Mainstreaming Yoruba Indigenous Strategies and Settings into Open and Distance Learning Peace Education Curriculum in Nigeria

Intégrer les stratégies et les contextes autochtones yoruba dans les programmes d'enseignement à distance d'éducation à la paix au Nigéria

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Abstract

African schools' curricula are largely dominated by western methodologies, epistemologies, theories and case studies. Teaching peace education within the confines of the classrooms and formal settings has been found inadequate to handle myriad of contemporary conflicts in Nigeria. Open Distance Learning (ODL) has a great role in extending the space for peace education. Thus, this study embarked on ethnographic survey of strategies used in Yorubaland to instill the culture of peace with a view to integrating them into ODL peace education curriculum. Observation of 12 cultural events, questionnaire administered on 300 indigenous actors and interviews conducted with 12 cultural custodians in six Yoruba states were triangulated as instruments of data collection. Descriptive statistics put in tables were used to present quantitative data in percentages while qualitative analysis of data and discussion were based on social-constructivism theory. The study revealed that verbal art genres are still prevalent in Yoruba indigenous settings. The genres are used at viable home settings, festivals, rituals, moonlight assemblies, meetings, age-grade gatherings and other socio-cultural and political convergences. Traditional strategies and settings explore the cognitive, psychomotor and affective domains of the individual in entrenching peace culture. It is recommended that mainstreaming practical simulation of African indigenous African strategies and field trip to indigenous settings into ODL peace education curriculum will enhance learning. Online simulation of indigenous strategies and settings as well as integration of blended learning opportunities like field trip and industrial work experience will also be useful in ODL curriculum.

Key words: peace; culture; virtues; violence; strategies; curriculum

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Résumé

Les programmes des écoles africaines sont largement dominés par les méthodologies, épistémologies, théories et études de cas occidentales. Enseigner l'éducation à la paix dans les limites des salles de classe et des environnements formels s'est révélé insuffisant pour gérer une myriade de conflits contemporains au Nigeria. L'enseignement ouvert à distance (ODL) joue un rôle important dans la réduction de cette lacune. Ainsi, cette étude se lance dans une enquête ethnographique sur les stratégies utilisées au Yorubaland pour inculquer la culture de la paix en vue de les intégrer au programme à distance d'éducation à la paix. L'observation de 12 événements culturels, le questionnaire adressé à 300 acteurs autochtones et les entretiens avec 12 dépositaires culturels au Yorubaland ont été triangulés en tant qu'instruments de collecte de données. Des statistiques descriptives placées dans des tableaux ont été utilisées pour présenter des données quantitatives en pourcentages, tandis que l'analyse qualitative des données et la discussion ont été basées sur la théorie du constructivisme social. L'étude a révélé que les genres artistiques verbaux sont encore répandus dans de nombreux contextes autochtones et utilisés dans les domaines de l'habitat, des festivals, des rituels, des assemblées au clair de lune, réunions, des rassemblements de classes d'âge et autres convergences socioculturelles et politiques. Les stratégies et les paramètres traditionnels explorent les domaines cognitif, psychomoteur et affectif de l'individu dans la consolidation de la culture de la paix. Il est donc postulé que l'intégration de la simulation pratique et de la visite sur le terrain sont souhaitables dans le programme à distance d'éducation à la paix. La simulation en ligne de stratégies et de contextes autochtones et l'intégration d'opportunités d'apprentissage combinées, telles que des visites sur le terrain et des expériences de travail dans le secteur industriel, sont utiles dans le curriculum de l'enseignement ouvert et à distance.
Mots-clés : paix; culture; les vertus; la violence; stratégies; programme d'études

Introduction

Open Distance Learning (ODL) in Nigeria places emphasis on western-oriented content, methodologies and computer-mediated learning that in some cases are not adaptable to local variations. The impact of these approaches on the achievement of educational objectives is a subject of debate. It is in the light of these deficiencies in ODL approach to teaching-learning that enhanced methods of pursuing peace education are also being canvassed across the globe is important because of plethora of conflicts in modern time. Again, the complex nature of contemporary conflicts with their economic, cultural, political, psychological, environmental, religious, ethnic as well as their racial dimensions calls for shift in paradigm (Madu, 2015) and methodological

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approach.

Conflict experiences in Nigeria, like many other nations in Africa reflect predictable patterns of protraction, prolongation, deep-rootedness and difficulty in resolving (Essien, 2008). In Nigeria such conflicts include communal and inter-group acrimonies: Niger Delta, Tiv-Jukun, Jos indigenes and settlers, farmers and herders as well as Boko Haram conflicts (Madu, 2015). Peaceinsight (2019) reported that Nigeria suffers different types of complex political problems including inequality, corruption, oil disputes, national disunity, and the Boko Haram insurgency. In the last few years different conflicts have given rise to humanitarian crisis especially in the northeast and northcentral geo-political zones of Nigeria. Peace insight also affirmed that herders and farmers conflicts have intensified violence in northcentral Nigeria. In recent years banditry, kidnappings, ritual killings and political violence have overstretched the security architecture of Nigeria. In response, security experts raised alarm that security challenges had assumed frightening dimensions since the return of civilian rule in 1999 as the law enforcement and security agencies have been overwhelmed as they also demonstrated limited capacity in tackling the security challenges plaguing the country (Punch, 2019). Thus, the need to find pragmatic and dynamic alternatives to impart and impact modern peace education through ODL and other channels of education has become germane for both the security personnel and the civil populace. In the light of the foregoing, Oyebode (2012) rightly posited that a beneficial relationship between the traditional institutions and formal modern institutions in the inculcation of peace values will promote non-adversarial techniques of handling conflicts and building peace in Nigeria. In the 21st Century, neither traditional nor modern techniques can independently or sufficiently address the plethora of knowledge needed to cope with different human experiences and conflicts arising therefrom. Thus, it has rightly been argued in extant peace literature that old techniques should be adapted to embrace modern methods and cohere with them (Menkhaus, 2000, Mesina (2000), Osaghae, 2000 and Oyebode 2012). According to Osaghae (2000) the past and the changes constitute the tradition of a people which continue to grow and recreate new practices. In a sense, scholars need to heighten the discourse on the integration of traditional and modern techniques of knowledge impartation. Hamzat (2015) posited that African traditional methods of resolving disputes and the peace institutions have been effective in ancient time and that they can be utilised in contemporary time through adequate standardization.

However, there remains some gap in literature as to how the traditional and modern peace strategies and settings could be integrated and mainstreamed into ODL peace education curriculum in Nigeria. The need to fill this gap

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becomes imperative in view of the wide acceptance of ODL in recent time in
Nigeria and the complexity of social conflicts across the nation. Filling this gap
with a single research may be impossible. Thus, the broad objective of this
study was to investigate subsisting traditional strategies and settings that are
still useful in Yorubaland in expanding the horizons of peace education in
emerging ODL environment. Thus, the following research questions were
answered in this study: What is the nature of Western peace education model
compared with Yoruba peace education model? What are the Yoruba
indigenous strategies of peace education? What are the traditional settings for
inculcating peace values in Yoruba communities? Which Yoruba peace
education values are relevant to modern peace-building endeavour? What are
the challenges of peace education in Nigeria's National Open University of
Nigeria ODL environment? How can the Yoruba traditional methods be
integrated to enhance ODL peace education delivery?

**Perspectives on Peace Education, Open Distance Learning and Blended
Learning**

Peace education, Open Distance Learning and Blended Learning are
conceptualised herein as used in this study. Many scholars have viewed peace
education from different perspectives. For example, Harris and Synott (2012)
described peace education as a series of "teaching encounters" that draw from
people their desire for peace, nonviolent alternatives for managing conflict,
and skills for critical analysis of structural arrangements that produce and
legitimise injustice and inequality with a view of finding solutions to such
threats. From this perspective, peace education includes information that gives
the students a full range of opportunities to make the best choices while
interacting with other members of the society. It is learning about the
psychological tools needed to constructively deal with the issues and persons
they encounter at both personal and interpersonal levels. Thus, peace
education helps individuals to contribute positively and responsibly to
elevating the collective human social experience (Bolarinwa, 2006). This is
germane in view of the fact that the culture of teaching peace should recognise
the varied and diverse learning environments where students encounter
opportunities to refine their notions of peace. Thus, peace education should be
a means of bringing about or infusing peace culture in the beneficiaries.

Distance education (DE) is known as distance learning (DL) or distributed
learning, or remote education. DL is a general term for the use of
telecommunication to provide or enhance learning. It involves acquiring
information from methods other than the traditional way of gaining or sharing
knowledge in a face-to-face situation (Anderson and Dron, 2011). Some
recent definitions and practices of DL have focused on advanced technology

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while playing down the face-to-face learning opportunities. Probably that is why present-day distance learning is influenced a lot by computer and electronics technology.

The United States Distance Learning Association (n.d) defined Open Distance Learning (ODL) as the acquisition of knowledge and skills through mediated information and instruction, encompassing all technologies and other forms of learning at a distance. According to United Nations Educational, Scientific and Cultural Organisation (UNESCO) (2002) the term Open Distance Learning is a reflection of the fact that all or most of the teaching is conducted by someone removed in time and space from the learner. ODL mission aims to include greater dimensions of openness and flexibility, whether in terms of access, curriculum or other elements of structure of teaching and learning. However, the openness and flexibility can impinge on quality of learning and academic honesty if not properly monitored. Another challenge for online course-work is how unethical practices can be eliminated as students are isolated in their learning experiences.

As rightly observed, ODL is a field which needs a continuing revision and renewal mostly due to its related dynamics (Aydemira, Özkeskinb and Akkurt, 2015). A revision of theories, interactions, roles and content delivery methods related to ODL towards collective development is important. This is why blended learning is being canvassed. Bryan and Volchenkova (2016) opined the concept of blended learning cannot be defined precisely as different scholars put different content into the term. However, blended learning is an integrated learning experience that is controlled and guided by the instructor whether in the form of face-to-face communication or virtual presence. Krasnova (2015) also defined blended learning as a technique of teaching that combines the most effective face-to-face teaching methods and online interactive collaboration, both constituting a system that functions in constant correlation and forms a single whole. Blended learning is also tagged as hybrid learning experience because it integrates online with traditional face-to-face class activities. Blended learning provides wide range of possibilities in combining Internet and digital media with established class-room situations that necessitate the physical co-presence of students and teacher (Friesen, 2012).

Theoretical Framework
There are many theories on ODL, however, three historical epochs identified in ODL pedagogical development are cognitive-behaviourism, social-constructivism and connectivism (Anderson and Dron, 2011). The Cognitive-Behaviorist (CB) models promotes on individualised distance education with large numbers of learners benefitting at lower costs. The main reservation

about this approach is that it may end up producing isolated individuals as emphasis is on individualised learning at the expense of collective experience. Constructivism is a learning theory found in psychology and it suggests that humans construct knowledge and meaning from their experiences. According to Anderson and Dron (2011) constructivists emphasise the importance of knowledge having individual meaning. Thus, cognitive presence is located in authentic contexts which resonate with distance education. Much of these experiences take place in the workplace and other real-world contexts outside of formal classrooms. Cognitive presence in the constructivists' view also assumes that learners are actively engaged, and interaction with peers is perhaps the most cost-effective way to support cognitive presence (not requiring the high costs of simulations, computer-assisted learning programming, or media production). In line with this approach social-constructivists posit that learning is a socially enacted process and assumes that understanding, significance, and meaning are developed in coordination with other human beings (Amineh and Asl, 2015). Anderson and Dron (2011) argued that there exists a link between two-way communication technologies and social-constructivist pedagogy. This pedagogy heavily focuses on interactions in between and among participants.

Social-constructivists explain learning and cognitive development as a social and collaborative activity. Social constructivists' views hold that learning is a socially enacted process. Cultural contexts are emphasised. in understanding what occurs in society as reality is constructed through human activity in the socio-cultural environment of the learner. In a nutshell, knowledge is perceived as a human product that is socially and culturally constructed.
In the same vein, Eggan and Kauchak (2004) argued that knowledge is first constructed in a social context and is then internalised and used by individuals. Thus, collaboration with others in the social environment of learning is important in attaining educational goals for ODL learners. As aptly put; reciprocal teaching, peer collaboration, cognitive, apprenticeships, problem-based instruction, webquests, anchored instruction and other methods that involve learning with others enhance learning in the social-constructivists' view (Shunk, 2000). In a review of social-constructive pedagogy, Amineh and Asl (2015) posited that the learner plays active role while the instructor facilitates the learning process.

On the other hand, connectivists' approach focused on learning process and outcomes of learning experiences. In explaining connectivists' theory, Siemens (2005) affirmed that it focuses on building and maintaining networked connections that are current and flexible enough to be applied to existing and emergent problems. Connectivism also posits that abundant information available to the learner should not only be memorised or merely

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understood but knowledge must be applied when and where it is needed. Connectivism assumes that much mental processing and problem-solving can and should be off-loaded to machines (Siemens, 2005). According to Pappas (2016) connectivism as proposed by Siemens presupposes that e-learning experiences allow learners to learn from social interaction with others in a collaborative manner that makes them to benefit from the personal experience and diverse opinions of their peers. At the present time, in which ODL resources or environments have gained popularity, the quality of the information learnt and the importance of converting the information into knowledge process has made connectivists' argument more important to ODL (Aydemira, Özkeskinb and Akkurt, 2015). However, off-loading mental processing to machine may not adequately benefit learners in Nigerian environment where infrastructural deficit has undermined access to the internet, and computer knowledge is low. However, one indisputable strength of connectivism is the fact that knowledge that resides in a database is connected with the right people in the right context in order to be classified as learning (Siemens, 2005).

From the foregoing, the social-constructivists' views seem to be more accurate in pursuing ODL in developing countries of Africa where there are limitations in computer- mediated information data base. More so, most indigenous knowledge can only be accessed through interaction with the grassroots because they remain largely unwritten and undocumented. Therefore, the learning process should be interactive and socially constructed while the machines only complement. Thus, this study adopts the social-constructivism as its theoretical base in view of its adaptability to accommodate varied experiences prevalent in indigenous knowledge system. Up till today, many indigenous knowledges in Yorubaland are still rendered in oral forms as they have not been committed to written form. Many of them are also still largely experiential and could only be understood through direct experience as opposed to vicarious experience that computer-mediated learning will provide. It is thus profitable to learners to provide multi-faceted learning opportunities and platforms.

Methodology
This study embarked on a descriptive ethnographic survey of strategies and settings used in Nigeria for the purpose of peace education. A questionnaire was administered on 300 randomly indigenous actors in the six states of Oyo, Osun, Ogun, Ondo, Ekiti and Lagos as fifty respondents represent each of the six states. The questionnaire was drawn on 5 scale Likert model of Strongly Agreed (SA), Agree (A), Undecided (UD), Disagree (D) and Strongly Disagree (SD). However, only 292 representing 97.33% of the respondents returned dully completed questionnaire. Interviews conducted with

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purposively selected 12 cultural custodians at two per each of the six states were recorded on video and transcribed for qualitative analysis. The interview sessions were held to elicit response from sampled population in view of the fact that they are repositories of oral tradition and knowledge of Yoruba traditional values. Twelve cultural events (festivals, ceremonies, conflict resolution sessions) in Yorubaland were observed; two in each of the six Yoruba states that form the population of this study. The non-participant observation used to obtain data was for the purpose of validating responses to questionnaire and ensuring direct experience of the researcher with cultural situations. Descriptive statistics put in tables were used to present quantitative data in percentages while qualitative data analysis and discussion were anchored on blended learning construct and social-constructivism theory.

Nature of Western and Yoruba Peace Education Models

Table 1: Respondents Perception of Western and Yoruba Peace Education Paradigms

Constructs	SA		A		UD		D		SD	
	N0	%	No	%	No	%	No	%	No	%
Western model of peace education is alien to Yoruba learners	108	36.98	91	31.16	14	4.79	42	14.38	37	12.67
Western peace education model has graduated and regimented curriculum	92	31.50	101	34.58	14	4.79	48	16.43	37	12.37

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Rote learning, memorization and recall which emphasise cognitive domain only are features of Western peace education model	59	20.20	109	37.32	23	7.87	81	27.73	20	6.84
Western peace education model is individualistic	108	36.98	123	42.12	17	5.86	24	8.21	20	6.84
Yoruba peace education model is informal and fluid	109	37.33	103	35.27	2	0.68	63	21.57	15	5.13
Yoruba peace education model is practical and experiential	89	30.47	111	38.01	4	1.36	37	12.67	51	17.46
Yoruba peace education model touches on the	94	32.19	123	42.12	-	-	42	14.38	33	11.30

Field Survey, 2019

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An analysis of the table 1 above showed that 68 14% of the respondents who are in the majority believed that Western model of peace education are alien while 68.08% of the respondents affirmed that a typical western curriculum is regimented. A look at the existing curriculum of peace education by the researcher also revealed that objectives, tasks and test of achievements are spelt out in graduated syllabus, modules and units/lessons. Also, 57.52% said emphasis is placed on rote learning, memorisation and recall. The twelve interviewees believed that western models are inadequate for African learners because they only target the cognitive domain of a learner's developmental needs. The table above also revealed that 79.10% of the respondents opined that Western peace education approach is individualistic.

On the other hand, 72.60% of the respondents were in agreement with the fact that Yoruba peace education model are informal and fluid while 68.48% of the respondents affirmed that peace education model in Yoruba culture are practical. Participant observation by the researcher also revealed that Yoruba peace education model involves development of sensitivity and predictive observation attributes in everybody through informal training; every time and everywhere. Everybody is involved in the learning process. Furthermore, 74.31% of the respondents strongly agreed and agreed that emphasis on the cognitive, affective and psycho-motor domains of a learner is a strength of Yoruba peace education approach. According to Bloom's taxonomy these three hierarchical models are used to classify educational learning objectives into levels of complexity and specificity. Kress and Selander (2012) opined that engaging the three-modal classifications of educational objectives propounded by Blooms in learning provides higher orders of thinking and acting which enables individual to develop global focus on multiple literacies and modalities in the emerging field of integrated disciplines in the 21st Century. Peace education falls into this category of integrated discipline as it cuts across historical, economic, political, sociological and psychological knowledge.

In the same light, 83.89% of the respondents said that Yoruba peace education model is collective. It involves both the old and young, the male and the female in different informal settings for peace training and conflict resolution. The settings of peace training and conflict resolution also revealed that group approach is a common feature. Through collective training in informal settings norms and sanctions that are set out for certain offences are made known through story-telling. Non-participant observation of indigenous family meetings revealed abundant story-telling by members. In consonance with this finding, Olaoba (2010) had earlier affirmed that the Yoruba people make punishment due for certain offences known to children through moon-lit tales, public assembly and announcements made by the town crier. Unfortunately, in most instances these norms and values are lost in the present social settings of

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urbanization. This is why Okobia, Okafor and Osajie (2016) suggested that in Nigerian norms and values are essential ingredients in the transformation of the nation and posited that it is this missing link that accounts for moral decadence and social upheaval in the country. In the past, these norms and values have their origin in natural phenomena as understood through myth of origin, historical accounts, philosophy, heroism, religious belief and the generally accepted code of behavior enunciated at festivals. However, adherents of Islam and Christianity have wrongly tagged some of these practices as acts of paganism.

Strategies of Peace Education in Yorubaland

Table 2: Yoruba Indigenous Strategies of Peace Education

Constructs	SA		A		UD		D		SD	
	No	%	No	%	No	%	No	%	No	%
Yoruba strategies use taboos	193	66.09	61	20.89	4	1.36	19	6.50	15	5.14
Yoruba strategies use norms	162	55.48	99	33.90	5	1.71	14	4.79	12	4.10
Yoruba strategies use folkloric songs	146	50.00	107	36.64	-	-	21	2.19	18	6.16
Yoruba strategies include use of proverbs	171	58.56	101	34.58	-	-	11	3.77	9	3.08

Field Survey, 2019

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Majority of the respondents (86.98%) agreed as shown in table 2 above that taboos are used as a strategy for peace education while 89.38% endorsed norms as instruments for peace education in Yoruba communities. Nine of the twelve interviewees claimed that taboos and norms have spiritual undertones attached to them which create fear of dire consequences if they are abused. Taboos are meant to reduce the incidence of conflict. For example, when certain signs or symbols are put on the farmland, they communicate signals or referents shared among people within the Yoruba linguistic field and must be honored.

In the same positive view, 86.64% of the respondents claimed that folkloric songs are a form of strategy employed in Yoruba peace education endeavor. Folkloric songs used at ceremonies observed by the researcher revealed that they encourage chastity, honesty and orderliness in the community. Also, 93.14% of the respondents consented to the fact that Yoruba strategies of peace education include the use of proverbs. Proverbs are didactic and are usually used to wrap experience of a peaceful society and condemn conflict situation. Proverbs are also used to situate conflicts in such a way as to bring down tension and relieve overwhelming anxiety.

Folktales and proverbs give historical information, ritual guidelines, simplicity and restraints. Allegories are also told to approximate human behaviours to those of animals at conflict resolution sessions attended by the researchers. Proverbs are used extensively by the elders, litigants and judges in the drama of conflict transformation and resolution. Oyebode (2015) had earlier submitted in his study that oral traditions because of their cultural underpinnings make the individual realise self in relation to the norms of the society. These practices align with the Northern Sotho culture, like other cultures in many parts of Africa, where there is a great admiration for the well-tried case, for the speaker who summarises a dispute or gives the judgment with clarity, for the elder who is able to cite past cases of significance or quote proverbs to make a legal point" (Mphasha, 2016: 20).

Cultural custodians interrogated in this study revealed that more compelling sources of peace training are those related to religious beliefs. The custodians claimed that traditional African religion has its fundamentals in belief in the Creator, deities, gods, ancestors and other unseen forces. Religious sanctuaries such as shrines and groves are venues of many extra-judicial activities. Swearing and oath-taking are very crucial in enhancing peace. People swear profusely with god of iron, god of thunder, ancestors and the Creator, Olodumare. These findings corroborate Olupona's (2015) position that the Yoruba accept the concept of a Supreme Being, called Olorun or Olodumare, as the creator god of the universe who empowered various Orisa (deities) who moderate their affairs. In the same vein, Gale (2015) posited that in human

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religious experience, manifestations of sacred power (hierophanies) provide centres of meaning, order, worship, and ethics. This is equally true of Yoruba cosmological view and especially religious perception.

Viable Traditional Settings for Inculcating Peace Values in Yoruba Communities

Table 3: Peace Education Settings in Yorubaland

Constructs	SA		A		UD		D		SD	
	No	%	No	%	No	%	No	%	No	%
Homes	159	54.45	97	33.22	-	-	23	7.88	13	4.45
Village Squares	106	36.30	161	55.14	-	-	14	4.79	11	3.77
Religious Gatherings	203	69.52	87	29.79	-	-	2	0.68	-	-
Cultural Festivals and Ceremonies	166	56.85	99	33.90	-	-	15	5.14	12	4.10
Informal Tribunal like Kings Palaces and Clan Meetings	107	36.64	144	49.31	-	-	26	8.90	15	5.14

Field Survey, 2019

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Table 3 showed that 87.67% of the respondents were aware that Yoruba homes are used as fora for peace education. Interviewees hinted that from birth to grave a typical Yoruba home continues to be the control point for individual behaviour in the society. People who engage in violence of any kind are said to lack home training. In the same light. 91.44% of the respondents strongly agreed and agreed that village squares are still being used as platforms for peace education and conflict resolution. Interviewees pointed out the fact that the nature of settlement in rural areas still provide avenue to designate a place as village square. Although these squares no longer exist in urbanized settings, however, landlord/landladies' association meetings have become modern alternative to village square meetings in urban centres of Yorubaland.

The use of religious gatherings obtained a score of 99.31% agreement. Traditional religion, Christianity and Islam priests and leaders are seeing as peace educators by the interviewees. The traditional Ogun festival observed by the researched showcased lessons in peaceful co-existence among different peoples of cultural and religious affiliations. Majority of the respondents, 90.75% agreed that cultural festivals and ceremonies like burial, marriage, initiation and naming create opportunities for informal peace education. Informal Tribunal like Kings palaces and clan meetings were seen by 85.95% of the respondents as peace education and conflict resolution settings. Such events are used for story-telling and recounting the historic deeds of their progenitors.

Observed informal tribunals showed multifaceted ways of reflecting a great variety of human experiences, thoughts, ideas and feelings, and sharing knowledge of world phenomena through a channel of collaboration and cooperation. This is why in the training of would-be judges no formal training school existed in African traditional societies. Judicial training is done through a system of socialisation that is comprehensive in informal curricula. Raimi (1990) had earlier noted that, in spite of no formal training in the past as we have today, people who eventually became judges went through a system of socialisation carried out in informal tribunals which include lineage courts, ward assemblies and courts, bale's courts and oba's (king's) courts. Other security institutions for peace training revealed in the responses to interviews include age-grade associations, guild of hunters and secret clubs or societies. These groups worked like the present-day vigilante constituted in various local communities as security outfits. The legitimate power and social responsibilities of security groups rest on the recognition accorded them by members of the society as peace entrenchment and enforcement institutions.

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Relevant Yoruba Peace Education Values to Modern Peace-Building Milieu

Table 4: Yoruba Peace Education Values

Constructs	SA		A		UD		D		SD	
	No	%	No	%	No	%	No	%	No	%
Cooperativeness	139	47.60	113	38.70	2	0.68	15	5.14	23	7.88
Reconciliation	161	55.14	101	34.59	-	-	13	4.45	17	5.82
Compromise	97	33.22	161	55.14	2	-	13	4.45	19	6.51
Communality	121	41.44	159	54.45	-	-	4	1,36	8	2.74

Field Survey, 2019

From table 4 cooperativeness is perceived as a value inherent in Yoruba peace practice by 86.30% of the respondents to the questionnaire drawn for this study. Reconciliation was favoured by 89.73% while compromise had 88.36% of the respondents opting for it. Communality was endorsed by 95.89% of the respondents. Conflict resolution sessions observed in traditional settings showed emphasis on cooperativeness, endurance, tolerance, togetherness, brotherliness, compromise, penitence, forgiveness and reconciliation as major threads of welding social relationship in indigenous communities of Nigeria.

Interviewees in this study emphasised that the philosophy of omoluabi (the reasonable or good man) is well celebrated in Yoruba at every social collectivity. Also, the acquired good values imparted by the indigenous society as mentioned by interviewees include honesty, patience, kindness, fairness, humility, gratitude, moderation, temperance, generosity, contentment, hospitality, perseverance, trustworthiness, truthfulness, and respect for age. This aligns with Ojo's (2019, p. 94) submission that the philosophy of omoluabi encapsulates good character, mutual trust, tolerance, selfless service to humanity, loyalty to traditions, honesty in public and private dealings, dignity of labour, self-respect, courage, equity and self-discipline.

Interviewees claimed that behaviours and attitudes of Yoruba people like most other African nationalities are guided by both mundane and supernatural

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forces. This claim goes with Osaghae's (2000) finding that traditional peace practices are ensconced in rituals and religious observances which are anchored on spirit mediums. African traditional peace contents are deep-rooted in humanism, feelings for fellow human beings and cohesion of society as seen in responses to questionnaire. Awonoor (2001) cited in Omah (2012) had earlier observed that African perceptions of human rights are nurtured in traditions of community welfare, on the principles that include everyone and constructed upon the notions that everyone is important. The principles of peaceful living and group spirit subsume individual's rights and interests in African indigenous setting (Oyebode, 2012). Therefore, in order to achieve lasting peace, compromise forms the basis of adjudication in conflict resolution sessions observed and it is usually rooted in existing concessions, new realities or anticipated outcomes in order to foster social harmony.

Challenges of Peace Education in Nigeria ODL Environment

Table 5: Peace Education Challenges in Nigeria ODL Environment

Constructs	SA		A		UD		D		SD	
	No	%	No	%	No	%	No	%	No	%
Individualistic	142	48.63	96	32.88	3	1.03	37	12.67	14	4.79
Largely Computer Mediated	87	29.79	151	51.71	2	0.68	35	11.99	17	5.82
Focus on Cognitive Domain only	92	31.51	141	48.88	-	-	41	14.04	18	6.16
Unstable internet	134	45.89	123	42.12	-	-	17	5.82	18	6.16

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Open Distance Learning endeavor in peace education as a discipline was observed through the spectrum of National Open University of Nigeria (NOUN) which hitherto provided the most comprehensive form of distance education as a single mode institution. Table 5 showed the perception of the respondents to observed challenges in the approach. Majority of the respondents 81.51% believed the approach hitherto employed in NOUN is largely individualistic while 81.50% said the approach is largely computer-mediated. The curriculum of peace education through ODL focuses only on the cognitive domain as ascertained by 80.39%. Also, 8.01% believed that unstable internet is a major challenge to peace education through ODL in Nigeria.

Western Peace Education content promotes through ODL emphasises freedom of the individual, smartness and erudition. Other contents focus on inquisitorial, accusatorial, evidential, and proof capabilities. Constitutionalism, legality, punishment, restitution and retributive elements of justice are also emphasised.

Peace education through computer- mediated lessons neglects the affective domain. For example, at the National Open University of Nigeria, virtual classrooms, discussion forum, video lectures, teleconferencing, e-book as well as synchronous and asynchronous facilitation are used as platforms to reach the learner. Social media like Facebook, LinkedIn, WhatsApp, Twitter and others are also being utilised to pass and exchange information between learners and teachers/facilitators. The face-to-face component of ODL blended learning approach is, thus, greatly undermined. Unstable internet continues to be a major hinderance in achieving the desired educational goals. In the light of the foregoing, there is the need to infuse traditional contents and approaches into peace education paradigm in order to achieve desired results.

Integrated Peace Education in ODL Institutions
Education is a life-long enterprise and the process of imparting it must also be dynamic especially through ODL platforms. Rightly speaking, Omah (2012) emphasised careful selection of the good traditional and the modern techniques of peace promotion in a way to arrive at a synthesis that suits African current situation. While it may be difficult to go back to the olden days, the need to integrate old with the new strategies is beneficial.

ODL educators are discovering and exploring means to achieve an extended learning experience in a way that social realities are stimulated and observed so that the individual learner is not only schooled in theories but also has contact with the environment. In integrating the old and new mechanisms for inculcating peace values, therefore, scholars need to reconstruct the past and

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current institutions within the framework of peace education curriculum. Like the Japanese, the Indians, the Malaysians, the Taiwanese and other Asian peoples who have integrated indigenous knowledge into their curricula, teachers of peace education in Nigeria have to be in the forefront of the integration. For example, Oyebode (2012) posited that the mogaji institution as a lineage leadership institution is a dynamic force for integrating traditional and modern peace practices in Ibadan.

Peace Education theories and practice in Nigerian should emphasise consultation, arbitration and reconciliation of disputing parties. This can be achieved through the study of indigenous institutions of promoting peace. Another way is synergic study of modern institutions that have adopted traditional practices in their operations with purely modern ones. These institutions include Mediation Centers, Multi-Door Courthouses, and adjudication platforms. Others are electronic media mediation-arbitration programmes on air such as So Daa Bee, Je Ka Pari e, Labe Aso, Agborandun, Olowogboro, Owuye (in various radio and television stations domiciled in South-West Nigeria), and Human Rights Radio (domiciled in the FCT, Abuja). The study of this programme typology should be integrated into peace education studies.

However, the challenges of ODL in Nigeria include rigid curriculum which places emphasis on foreign theories, principles and practices. Another challenge is emphasis placed on the cognitive aspect of learning while the affective domain needed for inculcating peace values is superficially touched through only online learning and neglect of other blended learning opportunities.

Conclusion
The ODL platforms have extended the frontiers of peace education. Despite the expansion, African societies continue to experience many conflicts as strategies so far adopted have not involved interactive social learning. Indigenous institutions, values, personalities and patterns of problem solving and collaborative handling of conflict are not given prime of place in ODL peace education curriculum. ODL in Nigeria today is based on western contents rigidly spelt out in curricula, syllabuses, and schemes of work which are further broken down to lessons delivered through computer-mediated channels. This situation calls for a review with specific sensitivity to indigenous and endogenous values.

The National Open University of Nigeria which was focused as a case study has not fully integrated blended learning into her pedagogical construct. The face-to-face facilitation at the study centres is largely neglected. In the same

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vein, Internet and computer-mediated teaching is faced with poor internet connectivity in Nigeria.

Online simulation of African indigenous strategies which include taboos, norms, folkloric songs, proverbs and other verbal art genres is desirous as this will entrench African identity with the trend of globalisation. However, fully online approach should be amended through integration of blended learning opportunities like field-trip and industrial work experience. Teachers should arrange visits, excursions and non-participant observation trips to various traditional events as blended learning opportunities that provide interactive learning. In addition, students should be posted to traditional institutions for industrial work experience to create a synergy between computer-mediated online learning and blended learning as a form of social learning. The study centres officers and facilitators should be engaged in the arrangement and supervision of students undergoing field-trip and industrial work experience.

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