Literacy teaching method and peace building in multi-ethnic communities of Nigeria

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The challenge of peace building in Nigeria is increasing as communities continue to show adversary tendencies. This is happening even after many third party conflict transformation efforts have been expended to resolve and set a conducive climate for stakeholders to sustain peace. Some peace building assessment projects have indicated that the peace building process is not fully realised, which justifies exploring the place of literacy education in peace building. Since illiteracy has been identified as one major factor which promotes conflict and violence in Nigeria's multi-ethnic communities, the importance of functional literacy is further stressed. In this paper, a review of some adult education teaching theories is undertaken, and a model for literacy functionality – a transformative teaching paradigm for peace building called 'cemento-conscio education' – is developed.

Introduction

The challenges of building peace in multi-ethnic countries have been given a prominent focus in academic writings, theorising and development practice. The more theories we have, the closer we seem to be moving to a formidable peace building strategy, but the more the world misses it in practice. The search for a formidable strategy and practice for building peace has provoked a multi-disciplinary input which incorporates education in the search for sustainable peace (peace education) as asserted by the United Nations, the United Nations Education, Scientific and Cultural Organisation (UNESCO) and the United Nations Children's Fund (UNICEF). In spite of this recognition that education could play a vital role in peace building, the role of adult education in the search for sustainable peace has been less emphasised by UNESCO, UNICEF and other planners of education, even though definitions of peace education recognise adults as one of the target groups for peace education. Formulated curriculum and plans for implementation of peace education always counted adults out, while focusing more on children and youths in formal school systems. Missing also are theories and concepts of adult education that will properly locate peace education in peace building efforts.

Adult education and development agents must begin to reason ways for the discipline to fortify peace building processes, and how it can serve as a catalyst to transform the minds, attitudes and behaviours of groups and other communities through informal and non-formal education. The focus on literacy education for peace building is important for third world nations, especially Africa, where a high illiteracy rate is prevalent. As part of our contribution, we review the meaning of literacy, models of literacy, theories for literacy and the relationship between literacy and peace building. In addition, we hope, through a careful presentation of premises, to develop a literacy-teaching paradigm for peace building, using the Nigerian

context where multi-ethnic violence and communal conflicts threaten its existence.

Nigeria's need for literacy and peace building

Nigeria is a multi-ethnic nation that accounts for 389 ethnic groups (Otite 2000) out of 5000 ethnic groups in 184 independent countries of the world (Kymlicka 1995). Like other nations, it has not been spared the peculiar problem of ethnicity. With at least over 50 different violent conflicts recorded between 1990 and 2000, Nigeria became a nation faced with possible disintegration. This situation justifies a need for vigorous peace building efforts by government and non-government organisations (NGOs) (IPCR 2003). The conflict transformation efforts adopted in Nigeria, according to research by Majaro-Majesty (2006), were carried out on three communal violent conflicts in three regions – the Ijaw/Ilaje, Itsekiri/Urhobo and the Tiv/Jukun armed conflicts. This research showed that the singular conflict transformation strategies adopted in these areas were not significant in instituting a peace building process, and that integration of all the strategies was only able to realise the demobilisation of militia and not to reintegrate and disarm militias. Demobilisation, disarmament and reintegration of militias provide a short-term yardstick to measuring the peace building process.

The research indicated a need for intensified efforts to build the nation by first restoring peace in all warring communities and the stoppage of spill-over effects that violence has on other national matters as well as communities within the nation. Examples of these types of activities are the violence and extra-judicial killing of Igbo and Christians in Kano by Hausa-Fulani Muslims, resulted in the killing of Hausas in the eastern part of the nation. Nigeria not only has cohesion problems, it also has the problems of poverty, a high illiteracy rate and inequity in the distribution of educational infrastructure amongst its constituent ethnic groups. For example, the Situation and Policy Analysis (1993) document reports a lack

of access to adult education programs for many adults in as many as 46% of the communities sampled, while the Multiple Indicator Cluster Survey (FME 1999) data showed that there was no reduction of illiteracy level but a deterioration instead from the initial 57% to 49% and a disparity in the literacy rate between the southern and northern regions of Nigeria (55% and 60% for south-west and south-east respectively, while the north-east and north-west record 21–22% for female and 40–42% for male) (Federal Ministry of Education 2003). In the same vein, the Federal Government of Nigeria/UNICEF (Federal Government of Nigeria 2001) reports that for women the literacy rate declined from 44% to 41%.

The high prevalence of illiteracy has definite implications for the peace building efforts of any nation, and the high prevalence of illiteracy is linked to the ethnic violence among Nigeria's multi-ethnic communities. Just as education is needed for economic development, a civic response and political awareness, education is also not possible without the basic foundation provided by literacy education. The need for adult literacy is tied to the fact that most illiterates (85%) in Nigeria are within the ages of 15 and 35 years (Federal Ministry of Education 2003), and therefore outside the school population.

Even though education has been found not to be singularly a sufficient approach to realise either development or peace (Bush & Saltarelli 2000), it however depends on the type of education provided. Adult education as a problem-solving field could, through its various skill development programs, develop human capital and capacity for peace building. In this way, positive social attitudes can be developed that will produce the required communal solidarity and spirit for mutual development in communities, members and their ethnic community neighbours. This role by non-formal education is called 'functional literacy education', which entails the acquisition of literacy with a skill for a purpose. Its achievement depends on how the adult learners are engineered or organised to achieve these set goals.

Re-defining education for peace building

In general, peace and education have been identified as essential factors for the development of communities and for the building of the nation. Peace and education also affect each other. This is because for education to achieve its fullest potential in any society, peace is required; in the same way for national cohesion to be achieved, education is required. If education is properly engineered to solve social problems, its emphasis should be on realising peace. Educational activities aimed at peace building are commonly referred to as 'peace education'. UNICEF (1996) conceived it as:

> The process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour change that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an interpersonal, inter-group, national or international level (p.13).

UNICEF, however, argued that peace friendly attitudes and behaviours occur over time in all ages – the process is long-term, not short-term. In practice, however, UNICEF and UNESCO usually plan peace education for children and in schools while the media attends to the rest of society. These others include adults and out-of-school children and youths. Peace education needs to involve these groups.

In our view, peace education practice in formal school is not sufficient for community peace building for three reasons. First, peace education is conceived as knowledge to be handed down to a people within a universal context, forgetting that peculiarities exist amongst societies and communities. The contents and values of peace education are generalized, hoping to be suitable for all societies, and not taking account of the nature, root causes and dimensions of the ethnic conflict as well as the traditional values of the people.

Secondly, peace building's scope and practice in schools and in media campaigns have short-term value. For example, children hardly have experiential connection between the real-world and knowledge from the school- world. The substance of peace education is short-lived in them on leaving school, as they face real-life situations that supply the experiential basis to be able to judge what has been learnt and then to either accept or reject the peace education approach. The issues raised by peace campaign education from the media also in most cases are quickly forgotten or become monotonous and boring to listeners. They diminish in significance, becoming objects of mere creative entertainment rather than a practical message. In these cases, peace education is ultimately inconsequential for building and sustaining peace, because the structures and factors that produce ethnic conflicts are ever present and unresolved.

In Nigeria, for instance, where media campaigns have been used for transforming conflict, government has lacked the political and social will to mobilise against ethnic sentiments, indigenous and migrant rules, and the politics of seclusion often practised in all states of the federation. How could a child reconcile the contents of unity and peace in peace education with his/her father paying school fees for him/her in a state where school is declared free for the indigenous, or in cases where governments are reluctant to prosecute perpetrators of religious riots because victims are of other religious groups and non-indigenous? These disjunctures definitely will cause a shock and a rethink by such a child to accept to pursue an ethnic cause above communal or national peace and unity.

Thirdly, peace education in most of its conceptions does not recognise the political, economic and social needs of individuals, groups and nations; it assumes too much of its ability to derive non-violent behaviour. Meanwhile, education can only play one part in the peace building process while physical, political, economic and social initiatives play the rest. Again, the impact of peace education on

society is identified or evaluated without a clear functional role in providing economic life-lines (vocation) and political or democratic participation, while social inter-relationship is also hardly ever illustrated. Bush and Saltarelli (2000) opposed peace education by identifying the need to expand the scope of educational approaches in ways that allow for responses to both the manifestation of violence and its root causes. They called this new initiative 'peace building education'. They conceived that:

> Peace building education – like peace building itself – would be a bottom-up rather than top-down process driven by war-torn communities themselves, founded on their experiences and capacities. It would be firmly rooted in immediate realities, not in abstracted ideas or theories. It would be applied, immediate and relevant, which means that it cannot be restricted to the classroom (p.23).

Bush and Saltarelli insisted that, in the broadest sense of education – formal, informal and non-formal – content and teaching methods, art and sciences, child-centred and adult centred, must all be explored. As we adopt this premise, for an evolution of a more result-oriented strategy or model of education for peace building and its localisation, we add that any evolution of peace building education must not only bring knowledge about how to articulate, accommodate and accept differences between and within groups, but it must also draw groups closer and make real in practice to the adversaries involved in violence the benefit of mutuality in coexistence.

The theoretical relationship between education for behaviour change, political and economic participation, and psychological and emotional bonding that promotes coexistence between groups, must also be considered. We hold a strong view that any strategy for peace building education should be able to specify clearly the objective and destination of the peace building. In principle, we adopt the strategy that Majaro-Majesty (2006) called 'cementisation'. Cementisation is a process that caters for a sustainable peaceful coexistence, especially in situations of communal conflict where either party cannot vacate land areas (Albert 2001) which both occupied either as early or late arrivals in the same land. Cementisation of two communities living in the same geographical location – for instance, Ife/Modakeke, Jukun/Tivs, Itsekiri/Urhobo/Ijaws and the Ilaje/Ijaws in Nigeria (to mention a few) – will entail introducing 'communalised' (that is, mutually or collectively shared) interests and the raising of a common enemy. This is achieved by involving parties to raise ideologies that will result in a co-building of the erstwhile divergent community.

Cementisation, to us, becomes the peace building process that maintains peace and generates a new society where violence becomes alien through the building of new attitudes and better understanding by developing capacities to communicate and channels of communication. Cementisation seeks to redefine the way that community and development are conceived, and conceptualised, by redefining it to recognise peace in all its socio-political re-constructions and policies (including norms and value systems). The need for peace is pivotal in any development plan by eliminating political, economic and social barriers that prevent people from having equal rights and accessing justice, as well as their human rights.

Redefining development therefore, in our view, is adopting the Majaro-Majesty (2001) definition as:

> A rehabilitative change, which emanates from community (ies) self-effort based on its needs, bringing a desirable standard of improvement for the benefit of themselves, immediate neighbours, children unborn and the world in general. Community, therefore, is redefined as a group or groups of people identifying a need to come together to satisfy divergent interests, creating a conducive, physical and psychological atmosphere to affect one another mutually under a common solidarity.

Community here is seen as a situation not already formed but forming and achievable through a conscious and deliberate effort. Development could then emerge as a result of a consciously formed community.

The next question is how then education can bring about this cementisation and peace. First, we hold that when the need for peace is identified and development factors such as politics and economy, equality and social justice are upheld, peace will emerge. Second, if two ethnic groups are helped to (a) identify the common enemy of their co-existence and development, (b) recognise the strength existing in diversity and in mutuality, and (c) acquire, through education, the skills and knowledge to tackle the human and inhuman problems that pose as development problems (the common enemy), which will in turn promote the need and desire for peace, then beneficiaries will emerge and culminate in peace.

For this to occur, education that is dynamic to supply political, economic, social, civic, vocational and health learning, both on a short-term and a long-term basis, is required to realise peace building. This kind of education must also meet the changing need**s** of the society; it must be capable of upgrading knowledge as new needs emerge. Adult education in our view is the kind of education that has such capability, capacity and credibility. Adapting adult education for peace building, therefore, will require the harnessing of educational resources (formal, non-formal and informal) and all stakeholders (government and non-government organizations) and the target people (groups and all ages). Again, in order to accommodate the presence and participation of the community in the success of this cementisation process, we propose an adult and community education model called the 'cemento-conscio education' model.

The premise for this model will be fully discussed after we have reviewed adult learning models below. However, cemento-conscio education is a model designed to associate adult education with the cementisation goal of drawing divergent communities together and making them inseparable in ideology and mutual dependence. This literally means the education that cements people through consciousness raising and capacity provision. Here, literacy education is explored as one of the ways that could raise such consciousness and the provision of capacity needed to derive personal and communal needs.

Adult literacy teaching model

A person is literate when one utilises the acquired skills in reading, writing and numeracy in one's day-to-day living. This is substantiated by the consensus reached at a meeting of experts on literacy, convened by UNESCO in June 1962, that:

> A person is literate when he [*sic*] has acquired the essential knowledge and skills which enables him to engage in all those activities in which literacy is required for effective functioning in his group and community, and whose attainments in reading and writing and arithmetic make it possible for him to continue to use these skills towards his own and the community development and for active participation in the life of his country. (UNESCO 1993)

The skill may vary from almost nothing to the equivalent of high school or university education, depending on the level to which reading, writing and computation generally play a part in community life. As mentioned above, functional literacy deals with selective and intensive education that is tailored towards a particular need. There are two aspects of functional literacy education (Bown & Okedara 1981). The first aspect is known as 'oriented functional literacy', which deals with the teaching of literacy with the content of the vocational knowledge and the acquired skills to the extent that the generative literacy knowledge and acquired skills enable learners to improve their working efficiency and increase their productivity. Here the technical language to be used and the vocational knowledge to be

included are turned to the selected occupation. The second aspect is known as 'socio-cultural functional literacy', which deals with the teaching of literacy in the context of socio-cultural matters such as family life, sanitation, nutrition, religion and civics.

Socio-cultural functional literacy provides social needs – addressing social matters. The two aspects of functional literacy education have to be integrated (literacy, vocational and social skills) in order to sustain fully the interest of the participants. Any form of literacy education has to be fitted into the larger plan. Following from adult basic education is the program of literacy education. Adult literacy education may be part of a wide system of remedial education designed to enable learners to make up for schooling previously missed, either those who never entered school at all or those who started and dropped out for some reason. Planning the learning program is one thing, while teaching adults is another challenge in itself (Nafukho, Amutabi & Otungu 2005).

Teaching adults requires utilisation of the process model rather than the content model (Delahaye 2002). While the content model is basically interested in what must be learnt, consideration of learners' interests and needs are often not an issue. The process model considers many factors, ranging from the identification of needs, determination of the objective and the means for implementation of the learning task and evaluation of the learning program, that is, to know if it has achieved the set objective. It must be accepted that adult literacy education requires a problem-solving approach. This is also indicated in its teaching methods and models. 'Andragogy' is the art and science of helping adults to learn; the emphasis here is on the word 'help'. Consequently, adult education programs are developed to provide methods for an adult to help himself or herself learn on their own rather than being taught.

Different models of adult learning have been developed to show how adults could be taught and how they learn. Regarding the first category of models – how adults can be taught – Blakely (1981) claims that three approaches are generally used in adult learning programs. They are:

- The problem-solving, instructional games approach is a well known and popularly used method. Learners are confronted with a set of problems real or imagined which relate to the learner situation. The instructional device is to involve the learners in an analysis of the problem and the exploration of alternative solutions. This technique is particularly effective when the learners provide a real problem in which they all have some knowledge and ability to solve. The transactions among the learners are far more important in this situation than interaction between the learners and the instructor.
- The mutual inquiry method is utilised when the learner must acquire information or skills not in their possession. Here, the instructor develops a scheme with the learners to acquire certain information. The degree of structure in this process depends on the learning group. The group will develop greater skills in discovering data as well as confidence in sharing information with other participants as the process evolves.
- The information-sharing and dialogue process emphasises techniques for imparting data to adult learners in ways that allow learners to both reflect and react. This method is intended to provide a systematic form of direct information, given without violating the major premises of adult education theories. The instructor, an expert or authority, may provide avenues such as panel discussions, reaction panels, questionnaires and audience participation for the learners to interact with the data and the presenter.

The second category of models concerns how adults learn. These models are developed from Paulo Freire's conscientisation model (1970). They can be termed purposive learning strategies, which in

most cases are transformative as they deal with transformation of the mind and behaviours. Freire's model asserted that the only type of adult literacy education worth its name is the one that liberates individuals from all types of bondage – political, economic, social and cultural. Adult literacy thus becomes, in his words, 'a cultural action for freedom' (Freire 1972). In this action, individuals are aided to liberate themselves, discover themselves and to become themselves. In this model, the teacher acts as a mere catalyst, or facilitator of knowledge.

The method of teaching is not by instruction but by engagement in authentic dialogue in which the learner is the chief participant (Freire 1970). Its target is any group of people who are 'in any way oppressed in mind, body or estate' (Freire 1970). It is opposed to any method of teaching that seeks to 'feed' or 'fill' people with morsels of knowledge or that lulls them into what Freire called 'the culture of silence' (Akinpelu 1981). This is no doubt a philosophy of adult education that needs greater elaboration and systematisation because it may well prove to be what we really need against the inequality and injustices that pervade our political society. But it is not enough to use education as a weapon against these vices without thinking of peace. This is because any information could stir up conflict and violence in people who are made to understand the true reason for their disadvantaged situation (Majaro-Majesty 2006).

Freire's teaching methods are perhaps best summarised as below (Freire 1973):

- Participant observation of educators turning into the vocabulary universe of the people (participants)
- An arduous search for generative words at two levels, syllabic richness and a high chance of experimental involvement
- Codification of these words into visual images which stimulate people 'submerged' in the culture of silence to 'emerge' as conscious makers of their own 'culture'

- The de-codification by culture circle under the self-effecting stimulus of a coordinator who is no 'teacher' in the conventional sense, but who has become an educator and an educatee in dialogue with educatees as educator. This is unlike the formal system where the teacher assumes the role of a boss or a know-it-all; learners here take responsibility for their learning or, in other word, they are given the power to find solutions to their problems while the animator only facilitates the learning process.
- A creative new codification; this one is explicitly critical and aimed at action, wherein those who were formerly illiterate now begin to reject their role as mere objects in nature and social history and undertake to become 'subjects' of their own destiny.

Freire's central message is that one can know only to the extent that one 'problematises' the natural, cultural and historical reality in which an individual is immersed. The educator's role is to propose problems about codified existential situations in order to help the learners arrive at an increasingly critical view of their reality. Freire (1972) illustrated that the teaching and learning transaction is a dialogue, and the traditional teacher-learner relationship is transformed into a relationship of students-teacher. His learning model is emancipatory.

Emancipatory learning transforms learners' negative frames of reference or learning structures (Mezirow 1996). Also, Argyris' (1992) master program involves a double loop concept which allows learners to question underlying the value system. These determine the meaning or value learners attach to a particular object that requires them to react or put up a favourable or non-favourable response to it. These frames of reference are deep-seated, and underlie the values and beliefs guiding and dictating our behaviours and attitudes each day. Emancipatory learning therefore seeks to redress or transform our frame of reference. Its benefits will be that the individual is influenced not to act in a particular unfavourable way.

Endemic in transformative learning is emancipatory learning, which is to provide an avenue for individuals' critical reflection where they actively examine those assumptions or frames of reference to see if they still have a place in the individuals' current lives. Delahaye (2000: 87) suggests that:

> Hegemonic assumptions – those assumptions that seem to make our life easier but in fact work against our long-term best interest – are usually recognised as worthy of change … Debilitating inconsistencies between the assumptions of the individual and the obligation(s) … may demand the alteration of the individual's assumptions.

This means that individuals' wrongful thinking would be transformed to include their role. Thoughts and roles expected of the individuals should coincide to make a transformation process complete.

Violent conflict ideas and behaviours and their acceptance are examples that result from social frames of reference, which may arise from facts or experience that violence is the only way to resolving a problem, or perceived oppression or deprivation by an identified party or adversary. During learning sessions, learners are made to face values and facts that must negate this frame of reference. Especially in a typical adult education setting, adult learners may face perceived negative impressions about certain cultures and tribes, embedded through a paradynamic assumption, with both prescriptive assumptions and causal assumptions. These assumptions of good and bad are fundamental to our classification of our world by providing criteria for judging right and wrong, true and false, and appropriate and inappropriate (Delahaye 2000).

Any community with frequent violent conflicts is likely to survive if the people concerned begin to associate these assumptions with the needs of their new environmental development. Adult non-formal learning provides a lifelong opportunity for evaluating, validating and revalidating assumptions, and easy access to environmental education

needs to comply with the new environmental (socio-cultural and economic) challenges. In most conflict-torn communities, especially in multi-ethnic and multi-cultural settings, transformative learning will be purposeful and require a continuing need for the up-dating of knowledge, through formal, non-formal and informal settings.

Selecting and adhering to any of these literacy teaching models is difficult because all are relevant in the complete teaching and learning process of an adult. Therefore, it can be said that no one theory on adult learning can adequately address the diverse needs, experiences and cultures that adults bring to the learning environment (Stroot *et al.* 1998). A combination of all these models and theories may provide a solution.

Cemento-conscio education as a model

In countries where literacy education has been integrated with conflict resolution and peace building, efforts are centred on the provision of knowledge, facilitation of basic needs and capacity to secure food resources, and life building and training exercises. In Sierra Leone (Church World Service 2006) where 87% of women and 69% of men are illiterates, integrating literacy, conflict resolution and peace building was central to the training. Both participants and the trainers generated four objectives for the training workshop: (1) knowledge and basic skills in facilitating coping mechanisms for traumatised persons, (2) the skills to facilitate the acquisition of literacy and numeracy skills required by people in their personal, occupational and communal life, (3) working knowledge on the nature, types, structure and dynamics of conflict as well as skills for conflict transformation, and (4) definitions and strategies to map issues of peace building in communities (Bombande & Doe 2001). Church World Service, participating in partnership with provided literacy education and vocational skills for conflict-affected populations all around Africa, raised their capacity to secure food resources in order to rebuild their lives (CWS 2006).

This approach calls for a far-reaching strategy, aside from providing literacy to empower learners to acquire economic capacities for better living, social skills and psychological healing of trauma. It extends to making the case for benefits that are inherent in mutual living – mutual benefit in coexistence. This cemento–conscio education includes the content and process for achieving the cementisation objective – that is, cementing the diverse communities so that they become inseparable in ideology overtime, upon which their physical cohesion is dependent.

As adult education or non-formal education adopts the process model, cemento-conscio education makes efforts to incorporate learners in the identification of their needs, statement of the objectives, implementation of the learning program and evaluation of the learning process. The model includes the facilitator's role in the process of teaching – how the teacher must introduce the subject (as facilitator, not teacher, and at the same time, a learner and not a facilitator). The teacher's role fluctuates between being a facilitator and a learner. Also, unlike in the formal school system where the content of education is more important than the real needs of the community or nation, cemento-conscio education provides the content that is best suited to solve the economic, political and social problems that the society will face in peace building and, by extension, the cementisation process.

The cementisation process integrates conflict transformation strategies (resettlement, reconstruction and rehabilitation) and peace building strategies (demobilisation, disarmament, and reintegration). It sees peace building as a task that must be planned from inception of conflict settlement or conflict resolution through to conflict transformation stages. It is a long-term strategy, but it takes short-term achievement of pacific efforts also as important. This is because any mistake in the short-term will jeopardise long-term achievements. The first phase resettlement of soldier/ethnic militia must also lead to demobilisation of refugees/displaced people. In the second phase, what must be achieved is reconstruction of the society, which should also enhance the disarmament processes. Rehabilitation of soldiers and refugees should also lead to the reintegration of minds and the rebuilding of the social, political and economic structures of the community or nation in the third stage, which in itself must harbour evaluation of all other strategies to assess achievements.

The third phase of cementisation comprises the vision stage, where literacy education and other forms of adult education are identified as strategies to bring about a new structure and existence. Basically, two principles that cemento-conscio education follows are the 'recall stage' (first stage) and the 'vision stage' (Majaro-Majesty 2006). Although we do not intend here to discuss in detail the process, it is important to clarify the essence of these stages, as they are pivotal to the literacy paradigm for peace building that is being put forward. The recall stage suggests that for any conflict to be resolved, the history of the people should be undertaken and a careful identification of where a wrong decision was made that led to development of ethnic conflict between two coexisting communities. The recall stage is essential to the process of cemento-conscio education in that most root causes of conflicts are not known either by the adversaries themselves or by the peace workers (the third party mediators). Actions for settling and sustaining peace are often taken based on perceived causes. The vision stage is the forward directional movement, where the direction of the learning task must help the learners or participants in the conflict problem-solving workshop or the literacy program to see the future of coexistence – learners need to be helped personally to paint a picture of living with former adversaries.

Two other assumptions are made here in addition to the assumption that the root causes of the development of conflicts are often not known. First, adversaries do not know how to go about resolving their conflict problems to the standard that will benefit both parties

equally and mutually. Second, those who co-exist do not recognise the strengths, opportunities, weaknesses and threats that impact on them. Therefore, the task is to help them realise these elements as they envision the future or dream about their future co-existing together. This would help them accept themselves not so much as threats/rivals/adversaries but more as co-dependants. It is at this stage that cementisation is useful, as every interest will be seen as mutual interest. How this conception is applied in literacy teaching becomes critical.

Literacy teaching method for cemento-conscio education

Developing adult literacy education to become the bedrock for achieving peace building among ethnic rival neighbours with high/low literacy rates is cogent, but how to realise this is often a problem. As highlighted above, enabling the literacy learner to learn from their existential situation, like Freire (1972) initiates, is ideal but must be achieved by helping them to rethink and interact with their past (recall), and helping them to identify root causes of their conflict – mistakes (for example, bad policies, segregation movements, ethnic goals and the like) that were made in the past and have led to violence and adversity. While this trace lasts, through dialogue, words are identified from the vocabularies of the learners that relate to peace, conflict and coexistence. These vocabularies are used to generate literacy tasks and consequent appreciation of literacy skills. In the same manner, the transformation of traumatised minds, attitudes and habits is taught and learnt.

As in the vision stage of the cemento-conscio education model, the learners are to be taken through activities that help them visualise living with their former adversaries. Learning activities involve dialogue to find out from participants what are the barriers they envisage in coexisting with their ethnic neighbours/former adversaries/ethnic enemies. The following activities are part of the

teacher's role in exploring how these barriers could be solved and also alternative non-violent means of achieving development, either personal or group. Figure 1 below shows the activities for this model.

The role of the facilitator in this model is very important. The facilitator should not assume the role of a 'teacher know it all' – as in the formal school system – as s/he has the liberty to add to the knowledge of learners by sharing with them information which they do not have but s/he has. These activities are to be done skilfully and with care so as not to reduce the learning process to a mere instructive situation, where the learners' real world can become trivialised within the myopic views and impressions of the teacher. The facilitator, even though s/he participates actively, must in this active period pose questions that will help the learners to further problematise, and ponder to derive an answer. If the facilitator succeeds in helping learners problematise, s/he would have helped the learners to remember those points, which they have either never taken cognisance of or have forgotten as being important. The facilitator's role therefore fluctuates between passive to active and from active to passive. These active periods are those times when s/he either informs or instructs the learners, and the passive periods are when s/he listen**s** to, takes notes and learns from the learners.

We do not think it is wise to stifle the facilitator's initiative, however our concept of passive and active periods are guidelines that the facilitator may uphold as s/he provides information/instruction and listens. S/he must provide the information and instruction not in a way that learners' interests and views are forgotten or neglected. In the same vein, the facilitator must not reduce herself/himself to a person who is inconsequential to the participants' learning endeavours. We believe that, if the facilitator's role is too passive, the learner will become de-motivated, as they lose confidence in the facilitator as one having inadequate knowledge. On the other hand, if the facilitator is too active, learners will become intimidated by the

Figure 1: Cemento–conscio education (Literacy model)

	Steps	Learning method	Content/task	Facilitator's role	Learner's role	Objective of steps
REVIEW STAGE						
	Step I	Dialogue	Identification of root causes of conflict (mistakes)	Passive-active	Active-passive	Allow learners to associate with their society / existential situation
	Step II	Assimilation / interaction with words (Instructive Learning Method)	Deeper understanding of words / manipulation of words; replacement of negative words	Active-passive	Passive-active	Demystifying words, motivating learners and inculcating literacy skills (reading and writing)
	Step III	Dialogue	Visualising peaceful coexistence / future painting / identification of barriers in co-existence	Passive-active	Active-passive	Generating new words, identification of para-dynamic assumptions / frames of reference of learners
	Step IV	Assimilation / interaction with new words (Instructive Learning)	Deeper understanding of words / manipulation of words; replacement of negative words	Active-passive	Passive-active	Demystifying words, motivating learners and inculcating literacy skills (reading and writing); associating learners with their personal weakness in peaceful living
	Step V	Dialogue	Identification; common mutual enemy in development and survivals	Passive-active	Active-passive	Transformation of para-dynamic and frame of reference for a positive co-existent attitude
VISION STAGE	Step VI	Dialogue / instructive / informative	Identification of alternative non-violent actions	Active-passive	Passive-active	Replacing knowledge of violence; gaining frame of reference
	Step VII	Dialogue / instructive / informative	Identification / introduction of political / social / judicial structures available for alternative non-violence	Active-passive	Passive-active	Capacity building in non-violent process and Literacy Application; application of human rights structures / gaining new vocabularies and their meaning

facilitator's depth of knowledge. Our guideline also is justified by the fact that not all facilitators are trained in adult learning processes.

The learners' role also fluctuates from active to passive as the facilitator shares the same experience. Learners are helpful in generating information that the facilitator will manipulate for the participants' learning. They are active when they are asked to debate, tell stories and paint pictures of their society, answer questions and so on. The techniques of helping learners to elicit information, ponder over issues and expose their personal biases are at the discretion of the facilitator – they may choose from drama, case study stories and similar material. Learners also must listen to the facilitator when they are guided, instructed and informed of new ideas and knowledge. The learning activities in Figure 1 indicate that the recall stage is shorter with two steps, while the vision stage consists of the remaining five steps. The reason is as expected, that it takes more time to build than to destroy. Activities to unlearn the negative violent knowledge take time and patience.

Conclusion

Developing a literacy model for peace building is a very important requirement for adult, community and non-formal educational practitioners, especially in Africa where the illiteracy level is high. The benefits of this model will be felt in the peace and cohesion building, if literacy is made functional to produce these climates. The functionality of literacy must address the transformation of minds, trauma, poverty and capacity building, all in the hope of generating and promoting an enjoyable, peaceful co-existence and mutuality of living (through mutual dependence). Cemento-conscio education will help learners not only to understand the cause of their problems but also to derive solutions to these problems. As the case of conflict transformation, learners should be guided to re-settle emotionally by treating their trauma and hatred. They should also

be given information about alternative means to achieving their course through peaceful means. Capacity building on how to operate political, cultural, social and state judicial structures and apparatus to uphold their rights is also taught. Cemento-conscio education strikes a balance between developmental needs and social needs.

The cemento-conscio education model for literacy education is offered to play the triple role of building peace, developing literacy skills and building capacity to use socio-cultural and political structures to pursue human rights, fight inequality, prosecute injustice and demand development infrastructure. The role of the facilitator is vital, as s/he determines the successes and the failures of the transformation process. The vocabularies of the learners during dialogues provide the tools or frames of reference to work with, which must span from the past to the present and to the future. This is a tracer approach that must be divided into two – the recall stage and the vision stage – so that learners come to realise not just the root cause of their problems but the mistakes they made in the past that were insensitive to the feelings and peaceful coexistence between one community and the other, or between two persons or even intra-person.

The model seeks to improve on the impression that a good literacy approach is that which helps learners understand the factors that hold them down or are responsible for their suffering, pains, and losses, and guides learners to achieve the desired position or freedom without losing it in conflict. The model is also predicated on the basis that development must take a repair approach – 'rehabilitative development'. Any nation, therefore, with a sincere desire to pursue peace and nation building will find this model adaptable for re-engineering its society. We warn that this model does not claim the impossibility of its misuse by operators who may utilise it for negative training goals, but we strongly believe that it will be very effective in achieving learning goals which are directed towards peace and its sustainability.

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