigeria as an example, corruption is considered to be the one of the main causes of ethno-religious conflicts; poverty and injustice caused by corruption weaken any sense of mutual tolerance, social solidarity and co-existence while re-awakening social hatred, radicalism and violence.

Western and Religious Education the Bases for Peace Building

Philosophically, we are to establishing that both western and religious education is the basis for peace building. We know that peace building does not talk about peace only, but it facilitates the establishment of durable peace and tries to prevent the reoccurrence of violence by addressing root causes and effects of conflict through reconciliation, institution building and political as well as economic transformation.¹⁹ And this distinguishes it from such words like: **peace-making**, which involves stopping an on-going conflict. But Peace-building

happens before a conflict starts or once it ends. **Peace-keeping**, this prevents the resumption of fighting following a conflict, it does not address the underlying causes of violence or work to create societal change as peace building does. It also differs from peace building in that it occurs after conflicts ends not as it begins.

Conflict Resolution, here, two or more parties that engaged in disagreement, dispute or debate reach an agreement resolving it by help of some skills like active listening, emotional intelligence, patience, impartiality and the likes. It does not include some components of peace building like state building and socio-economic development. And these elements make peace building really different.

Intrinsically peace is an abstract concept and it lies within a person. And is only a man of peace can allow peace and reconciliation to reign. We mean a man with a religious conscience for it is religion that forms conscience. By conscience, we mean that “moral faculty which tells people subjectively what is good and evil and which manifests their moral obligation to them”.²⁰

Through Religious education, morality or moral formation and peace are directly or indirectly built on our youths. By morality, we mean thought pertaining to the conduct of human affairs and relations between persons. Hare, in his ‘Language of morals’ defined morality as “an active process which is the effort to guide one’s conduct by reason, that is, doing what there are justified reasons for doing while giving equal considerations to the interests of all those affected by what one does”²¹. By morality, we are referring to a set of personal or social standards for good or bad behavior or the principle concerning the distinction between right and wrong or good and bad behavior. Moral formation is the training or education given to children or youths, thus shaping them according to the moral norms or customs of the society. This is obtainable when fundamental moral agents like parents, teachers, pastors /priests through the knowledge of Christian ethics or moral philosophy mould children’s and youths’ character through some ethical principles. In clearer elucidation, Peschke, writes:

Ethics {which is also referred to as moral philosophy} is a branch of philosophy that studies morality and prudence. Ethics deals with the rightness and wrongness of human conduct. It judges when man’s action is freely, knowingly and deliberately performed. Philosophical ethics or moral philosophy endeavors to mould a

person's character and to establish guiding principles for moral life.²²

So, here we are talking of moulding children's or youth's character and this is moral formation and ethics deals with such, For the word ethics originate from Greek character ethos, which means habit, custom or character.²³ Thus, all these are under Religious education and with its effectiveness peace is assured. But a pertinent question is how effective is in our African nations, Nigeria inclusive.

As peace building involves institution building and political as well as economic transformation (to avoid reoccurrence of conflicts), we now state that it is religious education that gives one insights into developments at all level: religious, political, economic, academic, technological and the likes and finally makes man understand the real or genuine or authentic development, which in development of man himself as to better the lots of mankind is the goal of development. And once this is achieved there will be no conflicts between men as such. In line with this the purpose of Religious education is defined thus:

Learning about Religion and learning from Religion are important for all pupils as religious education helps pupils develop an understanding of themselves and others. Religious education promotes the spiritual, moral, social and cultural development of individuals and groups and communities.²⁴

Through religious education, people gain wisdom or insights from such spheres of life like artistic, musical and literary, and these insights help them to build peace in themselves and with other fellow men, as many great artists, composers, musicians and writers had deep religious and philosophical motivation and inspiration for their work²⁵ (and this is evident in African/Nigerian artists, composers and musicians) So, religious education is the basis of peace build also as it helps a lot in human authentic development in both cultural, historical and Philosophical, ethical and moral as well as in political, social and psychological transformation/developments.

Education: A Vehicle for Change/Transformation

Education is a veritable means of change or transformation, for human person and his society and environment as well. Education plays an important role as far as holistic development of man is concerned. First, premium is placed on the development of human mind or cultivation of mind and this is seen to be

fundamental of all development. And it's from here that one start to build for peace.

Man is to be advanced holistically or integrally in both social, religion, political and in other perspective. When we talk of advancement or development, we mean advancement of the whole man, whole facets, institution, segments, practices and values (moral and ethical inclusive). All these are under the roles education plays in formation of human person. And when it is done, change or progress has been made.

Religions in Africa

Christianity, Islam and African Traditional Religion (ATR) are the three types of religion in Africa.

Christianity is an Abrahamic monotheistic religion based on the life and teachings of its founder Jesus Christ or Jesus of Nazareth. The adherents Christians believe that Jesus is Christ. And his coming as the Messiah was prophesizes in the Hebrew bible old testament, and chronicled or recorded in the New Testament. This religion was brought into Africa by early European missionaries. Around 49% of Africans are its adherents. It has so many denominations.

Islam is Abrahamic monotheistic religion that teaches that there is one God and Muhammad is a messenger of God. Has its origin at Mecca. Around 42% of Africans are its adherents.

African Traditional Religion is a religion found in African continent. It is a religion of an African man. But nowadays, around 8% of Africans are its adherents. Is called traditional because it is an indigenous religion, it is customary, long established, accepted, orthodox and normal to an African man. It has existed for quite long a time. It is a religion because there is a "belief in spiritual beings". It has a cultural system of designated behaviors and practices, world views, sanctified places, prophecies and the likes. It is still found in many tribes in Africa. In places where it may not be seen, it is still in existence through its sources like artistic carvings, sacred kings, priests, and sacred institutions and the likes.

Religion a Vehicle for Peace Building in Africa

In order to elucidate this very well, we have to look at the three major religion found in Africa and see their contribution in terms of peace and development. We first start with African Traditional Religion.

ATR and Peace building in Africa

Starting from African traditional Religion, we recall that before the advent of white men in African soil, ATR has already established sources like art forms, oral traditions and sacred institutions. We are concerned with sacred institutions which are an established, expressed law, customs, usage practice, organization or other elements in the political and social life of the people. It is here one finds institutors for peace building, conflicts resolution and reconciliation. Other institutions found here includes: Sacred kingship, priesthood, chieftaincy titles, initiation rites, festivals and the likes. And they are hedged round with certain rites and beliefs, observations and taboos which are inspired and sustained by firmly held religious beliefs, example is the Golden stool linked with sacred kingship of the Ashanti people of Ghana

Owing to the inability of the white men to comprehend this ATR and its institutions, they gave it some derogatory names and tried to destroy its institutions but many are still functional till today like Nze /Ozo, peace keeping, custodian of customs and traditions. Communal bodies like Aladimma, town unions, womens' wing, youth bodies, age grades and peer groups. All these traditional groups help in peace building and development in African nations. They help to see that people live communitarian or communal life. Defining this type of life I.C Uzondu writes:

The way or model of life obtainable in traditional African society or community before the advent of the Europeans or white men is what is termed African communalism. This type of life may be found in some other continents but the greatest manifestation of communalistic way of living is found in the traditional African community.²⁶

ATR institutions like kings, priests, ozo/nze etc still help in peace building in their different clans, communities, towns states and nations nowadays. Even in nation's democratic setting, they are mostly consulted as far as constituency democracy is concerned

Christianity and Peace Building in Africa

Christianity in comparison with ATR and Islam has the highest adherents in African nations and plays vital role in peace building more than other religions as is known to be religion of peace in name and in deed. Not only it evangelizes towards peace, preaching the beatitudes and forming people's consciences towards peace and justice, the Pope writes on peace building as well in the social teachings of the church. Example is Magnum Opus of John XXIII that dwelt on the rights and obligations of individuals and of the state as well as the proper relations between states. And he stated that "the peace between all peoples must be based on truth, justice, love and freedom".²⁷ This *pacem in terris* (peace on earth) dwelt much on human dignity, equality among all people, the right of women, nuclear and non-proliferation (of weapons). And United Nations endorsed all these.

Again, as peace building talks of institution building and economic transformation, Christianity not only have helped African nations in this regard, but it still does so through its many agencies like Caritas, Pontifical Mission Society (PMS), Red Cross, and of course, World Council of Churches (WCC) and others; and has been effective in its reconciliatory mission by making its adherents to put Christian peace in praxis after his founder Jesus Christ the Prince of Peace, who in His golden rule preached non-violence, no retaliation and love for one's enemies. Also Christians indulge in prayer for Christian unity, unity and peace in the world and they try and enjoin adherents to live it out.

Islam and Peace Building in Africa

Islam is an Abrahamic monotheistic religion that teaches that there is only one God and that Muhammed is a messenger of God. It has largest followers after Christianity in African nations; it is a religion of submission to God (Allah). It has four cardinal pillars: the Muslim Shahadan, profession of faith, Salat or prayer, Zakat, the alms tax levied to benefit the poor and the needy. Sawm, fasting during the month of Ramadan and the Hajj, the major pilgrimage to Mecca if financial and physical condition permits.

Islamic peace building approaches have not yet produced practical methodology as such. Islam is a religion of submission to Allah. However, Islam contributes to a greater percentage in all the conflicts, wars and dissensions encountered in African nations. The Organization of Islamic Countries (OIC) is just for peace within them and not beyond even though available data shows that Islamic

countries are the most war torn and violence ravaged nations in today's world. Islamic fundamentalists are always at war; example is the case of Boko Haram terrorists that has been fighting the Nigerian state, Christians and is against western education in Nigeria since over a decade. Islam does not have much regard to women and this challenges the fundamental human rights.

Critical Evaluation

Thus far, we started to observe that conflicts, wars and dissention are the order of the day in many African countries and our country Nigeria is not left out as the menace of Boko Haram terrorists, Fulani herdsmen and kidnappers are increasing day by day. And we offer solution that Education, Religion and Religious Education are the vehicles for peace building in African nations (Nigeria inclusive). They are the basis for peace building. And Peace building theory when critically examined, one sees clarion call for education or need for education to support transformation processes related to change in security, political institutions, economic development or regeneration and social development in and within the post conflict stations. For the causes of so many conflicts and wars usually be injustice caused by corruption and bad leadership. And the cumulative implications are poor development, lack of basic amenities. We in this article appraised the roles of Religion and Religious and Moral Education as far as formation of citizen's consciences are concerned. And formation of certain conscience helps one to adhere to good or value system re-orientation followed by ethical sanitization. Thus, there will be decline in corruption, no longer moral anarchy and modernization of values, no more much recognition and esteem to riches and value of hard work and truth are again held esteem, then durable peace will gradually be restored in our African countries.

However, education and religion are not only means of peace building, for education, especially Religion helps also in promotion of conflicts in African nations. In line with this, our author writes in the introduction of his work thus:

A cursory glance at the development of human history reveals that religion has always been a major component that is capable of initiating either conflicts or peace in the world.²⁸

Certainly, the above idea is glaring especially in African nation where Religion is key source of identity. But to either side one invest more, will surely determine

the dividend to be expected. For instance, Islam is known to be a religion of peace, but most Islamic terrorists and fundamentalists are carrying on their Jihad, war, conflicts in some African nations – Mali and Nigeria are examples. Even among Christians, one sometimes sees conflicts arising. Those minor conflicts were in existence even among the early Christians or primitive Christianity. That shows man is an energetic being – “impossible possible being”. That is the nature of man and human psychology portrays this; and man at Nnewi and one living at Kano are not the same. The remedy is peace building, working for durable peace, using the agencies within reach to do it.

African traditional religion (ATR) had effective institutions working for peace building in Africa before the advent of white men who did not understand the religion and gave it derogatory names. ATR had justice delivery system which places the individual under the judgment of elders, subject to demands of customs and tradition.

However, some of those institutions owned by ATR were guilty of conservatism that tends to dismiss contemporary solutions to problems as irrational. There was problem of ostracization or excommunication.

They provide enabling environment/institution for promoting social justice. They embark on community-oriented developments and organized communal entities do assist to build markets, water projects etc. using communal efforts.

Finally, education helps a lot in peace building through its transformation process. Not only that it trains human beings to be good, the training of the body and the cultivation of bodily skills: gymnastics and manual works. Education helps much in formation of good or virtuous character, sometimes education reinforces inequalities and brings divisions, thus conflicts arises. But the Socratic dictum that no one does evil unwittingly is no more correct as we now know that a man can know what is good or right to do in a particular case and yet do the opposite. Some politicians really know what to do pertaining to bad roads and infrastructural decay and still chose to be corrupt, other examples includes kidnappers, Fulani Herdsmen, Bandits who go on killing rampage knows about the evil of taking another life but still chose to do so.

Conclusion

Education has been proved beyond every reasonable doubt to be a veritable catalyst for social development and economic transformation. Hence the saying

that education is the door to the future and literacy is the key. For once educated, behaviors automatically change and perspectives also do same. As there is the disparity between learned and educated men, we conclude that it is only when Africans are educated that there will be lasting peace or durable peace in Africa. African nations should imbibe the culture of peace building and be in serious consultation and discussion with certain agencies like United Nations, (UN) United Nations international children's emergency fund (UNICEF), Education for all (EFA) and the likes to help in peace building in their respective countries. Finally, African religious bodies should try more in peace building and economic development by engaging more in religious or moral education/enlightenment and in interfaith or inter-religious dialogue which will bring more peace to African nations. Thus Inter-religious or interfaith dialogue as an author writes "is neither a forum for disproving the belief of other, nor a space for arguing and attacking one another. It is not aimed at concession for in such dialogue each party remains sincere to their own faith. It aims at unity, but this unity is one with diversity as far as religion or faith is concerned."²⁹ The main focus of the dialogue is to build understanding and confidence, to overcome or prevent tension; increase mutual understanding and good relations. Also, to identify causes of tension in Christian- Muslim relations, breakdown the barriers and stereotypes which lead to distrust, suspicion and bigotry. Once all these are done, peace is built, economy improved and development experienced, as poverty Aristotle holds is the parent of crime and revolution.

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