INTEGRATION OF PRIMARY EDUCATION IN ACHIEVING UNITY, CULTURAL AND PEACEFUL CO-EXISTENTS IN CROSS RIVER STATE, NIGERIA

Dr. Domike, Grace
Curriculum and Teaching
University of Calabar, Calabar, Nigeria.

Arikpo, Ofem U.
Institute of Education
University of Ibadan, Oyo state, Nigeria

ABSTRACT: *The study examines the Integration of Primary Education in Achieving Cultural and Peaceful Co-existents in Nigeria. Three research questions were used in this study. Descriptive survey design was adopted because variables are not manipulated. 250 respondents (130 male and 120 female) were randomly selected as the sample of the study. Instrument used for data collection was trail tested to ensure the reliability and validity with coefficient estimate of 0.72 using Cronbach Alpha. Descriptive statistics was used for data analysis. Result of this study shows that if primary education programm is well channel in the national development, it could enhance peace and promotes cultural unity among citizens.*

KEYWORDS: Primary Education Programm, Cultural and Peaceful Coexistence.

BACKGROUND TO THE PROBLEM

Education is the vital instrument for social and economic mobility at the personal level and an instrument for transformation of society at the national level. Jaiyeoba (2007) perceived education as a priority sector in every well-meaning society; she referred to it as a major force in economic, intellectual, social and cultural empowerment. Primary education serves as the foundational level of all other education by providing the children with a good preparatory ground for further education Quadri (2001). According to National Policy on Education (2004) and Akande (2010), described primary education as the "education given in an institution for children aged normally between 6 years to 11 years plus." The primary education level is the key to the success or failure of the whole educational edifice because the rest of the educational system is built upon it. Meanwhile, the introduction of compulsory primary education in Western Europe in the 19th century has been a crucial factor for economic and social development in the area.

According to the Proceedings of the (2011) International Conference on Teaching, Learning and Change, International Association for Teaching and Learning (IATEL), most countries in Africa like Nigeria is a multi-national nation with great complexity. It is a home to over 350 distinct languages and nationalities. Although the nationalities are often distinguishable by geographical location, languages, and specific cultural traits and patterns of life, there are overlaps in a good number of socio-cultural traits, and the country's cultural diversity has in

fact become a major source of its strength and unity and owing to increased social interaction and modernization. A good number of ethnic-specific practices have become the shared patrimony of all Nigerians (Ayogu, 2007). Prior to the era of British colonization, the geographical space now known as Nigeria was home to independent contiguous nationalities. The British, through a combination of wars, treaties, trade agreements, and territorial mergers occupied most of the country (divided into the Protectorates of Northern and Southern Nigeria) by the beginning of the twentieth century. For ease of control the two protectorates were amalgamated in 1914 and became known as the Colony and Protectorate of Nigeria.

Education was then placed on the concurrent legislative list in the 1999 constitution that provided the legal framework for educational management in Nigeria. This implies that both Federal and State governments have legislative jurisdiction and corresponding functional responsibilities with respect to education. By this arrangement, although a few functions are exclusively assigned to the Federal and State government, most of the functions and responsibilities are in fact shared by the three tiers of government (Local, state and federal).

The introduction of the Universal Primary Education (UPE) in Nigeria as a strategy to transfer primary education program from residual to the concurrent legislative list, the re-establishment of the National Primary Education Commission (NPEC) and State Primary Education Board (SPEB) and this currently introduced programme, Universal Basic Education (UBE) are the moves of the Federal Government of Nigeria in accepting views and its commitment to provide educational opportunities at this level of education. It is stated in the Nigerian Constitution under the Fundamental Objectives and Directive Principles of State policy, Nigerian Constitution 1989 section 19 on further elaboration of educational objectives thus:

The goals of primary education as stated in the National Policy on
Education [NPE, Section 3(16] is to:
i. inculcate permanent literacy and numeracy, and the ability to communicate effectively;
ii. lay a sound basis for scientific and reflective thinking;
iii. Give citizenship education as a basis for effective participation in and contribution to the life of the society;
iv. Mould the character and develop sound attitude and morals in the child;
v. develop in the child the ability to adapt to his/her changing environment;
vi. Give the child opportunities for developing manipulative skills that
will enable him to function effectively in the society within the limits of his/her capacity;
vii. Provide the child with basic tools for further educational advancement including preparation for trades and crafts of the locality.
It further expatiates on these above objectives that:
• There will be equal opportunities in primary schools.
• There will be adequate education opportunities in primary schools; and others as stated in this provision of Nigeria constitution.
• Some of these usually reflect in the planning and administration of primary school education in Nigeria.

Nevertheless, the Nigeria's philosophy of education therefore is based on:
1. the development of the individual into a sound and effective citizen
2. the full integration of the individual into the community.

Fafunwa (1974) stated that the aims of primary education in all the states of the federation were to help the child to: (a) Master the three Rs – Reading, Writing, and Arithmetic, this is to develop permanent literacy, (b) Develop sound standards of individual conduct and behaviour, (c) Acquire some skills and appreciate the value of manual work. So, the objectives of the primary education in Nigeria can be summed up as a broad based education with emphasis on the integration of unity and peaceful coexistence that will promote economic and national development (FRN, 1999). The need for peaceful coexistence will enable the pupils to contribute effectively to the social and economic development of the nation. This objective is purposely to see a need to inculcate and to lay the groundwork of peace in the society for further education. To attain these objectives, it has to be adequately managed. So far the effectiveness of higher education rests on a solid foundation, which is the product of primary education system. Therefore, there should not be any instability in the control and management of primary education curriculum.

Furthermore, that the national policy on education in Nigerian emphasize national unity, moral and religious values, social equality and responsible citizenship as the key factors in enhancing harmonious coexistence among citizens (FRN 2004). The education sector which is a key driver in achieving the goal plays the role of promoting principles and values that practice the establishment for the visions most especially at the primary school level. Meanwhile, series of activities has been carried out in order to achieve the goals with the introduction of subjects in the curriculum that will help them see themselves as peace makers of the future that will develop the culture and unity of the society.

In Nigeria as it occur in most countries, Nigeria is usually characterized as being deeply divided, where major political or socio-economic issues are often vigorously contested along the lines of complex ethnic, religious and regional bases. In the south- south zone, inter and intra ethnic conflicts have been rampant during colonial and post-colonial periods most especially among the Abi and Ebonyi state. These conflicts have directly or indirectly hampered the unity and peaceful co-existence among individuals with a destructions of life and property. Therefore primary school curriculum was developed to meet the national goals and objectives in the various fields and stages of manpower needs and development. Meanwhile, It is therefore pertinent to observe that the introduction of the 6-3-3-4 system currently referred to as the 9-3-4 (9-Year Basic Education: Primary 1 to Junior Secondary 3; 3-Year Senior Secondary Education and 4-Year Tertiary Education) educational system in Nigeria had the goals and the operation of the system in line with the country's national education goals as highlighted in the National Policy on Education. The Nigerian national educational goals which are derived from the country's philosophy and goals include, "the acquisition of appropriate skills and the development of mental, physical and social abilities and competencies as equipment for the individual to live in and contribute to the development of the society" (FMOE, 2004).

The Nigerian success story of amalgamation of diverse groups in 1914 has radically shifted from a platform for peaceful coexistence to an arena of violence and gradual disintegration in recent violent in the northern part of Nigeria, were the death of over thousands of persons and destruction of properties worth millions of naira (Adinoyi 2009; Balogun 2009; Eya 2009; USAID 2005). The establishment of complexity of violent conflicts in Nigeria therefore requires a combination of approaches needed for theoretical and methodological support in the integration of primary educational system to cop conflict at early stage (Thomas 1992). This assertion has opened up the stage for a discourse on conflict management strategies in Nigeria where self-interest remains paramount in the country's political economy. The emerging strategies in the association of Nigeria's violent conflicts have a strong foundation in the society today. Contrary to general belief in western standards, every African community has capacities for promoting mutual understanding and peaceful coexistence (Lauer 2007).

Nevertheless, every community in Nigeria had its traditional patterns of education that ensured socialization and inter-generational transmission of cultural heritage with the (Lauer 2007). Coming of Islam, parts of the country assimilated Islamic education into the indigenous system. The Islamised sections of the country in fact developed highly sophisticated and organized renowned civilizations. It is generally observed that education is an instrument of change and development for an individual and the society, socially, economically, politically and technologically. Since culture embraces all of them, we can therefore encapsulate it and say education is an instrument of cultural development. It is also a popularly held opinion that development is greatly aided in an atmosphere of peace. Burns and White (2011) viewed peace education in primary school as a type of study that essentially inculcates discipline in children. It is that course of study that teaches a child the past and present causes of conflict or wars noting the effects, and recommending ways of averting such social ills in the society.

Peace is described as freedom from war or violence or disorder or conflict. It also means quiet or tranquillity. However, peace has been generally defined as the absence of war, fear, conflict, anxiety, suffering and violence Francis,(No date) Conflict could be physical, verbal or psychological; therefore Peace of mind is also well sort after. Peace thus embraces freedom from violence or conflicts and fear or anxiety. In human society, this appears naive. Human history is spread by wars, conflicts and anxiety. It is not different in the contemporary world of today, so Nigeria is having her own share of them. Peace is no doubt a sine-qua-non to progress and development. No society can really attain its economic and political heights when the ingredients of peace, harmony social development are lacking. It has therefore become imperative that all nations of the world that aspire to be great must as a matter of necessity toe the path of peace among its societies Yusuf (2013).primary education introduces Peace Education that is essentially the type of education in which learners are taught how to develop senses of maturity in their activities or encounters with people and embrace the principles of cultural relatively and shun cultural ethnocentrism Oyebamiji (2001). Also Peace education" has recently gained attention all around the world (Yilmaz, 2003).

Culture has for many years stood the test of time for many authors. This is because, culture with its very broad nature have always been without a precise definition. However, some authors have tried to come up with some definitions of what they consider the culture of a people can be the total way of life of a people". "The social legacy an individual acquires from his group", "a way of thinking, feeling and believing". "An abstraction from behavior" or "a theory on the part of the anthropologist about the way in which a group of people in fact behave"; "a store house of pooled learning"; "a set of standardized orientations to recurrent problems"; "learned behavior"; a mechanism for the normative regulation of behaviour. Giddens referred culture to be "the way of life of the members of the society" or "of groups within a society" Giddens (2002). It includes how they dress, their marriage customs and family, their patterns of work, religious ceremonies and leisure pursuits. Culture according to Karl Marx (1958)"is not only a code or mode of communication, is also a form of domination, an ideology at the service of the dominant classes". Mark considers culture as that entity that helps individuals or mankind to interact within them.

Culture as a social factor has received considerable attention in the study and has been variously defined. In this paper, we have adopted the one provided by the Nigerian Cultural Policy (Akinwale, 2004): A clear perception of the factors that have determined the fate of Nigeria's education progress over the years is a necessary first step in understanding the conditions under which specific education policies and programmes have worked, or have not worked. It is also a foundation for initiating the social dynamics that could enhance meaningful educational reform. This is why the national education sector analysis, which is the subject of this study, has been a systematic social assessment and participatory process. Culture also depicts the different ways by which each society copes with similar problems. It provides a map by which we can read people. Lemmer, Meier,and Van Wyk (2006) point out that culture, race, and social class are used to construct the major groups of people in society. Thus, educators, especially in primary schools, need to understand how the ascribed characteristics of culture may influence their understanding of learners. In other words, culture includes the way a society commonly reacts to situations they find themselves. It is not static but it persists. The role education as an authentic tool of development can play in promoting peace culture is the concern of this paper

The term integration is very difficult to define because of it mean many things to many different people and there is a doubt from many authors on if integration is a condition, a process or a combination of both. However, some scholars and authors have sorted some definitions to the term integration.   Integration is understood as "the process of inclusion of immigrants in the institutions and relation of the host society" Wolfgang Bosswick and Friedrich Heckmann (2006:1). Sociologically, it is the stability of relations "within a clearly defined social system. Abdi, 2001; Lemmer, Meier & Van Wyk, 2006). The integration of learners to former white schools, however, did not take place without some daunting challenges. To this effect, Goduka (1999) protests that in spite of the diversity of culture among individuals, the primary school education continued to function as mono-cultural schools. That is because, most of the pupils with different backgrounds had to adapt to the culture through the teaching and learning in the school. Therefore iintegration of primary education is a critical building-block for the harmonisation of the socio-political as well as

47

the economic life of a heterogeneous society into one whole entity to enhance rapid and sustainable development.

The curriculum of the schools was based on European traditions while learner expectations were grounded on the experiences of educators who were never prepared to deal with diversity. Learners enter specific schools whose immediate contexts, histories, memories and commitments shape their organisation and practices (Banks & Banks, 1995). In no terms am I proposing, that issues relating the school ethos and culture in former white school settings be changed overnight, but that a constant awareness amongst the entire school population be created for the recognition of diversity. Other processes concerning integration include; the procedure of linking single elements to one another and, out of these, forming a new association; adding single elements or part of the structures to the existing structure, to form an interrelated whole; improving relations within a system or structure (Bosswick and Heckmann 2006).

Heckmann and Schnapper (2003) defined cultural integration as "a precondition of participation that refers to social processes of cognitive, cultural, behavioral and attitudinal changes of persons" they added that, it could also be regarded as situation whereby, one culture willingly turns to learn the ideas of other cultures either in production or consumption aspects. In order word, It is seen as a situation whereby, tangible and intangible cultural aspects of people become related. Looking at the definition of cultural integration, this does not mean all cultures are brought together as one snappishly. The process of integration occurs gradually with time. Salomon (2002) suggests providing maximum opportunities of speaking and expressing their views to children which may in turn boost their moral courage and be part of their personality for their later life. Weigert (1999) argues that the pedagogy of experiential learning can be instrumental for enhancing the knowledge about peace and violence, developing ideas, motivations and skills for making this world a better place to live.

Types of culture
Cultural differences reflect differences in thinking, social action, and even in "mental programs, Hofstede demonstrated that there are national and regional cultural groupings that affect the behavior of organizations. He identified four dimensions of culture (later five) in his study of national cultures. Therefore the following are the different types of culture.
- **Power distance:** Different societies find different solutions for social inequality. Although invisible, the "boss-subordinate relationship" is functional and reflects the way inequality is addressed in society. According to Mulder's Power Distance Reduction theory, subordinates will try to reduce the power distance between themselves and their bosses, and bosses will try to maintain or enlarge it. But there is a degree to which a society expects there to be differences in the levels of power.
- **Uncertainty avoidance:** In order to cope with uncertainty about the future, organizations deal with technology, law, and rituals in two ways - rational and non-rational - with rituals being the non-rational.
- **Individualism vs. collectivism:** Society's expectations of individualism and collectivism are reflected by the employee inside the organization. Capitalist market economy fosters individualism and competition. Research indicates that someone who highly values

duty to his or her group does not necessarily give a low priority to personal freedom and self-sufficiency.

- **Masculinity vs. femininity:** Societies may be predominantly male or female in terms of cultural values, gender roles, and power relations.

- **Long- vs. Short-Term Orientation:** Long-term orientation can be interpreted as dealing with culture's search for virtue. Cultures with a short-term orientation generally have a strong concern with establishing the absolute truth. They are normative in their thinking, exhibit great respect for traditions, a relatively small propensity to save for the future, and a focus on achieving quick results. Most cultures with a long-term orientation, people believe that truth depends very much on situation, context, and time. They show an ability to adapt traditions to changed conditions, a strong propensity to save and invest, thriftiness, and perseverance in achieving results

Nigerian people and culture

The name Nigeria was suggested by British journalist Flora Shaw in the 1890s. She referred to the area as Nigeria, after the Niger River, which dominates much of the country's landscape. The word Niger is Latin for black. More than 250 ethnic tribes call present-day Nigeria home. The three largest and most dominant ethnic groups are the Hausa, Yoruba, and Igbo (pronounced ee-bo). Other smaller groups include the Fulani, Ijaw, Kanuri, Ibibio, Tiv, and Edo. Prior to their conquest by Europeans, these ethnic groups had separate and independent histories. Their grouping together into a single entity known as Nigeria was a construct of their British colonizers. These various ethnic groups never considered themselves part of the same culture. This general lack of Nigerian nationalism coupled with an ever-changing and often ethnically biased national leadership, have led to severe internal ethnic conflicts and a civil war. Today bloody confrontations between or among members of different ethnic groups continue.

Famous for her huge population of more than 150 million and with more than 370 ethnics groups, Nigeria has the highest population in African continent. The country is made up of three major ethnic groups namely: the Hausa-Fulani, the Yoruba and the Igbo – and they represent around 70 per cent of the population. Another 10 per cent comprises of several other groups numbering more than 1 million members each, including the Kanuri, Tiv, and Ibibio. More than 300 smaller ethnic groups account for the remaining 20 per cent of the population.

Statement of Problem

Series of studies have been embarked upon to examine the pattern of cultural diversity and peaceful coexistence in Nigerian and findings from such studies have revealed that there is high level of cultural diversity and lack of peace among her environment, compared with what happen to other countries. Despite this, it has been observed with great concern that the primary school education that serves as a foundation to Nigerian educational system has not attracted such attention it deserves. Hence, effort in mainstreaming peace education in primary school curriculum seems not to be given recognition across the board. This affects negatively the implementation of peace education at the school level. This study is carried out

to examine the extent to which the subject, primary education can be used as a tool in achieving unity, cultural and peaceful co-existence in cross river.

Research question
The following research questions where set to guide the study
i.   What is the perception of teachers on the integration of culture in primary school education
ii.   How does primary school education promote peaceful co-existence in cross river state
iii.   Are they constraints faced by teachers in promoting peace and unity using primary education?

METHODOLOGY

Design
The study was a descriptive survey design that is because no variable was manipulated and the researcher investigated respondent opinion of the need for the integration of primary education program for cultural and national unity. A total of 250 primary school teachers were drawn from three local government areas of Cross River States, Nigeria.

Sample
A sample size of 250 was determined using stratified sampling technique. The teachers where use because they seem to be aware of the different challenges that exist in the society and their activities in the school setting.

Instrumentation
To achieve the objective of this research, data were collected using a structured questionnaire titled Primary Education, Cultural and Peaceful Co-existents questionnaire (PECPCQ). The questionnaire had two sections. Section "A" examined the demographic variable of the teachers. Section "B" contained 25 item questions with a 4 point Likert - scale which ranged from Strongly Agree (4 points) to Strongly Disagree (1 point) to answer the research questions raised for the study. Items constructed cut across the three variables unity, culture and peaceful coexistence.

Data Collection and Analysis
The researcher along with his assistants took the questionnaire to the selected schools for administration and teachers were met at their different classrooms. The completed questionnaires were collected from the respondents on the spot and the exercise lasted for two weeks. The data collected were analysed using a descriptive statistics such as frequency count and simple percentage to answer the research questions

RESULTS

Research question 1: What is the perception of teachers on the integration of culture in primary school education?

s/n	Statement	SA	A	D	SD
1	The introduction of primary education has reduce the level of cultural diverse	78 31.2%	81 32.4%	38 15.2%	53 21.2%
2	In my school all children are thought by cultural diverse teaching staff	59 23.6%	80 32.0%	74 29.6%	37 14.8%
3	I make an effort to learn about the cultures of my learners	54 21.6%	86 34.4%	47 18.8%	63 25.2%
4	I have the ability to recognize a need for teaching children important of peaceful living in the society	74 29.6%	68. 27.2%	66. 26.4%	42 16.8%
5	Use of primary education can bring peace in the society	102 40.8%	87 34.8%	19 7.6%	42 16.8%
6	If teachers are well motivated, they can put in their best to achieve their objective	125 50.0%	100 40.0%	16 6.4%	9 3.6%
7	At my school teachers make pupils aware of need to of fostering peace and understanding for cultural diversity	121 48.4%	79 31.6%	34 13.6%	16 6.4%
8	Learning at primary education contribute to cultural unity and peaceful coexistence	109 43.6%	95 38.0%	31 12.4%	15 6.0%
9	Values and norms as included in my school's code of conduct are directed at the creation of democratic citizenship	58 23.2%	87 34.8%	50 20.0%	55 22.0%

Table 1 reveals the perceptions of teachers on the integration of culture and peaceful coexistence in primary education. The result show that 90.0% agree that if teachers are well motivated, they can put in their best in achieving their objective, 81.6% perceived that learning at primary education contribute to cultural unity and peaceful coexistence. 80.0% agree that teachers make pupils aware of need of fostering peace and the understanding for cultural diversity. 75.6% of the teachers also agree to the fact that primary education can bring peace and unity in the society by reducing cultural diversity through the teaching of values, norms and code of conduct, and ability to recognize need of peaceful living in the society as the teacher learn of the pupils culture also. This result implies that the teachers had a positive perception of teaching children how to live peaceably in a mist of cultural diversity and terrorism in the country.

Research question 2: How does primary school education promote peaceful co-existence in cross river state?

S/N	Statements	SA	A	D	SD
1	Extra curricula activities in the primary schools help the children to be united	103 41.2%	91 36.4%	2 .8%	54 21.6%
2	When teachers spent time to exposed the child on the basic of what is expected can enhance peaceful coexistence	73 29.2%	106 42.4%	21 8.4%	47 18.8%
3	Exposure of pupils to inter-ethnic activities like drama and music can promote peaceful coexistence.	128 51.2%	104 41.6%	3 1.2%	5 2.0%
4	If learners, irrespective of their cultural background are treated the same in school	118 47.2%	104 41.6%	10 4.0	17 6.8%
5	When children are thought right values on how to live in the society	93 37.2%	92 36.8%	24 9.6%	31 12.4%
6	Pupils should be taught and encouraged to constantly focus on being tolerant of others in their daily lives.	62 24.8%	125 50.0%	23 9.2%	40 16.0%
7	Pupils should be given opportunity to dramatize, mime or sing songs that convey messages on peaceful co-existence.	125 50.0%	45 18.0%	14 5.6%	66 26.4%
8	When each school establish social systems and norms that are democratic	79 31.6%	102 40.8%	27 10.8%	42 16.8%
9	When there is respectful of human rights and being economically just	70 28.0%	120 48.0%	38 15.2%	22 8.8%
10	Where there is sustainability of positive and nationally and globally acceptable of peace education can promote peaceful co-existence in the primary school	75 30.0%	153 61.2%	20 8.0%	2 .8%

* Table 2. Shows descriptive analysis carried on how primary school education promotes peaceful co-existence in cross river state. The result reveals that, 92.8 % of the respondents agree that exposure of pupils to inter-ethnic activities like drama and music can promote peaceful coexistence in primary schools and only 7.2% disagree, 91.2% agree that where there is sustainability of positive, nationally and globally acceptable of peace education in the primary school, 88.3% agree that when learners, irrespective of their cultural background are treated the same in school, it becomes an example for the children to learn, 77.6% agree that Extra curricula activities in the primary schools help the children to be united, 76.0% agree that when there is respect to humanity and economic just, tolerance, establishment of social system and democratic norms as well as pupils given opportunity to dramatize, mime or sing songs that convey messages on peaceful co-existence.

Research question 3

Are they constraints faced by teachers in promoting peace and unity using primary education?

S/N	statements	SA	A	D	SD
1	Cultural Misunderstandings	89 (35.6%)	154 (61.6%)	3. (1.2%)	4 (1.6%)
2	Difficulty in communication and understanding learners background	102 (40.8%)	113 (45.2%)	21 (8.4%)	14 (5.6%)
3	Limited interaction on social and academic activities	61 (24.4%)	113 (45.2%)	37 (14.8%)	39 (15.6%)
4	Lack of cultural divers teaching skills	47 (18.8%)	115 (62.0%)	29 (11.6%)	19 (7.6%)
5	Lack of facilities and resources to encourage learners	98 (39.2%)	123 (49.2%)	16 (6.4%)	13 (5.2%)
6	Lack of motivation from stakeholders	107 (42.8%)	110 (44.0%)	16 (6.4%)	17 (6.8%)

Table 3 shows descriptive analysis carried out to determine the barriers to promoting unity, culture and peaceful coexistence with primary education. The table 3 reveals that the most constraint faced by teachers was cultural misunderstanding 97.2%, followed by lack of facilities and resources to encourage learners 88.4%, lack of motivation from stakeholders has 86.8%, difficulties in understanding learners background has 86.0%, lack of cultural divers teaching skills 80.8% and finally limited interactions on social and academic activities with 69.6%

DISCUSSION

The result of the first research question shows that teachers have a positive perception of teaching children how to live peaceably in a mist of cultural diversity and terrorism. Table 1 show that 90.0% agree that if teachers are well motivated, they can put in their best in achieving their objective, they perceived that learning at primary education contribute to cultural unity and peaceful coexistence. 80.0% agree that teachers make pupils aware of need of fostering peace and the understanding for cultural diversity which is a key factor of the (FRN 2004).Teachers perceived that primary education can bring peace and unity in the society by reducing cultural diversity through the teaching of values, norms and code of conduct and ability to recognize need of peaceful living in the society as the teacher learn of the pupil's culture. This is in line with the views of Jaiyeoba (2007) who perceived education as a priority sector in every well-meaning society.

The result show that, 92.8 % of the respondents agree that exposure of pupils to inter-ethnic activities like drama and music can promote peaceful coexistence in primary schools, this study collaborate the views of (Lauer 2007). More so, where there is sustainability of positive, nationally and globally acceptable of peace education in the primary school as supported by Burns and White (2011) viewed peace education in primary schools as a tool of

instructing discipline in the child. also when learners, irrespective of their cultural background are treated the same in school, it becomes an example for the children to learn, also, that extra curricula activities in the primary schools help the children to be united, have respect to humanity and establishment of social system and democratic norms as well as pupils given opportunity to dramatize, mime or sing songs that convey messages on peaceful co-existence.

reveals that the most constraint faced by teachers was cultural misunderstanding 97.2%, followed by lack of facilities and resources to encourage learners 88.4%, lack of motivation from stakeholders has 86.8%, difficulties in understanding learners background has 86.0%, lack of cultural divers teaching skills 80.8% and finally limited interactions on social and academic activities with 69.6%

CONCLUSION

Cultural change occurs as communities and households respond to social and economic shifts associated with globalization, the seeds of peaceful co-existence and need for cultural unity should be planted early in the hearts of children at the primary education level in order to raise a new generation of peace loving citizens of this great country. Teachers should always strive to "catch them young" as the saying goes so that when they (children) grow they will not depart from doing it right all the time both in school and in the society. Finally peace education should be well encourage at primary school education in Nigeria.

RECOMMENDATION

The following recommendations where made from the study
- Schools should be encouraging schools to promote a culture of peace through the assistance of the stakeholders in the society.
- The stakeholders should ensure that there is a regular Peace Education Campaign within the primary schools activities. The campaign is aims at sensitizing the public members on need for harmonious coexistence
- Suitable learning environments should be created, for motivating learners towards acquiring the necessary skills, knowledge, values and attitudes to enable them to participate meaningfully in modern and post-apartheid cultural diverse society.

REFERENCE

Akande, E. O. 2010. The Effect of Video-Tape Instruction on primary school pupils' achievement in English Language
Ayogu, Z.U. 2007. "Challenges of Science, Technology and Mathematics (STM) Education Policy Implementation in Nigeria schools .*Science Teacher Today.* Vol. 4, No. 1.
Burns E. C and White K (Eds) 2011 Religious Tolerance, Education and the curriculum. Sense publishers .
Millet, Frederick C. "Americanization"

Further reading https://www.msu.edu/~millettf/americanization.html (Accessed 23 Jan 2014)

The Britannica encyclopedia definition of modernization http://www.britannica.com/EBchecked/topic/387301/modernization (Accessed 12 feb 2014)

Francis, J. David (No date), Peace and Conflict Studies: An African Overview of Basic Concepts in Best, S. G. (Ed), Introduction to Peace and Conflict Studies in West Africa: A Reader. Ibadan, Spectrum Books Limited.

Giddens, Anthony. 2002. *Sociology.* 4th edition. Cambridge. Polity publishing

Heckmann and Schnapper 2003 The Integration of Immigrants in European Societies.

Jitka, Rychtaríková. 2000. Demographic transition or demographic shock in recent population development in the Czech Republic? University of Carolina. No. 1, pp. 89-102

Jaiyeoba, A. O. 2007. Perceived Impact of Universal Basic Education on National Development in Nigeria. *International Journal of African and African American Studies* Vol. VI, NO. 1

Lemmer, E.M., Meier, C., and Van Wyk, J.N. 2006. Multicultural Education. An educator's manual. Pretoria: Van Schaik Publishers

Marx Karl. 1957-1958. *The Grundrisse: Foundations of the Critique of Political Economy*. New York: Random house.

Marx, Karl. 1977. *Selected Writings*, ed. David McLellan. London: Oxford University Press.

MacDonald Kevin 2002. The culture of critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century intellectual and Political Movements. Published by Praeger in 1994;

Oyebamiji, M.A. 2001 Peace education as a process of preparing youth for Nation building. A paper presented at the national conference organized by social studies association of Nigeria (SOSAN) Western Zone at Adeyemi College of Education, Ondo, Nigeria.

Quadri, K. 2001. *Introduction to Primary Education Studies*. Ibadan: Glory Land Publishing Company Pp. 8-11.

Salomon, G. 2002 The nature of peace education: Not all programs are created equal. In G. Salomon and B. Nevo (Eds.) *Peace education: The concept, principles and practices around the world* p3–14. Mahwah, NJ: Lawrence Erlbaum Associates, Inc.

Wolfgang Bosswick and Friedrich Heckmann 2006, Integration of migrants: Contribution of local and regional authorities European Foundation for the Improvement of Living and Working Conditions

Weigert, K.M. 1999. *Teaching for justice: Concepts and models for service-learning in Peace studies.* Sterling, VA: Stylus.

Yilmaz, H. 2003. *Din egitimi ve sosyal baris.* Istanbul: Insan Press.

Yusuf H. O 2013, Promoting Peaceful Co-Existence and Religious Tolerance through Supplementary Readers and Reading Comprehension Passages in Basic Education Curriculum. *International Journal of Humanities and Social Science Vol. 3 No. 8 [Special Issue – April 2013]* 224

http://www.eurofound.europa.eu/pubdocs/2006/22/en/1/ef0622en.pdf

Zwingie, E. August 1999:33. National Geography retrieve on the 12 feb 2014