

Building Peace through African Values: A Case Study of a School

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ABSTRACT There are many schools that struggle to maintain discipline and order. Yet, curricular programmes cannot be effective when there is no orderliness and adherence to certain values. Learners need to follow an education system that promotes good citizenry and principles of democracy. In this study the researchers used qualitative research methods observations and interviews to collect data from an intervention study. After the observation while investigating classrooms led by five facilitators. Subsequently, the learners, teachers and the facilitators were interviewed. Data was collected over a period of five months. The results reveal that there are values that can enhance positive values needed for effective running of schools and well-being of society. When learners and their teachers are exposed to values that evoke humanism such as *ubuntu*, they will strive to better their school environment. This can lead not only to effective teaching and learning, but it can also engender a peaceful living in the school as well as the society.

INTRODUCTION

Carter (2013) writes about how restorative practices as such as education are fertile sites for cultivating peace. Furthermore, this author (Carter 2013: 37) states:

...interactions as well as conflict focused lessons are fertile plots for learning how to plant and pick seeds of peace. Sowing the seeds of restoration models advances learning as well as the cultivation of peace where harm is evident. The acts demonstrate the importance of peace efforts and they provide implicit instruction.

It is crucial to ensure that there is peace in classrooms or else it will be a challenge to teach effectively. Ellis (2013) cites veteran teachers who have reiterated their concerns that if learners are out of control, teachers will not be able to teach them anything. Ellis also points out that peace education today has a variety of titles; violence prevention, anti-bullying campaign, values education, peer mediation programmes, conflict management and citizenship education. However, what is common among these is the goal that teachers want to achieve, and that is discipline. Discipline is a big umbrella which consists of democracy, respect and diligence among others.

Peace education in schools seeks to ensure that the learners learn to live a life that is violence-free and full of respect. Abiodun and Adenrele (2013: 66) contend that “peace education has become a means of catching them young to minimise the spirit of intolerance that engenders conflict all over the world.” Peace education is usually perceived as necessary for social transfor-

mation especially for countries that were ravaged by a history of violence and intolerance. The teachers and schools are crucial factors in the success of peace education pro-programmes (Abiodun and Adenrele 2013). Web-ster (2013) supports this when he states that education can be used for conflict resolution by fostering an atmosphere of non-violence and reconciliation in schools. There is also a belief that when schools inculcate this, it will reflect in the community.

This paper explores a study where issues of peace education were investigated as a solution to rampant violence. Mawonga Primary School (not its real name) is situated in a historically Black area in the Eastern Cape province of South Africa. There were constant reports of bullying, violence and low scale drug use. It was after the Parents Teacher Association (PTA) committee members and School Governing Body (SGB) suggested that some community members needed to be given some time in the school and teach the learners certain “communal values”. The term was initially not explained well although it appeared that the role-players consented to the teaching of these communal values. In fact, the PTA committee agreed that they needed some form of part time education on *ubuntu* and “other related African values”. It was in April when the school’s new governing body suggested this intervention.

When the community members were called to intervene they were supposed to utilise African values in teaching as they attempted to minimise the rate of unbecoming behaviour among learners. The main question that this article poses is linked to the SGB’s goals: Can intervention strate-

gies associated with African values help in minimising lawless behaviour in schools?

Sub-questions addressed included the following:

- Can peace education be enhanced by some African values such as *ubuntu*?
- Can schools facilitate the transformation of society for the better?

The Objectives of the Study

This study sought to explore the value of peace education in schools. It examined how the formal and non-formal aspects of education can be utilised to teach children about the achievement of a peaceful society. It also sought to achieve this through the following objectives:

- To explore whether some values such as *ubuntu* can help foster peace among learners;
- To investigate the roles that schools can play in the creation of a just society; and
- To search why there is a need for a citizenship curriculum in schools.

Literature Review

Brenes-Castro (2004) writes about an *Integral Model* of peace education and states that it embraces certain principles that jointly express “a spirit of community”, a core value for peace. O’Connor (2012) argues that in divided societies education for diversity often introduced through the combined approaches of civic education, citizenship education and community relations activity, is advocated as a crucial element of the school curriculum. The *Integral Model* Peace Education (IMPE) is based on the postulation that there are universal values that shape a culture of peace (Brenes-Castro 2004). This *Model* assumes a holistic vision of reality and perceives the universe as a dynamic totality characterised by diversity and interdependence between all beings. Furthermore, he states that ideal human community would be characterised by the following:

- Membership in such a community allows for the satisfaction of vital needs for all its members;
- There is commitment on the part of all its members towards the mutual protection, enhancement, and promotion of the common good of the community;

- The idiosyncrasy of each member is valued and her/his contributions are synergistically integrated within the diversity of the group; and
- All members participate in the making of those decisions that affect the common well-being.

These are all crucial when one looks at the prominence and need for peace education currently. The above factors show that with the right elements, peace education will be possible in situations where these are realised. However, Rukuni (2013) points out that there are various challenges to the introduction of peace education and these include the lack of material resources, lack of time as well as lack of adequate human resources.

Yet, pertinent to the arguments above is the nature of peace as a medium of ecological balance. Definitions of peace have been extended beyond the notion of negative peace that is absence of war (Wenden 2004). Furthermore, Wenden (2004) points out that some definitions of peace include the notion of peace with Nature, for example ecological balance as one that should underpin any definition of peace. Wenden (2004) cites Sloan who avers that a peace that ignores ecological destruction is unsustainable. Wenden (2004) also cites Reardon and Nordland (1994) who state that ecological violence is part of the context and motivating force for peace education together with the violence of armed conflict and the structural violence of oppression and poverty.

In this article the focus is on *ubuntu* and peace education. The emphasis is on how peace education can be fostered using *ubuntu*, an African form of humanism. *Ubuntu* like peace education reflects interdependence between several other concepts as well. Mthembu (1996) describes *ubuntu* as the key to all African values and that it involves humanness, a good disposition towards others, and a moral nature. Furthermore, Mthembu avers that *ubuntu* describes the significance of group solidarity and interdependence in African culture. Mbigi (2005) supports this by pointing out that *ubuntu* is a metaphor that describes the significance of group solidarity on survival issues that is so vital to the survival of African communities. Schools tend to reflect the society in which they are built. A violent society is more likely to breed violent learners. Given this scenario, educators in environments where society

is prone to violent behaviour. Whether the behaviour is happening among locals or xenophobic attacks, educators should be wary in that that violent behaviour outside the schools can manifest itself among the learners. The constant calls for a moral society are desperate calls for society to change for the better.

Based on democratic principles as well as the ethos of the African worldview, *ubuntu* is always described or presupposed to be ideal democratic tenet. The democratic ideals it enshrines appear to convince many that its democratic base could address many societal problems. Currently, in South Africa, there is the quest for a new identity that is not like the identities based on race and colour of the past. This multicultural society seeks solutions from a number of democratic philosophies and models. In the past decade there has been a need to re-embrace the spirit of *ubuntu* in various aspects of the society. Ntuli (1999) states that the spirit of *ubuntu* has long disappeared and he states that that is the reason why we need an African renaissance. Furthermore, Ntuli opines that in the face of the present cultural and moral collapse in South Africa, there is a need to strive for a rebirth. Yet, Dandala (1996) argues that *ubuntu* requires a great deal of learning and sharing and institutions can achieve this through the training of people to practice greater interaction. Schools and the societies around them need to learn the values of *ubuntu*.

RESEARCH METHODOLOGY

The school Mawonga Primary was selected purposefully after they announced in one of their School Governing Body (SGB) meetings that they were to try intervention strategies to create a peaceful atmosphere and respect among learner community. The researcher was currently working at the school on a different project when he decided to ask permission from the school to investigate this intervention as well. The principal and his staff had announced how they wanted to enhance the school's moral values and peace utilising *ubuntu*. Some SGB members were certain that many schools in the historically Black townships have truant learners because the community is no longer cherishing positive African values such as *ubuntu*. As mentioned above, the school had experienced a few acts of violence among learners the previous year and this goaded the parents to intervene fearing that the

school might experience more serious acts of immorality and violence.

These experiences included stabbings one with a mathematical sharp instrument and the other with a nail clipper. There were also four bullying incidents reported and in each a learner was beaten up. Then there was occasional use of drugs. The latter included tobacco smoking and the other two incidents were of serious drugs including *dagga* (marijuana) and use of some "illegal tablets". The school had selected five parents to come and work with the grade 6 and 7 learners. The senior classes were selected because that was usually where the misdemeanours occurred. 96% of the reported cases were among the senior learners. The parents were to work with four classes: two were grade 6s and the other two were grade 7s. As facilitators they were to rotate as they taught the learners various aspects linking these to traditional African way of life and what they referred to as peace education. The parents were all retired members of the community and they consisted of three males and two females.

Three of these members were retired teachers, one a traditional healer and the other a religious leader. The five facilitated lessons on various topics or streams as they rotated among the classes. They roughly divided their streams under the following:

Facilitator A	<i>Ubuntu</i> , gender and peace
Facilitator B	(African) culture and society
Facilitator C	Growing up in a healthy and peaceful environment
Facilitator D	<i>Ubuntu</i> , the society and peace
Facilitator E	Conflict in the society

All the above streams had a common element in that *ubuntu* cut across. The facilitators emphasised the value of *ubuntu* and need for peace during their facilitation. The classes took place three times a week for one hour each after school. Three researchers were granted permission by the school to observe at least two sessions a week. They recorded notes as they passively observed what was happening during the classes. Three of the facilitators used more activities for the learners while the other two mainly used the lecture method. Yet in both styles there was much interaction encouraged between the learners and the facilitators.

The grade 6 learners consisted of 49 learners and the grade seven learners were 62 learners. Of the total 111 learners in the population 50 were

randomly selected to be interviewed as part of a sample. 22 of these learners were males. Six grade 6 and six grade 7 teachers were selected. Of these teachers half were female. All the facilitators were also interviewed during and after the intervention period. On average, the facilitators were interviewed almost once every two weeks and this amounted to ten 45 minutes interview sessions for each facilitator. The facilitation spanned from May to September. The learners also came during the winter vacation for five hours per five days for three weeks. The facilitators used a number of aids and strategies to facilitate the learning. Drums, clothing, stories including legends, were some of the teaching aids used to facilitate learning. For the first three contact sessions the teachers were present in the classes but from the rest of the period (from end of May to September), they did not attend. The researchers also set time aside to use unstructured interviews to interview the learners.

The facilitators were referred to as *coaches* used a similar time table in the entire 20 weeks in the school. They used alternating weeks where they would facilitate simulation games. In other weeks there would be group work and discussions. The facilitators, who were referred to as coaches divided the entire group into seven “villages” each with a leader. Villages were supposed to be more effective than others and each of them had rules that were supposed to guide them. The villagers were following a strict code of rules that was put down democratically by the “people of the village” (the learners themselves). Among these rules, each village was supposed to lay down rules of protecting the environment, living in peace with others and living for another person as capture by the *ubuntu* philosophy. The simulation games that the learners acted out occasionally clearly reflected the ideal life the villagers wanted to live. Sometimes they would act out as to what needs to be done to those who break the rules. It was made clear that those who broke the rules would be punished or ostracised by the community. The values of *ubuntu* were emphasised by villagers who wanted to ensure that good happened to fellow villagers at all times. In one simulation game the villagers could not leave one villager who was caught by a tiger while they were on a hunting expedition. In another, the villagers made a plan on how they could rescue a drowning man even when they could have drowned themselves.

THE FINDINGS

As the intervention continued, the learners’ understanding the values and importance of peace as well as *ubuntu* grew. They also realised how these impacted on the larger society. It was also significant to note how they grasped the interdependence between the people and their environment. In one simulation game a group of villagers were shunned upon for polluting a river that served a number of households. Many villagers were also sensitising others not to destroy the environment; this included cutting down trees and polluting the air. When the learners were interviewed they stated that what the coaches facilitated helped them in “seeing life differently”; they saw not only the value of nature, but also the value of other fellow human beings. One learner-participant summarised one concept by stating:

When you upset one member of the village, you affect the life of other villagers. We need to ensure that the village life is not disturbed all the time.

Another learner said that she now knew that she lived for the fellow villagers and whatever she did was for the benefit or detriment of the other villagers. The participants also talked openly about the need for peaceful living in each village. In one simulation game the learners’ roles played a scene where a villager from village A wronged another one from village B. The villagers from village B were very angry and wanted to attack the other village. However, they tried to resolve the conflict amicably through their leaders. At the end the villages solved the conflict without the use of violence. The conflict resolution skills were welcomed by the teacher-participants who stated that sometimes violence among learners occurred because the learners could not find alternative ways of solving it besides hostility. One teacher opined that the learners always reflected their society where conflicts were solved through aggression.

The coaches also argued that they discovered that many learners “did not understand their cultural identity”. When asked what they meant about this concept of *cultural identity*, one explained that although these learners were African “their culture was fuzzy and it was mixed with the foreign culture on television. They do not have pride in anything and do not understand their roots of humanness”. Another coach

concluded by stating that many children grow up in homes where they do not get the “correct cultural guidance”. According to a third coach the learners are supposed to understand “the roots of humility and respect based on the values of *ubuntu* as embraced in the African culture”. The coaches believed that it was through the five month intervention that learner-participants were “beginning to find their roots” as they saw the need for peaceful living and upholding the values of *ubuntu*.

The teacher-participants reported dwindling cases of violence among learners after the third month. Two teachers maintained that the idea of villages worked because villagers were competing against one another even outside the formal classes. No one wanted to bring disrepute to his or her own village. The latter tended to spread to the idea of the classroom and the broader school. Another teacher argued that what the coaches were doing was to simplify the current South African curriculum. This post-apartheid South African curriculum is based on the values of the Constitution of the Republic. The current education system in South Africa requires education to follow the ten fundamental values of the Constitution of the Republic and these include democracy, social justice and equity; *ubuntu*, an open society; rule of law, reconciliation and respect (DoE 2001).

One aspect that the teachers interviewed noticed after the programme was initiated was the respect that learners had for one another. The school had cases of learners suffering from the pandemic of HIV and AIDS. Teacher participants stated that many learners tended to overlook the stigma usually associated with this illness and began to respect everyone. The teachers said that the learners appeared to be aware of their fellow learners who were affected by the disease and tended to treat them with disdain and prejudice. The coaches instilled a sense of respect for another person and ascertained that the learners were able to address issues of HIV and AIDS in an honest and open manner. Communication about the disease moved from being a closed subject to an open one. The idea of not discriminating against HIV-positive individuals was stressed by the coaches in relation to the values of *ubuntu*.

The educators stated that while the learning area, Life Orientation covered several topics on HIV and AIDS learners still had certain stereo-

types and prejudices against people living with the disease. Furthermore, the teacher-participants stated that certain aspects of sex education were compulsory although they still struggled with many aspects. The coaches made approaching some of the problematic areas easier for teachers.

One of the aspects that the coaches stressed was the idea of a democratic environment where there is no fear. The coaches explained that some simulation games clearly illustrated how difficult it was to live in an environment where fear ruled. Learner-participants also commented how difficult it was to operate in an environment where there was fear. Talking about the importance of shedding fear, many learner-participants referred to one simulation where a shepherd was in constant fear of a lion. He could not look well at his father’s livestock because he was afraid of the beasts. This impacted badly on his task of looking after his father’s herd. In one session, discussions were around fear and the detrimental effects of bullying within schools. The facilitators repeatedly talked about “the need for the learners to reclaim the schools”. He said that they needed to own the schools and be proud of their schools. It was stated that these could not be reclaimed when there is a culture of violence. Furthermore, the learners understood and internalised some of these values. One learner-participant said:

It was important for us to learn about non-violence. For some of us it is difficult to come to school because we are scared of being beaten or harassed by bullies. What the coaches taught us was important in that we need to find better ways to resolve our differences.

Another learner-participant contended:

*This is what we’ve been trying to do in the Learner Representative Council. As learner leaders, we’ve been telling our fellow learners the need to restrain ourselves from acts of violence. It is difficult because some of the learners fight over gambling money and so on. However, what the coaches have told us here is important because now we know the value of peace in schools. I like the idea of *ubuntu*. It really showed us the importance of respecting one another.*

The coaches also discussed issues relating to school-community links. One of the coaches stressed the need for the learners to look after their school even when they are in their community. The school had experienced a spate of

crimes in the previous months and computers, garden tools and food are among things that were stolen from the school. The learners learnt that *ubuntu* also means respecting what you have, your property. The coaches stressed the need for the learners to work and try to satisfy the mandate of the School Governing Body (SGB). This was incorporated in learning about democracy and schooling. The democratisation and transformation of education was from its incipient stages embracing the will to include all stakeholders like parents, teachers, learners and members of the community should be able to participate in the activities of schools (DoE 1997).

THE ANALYSIS OF THE FINDINGS

Peace Education and *Ubuntu*

Webster (2013) writes about the need to hear the young people's stories which can deepen the understanding of contemporary African societies in emerging global realities. He adds by stating that the teachers' and learners' voices are crucial in realising the potential for the emergence of peace education to address violence and inequality. "By privileging indigenous knowledge and understanding the historical legacies of contemporary violence, marginalisation and poverty...critical engagement with peace education philosophy and practice can create fertile ground for realising greater social and political change by developing the agency of children and youth" (Webster 2013: 60). In the context of this study the facilitators ensured that the learners were able to develop own stories as they shared experiences of their "villages". They shared their experiences on *ubuntu* and related values.

Whilst *ubuntu* can be seen and be referred to as an African concept, it shares much with other universal concepts. *Ubuntu* in African societies is linked to a number of important similar concepts. Prinsloo (1998) cites Chikanda (1990) who stated that *ubuntu* is African humanism that involves alms-giving, sympathy, care, sensitivity to the needs of others, respect, consideration, patience and kindness. Broodryk (2006) concurs with this when he states that *ubuntu* world view contains the basic values of humanness, caring, sharing, respect and compassion. These definitions are comparable to the definition given by Galtung (1982) of what peace education is. Gal-

ting states that the content of peace education include words such as "international understanding", "co-operation", "peace", "human rights", "fundamental freedoms". All these universal values of peace are also part of *ubuntu* philosophy.

The idea of peace education in South Africa is relevant considering the violent nature of education in the past. Violence was not only between learners and the system (government) but sometimes between learners and their teachers or learners versus fellow learners. The learners and teachers in the study learnt that *ubuntu* can enhance peace in an organisation such as the school. Some form of transformation is also necessary to enable individuals to be receptive to *ubuntu* and its ideals. The learners needed the support of the coaches for them to grow. Mbigi (2000) contends that for people to do more and get more in life they need to become more and grow and he says that this is the essence of African philosophy. The learners in the study grew more as they continued their involvement in the programme. There was a conscious effort among them to make a change in their school. The intervention by the coaches in the school ensured that the learners were prepared to change the atmosphere in the school as they became receptive to democratic values.

Democracy and Schools

Rukuni (2013) emphasises that values in any peace education curriculum should include values such as democracy, human rights, cooperation and solidarity. All these are part of *ubuntu*. It is crucial in a society such as South Africa to reflect democracy on which education policy is built. Rukuni adds that if peace curriculum is to be relevant it should reflect and serve the social and cultural needs of society. In this study the facilitators were always trying to address the needs of the society. They were looking at the gaps in education and trying to use the potential of the young people in bringing about a peaceful society. *Ubuntu* model that the facilitators were using was trying by all means to bring about democracy among the school community.

Wenden (2004) perceives a link between social and ecological peace and violence. Furthermore, he states that there is a need to make learners aware of and understand this interrelatedness off social and environmental realities. The violation and degradation of the environment

leads to the violation of human rights. Wenden (2004: 6-7) declares:

This reciprocity between the violation of Earth rights and human rights presents a challenge to educational institutions whose task is to inform students about and prepare them to cope with and even remedy social and environmental problems. Of special relevance is the response to this challenge of peace education and environmental education, two educational specialisations whose task it is to respond, respectively, to social violence and ecological violence.

Schools need to enforce this link. For true democracy to be achieved learners need to see this “big picture”. For democracy to be attained there is strong necessity for the attainment of social and environmental peace. In Brenes-Castro’s (2003) Integral Model of peace education, peace is considered as a state of integrity, security, balance and harmony- and it is assumed that each person lives within these relational contexts: in relationship to the self, to others and to nature. When Brenes-Castro (2003) highlights a culture of democracy he refers to the critical and responsible participation of all citizens in promoting common good and security of all humans and community of nature.

Furthermore, Brenes-Castro (2003: 85) points out:

Given that we do not live in isolation and that our life projects are to a certain degree determined by collective decisions in our families, communities, nations and the world as a whole, we need to be able to participate critically and autonomously in the making of decisions at all these levels. This requires respect for cultural and ethnic diversity as well as a commitment to respect and promote human rights for all, including future generations, that is, a sense of solidarity.

This study showed the importance and necessity to facilitate more knowledge on democracy. *Ubuntu* enshrined this democratic principle. The democratic role of education as highlighted in the Constitution needs to be upheld in the classroom. Gutman (1999:76) stated, “the professional responsibility of teachers is to uphold the principle of no repression by cultivating the capacity for democratic deliberation. Learners should be made to understand the democratic principles beyond democratic rhetoric. The coaches taught the learners how democracy

works in practice. Games, role play and stories were some of the aspects used to teach democratic principles.

Mbigi (1997) pointed out that *ubuntu* can play an effective role in nurturing social relationships in a socially divided society. Furthermore, Mbigi contended that *ubuntu* can play a significant role in building a spirit of harmony and reconciliation. What the coaches did was to facilitate knowledge that would strengthen the learners’ sense of belonging and being accountable to a large group. At the end, the learners understood the sense of solidarity and unity within a large group. The villages’ concept enhanced strong ties amongst villagers. The implication of this was respect for one another.

Politics and Peace Education

Some authors have highlighted that education that teaches values has long raised concerns about its potential to indoctrinate learners; to marginalise minority groups’ cultures, values and uniqueness (Niens et al. 2013). However, these authors also point out that effective citizenship education needs to address multiple identities and societal divisions and conflicts. Galtung (1982) states that it is necessary for educators to tackle politics if peace education is to be successful. Furthermore, Galtung points out that, it is naïve to think people can utilise peace education without touching politics. This dearth (of ignoring politics) is also itself a very political point of view and a way of manipulating young people to making them insensitive to the reality of the world around them. Whilst there appears to be a need to stress reconciliation in South Africa, there is also a pressing need to focus on the discussion of challenges existing in a conflict situation. Brenes-Castro (2003) writes about the importance of focusing on political environment to achieve peace. Brenes-Castro states that if people are given an opportunity to understand the nature of the violence and authoritarianism they have experienced they will realise that it is not inevitable and that they can aspire to live in peace.

In this study a number of coaches reflected frequently on the atrocities of apartheid’s past. They told learners of how laws such as the Group Areas Act, separate schools for different races, Immorality Act which prohibited marriage across races, how these created much animosity and

misunderstanding among races. By pointing out the past political setting the facilitators wanted the learners to appreciate the need for peace and *ubuntu* philosophy. A number of facilitators maintained that schools should be the starting point of building better societies. Labaree (1997) opined that schools occupy an awkward position at the intersection between what people hope society will become and what they think it really is, between political ideals and economic realities. The society however, forgets that schools reflect the society wherein the schools are situated. The parents and community need to model how learners should best live. Schools situated in violent neighbourhoods are more likely to produce violent learners. To sustain good values there is a need for a well rounded syllabus. The nation needs achievers in mathematics and science but also in citizens who can co-exist well with fellow human beings. The society needs citizens that would be able to live interdependently with others.

The idea of villages as tried out by the coaches reflected what has to be pursued by the markets. The coaches showed a necessity for the community to strengthen the social capital. One of the recommendations suggested by the coaches was the need for more community involvement in the school if unbecoming behaviour was to be curtailed. One of the teacher-participants also concurred with the latter assertion by stating that he wished that there was more parental involvement to boost the embracing of *ubuntu* by the learners. Without good values the future of the society is doomed. Values are pivotal to the well-being of society. The values that are cherished transcend language, outward expression of culture, physical appearance or belief (DoE 2001). These experiences showed that there might be a strong need for the curriculum to include *ubuntu* philosophy.

Ubuntu and the Curriculum

Ubuntu is one of the fundamental values of the South African Constitution and has been proven to be relevant to education. *Ubuntu* is said to emanate out of the political tumult prior the 1990s and peacemakers wanted to ensure that in the process of creating a new framework, they would formulate a sentiment that would become part of the defining vision of the democracy (DoE 2001). Furthermore, this publication states that

there was a need in South Africa “for understanding but not for vengeance, a need for reparation but not for retaliation, a need for *ubuntu* but not for victimisation” (DoE 2001: 15). Whilst this kind of curriculum has not been crystallised and formalised as yet curriculum planners need to work towards its embracement.

The new South African education system, the NCS is based on various aspects of a democratic society. As mentioned above, the NCS is largely derived from the Constitution of the Republic. *Ubuntu* is one of the values cherished by the Constitution. However, what is really necessary is to equip teachers to understand the basic tenets of *ubuntu*. The DoE publication (2001) states that out of the values of *ubuntu* follows the practices of compassion, kindness, altruism and respect which are at the centre of making schools places of effective culture of learning and teaching. *Ubuntu* is envisaged as a philosophy that would ensure that there is more diligence and a culture of achievement. The publication further points out:

Equality might require us to put up with people who are different, non-sexism and non-racism might require us to rectify the inequities of the past, but ubuntu goes much further: it embodies the concept of mutual understanding and the active appreciation of the value of human difference... Ultimately; ubuntu requires you to respect others if you are to respect yourself.

CONCLUSION

This study has shown that there are strategies that can be utilised in schools for enhancing peaceful living. It also shows that schools can be successful in supporting societal values if aspects such as peace education are not left to chance, always hoping that learners will learn these values informally from significant others. Schools need to instil many of these values through formal learning in classrooms. This paper has also shown that there are African values that can be invaluable in supporting peace initiatives in schools. These are the values that are able to support smooth running of education programmes in schools. As can be perceived in this paper, schools can facilitate the transformation of society through various programmes such as peace education. These programmes empower the learners and teachers and when these role-players go to society they are likely to empower

others. Schools can be vehicles and catalysts for the ultimate transformation of society. Below, the discussion focuses on recommendations drawn after the conclusion of this study.

RECOMMENDATIONS

There are four recommendations drawn for this study. Firstly, teachers should teach themselves not to teach their subjects only. To prepare youth for good citizenry they also need to instil positive societal values. There are many values that are universally agreed to by all people and peaceful living is among these. All teachers, especially in countries where there is a history of violence and divided society should be able to teach peace. However, peace education also needs to be formalised.

Secondly, this study has shown that some African values are important in the promotion of effective education. Because schools are in some part of a country, teachers should be able to use history and reflect values and mores of that country. African schools can learn much from African ways of life. Teachers and policy makers should make use of their ways of life. If initial teacher education fails to do this, the department of education should run effective in-service programmes that would utilise local knowledge.

Thirdly, schools should be made to be conscious catalysts for social change. Programmes such as peace education should be run by schools as they consciously try to transform the society. Districts should always be aware of the programmes that their schools run in changing the society. Schools should serve the communities in which they are built. Schools can and should work to change the society.

Finally, more research needs to be conducted in the area of peace education. People need to understand the nature of peace as a medium of social change. More research needs to be conducted to understand how *ubuntu* values for example, can be used in other contexts which are not in based in African settings. It can be interesting to see how certain problems in other contexts such as inner cities in the United States of America can be addressed using the tenets embraced by *ubuntu* values.

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