



## Qualitative Study on Education: as a Panacea for Social Stability amidst Insecurity in Nigeria

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### Abstract

The paper is a qualitative study of education as a panacea for social stability in a midst of insecurity in Nigeria. This is based on the fact that education can be used as an instrument of social transformation in a multi-ethnic nation such as Nigeria. The paper maintained that in a multi-ethnic nation, education can serve as the instrument of change. This becomes necessary because, our education had failed to deliver the good life it purports for, due to the effect, of insecurity on human life in any community/social settings. The methodology of approach is conceptual analysis which is the rightful format into which philosophical arguments are fitted for proper presentations or elucidations. This method of research relies on some sorts of definitional structures of concepts and not on data as in empirical research. The analysis premises on the assumption that education can be used to reshape or rechanneled the behavior of people in social environment positively as the situation demands. The paper advocates for knowledge that can be used positively to promote unity and peaceful co-existence in all society of the world to bread social stability and security in the midst of insecurity. It was recommended among other things that our programmes of education should be directed towards the training of all stakeholders on the issues and benefits of peaceful social relation to breed security in every society.

**Keywords:** Social stability, Insecurity, Education, Conceptual analyses, and Development.

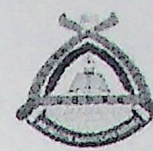
### Introduction

The social development of any nation depends on its social stability which can be progressed through value-oriented education if timely provided. Education therefore, is a social transformation that should be organized to improve social life in such areas as politics, family, economy, and culture among others (Yakubu, 2017). This is to say that good education would promotes social security, and prevent insecurity because its empowers individual and liberates the receivers from ignorance, bias and manipulation by people who claim to have superior knowledge. This spring out of the belief that education can be used to propagate knowledge that can change people attitudes positively in any society pestered with insecurity. Insecurity ranges from the abduction of man, kidnapping, robbery religious/ethnic crises and many others may lead to social instability.

Man receives education daily but he is not really cynic or pessimist on all issues or as such typically disregarding accepted standards in order to achieve his aims. He thinks daily to reflects on any problem of actions and reactions in his social environment either stable or not and he is not really sure of what life really means or where it is going due to the inconsistencies in the way. It is degenerating, disharmonizing and disunited to cause insecurity The social life is neither relatively stable nor staple but relatively dynamics towards negatively on daily base and hence, insecurity provides or has eaten deeply into the fabric of all functions, thereby reducing peaceful co-existence of ethnic relationships. The issue of "I am because you are" and "you are because I am" is no longer there as humanity is being gradually eroded.

Man as a bundle of reflexes receives knowledge through education all the times because, he is aware of his problems, he is at the center of the stimuli in his social environment, hence he relates and translates the understanding of his social living for the enhancement of social stability in his social environment. This mechanistic and his impersonal attributes leads to his understanding of the quality of life as it in degenerating and disinteresting because of the level of insecurity.

The essence of human being living together in groups is to taps the benefits of social stability and peace, otherwise, self-consciousness which is considered a liability may generate a thought of "non-being" or "nothingness" and in turn lead to abnormalities as result of negative application of knowledge from any of the sides which later leads to ensure of social instability. Wolf (2006) asserted that the "the states most basic function is ensuring social security by exercising the monopoly of force. One can say that all these entail the protection of man from physical threats, violence within the state's territory".



In view of these, it becomes imperative to explore how our education can see to the improvement of social stability in a multi-ethnic nation to displace national insecurity. One may ask – On what basis can a formula for a well-organized society devoid of insecurity be completely secured, devised, justified and based? In order to answer these questions perfectly, one may venture little into the nature of education and the society to devise the type of values needed to be transmitted through education for peaceful development. This is because, if things are changing, it behooves our knowledge dissemination to change right along with them, our enquiry into the social life must equally change to breed social security.

It appears that insecurity has pervaded all aspects of every society. Prevalent of these insecurities are: Cyber Crime, killings, kidnappings, cultism, home breaking and the like. In other words, these are the results of various kinds of indiscipline in Nigeria. These forms of indiscipline have been identified as the base of insecurity and has resulted into various forms of crimes such as ethnic crimes, religion intolerance, riots and so on. Hence, education for social stability in the midst of insecurity to breed security is presumed to be our instrument of social transformation to breed peace. To these, the programme and methods of delivery of education may undergo social transformation to bring about changes in human behavior and hence change in security, political end the like to reduce insecurity.

The study covered a quantitative study of education as a panacea for social stability in Nigeria. It is a Philosophical clarification of education as an agent of social transformation. It aims at breeding social stability in the midst of insecurity. It explored conceptual analysis of education, and social stability, concepts of social stability and social security, education as a means of social security under the following sub-headings: Education for social integration, education for economy development, education for national consciousness, and social development, and education for human and social relations. Hence, the study premised on the role of education as a panacea for social stability amid social insecurity in Nigeria. It advocates for the infusion of Plato's Idealism into our educational system because it explained how man can be helped to attain the goal of self-realization in a stable society, and this is the ultimate goal of the most stable society devoid of insecurity.

The study is of good value to the government as knowledge based on security education and in the formulation of meaningful and contextual national policy on education because education is predominantly knowledge-based. The individual person who needs to know much about nature's insecurity and ways out would also find the work to be of great benefits.

#### **Theoretical Framework**

Plato idealism is considered as the most suitable theoretical framework due to the fact that it explains how man can be helped to attain the goal of self-realization, stable society and social security which is the ultimate goal of the most stable society devoid of insecurity. The idealist theory of knowledge in education can be used to promote social security in Nigeria if properly harness. Dike (2016) considered education to involve education for character, security, and moral value.... It emphasizes the teaching of respects and responsibility to the citizen for good character and for the security of a nation.

Above lends credence to the view that the task of education is to orientate individuals in accordance with societal problems. For example, in Nigeria, the issue of social security which has become a bane of concerns are believed to be the only real thing through which we can know that insecurity is real in Nigeria and it existing as ideas only in relation to the mind. Plato idealism takes note that proper direction for the growth of the personality of the individual of which its values can be used to breed the security in the midst of insecurity. In supports of the above, Ayeni 2013 states that idealism education is learner-centered and is oriented towards religion and security of state, since the kernel of their philosophy in the discovery of the operational self.

One can therefore contends that the basis of the idealist epistemology is the overall importance of the role of social security, moral and intelligence of the individual and his entire personality in the process of education. The knowledge received through education plays a role in building security in the midst of insecurity in Nigeria. Therefore, we need to practice and mobilize national and international attentions to the types of knowledge we impart to our young ones in developing their minds.

#### **Conceptual Analysis of Education and Social Stability**

In any society of human being, education can be used to disseminate knowledge that will breed social stability to stamp out social insecurity. This is possible because education can be used as an instrument of social change in any environment pestered with insecurity. To these, man is able to understand self and his "society" by knowing "others" understanding them, readings meanings to their ideas, determine and making choices in the light of his own and other experiences.

Therefore, in social parlance, education can be termed as an effective and dynamic instrument for making or harnessing the experiences of each person in society, to restructure heiring society with social insecurity into perfectly and socially acceptable ones. Here, the end of education being related to each person and the social stability in term of how well the knowledge received through education can succeed in serving the community interest. Sequel to the above, education can be accepted as an instrument for national survival and social stability. Singhs, (2014): quoting Boessing and Builder asserted



that: education is gradual adjustment of individual to the spiritual possession of the race ...the organization of acquired habits of such as it will fits the individual action to his physical and social environment... the function of education is concerned to be the adjustment of man to his environment to the end that most enduring satisfaction may accrue to the individual and the society.

By understanding, it implies that people in all societies are aware of the reality by showing their knowledge of it with others in meaningful ways. That is there are meanings to be communicated in our society for making adjustment in order breeds a stable society that can lend good life. This lends credence to the view that education can influence each other positively depending on interest. Education can therefore can be used to stamp out greed, cruelty; selfishness' laziness and to instill qualities such as obedience, honesty, hard work and cooperativeness, one may then relates these to characters education as: Ayotunde (2016) states that education is concerned with educating an individual or group with principle that conform to the standards of behavior and character, on these principles and inherent complex of attributes that determine a person's moral and ethical actions and reactions.

It follows that most societies of the world with instability would want to encourage the type of or form of education that can bring social stability in life or innovation of stability in spite of insecurity. The meeting point here boxes out that character may be set of will –habits by which one is disposed to acts according to principles. It may be built up by choices for good motives and that choice is a situation shapes more than situation. It shapes the person involves and gradually affects others, one can therefore refers that character education may be both subjective and objective, it stressed to plant moral goodness in person and this may serve to adjust the habitual disposition in the mind of people in any society. The big chances are that character education is a value that has relativity with moral education. It serves as agent of co-coordinating, and reinforce of good deeds in the society of human beings, hence, William, (2002): Character education aims to restore the formation of students' characters to central place in schooling. The moral education involved laid good stress upon many aspects of development such as mental, physical, emotional, psychological and social to enhance social efficiency and dynamism in the social environment.

Reference to the human nature, character education that can promote social stability is possible despite the level of insecurity because our intellects have capacities for unlimited meaning which is aided by means of choice and freedom. Akinpelu, (2005) throws more light on this when he says: education is necessary for the individual to express his freedom intelligently and with foresight, to organize and interact with his environment, and it helps to free individual capacity in a progressive growth.

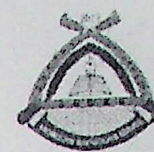
Education therefore, is inseparable from the society of human being because it can be used to promote social stability, hence the greatest service of individual and society powers, as the powers of intellectual and moral freedom to be exercised rest on as pillar. Education and society are inextricably fused together to show effects like forward and backward reactions, in which education serves as predicator of security and stability of any society, the society as the receivers show or exhibit the progress of education.

#### **Concept of Social Stability and Social Security**

In line with the Oxford English Dictionary, stability can be defined as "Immunity from destruction or essential change, enduring quality. Stability this sense does not mean stagnation or a state of permanency or the state of being static in progress or reform. The stability here does not exclude a gradual change. Osunde, (2018) says: A stable society is not stagnant society. A stable society moves towards agreed goals and objectives" ...Nigeria is notoriously unstable because of or inability to progress towards the goals which we have loudly committed ourselves to public but which we subvert in private supporting of the move of the issues, is our objective of education stated in our national policy on education "a united, strong, and self-reliant nation, United hence means a lot. From this, it can be coined that, cooperation, unification, contempt, harmonious living, were planned for in Nigeria but the reverse is the case, this is because all citizens are not contributing to make the country strong as most of our politicians and leaders are corrupts. Hence, the corrupt practice of our leaders are promoting insecurity and hence degenerating stability. The clause strong means continuing to be healthy, good, stable, and devoid of indivisibility and insecurity or instability. Where a social justice is not in place, and characterized with social problems such as killings, corruption, kidnappings, Rituals, there is actually instability and such as in Nigeria. On this issue, Alemiki, (2015) has this to say:

In a paper delivered at a Academic staff Union of Universities (UNIJOS Chapter) lecture on "Security Challenges and the University System in Nigeria". Proposed the following dimension of insecurity.

1. Physical Insecurity: - violent personal and property crimes
2. Public Insecurity: - violent conflicts, insurgency and terrorism



3. Economic Insecurity: - poverty, unemployment
4. Social Insecurity: - Illiteracy, ignorance, diseases or illness, malnutrition, water born disease, discrimination and exclusion
5. Human Right Violation: - denial of fundamental right by state and non-state actors in different states
6. Political insecurity: - denial of good and social democratic governance.

This lends credence to the view that qualitative education can be used to address the issue of all the above forms of insecurity to breed social security in the midst of social insecurity. Despite the fact that, in the light of the above David states that lack of education itself is insecurity and other forms of insecurity that breed social instability, thereby serve as a constraint to social stability.

In Sum, social stability and security are interdependent, this is a pure fact because security serves as condition for social stability and its absence results in insecurity and instability, or in a more explicit sense, security is a condition for social stability in a multi ethnic nation such as Nigeria. Therefore, one can state further that a form of interconnections exists among the concepts as one is a condition for others and vice versa

#### **Education as Means of Promoting Social Stability in Nigeria**

Education is a fundamental means of transforming and expanding the individual ethical awareness, values and attitudes, skills and behaviors for sustainable social stability in Nigeria. The essence is to lodge the dynamics of both physical social economic environment and human development that should be integrated in all disciplines. All these of which, the meaningful co-existence of human beings in the march, towards social advancement can be attained through knowledge transmitted in the course of educating how

Cookey, S.J. (1969): This today on viable knowledge can be transmitted or implanted into individuals:

I don't think it is right for our school to train individual as individuals, he should be trained as a member of a community and of nation, he should be trained as a citizen, education should be used as a tool of national unity and word more than ever, it is agreed that we should inculcate in the students if our educational institution the idea of belonging not to one clan or tribe but to the whole nation.

The emphasis on education here is to help promote national unity, stability and national security as the above is centered on the development of selfhood, self-direction self-awareness, towards the society progress. Hence the attitudinal changes are the major target in a multi ethnic society. The education may be tailored as follows to breed stability and security.

1. Education for social integration
2. Education for economic development
3. Education for national consciousness
4. Education for spiritual development
5. Education for political development

#### **Education for Social Integration**

Education in this category can be on the intellectual and moral development of the learners in the schools. All these are the remits of attitudinal changes that breed social stability in the society. Education for the social integration should lay emphasis on the common cultural factor among the ethnic groups at the same time bridge the cultural gaps through promotion of tolerance, and understanding endurance. Education thus serving as a weapon for the stamping out of social insecurity if properly managed to bring life, innovation, development and advancement. This presupposes that the function of education is to serve as means of re-energizing, regrouping, reactivating and re-interpreting of ideas already lodged in the minds of individual for the peaceful co-existence of various ethnic groups in the society. Akinpelu (2005) lends credence to this when he says: the individual as concerned by Rousseau has his most distinguishing characteristics the possession of freewill, liberty and reason with which he can direct the will for good or for ill.

Above shows emphasis of the education for social cohesion on the attitudinal changes implies an effective change is the state of individual person. Ayeni, (2005) claims that attitude is normally used to refer to a learned predisposition evidenced in the behavior of an individual to evaluate an object or claims of objects in a consistent or characteristic ways. One can deduce that attitude is related to humans' "behavior" or "ways" of life that serve as factors for the promotion social security within and outside their society. If the value being provided through education is all to promote social stability and security, good and right attitude of the mind, the beauty of our stability of the society will be explored. To this, the moods of the learners should be trained towards the needs of the society in line with how to breed security and stability by implanting good knowledge through education. Education here is being related to their utility values in our society interim of how well it can succeed in serving the community interest. It is therefore accepted as an instrument for national security and stability.



### Education for Economic Development

Education for economic development and stability shall be directed to wing out ignorance and directed towards harnessing natural resources and good that result from employment and use of these resources. Hence, the developmental education should involve drastic changes in the individual and society towards economic development of the nation. Government should be magnetic an agencies development and orientation on the issue of morality to improve good morale towards revenue generation.

The education of the youths should not be alienated from entrepreneurial education because oil money should be a blessing for entrepreneurship at training. Entrepreneurship based education should be provided freely and embezzlement should be discouraged while corrupt politician should be punished accordingly.

### Education for National Consciousness

One can say that the seat of consciousness is “mind” on this mind is understandable in terms of its content and functions. Ayeni, (2002) states that: the activities of the mind in receiving, conserving, reactivating and constructing ideas, among others do not take place unconsciously even when a person is said to be unconscious. To this, education can be used to direct the mind towards goodness in the society and enhances commitments that will breeds social stability, and security in the midst of insecurity.

### Education for Spiritual and Social Development

The spiritual here depicts vital principle” or “the principle of thought” in relation to the essence of living. The essence of coming together in our society is about a relation, that is to “be” is to “relates” if a society is deficient in relation, social instability is the result. Educations for spiritual development will breed national unification, loyalty, enlightened, and technical competences.

### Education for Human and Social Relation

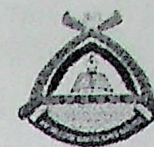
Education that will forge natural unity and breed good social relation in the midst of insecurity should be included in curriculum. The knowledge suitable for all these can be promoted through education and the teaching of values related to human conduct. The issues Loyalty, hiring, fair play, self-direction, can be inbuilt into the values of education to be enhancing security and social stability in a nation.

### Conclusion

Education as an agent of social stability and security can be used to reduce the burning needs in Nigeria such as national insecurity, national instability. This can be achieved through education for spiritual development, national cohesion, human and political relations, national consciousness and commitment, political development and viable economic growth. This is based on the fact that the education of the youths can be focus primarily on the cooperation and unification of all stakeholders in education to channel the new education for national stability and security. The necessary skills of production, equitable programme to be properly channels through technological approach for onward general delivery. Based on the analyses of this study, the following may improve social stability and security in the midst of insecurity in Nigeria: Education as an agent of social changes should be directed towards inculcating and empowering our youths, elders and all members of our living society towards peace reducing insecurity and hence, breed social stability. There is need for the training of all stakeholders on education, the issues and benefit of peaceful social relations in all societies of the nation. The national orientation agency should initiate principle of tolerance towards improving cooperate in all societies of the nation. The national orientation agency should improve their advertisement and training on the need to solicit social relation and integration every society human being and school. Adult training center should be introduced in all level government to undertake the programme to train adult in the need and method s of breeding responsible children. They should be expanding their training programme to meet the challenges of changes in every community, villages and towns. Our statement of educational intension should emphasize on the training that can be used positively to promote social unity and peaceful co-existence in all society of the world to breed social stability.

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