

UTILIZATION OF EDUCATION VALUES FOR THE DEVELOPMENT OF NATIONAL STABILITY THROUGH DEMOCRATIC PROCESS IN NIGERIA

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Abstract

The paper examines the value of education in the light of producing good citizens for the development of the nation. This could only be attained through proper utilization of those necessary skills, knowledge, habits and attitude ushered by education. The values like social, economic, moral and intellectual are necessary dispositions that help to showcase the future advancement of the society to meet up with both national and millenium development goals. In the bid to meet up with such challenges, the overall philosophy of Nigeria, goals/objectives and the educational needs of the nation were highlighted. In light of the above, the issue of education and its value was treated since the need for it is very relevant in the nation development and stability. Subsequently, as education is needed in the raising of leaders, its relevance to democratic process was not left out, and finally, conclusion and recommendations were made.

Education in Nigeria like any other nation of the world is directed towards the realization of the national needs, goals/objectives and aspiration. It is utilized in the development and translation of values which are “self-realization, better human relationship, individual and national efficiency, effective citizenship, national consciousness, national unity, as well as towards social, cultural, economic, political, scientific and technological process” (FRN, 2004.7). This could only be made bare, if the moral integrity of the intending future leaders are not in doubt, but rather developed intellectually with desired knowledge, skills, attitude and habits that are needed for modern challenges. Education according to Eghafona and Ibabor

(2006), is a collectivity of techniques used by society to instruct on the values and accomplishment of civilization. Education as it is, does not brood on a void environment, but with man who lives therein to translate the educational values for transforming the environment. In Nigeria, it is an instrument par excellence for effecting national development (FRN, 2004.4).

At the background of educational values, is the overall philosophy of Nigeria and salient aspects of Nigeria’s philosophy of education which are:

- (a) to live in unity and harmony as an indivisible democratic and sovereign nation, founded on the principle of freedom, equality and justice.
- (b) to promote inters-Africa solidarity and world peace through understanding.
- (c) to develop the individual into a sound and effective citizen.
- (d) to fully integrate the individual into the community.

In the national policy on education, it is articulated clearly the educational goals/objectives as follow:

- (a) The inculcation of national consciousness and national unity
- (b) The inculcation of the right type of values and attitudes for the survival of the individual and the Nigeria society.
- (c) The training of the mind in the understanding of the world around.
- (d) The acquisition of appropriate skills and the development of the mental, physical and social abilities and competencies as

equipment for the individual to live in and contribute to the development of the society. (FRN 2004. 7-8)

From the above, it is made clear that the stated goals/objectives are meant to attain certain desired values which could be used in developing an enviable stable nation, only through good governance. The questions one may like to ask are: what are these educational values? Who utilizes these values: what are these educational values related to national stability?

Philosophical Perception of Educational Value Orientation

Education as a philosophical concept is meant to develop and direct the affairs of the social state, the economic growth, the political reality, the religious life, the moral order and the technological advancement of the people by orienting them with necessary values such as:

- (a) Respect for the worth and dignity of the individual.
- (b) Faith in man's ability to make rational decisions.
- (c) Moral and spiritual principle in inter personal and human relation.
- (d) Shared responsibility for the common good of society
- (e) Promotion of the physical emotional and psychological development of all children.
- (f) Acquisition of competencies necessary for self-reliance (FRN, 2004:8).

They are seen as tools to harness the activities of the people it is serving Efurhievwe (2007) saw that education is an activity of the state, designed to harness the activities of the people it is meant to serve, so as to be able to build "a united, strong and self-reliant nation of a great and dynamic economy". The realization of the educational goals and challenges would be made possible if the combination of such perceived variables which from the bases of the society

development are inextricably attended to by the educational system. Ukeje (1996) asserted that the role of education in a changing civilization would not be without bringing under review those factors that inevitably shape the educational system of any society: the political, economic, social, religious and intellectual conditions. Anyor and Shiaki (2007) posited that since the elected leaders in government are representative of their various communities, they are responsible for their welfare in terms of socio-economic, scientific and technological advancement. Infact, education is a function of these variables, so, managers of the nation should pay serious attention to those factors that help in harnessing and distributing the variables. Therefore, our leaders need proper orientation on the educational values which serve as working tools and skills for their activities. It is upon such, educational values which are translated could be well utilized to develop the nation thereby having a stable society.

Education and its Values

Nwadiani (2007) advanced that education is a catholic social service; it takes knowledge as core to achieve its aims and purposes. However, it changes with time, space and also with the people it is serving, so also is the value. Ahumibe (1984) maintained that the value of education, what education does to the person is not easily handle. This does not mean that educated individuals does not contribute to the society; or that the impact of education is not being felt in the society; rather, it is seen as an end. The characteristics of education and its dynamic nature comes to bare as the needs and aspirations of the society is in a state of constant change. The above tend to highlight the view that the meaning and function of education are not static, so are the values, but its suitability goes with time, place and people. This connotes that education can not be an isolate of culture. Butts in Ukeje (1966) reflected that to understand the

education of any particular time or place, one must understand the culture in which it operates.

The effect of education and its value are implied in the whole activities of man, as they are reflected in the moral rectitude of the members of the society it operates in, hence, the learners are equipped with sound moral attitude; ability of critical thinking and ability to reason intellectually as these will enable them make constructive contributions through a logical process or criticism. As thinking is a virtuous tool which prompts education, individuals are development on how to be creative, initiate and transfer the results of ideas into self development and that of the society. The values of the of the modern day education are resilience as the desired knowledge, skills, attitude and habits that are developed through education are property harnessed and transferred to enhance the development of the nation's technology, socio-economic progress, political state, religious life and moral condition which are needed and utilized for the stability of the nation. But how does one justify the gain in technological value at the face of the "being" like bomb, guns and other instruments of mass destruction? However, man by the order of nature is fearful and violent and so, needs security protection and defence all the same. The effect of moral integrity or value counters the effect of dehumanized activity in man's nature to a greater extent.

Since educational value can not be expunged from the main stream of the society, materials values, the state of polity and socio-economic factors which are veritable aspects or content of human activities in the society have to be properly harnessed, by using education as the main instrument. That is the more reason educationist and/or educators must take it as a matter of seriousness or concern to screen the content and activities of learning and teaching or instructions in the various levels of institutions. So, those who shall manage the affairs of the state should incorporate the value of education to

the government either through democratic process or otherwise, so as to enable them mix up moral virtue with the art of performing their roles, functions and duties in latter life.

The Need for Education in National Development and Stability

The global malaise in development and stability is due to ill-utilization and application of various educational values in affecting both human and non-human development. Wolfgang in Eghanfona and Ibabor (2007) disclosed that education is values for its own sake as an essential part of becoming a complete person and a full member of society. This pointed out the wholesome need and contributions of education to mankind or national development, not only in Nigeria, third world countries, but to the entire universe. Ezeali (2004) endorsed that national development in all ramifications is hinged on education. This is in line with that portion of Nigeria philosophy of education in the national policy on education which do states that there is need for progressive, united Nigeria (FRN, 2004). Hence the effect of education is witnessed in the national polity; economic, social life and at all levels of development in technology. The need for education and its value in national stability therefore goes a long way, first into developing man who latter stands to put together all that it takes to develop the society. In view of this, FMI in Ezeali (2004), posited that education is a fundamental requirement of progress because , on it depend the training of our people to take-over all the tasks in public, commercial and technical fields, but in a more realistic viewpoint, Ali (2004) posited that education is a major tool for systematic and sustainable human and material development of nations. It is however clear that a developed nation is a stable nation. By way of canvassing for the need of education and its value, he went further to state that any country seeking to use education in developing its human and material well-being for its citizens,

must be fully vitalized to achieve such goals. The emphasis laid on vitality indicates the need for education. The conclusive aspect of Ali's view is; the strategic use of education for planned and purposeful growth and development is possible because countries like Britain, France, Germany, Japan and United States used and continue to use education for having a competitive edge over developing nations as well as sustaining and enhancing their development. This depicts that the utilization and application of educational value is so much on ground in the developed nations than the developing nations.

The Relevance of Education to Democratic Progress

Dewey in Okam (2007) visualized democracy as a social concept and a social process which must necessarily be oriented at capitalizing on education for a purpose of social transformation of social groups and individual who are expected to be exposed to the ideals of democratic governance. From the above, it could be deduced that democracy is inextricable to the activities of education and there is no way an ideal democratic practice can be said without education been brought to bare Dewey in Okam (2007) further emphasized that democratic means will largely derive from a curriculum designed which must be based on methods of intelligence if an enlightened citizenry is to emerge. Okam in Okam (2007) held that these methods are meant to influence and direct our attitude, feelings and emotions. In light of this, one may like to know, if the democratic practices in Nigeria is being directed by the needed value of education as to make it an ideal one? This could only be assessed through the expression of the life of the social groups; the equitable and justifiable utilization and distribution of those components which constitute that act of governance and the social transformation of the social groups. Thus, in quest for national development and sustainability, "the ideal of

democracy demand that it should provide some reasonable satisfaction in individual and social groups who are meaningfully exposed to its theoretic principles and provision" (Okam, 2007.2). How would this be? Okam (2007) considered that these prevail no unbridgeable gulf between "education" and "democracy". He reflected that democracy, the instrument of "education" could be employed in evoking a concern for individuals and social groups who must necessarily need transformation and development if they must become effective citizens. Okam (2007), however maintained that effective citizens are usually considered as very crucial and highly indispensable for building, establishing an sustaining nations and nation's states. The view of Dewey and Okam are very strong in harmony with the first national goal of Nigeria in this context; and also, that of the Nigeria's philosophy of education which sees education as an instrument of national development.

In a bid to clarify the issue at stake, one may further ask, does the democratic practice in Nigeria employ education in its democratic ways of life? Kalusi (1996) saw that education is a weapon that equips its citizens with skills and knowledge so, if this is not put in place, ideal democracy is therefore lacked.

Conclusion and Recommendations

The ineptitude of leaders in handling the affairs of the nation like Nigeria is traceable to failure to apply the needed educational value to the governance of the nation states. This has poorly affected the individual citizens and Nigeria as a nation, in midst of our exultation among the League of Nations. Though, one may console self that the effect of democracy is not automatic, as Okobia (2005) rightly warned that we seem to forget that like every other human phenomenon, democracy practices have long gestation period characterized by political, economic and cultural lags and stress, but this is

not good enough to not uncover the fact that the effect of the social and economic greed of our leaders is no more secret to the illiterate and/or to the educated. Perhaps, this same socio-political cultural value must have led to “French Revolution in January 1774 to July 1789”(Okam 2007.8). Today, they are one of the famous nations known for democracy and good governance in the world. It is pertinent to note at this junction that any nation that is unable to have a firm grip on the core component of the national development like economic, technology and politics for instance lost out completely from the view of social development and as such, need proper orientation through education to come back to lime-light of socio-economic development. In light of the above, one may suggest that faultless education should be given to any one vying for exulted seat of leadership. In such development, the curriculum must include philosophy and other related courses, as Plato one time supported such ideology as until the philosopher kings take the rulership of the society, the society will know no peace. Again, the activities of our leaders should be subjected to probe from time to time. This will check-mate the totality of their activities. Finally, workshop should be organized for them where the values of education will be passed on to them.

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