

EQUALITY IN DIVERSITY AS TOOL OF SOCIAL INTEGRATION IN NIGERIA

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Abstract

The Nigerian Education System embraced the principle of egalitarianism as one of her objectives of education, despite the inequalities in human nature but values Education



as an instrument of Social Integration, which serves as the instrument of social changes. In the light, of this paper addressed a critical examination of the concept of equality in diversity to determine its bearing on social integration. It is therefore, believed that educational be deliberately primed to promote social integration despite the diversities in human nature. The methodology of approach was conceptual analysis and this was the structural framework and the format into which philosophical arguments are fitted for proper clarification. The study would be of great values to individuals who need to understand the unity and diversities of human nature through education. The paper concluded that education can be used to promote social integration through its universal provision in all aspects such as universal provision of infrastructures despite the controversial issues of equality and diversities, it was recommended that the mind of individual learners should be trained toward the spirit of fairness to remove errors, so that individual should be treated as brotherhood.

Keywords:

Equality, Diversities, Social, Integration, Education, Universal.

Introduction:-

Education could be regarded as an essential and indispensable part of human life



that can be specifically designed because it serves as the instrument of social change which breeds sustainable social integration. Education aims at values, appreciation and upgrading of personal and interpersonal human relationship. In this wise, to build social integration, the prerequisite of good morals must be inscribed as a reservoirs of knowledge that can help in restoration of social order, despite the diversities of human nature. There is a strong and powerful links between education equality and diversities when viewed from the social perspective. Education is no doubt a veritable source to prepare people equally through training of man to live well in the midst of disparity that can be derived from converse of equality.

It is very much to attain/receive education towards equality in order to arouse their awareness towards subjective judgment of the controversial issues of equality and inequality. Towoju (2016) states that *all knowledge of experience are unequal and seem to begin in some ways from senses which suggest that man's body is existing as primary source of information for educational development and programming... this shows that a fundamental fact about the knowledge of man is the ability to know, to be aware of educational values a existing facts of knowledge and reasons.*

It needs to be stressed at this point that man has a lot of personalities which are unequal in some aspects. That is, man has qualities which enable them to relate well and in most cases differently in their activities because of differentiation or their diversities in nature. This is the basic origin of inequality and diversities in the course of education either by nature or through the formal education system. As generally known, man has qualities of distinctiveness which make him stand out as a unique individual. This is self-evident as the power of understanding and choice behaviors seeks to characterize individuals differently.

Men differ from one another in various dimensions and such variables of differences are age, complexion, weight, height, posture, level of intelligence and beauty among many others but with the aids of knowledge enquired through education. Man lives to solve and creates problems. Hence, education can be provided to breed change and make man to adjust to their changing environment through the analysis of equality and diversities. There is a wide spread knowledge that education appears difficult to be shared in equal measures, unlike many others amenities. This is obvious and resounding because, equality possesses a problem as it could only be imagined in mind of people, hence, people judgment whether an issue is equal or unequal bring misunderstanding. Nevertheless, the diversities of human nature such as variation of human intelligence,



height, colour race, shape of the body, experience which breed inequality. Education can be used to provide or bridge inequalities through the provision of knowledge that can facilitate logical integration.

The social integration here calls for interaction amongst the people living in the society. In line with Towoju (2016) the philosophical terms "I am because you are" and "you are because I am" is a reciprocal statement that we are living to integrate, interact as well as sharing of benefits from one another. The paper aims at drawing implication on how best our knowledge through universal provisions of education can be used to promote unity and harmony in the society for the improvement of social integration. The paper equally examines and justifies education of the mind at how it can be used to remove all errors resulting from inequalities or diversities of human nature and replace them with good values towards equality of provisions, and gradual adjustment of individuals in their living society and to see how education can be used for correcting all aspects of social inequalities to breed social integration

Methodology

This study makes use of analytical method and this involves the examinations of the relationship that exists between the concept of equality and diversities of human nature in education and its bearing on social integration. Ayeni (2016) states that *analytical method is characterized by logical consistent and systematic thinking so as to reach conclusion that are sound, coherent, and consistent in all ramifications*. For example, the concept of equality can be analysed as having the concept of sameness, as in numerical figures when one say two in Kwara State is equal to two in Ondo State. Analytical method involves the explanation of words, definitions and clarifications of their meaning and implications.

The concept of Equality

Education is what people can do or provide almost equally provided that there is a unified arrangement of universal provisions of social amenities for all people. When we say two thing are equal, what we really mean is that they have the same features or elements or that they are identical in all aspects or they are universal in provisions to the people. Therefore, the concept of equality may be contrived to mean different things in different situations as a result of diversity or disparity. This lends credence to the view that the concept of equality is a loaded and contested concept. Ayeni (2004) opines that when two persons or things exhibits the characteristics of sameness, such characteristics could be temporal, material, permanent or even spiritual. One may coin



from above that the term sameness may only be applicable perfectly in term of figures such as equal provisions of laboratory equipment or classrooms (infrastructures) to the schools. These can be termed as benefits opportunities. Since they are temporal and don't last long. Though the opportunities or benefits given to individuals by man, nature or God can equalized such individuals as sameness. Rea (2011) believes that; *"Equality and Equal are in complete predicates that necessarily generates one question: equal in what respects? Equality essentially consists of a tripartite relation between two or several objects or persons and one or several qualities... Two objects "a" and "b" are equal in a certain respect if in that respects, they falls under the same general terminus"*

Hence, equality from the social point of view presupposes that everybody should be treated fairly and be given adequate and fair shares in their society to enhance social integration and feelings of belonging to the society. This is why in any society, the term equality may be deemed to have a close connection with morality, and virtue and relatively has a relationship with culture of each community.

The concept of Egalitarianism

The national philosophy of education stresses out in one of the clauses of its natural goals of education as "a joint and egalitarian society" which entails "justice and fairness". The principle of fairness to everybody is the principle of equality. This may be probable reasons why all forms of egalitarianism has been use synonymously with equality. Egalitarianism is built on the concepts social equality as it is a doctrine of deal equality which states that all human beings are equal. Egalitarianism is equally called equalitarianism. As Grove (2014) puts it in two ways: *Firstly, egalitarianism is a belief that all men are equal in intrinsic worth's and are entitles to equal access to the right and privileges in their society..... This belief in human equality can also mean a belief that men are born with attitudes and capabilities. Secondly, the suppression of all destinations between individuals and groups are inherently unjust.*

The term "intrinsic worth" here may means the self- organizing and self regulating aspects of man which posit to the unity of a living thing or the self connectivity features of men which gives out the characteristics of human worth in man. In line with this, the first definition refers to the biological equality which can be termed as common humanity form of egalitarianism.

This lends credence to the view that man has a set of gifts or talents which breed his uniqueness amongst the nature. To this, he is an explorer of nature. The attitude of man as learned predisposition to feel, think and act towards some goods or evils may



lead to some form of overt behaviors. Whatever the nature of the intrinsic characteristic or talents every human being has similar opportunities to develop what he has. In the second analysis, as it is, if any difference between individuals being is considered unjust there wouldn't be a leader and the subordinate and this is perfectly unachievable.

Egalitarianism can equally be said to mean that all men have equal rights. On this Raphael (2016) is of the view that "when men are said to have equal right, they are certainly not entitled to equal treatment in all respects and all circumstances that equal rights of all men can be considered as the right to equality is a right to equal opportunity, that it is the right to the equal satisfaction of basic needs".

One can infer from above that equal right can be in turn as right of man being free to choose the types of life he would like to live while he is in control of his destiny. This strength in man is called "self awareness". Every man is presumably capable of self conscious as a right which enables him to make choice, plans and to be self actualized excepts the morons. To crown it all, all men are equal at birth and death. Our intellects and our condition for equality of right to develop differ. In this case, each should have equal rights to develops at his own pace. This accounts for the reason why man seems to be actually one but reason by person of his fragmented parts. Concisely, there seems to be an understanding as derived above that men have equal right in certain respects – that every person born into this world must be endowed with contain inalienable rights in certain social life needs and functions. For example, we have rights to put food into our mouth, to see and observe the nature, to talk to one another and to move around e.t.c.

Egalitarianism may be considered along the line of sharing national cake. On this, right to equal education may means that in the course education the right to education should be equally distributed amongst the children so that no child receives more of it than any other child. Peter (2006) believes that apart from abstraction of mathematical and logical science, no two objects should ever be said to be equal in all respects or aspects that they can be equal only in all relevant respects. In the case of "egalitarianism" which is not similar to the context in which it is used, attempts should be made to give it operational definition so that it can be understood in the context it is being used. Since the society is made up of different individuals or groups, egalitarianism means different things to different individuals or group. The achievement of an egalitarian society in all its ramifications is unrealizable.

Diversities in Education:

Education as an instrument of social integration and it involves, all stakeholders in



the society, the environment, the social fabric, as well as prevailing tradition. All these need the gradual adjustment of the individual to his physical and social environment. In every realms of life, different individuals lives in different environments varying with intellectual capacities and talents as well as belonging to different clans and class, even in the same society or different societies. Ayeni (2017) states that individuals in the society have different potentialities that need education to be developed some potentialities are physical, others are intellectuals.

One can sees that various powers in man are distinct from one another and this explains how man is capable of different and even conflicting activities. Man's powers are exceedingly complex and diverse in all their interaction and combined multiple activities to enable man education progressively. All these allows man's progressive adjustment to their social environment, hence, social; integration. In the course of educating, the ultimate unity in man accounts or shows that no two human abilities are perfectly correlated and perfectly uncorrelated during the programs of education. Both unity of man, complexity and diversities of his operations, are rooted in his several powers of operations in a single man. Hassan (2014) states that *what does the fact of individual difference call for? It calls for educational diversification and the society must cultivate such a diversity of educational offering that would make it possible for all individuals within it to improve whatever aptitudes they posses and to strike for excellence in diverse directions according to their interests and natural capacities.*

The connection here is that various curricular combine as singles unit are needed in a unified organization. Courses are splited such as in technologies and we have various units such as computers, mechanical, civil engineering, technologies others may be versed in language such as Yoruba, English Language, and French languages because of individual beings has intrinsic worth. To be worthy or valued means to be esteemed because of the abilities in you. These are factors that lead to the solidification of individual development and they help in the improvement of social integration. One can therefore opines that the following can improve social integration.

✓ Emphasis on specialization

Educational facilities and resources should be specifically provided for specific areas of specializations in equal proportion. For examples, chemicals, equipment, for Chemistry, Biology, Physics, and literature books for the literature students and should be equally or evenly distributed in line with the population to give room for the principle of egalitarianism.



- ✓ **Emphasis on recognition/impartiality**
This is the acknowledgment of existence of human and materials values in the course of education. The validity or legality of individual differences through the power of consciousness should be considered.
- ✓ **Emphasis on consideration**
There must be thoughtful and kind regard for the diversities or deformities in individuals during the course of education. That is the programme of education must be taken into considerations and the individual differences in man is to bring unified social integration.
- ✓ **Emphasis on reliability**
There must be consistency in the provisions, controlling etc of the material, knowledge to be passed across to the students during the course of egalitarian education for solidification of social integration in all society.
- ✓ **Emphasis on creativity**
Creativity may be defined as the power to create, to invest new form or bring into existence through imaginative skills from something already in existence. The Stakeholders in education must introduce the use of imagination or original idea to create something new or invention that can lead to the promotion of egalitarianism. This is to bridge the gaps of inequalities and improve social integration.
- ✓ **Emphasis of compatibility**
In the process of impacting knowledge through education, the process should be channeled towards creating a state in which two or more people are able to exists together without problems or conflict. That is, there should be an alignment of one level and materials with one another in a way that would allow harmonious functions of social integration.
- ✓ **Emphasis in interaction:**
This calls for material or reciprocal actions or influence, and this is a situation whereby the issue of free communication and association should be taken as priority to breed good egalitarian society with perfect social integration.
- ✓ **Emphasis on universalization:**
This calls for the recognition of brotherhood without any discrimination. All the activities should be based on universal provision retention, enrolment, participation and achievement etc. All these should be the architects of egalitarian education for the propagation of social integration in the society of human beings.

Education for social integration is achievable through proper understanding of the concepts of equality in diversities of human nature.

Education for social integration

Education as social integration serves as preservation of cultural heritage and this involves moral interactions as well as cultural or logical integration. Towoju (2016) states that *social integration calls for interaction amongst the people living in a society... the philosophical terms "I am because you are and you are because I am" is a philosophical statement that we are living to cooperate integrate, interact as well as sharing of benefits from one another.*

Here, a conscious attempt has been made to project education as a process of providing individual with the tools of renewing or even changing the cultural heritage. In this regards, education kick-starts from home and then the society. This is because man is a product of culture as he is a social being in social parlance. Man stands in a hierarchy of relations with all the rest of beings and to his fellow man, he is related as a brother and a fellow that engages in the cooperative pursuits of mutual good. To himself, he is an identical subject, the another of his own activities with the sense of his own history, responsibilities and destiny. More relations to the rest of beings demand both integrity and integrations. Here, he must be himself and must be organized harmoniously in all his diverse aspects. Education enables him to be constantly adjusting to the changing world. As Sighs (2014) puts *"education as the gradual adjustment of the individuals to the spiritual process of the race..... the organization of the acquired habit to such action as will fit the individual to his physical and social environment"*.

One can easily deduce from the above that man is constantly adjusting to a changing universe so that his integration is not a static mosaic but an orderly series of progressive or dynamic processes, that allow man to adapts with the ceaseless changes of cosmic situation or formation. Human beings integrate to several groups in all given societies for social relations, and hence integration for peaceful and comfortable living.

Conclusion

An individual being wants to enjoys the social needs provided by the community or the government. Education as we known is the transferring and empowering the individual to effect vital social integration in any society for the meaningful co-existence of human beings in the march toward social integration as the final goal. The issue of social integration can be realized if there is effective and efficient understanding of the nature of man and the society.



Recommendations

Consequent upon the above conclusion, the following recommendations will breed social integration if properly taken into considerations and implementations.

- ✓ Recognition of individual differences in the process of education.
- ✓ The stakeholders in education should make deliberate efforts to equalize education through the process of universal provision of educational materials.
- ✓ The mind of individual learners should be trained towards the spirit of fairness of power to remove errors, so that individuals should be treated as brotherhood.
- ✓ Schools should be opened and democratized in all aspects to produce equal learning opportunities.
- ✓ Curriculum planners should include the teaching of morality, social culture e.t.c. into the school curriculum at all levels of education to assists in the solidification of social integration despite the diversity of human nature and cultures.
- ✓ Mobile orientation programs should be introduced for the generality of our students. This should be to educate them on the benefits of cooperation and integration despite the diversity. This will bridge the gaps of inequalities.



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