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# THE ROLE OF EDUCATION ON PEACEFUL CO-EXISTENCE OF AFRICAN STATES – A CASE STUDY OF NIGERIA

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By

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## **Abstract**

*This paper investigated into the role of education on peaceful co-existence of African States using Nigeria as a case study. It highlighted Nigeria as an artificially constructed agglomeration of diverse ethnic groups, cultures, languages and geographical regions. It also looked into the problem emanated from the British Colonial Government that created Nigeria who adopted the federal system of government in 1954 as the only feasible method to hold the different ethnic nationalities together. This was done without resolving a number of issues that can impinge on the unity of the entire nation. This resulted in a weak federation characterized by incessant struggle for political control, resource control etc. The above problem led to the launching of many Militia groups like the OPC (Odua People Congress), MASSOP (Movement for the Actualization of the Sovereign State of Biafra), APC (Arewa People's Congress) and presently the Boko Haram Sect. It goes further to clarify issues like education, peace and peace education, peaceful co-existence and its principles which include mutual respect for each other's territorial integrity and sovereignty, among others. It finally explained the role education can play and the media through which the said education can use like the students in all levels of education, religious teachings, new digital media technologies to mention but a few. Recommendations were made and it concluded that for Nigerians to co-exist, that there is need to renounce war, adopt negotiations, give room for equal rights, mutual understanding and trust between states, as well as consider each others interest etc. With the above conscientious, there will be peace, educated elites and economic development in African States in general and Nigeria in particular.*

**Keywords** – Nigeria, Education, Peace and Peace Education, Peaceful Co-existence.

According to Adegoke (2005), Nigeria can be described as an artificially constructed agglomeration (a group of things put together in no particular order or arrangement) of diverse ethnic groups, cultures, languages and geographical regions. The British Colonial Government that created Nigeria adopted the Federal system of government in 1954 as the only feasible method to hold the different ethnic nationalities together. This was done without resolving a number of issues that can impinge on the unity of the entire nation. This resulted in a weak federation characterized by incessant struggle for political control, resource control etc.

These struggles can be clearly identified in three basic areas:

1. Regional competition (involving the three regions).
2. Hegemonic struggle between the three major ethnic groups (Hausa/Fulani, Yoruba and Ndigbo)
3. The struggle between the three majority groups and the minorities in the different regions.

The struggle by the ethnic nationalities in Nigeria seems to have assumed in entirely new dimension since the emergency of the present political order. The restoration of democracy marked the launching of many of these militia groups. The economic situation in the country created armies of jobless youths that are easily recruited as members of the ethnic militias. The political landscape changed with the formation of ethnic militias under different names. The Odua People Congress (OPC) is the most prominent in the South West Zone. It was formed in 1995 at the height of Abacha's tyrannical rule, when some of Yoruba elites were arrested, detained, driven into exile or killed because of their determination to actualize the June 12 political mandate given to Chief MKO Abiola, a Yoruba man by the Nigeria electorate in the annulled presidential election, which was held on June 12, 1993. The Bakasi Boys and the Movement for the Actualization of the Sovereign State of Biafra (MASSOP) are the two popular militia groups in the South East.

Among the ethnic militias in the South South are the Egbesu Boys of Africa, the Mossop, the Chicoco Movement, the Ijaw Youth Council, Federated Niger Delta, Ijaw Communities, the Niger Delta Volunteer Forces etc, this zone alone accounts for about 95 percent of Nigeria's foreign earnings. In spite of this, the region is one of the poorest and least developed areas in the country. The only recognizable militia groups in the North is the Arewa People's Congress (APC). It was established in response to the activities of the OPC in the South West. The group was established by a retired army officer, Captain Sagir Mohammed. The main objective of these ethnic militias is to fight and defend the "ethnic interest" of their group.

The seed for the explosion of ethnic militias as we see it today was sown under the military dictatorship of the Babangida and Abacha regimes. The two leaders whether advertently or inadvertently provided the needed fuel to ignite the fire of ethnic consciousness in Nigeria in the last 15 years or more. The annulment of the June 12 election by the Babangida administration is a good case in point. The feeling of neglect and inability to participate in the mainstream politics of Nigeria by the Igbos is another. Most important of all is the issue of the aggrieved minority of the South South, who felt that inspite of the fact that they produce seventy-five percent of the total revenue of the country from the oil explored from their land; they are not well compensated economically and politically by the Nigeria nation. Instead they receive more repression and state terrorism under the Abacha military dictatorship.

Continuing on the above issues by Adegoke, 2005 & Anyadike, 2013 pointed out that after decades of dictatorships, Nigeria saw its fourth democratically elected president take office in 1999. Today, the country's nascent democracy is being tested by rampant crime and an unprecedented campaign of terror such that in the South, civil unrest threatens safety and stability, to the East, gangs who kidnap expatriates for ransom lie in wait on the roads, in bars and cities, and to the North, the Islamic terrorist group called Boko Haram is growing both in number and brutality hence the group has posed brazen challenges to the government and issued the ultimatum "leave or die" to Christians living in the Northern Nigeria and confidence that the government can protect the people is at all -time low.

According to Aloziewu (2012), the challenges posed by the Boko Haram sect in Nigeria is not only about the viciousness of either its terror campaigns, or the sect's avowed mission to impose Islamic Law on the country, but about the confusion regarding the exact cause (s) of the violence. However, many theories that have emerged to explain the problem, have broadly revolving around socio – economic, political, and religious themes; all of which in my estimation does not explain the reason for such violence, brutality and cruelty in one's own country against his/her brothers. It might be interested to know that Boko Haram has constituted a lot of problems in Nigeria today. Some of the problems are that security expertise is limited in a country where this level of terrorism is a relatively new phenomenon. And training as well as resources for building that type of intelligence gathering capability is lacking. Another problem was highlighted by Jonathan in a January 9 address where he noted that part of the difficulty in defeating Boko Haram is that the group has infiltrated both the government and the military. Another problem may be corruption as close to 95 percent of the populace believe that the government is corrupt, according to a Gallup Survey released in January, 2010, to mention but a few.

In view of the above assertions, this paper seeks to find out the role education can play and the media through which the said education can use to bring about peaceful co-existence among Nigerians despite the diversity in ethnic groups, cultures, languages and geographical regions.

### **Conceptual Clarifications**

The terms that need clarifying are education, peace and peace education, peaceful co-existence and finally the role education can play and the media it can use to bring about peaceful co-existence in Nigeria.

### **Education**

Education according to the National Policy on Education (FRN, 2004) is an instrument “Par excellence” for effective national development. Igbozor (2006) in stressing the importance of education stated that education is a human right that should be accorded to all human beings solely by reason of being human. Furthermore, education improves the development of any society hence, the need for the educated one’s to occupy significant positions in order to improve the society.

According to Fanfuwa (2003), education has been defined as all efforts, conscious and direct, incidental and indirect, made by a given society to accomplish certain objectives that are considered desirable in terms of the individuals own needs as well as the needs of the society where that education is based. At the onset, it is important to point out that education goes beyond schooling. But schooling at all levels help to achieve the purpose of education. Education is regarded, globally, as a potent instrument for introducing and sustaining social change in human societies, as well as shaping its destiny. Apart from serving as a vehicle for enhancing upward social and economic mobility, education is regarded as a key to social reconstruction (Ifenkwe, 2013), and an instrument for conserving, transmitting and renewing culture (Ifenkwe, 2013).

To educate the mind is to liberate it from the shackles of fear, prejudice, ignorance, superstition etc and to develop a free, independent and responsible citizenry. It is a life-long socialization /interaction process (Igbo, 2003 & Schaefer, 2007) through which social norms, values and cultures are learned, shared and transmitted from generation to generation.

Therefore, schools at various levels are expected to educate future leaders and develop the high level technical capacities needed for economic growth and development (Osokoye, 2008).

**Peace:** According to Oxford Advanced Learners Dictionary, peace is a situation or a period of time in which there is no war to violence in a country or an area, state of being calm, of quietness and living in friendship with somebody.

Peace is often considered as the fundamental basis of stability, progress and development in human societies. Peace connotes tranquility, psychological consonance, physical and environmental stability and the sustenance of enabling circumstances that guarantee freedom from all sources of all individuals and societal instability.

Peace is an ideal that individuals and societies continue to pursue with different degrees of attainment. Societies develop in peace, cultures promote peace, religions uphold and cherish peace and individuals prosper in peace. That notwithstanding, we know that there could hardly be a society where total and absolute individual and societal peace exist. There are variations in the understanding and definition of peace. For example, to the philosophers, peace is a natural, God-given state of human existence without the corruptive tendencies of man. For the sociologists, “peace refers to a condition of social harmony in which there are no social antagonisms. In the case of the political science student, peace is “a political condition that makes justice possible”.

Operationally, Ibeanu (2004) has described peace as a “process involving activities that are directly or indirectly linked to increasing development and reducing conflict, both within specific societies and in the wider international community”.

Another scholar defines peace “as the absence of war, fear, conflict, anxiety, suffering and violence and about peaceful co-existence” (Francis, 2004). To him, peace connotes; the absence of war, presence of justice and development; existence of respect and tolerance among and between people; maintaining a balance with the ecosphere and quite importantly, having inner peace and wholeness.

Having heard much about peace, its importance among others, the vehicle through which this peace could be learned and maintained is education (which could be formal or informal) and this has led us to the next term used in this write up that needs clarification.

### **Peace Education**

One of the effective methods for the mainstreaming of peace in the society and indeed promoting the process of peace building is through the instrumentality of formal and informal education. Afterall, it is said that education is a life-long learning process for the individual and the community. Currently, there are various socialization avenues that have been widely known to engage in peace education and peace building. In so

doing, individuals and communities learn about respecting alternative opinions, living in diverse settings, upholding justice and non-violence, and tolerating understanding, accommodating and feeling for each other.

Peace education has different interpretations depending on the background and context of those making them. For instance, Ravive (1999) explained peace education as an issue of changing mindness; with the hope of promoting understanding, respect, and tolerance for those considered as enemies. According to Fasokun (2004), peace education in its best form, “attempts to change the individual’s perception of the other’s collective narrative as seen from the later’s point of view and consequently about one’s own social self, as well as come to practically relate less hatefully and more trustingly towards that collective ‘order’. From her perspective, Gumut (2004) said peace education is “the deliberate attempt to educate children and adults in the dynamics of conflicts and the promotion of peacemaking skills in homes, schools and communities throughout the world, using all the channels and instruments of socialization”. She observed that peace education concerns itself with human and social dimensions of peace. It is about the creation, sustenance and management of positive attitudes to peace among and between different levels and segments in the society.

Based on the foregoing, it is clear that peace education, whether taught formally or mainstreamed informally is about the building and sustenance of positive attitudes and instilling of values and skills coupled with emphasis on elements of peace among the different individuals and segments in the society. Such actions may need to be done in a global perspective with total contextual relevance to the understanding of the individual. In essence, peace education is expected to yield four interrelated dispositional out comes:

1. Accepting as legitimate the other person’s position and its implementation.
2. a willingness to critically examine one’s own groups’ actions toward the other group.
3. Willingness to experience and show empathy and trust toward the other.
4. and a disposition to engage in non violent activities (Fasokun, 2004)

For effective peaceful co-existence, there is need for peace to reign and for peace to reign, there is need for peace education since it is the medium through which people will be educated and enlightened.

### **The Origin of Peaceful Co-Existence (Guevara, 1964)**

It is important to note that peaceful co-existence was a theory developed and applied by the Soviet Union at various points during coldwar in the context of its Ostensibly Marxist – Leninist foreign policy and was adopted by Soviet – influenced “Socialist states” that they could peacefully co-exist with the capitalist bloc (ie, non-

communist states). This was in contrast to the antagonistic contradiction principle that communism and capitalism could never co-exist in peace. The Soviet Union applied to relations between the western world and in particular, the United States and NATO countries and the nations of the Warsaw Pact. Debates over differing interpretations of peaceful co-existence were one aspect of the SINO-SOVIET split in the 1950s and 1960s. During the 1960s and early 1970s, the People's Republic of China under the leadership of its founder, Mao Zedong, argued that a belligerent attitude should be maintained towards capitalist countries, and so initially rejected the peaceful co-existence theory as essentially Marxist revisionism. However, their decision in 1972 to establish a trade relationship with the United States also saw China cautiously adopting a version of the theory to relations between itself and non-socialist countries in the developing world. From that point through to the early 1980s and socialism with Chinese characteristics, China increasingly extended its own peaceful co-existence concept to include all nations.

### **What is Then Peaceful Co-Existence**

(<http://encyclopedia2.thefreedictionary.com/peaceful+co-existence>)

It is a type of relation between states with different social systems. The underlying principles of peaceful coexistence include the renunciation of war and adoption of resolving disputes between states; equal rights, mutual understanding, and trust between states, as well as consideration of each other's interests; non interference in the internal affairs of another states, and recognition of each people's right to choose freely its own socio-economic and political system. In addition peaceful co-existence presupposes a rigorous respect for the sovereignty and territorial integrity of all countries and the development of economic and cultural cooperation based on full equality and mutual benefit.

A policy aimed at establishing and developing this type of relations between states is called a policy of peaceful co-existence. Its intent is to eliminate from the international arena relations of dominance and subjugation and to affirm the general democratic norms that have been crudely violated by imperialism.

Peaceful co-existence is a specific form of class struggle between socialism and capitalism in the international arena. The struggle is waged between two ruling classes, each of which possesses full state power. The basically antagonist conflict between the two opposing socioeconomic systems is transferred from the level of military clashes to that of economic competition, comparison of political systems and ways of life, and ideological struggle. The organic relationship and unity of struggle and cooperation are characteristic of peaceful co-existence and are both the source of its internal contradictoriness and a continual stimulus for seeking mutually acceptable solutions that preclude military conflict. The feasibility of peaceful co-existence as a system of

relations, as a practical policy, and as a theoretical concept stems from a fundamental peculiarity of the historical process – the uneven development of the world socialist revolution. With the appearance of the first socialist state in 1917, the coexistence of the two socioeconomic systems became a fact.

### **Five Principles of Peaceful Co-Existence**

The five principles of peaceful co-existence, known in India as the Panchsheel Treaty (from Sanskrit, Panchifive, Sheel:virtues), are a set of principles to govern relations between states. Their first formal codification in treaty form was in an agreement between China and India in 1954. They were enunciated in the preamble to the “Agreement (with exchange of notes) on trade and intercourse between Tibet Region of China and India” which was signed at Peking on 29<sup>th</sup> April 1954 (<http://treaties.un.org/doc/publication/unts/volume%20299/v299.Rdf>).

This agreement stated the five principles as:

1. Mutual respect for each other’s territorial integrity and sovereignty.
2. Mutual non-aggression
3. Mutual non-inference in each other’s internal affairs,
4. Equality and mutual benefit and
5. Peaceful Co-existence.

An underlying assumption of the five principles was that newly independent states after decolonization would be able to develop a new and more principled approach to international relations.

### **The Role and the Media Education Can Use for Peaceful Co-Existence in Nigeria**

Education is the best legacy a country can give to her citizens. It improves the development of any society hence, the need for the educated ones to occupy significant positions in order to improve the society. Knowing the importance of education to a nation, the Federal Republic of Nigeria in the National Policy on Education (FRN, 2004) adopted education as an instrument “par excellent for effecting national development”.

The following media can be used for peaceful co-existence in Nigeria. They include:

1. Students in all levels of education (Tyoden, 2001)
2. Religions teaching/Education (Ohwale et al, 2012)
3. New digital medical media technologies (Okolie-Osemene J. 2012)
4. The government
5. The teachers.



## **Students**

According to Tyoden, 2001, students by their status constitute one of the most enlightened members of the society. They are in most cases, the youths, full of energy, stamina and long suffering skills. As educated people and to whom tomorrow belongs, they have a lot to offer in peaceful co-existence whether in the larger society or the institutions of learning they find themselves. In general, they are expected to be psychological educators, ombudsmen of peace, informants of light and not darkness. Good enough they are from different religious and ethnic groups and from various backgrounds. Their ability to live and work together should have a positive impact on the larger society. As they are well informed, they must avoid rumour mongering, suspicious, sycophancy and never allow themselves to be used by selfish and greedy individuals. Thus students are expected:

1. To avoid being used by unscrupulous individuals for their selfish ends.
2. To avoid being used by religious fanatics for their selfish ends
3. To demand for a peaceful resolution of crises always through press conferences, visitations and not confrontation.
4. To put in what they have learned in their institutions for the development of the state and nation at large.
5. To avoid acts of demonstrations that normally end up being used for thuggery and destruction of lives and properties.
6. To liaise with elders and well meaning people on sensitive issues before embarking on a perceived decision that would end up destroying the state or the nation.
7. To check the activities of their, over zealous colleagues who may be a threat to peaceful co-existence.
8. To constantly ask themselves what they can do to ensure peaceful co-existence.
9. To avoid drug involvement, cultism and other illegal activities such as stealing, prostitution, harassment and intimidation of people.
10. To involve themselves in hard work for the advancement of their education and also help parents in all aspects.

If the above roles can be played very well by students, Nigerians will co-exist, since there is peace and harmony.

## **The Role of Religious Education/Teaching (Ohwale & Yemisi, 2012)**

No religion preaches violence and conflict or militancy. Every religion advocates and preaches peace and peaceful co-existence of all citizens. In Christianity, Jesus Christ is known and referred to as the prince of peace. He taught, commanded and demonstrated the significance of peace and “his name will be called wonderful, counselor, mighty God, everlasting father, prince of peace” (Isaiah 9: 6-7).

Furthermore, the Bible says: Let us then pursue what makes for peace and for mutual up building” (Roman 14:19). Throughout Jesus’ earthly ministry, he demonstrated his love and maintained peace with men. Despite stiff opposition from the Pharisees and religions leaders, he never said any rude or insulting word to them. Even when he was arrested and Peter has to draw his sword to cut off the ear of the slave of the High Priest, Jesus cautioned Peter and replaced the ear. He was led to be crucified like a lamb that is dumb, for he said no word, to show the level to which he pursued peace.

Islam also calls for the quest for peace, tolerance and kindness which is a state of physical, mental and spiritual and social harmony. Other virtues of Islam are that Muslims were urged to imbibe the spirit of kindness and forgiveness (Q3:124) and further enjoined to live in harmony and peace with fellow human beings. Repel evil with that which is better and show perseverance with patience (Q3:200). These value and virtue were practically demonstrated by the Holy Prophet Muhammad (S.A.W). He used non-violent methods to resist those who persecuted him. He never resorted to violence or force unless as defensive mechanism. Peace making, negotiation and challenge are considered more effective than aggression and violent confrontations. For instance, the virtue of tolerance and forgiveness as demonstrated by the Prophet Mohammad can be seen vividly when there was famine in Mecca and he helped them despite the fact that they had driven him out of his home.

Similarly, after the conquest of Mecca, the people of Mecca expected Prophet Mohammad (S.A.W) either execute to them in retaliation, take them as slaves or at least confiscate their properties and belongings. They were extremely worried and wondered what declaration he was going to make at his historic occasion. However, he began his address by saying to the pagans of Mecca. “Today there will be no blame on you for anything and no one will harm you in any way”. Such example of rear nobility and humanness is rear in human history. There are the type of behaviour expected from Muslims, as exemplified by the Prophet of Islam. Infact there are several examples of this nature in the life of the Holy Prophet.

Having stated the roles religious education could achieve if used in the right perspective, it could be seen that peace is very important for any nation like Nigeria for peaceful co-existence.

### **The Role of New Digital Media Technologies in Promoting Peaceful Co-Existence (Okolie-Osemene, 2012)**

The applications of new digital media to communicate, facilitated by transmission hardware, are very significant to information sharing and circulation (Osazee – Odia, 2008 p: 347) especially in peace education. Examples of new media

technologies include digital satellite television, global satellite telephones, internet websites, mobile telephone, short message service facilities and multimedia equipment, such as video, audio, and pod cost facilities, among others. Some of these products consist of user generated content, while others depend on service providers. New digital media technologies are veritable tools in improving the effectiveness of peace education. Akpan, Ita (2008, P:44) posited that, “modern conflict no longer respects the line between the military and the civilians.” This is why policy makers in Nigeria need to consider giving peace education adequate attention and embark on peace advocacy projects through new digital media to serve as a preventive measure.

Peace education need not always be formal, it can be carried out in an informal manner in most communities. Using new digital media in evaluating peace education is an imminent need in Nigeria as continuing to improve it, wherever it is available, is important. To predict the likely results of utilizing new digital media in peaceful co-existence, there are few areas to address. These include but are not limited to the following: visible reduction in social conflict, shaping perceptions, promotion integration, sharing case studies, peace and conflict awareness as well as a wider reach to different groups in the society. This expanded reach would make it easier to learn from conflict indicators and trends in other parts of the world, train students and lecturers to acquire skills in the use of new digital media, reduce campus and societal violence increase in societal harmony and cooperation, and increase positive activities in the society.

New digital media technologies offer great opportunities to make the teaching and learning of peace for peaceful co-existence more effective. Effective use of new digital media in teaching and learning of peace education will provide adequate information which according to Umunadi (2009, P:117) is recognized as a catalyst for both personal, national and economic development. The essence of using new digital media is to communicate peace. It will be relevant in the monitoring and evaluation of peace education projects especially among youths in rural area of the country.

In summary therefore, since the use of new digital media technologies will make teaching and learning of peace education more effective, it implies that the role education can play for peace co-existence is guaranteed.

### **The Role of Government in Promoting Peace Education for Peaceful Co-existence**

Government is the general custodian of the society that creates the enabling environment for peace to flourish.

Generally, government through its policies can undermine peace of individuals and the society at large. Government policies can promote peace, achieve inner

contentment for the citizens and in the obverse, government policies and practices can lead to deprivations, disappointments, frustrations and general despondency among the citizens with the general tendency of making them unnecessarily aggressive and peaceless. The government at all levels have significant roles in peace education as promoter of the concept sponsor of the efforts and creator of the enabling environment where rights of citizens are respected, sources of poverty, deprivations and other unfulfilled needs addressed for the inner contentment of the citizens and the building of social peace.

### **The Role of Teachers in Promoting Peace Education for Peaceful Co-existence**

It has become imperative for the survival of Nigeria as a single nation that all Nigerians learn to live together without threats of violence and conflict, we can achieve this through peace education. Those of us in education especially the teachers/lecturers in all levels; have the unique opportunity to promote peaceful co-existence by bringing the process of peace making and peace keeping to the attention of our students in the classroom. Teachers at all levels can promote peaceful co-existence among their students and pupils in several ways:

1. Make their students aware of the basics of conflict and how to resolve conflict in their daily lives.
2. Prepare students to become good citizens of their community, nation, and the world with skills to promote peace and human dignity on all levels of interaction.
3. Use the classroom as a microcosm of a just world order, in which the global values of positive interdependence, social justice, and participation in decision making process are learned and practiced.

With the above teaching and learning processes, the role of education on peaceful co-existence through the teachers could be feasible.

### **Conclusion**

Education is very important and it is the basis of all we heard here since it can come through formal or informal system. For formal aspect, that is done in the school system while the informal aspect is done at home, market square, churches (mosque) etc. So nobody or religion will say that he has not heard this good message of peace and peaceful co-existence, so education is of paramount importance in our country Nigeria. Also we have seen the media which education can use to bring about the said peaceful co-existence in our country Nigeria.

In conclusion therefore, the underlying principles of peaceful co-existence which included to be the renunciation of war and the adoption of negotiations as a means of resolving disputes between states/ethnic groups, equal rights, mutual understanding, trust between states, as well as consideration of each other's interests; non interference in the internal affairs of another states, and recognition of each

people's right to choose freely its own socioeconomic and political system should be considered in our everyday's lives.

### **Recommendation**

In the light of the above discourse, the following recommendations are hereby proffered to promote peace since it is the basis for Nigerians to co-exist.

Peace education should be made an integral part of our educational system. It should be included in the school curriculum at all levels.

Tolerance, understanding, empathy, cooperation and respect for differences in others are at the care of our peaceful co-existence so they should be made our watchdog in Nigeria.

The teachers of religious education at all levels of Nigeria educational system should be consistent in promoting morality and ethnical values while imparting religious knowledge on students.

Religious students themselves should not use their own cultural and historical background to condemn and seek to destroy other religions arising from a difference cultural and historical setting.

At home, parents and siblings are to encourage folk stories that stressed tolerance, endurance, justice and peaceful co-existence among mankind. This is of paramount importance since everybody might not be educated or go to school.

The Federal Government of Nigeria owes it as a duty to re-introduce the teaching and learning of religious education in Nigerian schools and make it compulsory for all students. Also, our political, social and religious leaders must make concrete efforts to see that peace reigns supreme through out the country.

The unquenchable aggression against Christian faith is unacceptable in a multi-ethnic nation like Nigeria. The continuing attacks on Christians by this sect (Boko Haram) portend great danger to the corporate existence of Nigeria and may plunge the nation into sectarian strife if not quickly checked. We therefore recommend a viable reorientation on the side of the Muslim extremists who have seized to see Christians as fellow countrymen hence these attacks have tended towards a situation where tolerance assimilation and respects for fellow countrymen irrespective of religious affiliation and religious inclinations have been lost. Therefore a total reorientation on value for life and unity even in diversity is strongly recommended.

That the President should rise to security challenges by matching words with action, hence it is not enough to, after each drastic attack; assure Nigerians that the

government and the security agents are on top of the situation. If that is true, what is then the problem?

New digital media technologies are relevant to improve peace education teaching and learning in the country. It is of the writer's opinion that peace education with this new digital media technologies should start even at the family level in order to promote harmony and peaceful co-existence in the society.

Students who are said to be under training and learning are lucky in that they are being imbued with the tool to overcome the vices of ignorance and diseases. Thus, they are expected to place the state/nation on greater path of development. Having acquired knowledge, it will be a paradox that they become the source of trouble or misguided element as to champion violence. As students, you are well positioned to champion peaceful co-existence and thus guaranteeing sustainable, national and economic development. You should therefore, not fail on this.

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