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VALUE EDUCATION AND CHALLENGES OF INSECURITY IN NIGERIA: IMPLICATIONS FOR COUNSELLING

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Abstract
The paper focused on value education and challenges of insecurity in Nigeria: implications for Counselling. The insecurity challenge in Nigeria has assumed formidable dimensions forcing the country's political and economic managers and, indeed the entire nation, to rue the loss of their loved ones, investments and absence of safety in most parts of the country. The number of violent crimes such as kidnappings, ritual killings, carjacking, suicide bombings, religious killings, politically-motivated killing and violence, ethnic clashes, armed banditry and others were increasingly become the regular signature that characterizes life in Nigeria. While Value education is the process of teaching values. It is seen as the active and purposeful internalization of values through a socializing agent like family, schools, religious and social organizations. The paper discussed the concept of value education and insecurity, Challenges of insecurity in Nigeria, Value education and insecurity in Nigeria as well as conclusion and suggestions to include; Value education should be made compulsory at all levels of education in the country, with competitions organized regularly to orchestrate how students can bring different moral dimensions to bear on their studies thereby facilitating a wholesome value orientation in the society such as cultural, ethnic, religious and language reorientations.
Key words: value, insecurity, education and culture

Introduction

In the contemporary world, the security of live and property remains significant to the socio-economic survival of any given society. To achieve that the government owe the responsibility of adequately provide security in a given social formation. Security is the most vital element in human life. Without it, social, economic, and political achievements cannot be attained, (Charas, 2015). Every nation struggles to protect and deepened its core values, aimed at enabling people to lead their lives in free and secure environments according to their shared common beliefs by preserving their national interest, identity, and sovereignty. Which lead to a state of national security, first it deals with the state as the most important object to security or traditional security, later it metamorphous to non-traditional security which deals with human as referent object to security, (Baldwin in Zubairu, 2020).

To Emmanuel and Ojukwu **(**2019**)** the insecurity challenge in Nigeria has assumed formidable dimensions forcing the country's political and economic managers and, indeed the entire nation, to rue the loss of their loved ones, investments and absence of safety in most parts of the country. The number of violent crimes such as kidnappings, ritual killings, carjacking, suicide bombings, religious killings, politically-motivated killing and violence, ethnic clashes, armed banditry and others were increasingly become the regular signature that characterizes life in Nigeria since 2009.

Concept of value education

Value education is the process of teaching values. It is seen as the active and purposeful internalization of values through a socializing agent like family, schools, religious and social organizations (Shuaibu, Shaibu & Obaje, 2022). Mezieobi (2012) posit that it is an educative process in which there is a concerted efforts to expose student clientele to mostly desirable values without completely ignoring undesirable values, while allowing them freely and reflectively to choose their own values, that will enhance them to effectively function in a society that is characterized by ever present non-value free circumstances, valuing and national decision making. Similarly, Mezieobi & Danladi (2012); Ibikunle (2016) posited that value education was a process which involves the systematic inculcation of measures that make individuals useful in the affairs of a country. To Mezieobi & Danladi, value education deals with the mobilization and enablement of learners to cultivate an awareness and understanding that would transform them into citizens with skills, competencies, positive values and reasoned judgments to effectively live, interact, interrelate and contribute positively to the socio-economic, political and cultural development of the society. Haste (2018) admits that through value education, individuals in a nation can direct their social evolution by guiding young people to develop into individuals of integrity who can face and tolerate the demands of a dynamic society, who can commit themselves to responsible group behavior and can cope with emerging problems creatively and emphatically for socio-civic living in their community.

Basic fundamental moral values every responsible nation should teach its citizens include respect for constituted authority and sanctity of life, responsibility, values of honesty, fairness, tolerance, prudence, self-discipline, helpfulness, compassion, cooperation and courage, along- side some fundamental procedural values look upon as basic ingredients of democracy. These include the rule of law, equality of opportunity, due process, representative government, checks and balances and democratic decision-making. These are the underlying democratic values that guarantee democratic stability.

The most common strategies in value education to include the followings;

i. The rejection of discrimination, enlivening debate on moral matters and promoting collaboration of leadership.
ii. Denouncing harmful attitudes for society as a whole without stigmatizing individuals.
iii. Stressing the idea that we can all change and that we deserve a second chance (Haste, 2018:12).

This calls for the need to inculcate in the minds of individuals especially the young learners the right type of values and attitudes needed for sustainable development. According to Adediran (2013:15) values and attitudes are not just intangible but very important to the determination of the path of human development and progress. To him, this assertion finds justification on the following grounds:

i. Values and attitudes guide people in deciding how to live and interact with other members of the society.
ii. They help members of the community to have focus or direction on how to resolve human problems.
iii. They serve as vehicles for finding meanings in a complex and dynamic social world. Values and attitudes serve as guides and standards for making important judgment in personal life.

The proper acquisition and development of enduring values such as love, sympathy, tolerance, justice, honesty, integrity, cooperation, trust, patriotism, hard work and self-reliance to name among others, as a result of values education will ensure national development in the political and socio- economic life of any nation (Arisi, in Shuaibu, Shaibu & Obaje, 2022).

The objectives of values education according to Ikwumelu in Shuaibu, Shaibu & Obaje, [(2022: 197-198)] include:

1. Reawakening interest is the main thrust of Social Studies and Values Education which has hitherto been totally ignored in the teaching and learning interactive process.
2. Drawing attention to the fact that all other skills learning in social studies or educational domain cognitive, psychomotor emphases in social studies interactive process have any meaning only in as "far as they help in facilitating the development of values.
3. Exposing people to Nigerian society's cherished values which are commonly shared by a large segment of the population and which are distinctive of our society and to which all educational endeavors are geared at.
4. Educating people on how society's group's values are identified and sourced for the common good of all and the society.
5. Equipping the students with the intellectual capacities to seek ways and means, in a pluralistic society such as Nigeria with varying and competing

value systems, of steaming our value conflicts and value confusion which are pervasive to the overall development of the society.

Education therefore has an obligation to develop values (as a valuable enterprise) in learners in line with defined set goals of the society. This position is supported by the National Policy on Education document in Nigeria which states that instructions at all levels of education should be geared towards inculcating the following values:

i. Respect for the worth and dignity of the individual;
ii. Faith in man's ability to make rational decisions;
iii. Moral and spiritual principles in inter-personal and human relations;
iv. Shared responsibility for the common good of the society;
v. Promotion of the physical, emotional and psychological development of all children; and
vi. Acquisition of functional skills and competencies necessary for self-reliance (Federal Republic of Nigeria, 2014:4).

However, education for values or developing appropriate curricular for the teaching of values is usually problematic or challenging due largely to the nature of values and lack of universally acceptable approaches.

Concept of insecurity

Insecurity is the state of being subject to danger or injury. The anxiety that is experienced when one feels vulnerable and insecure. Michael Ezemonye in Udoh (2015) affirms the above definition of insecurity as "a state of being not secure, lack of confidence'. Advance English Dictionary defines insecurity as 'not confident about yourself or your relationships with other people; not safe or protected'. Zubairu (2020) View Insecurity is just the opposite of what we have as security. Insecurity like security is often used in a number of ways. Many people would take it to mean lack of safety or the existence of danger; hazard; uncertainty; lack of trust; doubtful; inadequately guarded or protected; lack of stability; disturbed; lack of protection and unsafe. Insecurity will make individual lose trust, be frightened, unsettled, oppressed, lose focus, and be devastated and lose your humanity. Adebanjoko & Ugwuoke (2014) opine that insecurity is the State of being subject in every respect to terror, threat, risk, molestation, bullying, harassment, etc. Insecurity, for example, can be conceived as a threat to the state of affairs that often accounted for the arms and nuclear weapons that stop the proper protection of the state.

To the Encarta dictionary in Zubairu (2020:4) insecurity is defined as the state of being unsafe or unsecured or a state of mind characterized by self-doubt and vulnerability. It can be anything from childhood, disturbing situations, mistreatment, and individual fears. Security awareness may be poorly mapped against observable objective security. For example, it has been stated that the fear of kidnappers in the Kaduna-Abuja road and other parts of the north is less common compared to the fear

of Bandit and Boko-Haram. The existence of security personnel may even be taken for protection itself. For instance, the presence of security men in the Kaduna-Abuja roads as well as other parts of the northern Nigeria most especially north-west may interfere with each other and even cancel the impact of insecurity issues, but civilians still believe that the presence of security men served as proactive measures towards the curbing of the acts.

Many factors have been postulated as causing unrest in Nigeria. Some writers put opined that the problem on the government while some others pass the bulk on parents (Adams, Adedeji, Majekodun, Kehinde & Adams, 2021). Other writers hold the youths as being responsible while others settle on the combination of these factors. Putting all these factors together will provide some of the following as responsible factors for the general state of insecurity in Nigeria:

1. Porous borders: the free flow of migrants from other countries to Nigeria through our borders allows criminals to enter the country without check.
2. The proliferation of Arms and Ammunition: Several arms hauls have been ceased at our airports, some in very large quantities. This is not good for the country. These arms and ammunition end up in the hands of criminals who apply the same in their nefarious activities in the country thereby making life insecure for the people of their locality.
3. Illegal Armed groups: Illegal importation of arms and ammunition has made possession of arms by individuals and groups very common. We can name groups like book haram, bandits etc.
4. Kidnapping – this is another visible sign of insecurity in the country. The perpetrators of this crime do not spare anyone in this new wave of crime that seems to have supplanted armed robbery and other non-contact crimes. Since this act began in Nigeria, aged, children, male and female have been kidnapped for ransom. This has made life unbearable to the citizens.
5. Militancy – According to criminal law, militancy is violence, illegal force or the illegal use of unjustified force or the intimidating effect created by the threat of this act. This word became pronounced in Nigeria when the Niger Deltans took up arms against government exploitation and environmental degradation of their area due to oil exploration and exploitation. This does not only exist in the Niger Delta area. Other parts of the country have witnessed militants who commit atrocities worse than the youths of Niger Delta whose area is given the 'brand name'.
6. Fear and Distrust on Government - What the current trend of violence is imprinting on the psyche of Nigerians is that the government security apparatus is incapable of guaranteeing the safety and security of its people. These have therefore, resulted on the general human security of the people as

the situation promotes fear, limits the peoples' ability to develop economically.

7. Unemployment: The rise in Crime wave in Nigeria since the mid-1990s was as a result of unemployment, economic decline, and social inequality, which are abetted by inefficient and corrupt police and customs forces. The idle minds became devil's workshop. These people who are mostly youth are easily recruited into militant groups and trained in to rob, kill, kidnap, smuggle, hijack to mention but a few. Accurate unemployment rates are difficult to obtain and generally mean little in a society where many who work are marginally employed and where begging is a socially accepted occupation.
8. Religious fanaticism/extremism: Religious fanaticism and extremism have been among the major causes of insecurity in Nigeria. The recent incidences of attack on churches and Christians in Northern part of the country by Moslem extremists have rendered several states in the north unsafe for live and property.
9. Wrong Political Ambition: The desire for a political office is not evil but to nurse negative reasons for that ambition can result to one doing anything to attain it.

Challenges of insecurity in Nigeria

The tendency to highjack any form of violence and branding it religious is possible. Based on this the 'outsider' of religion will give it a bad name in order to hang it. Religious worship places are being desecrated through blood shedding resulting from indiscriminate bombing of religious worship centres. It scares members away from regular religious worship and fellowship. Insecurity in a nation can help spread or promote fake religious faith and practice. Violent or an insecure situation drives people into various religious groups not by reason of believing but for security purposes. In an environment where a particular religion commands majority, the residents would like to align with the popular religion there for the sake of securing their lives and that of their relations and possibly their business investments. Nothing thrives in an insecure environment. Economic, religious activities, as well as governance can be frustrating in such an atmosphere. Religion can play a positive roll of preaching peace and living out same in an environment that is prone to violence. Dialogue could be initiated amongst warring groups.

Insecurity that arises from ethnic or tribal setting generates and leaves scars of ethnic prejudice, suspicion, distrust, hatred and discrimination. And culture consisting of learned modes of behaviour that are socially transmitted from one generation to the next, from one society or individual to another will be affected negatively by the wave of insecurity. The learned mode of behaviour will be overwhelmed with

negative vices. In Nigeria most parents, due to unsafe learning environment preferred their children studying overseas. This trend is tantamount to cultural breakdown. These children are bound to imbibe new cultures which are alien to their ethnic group. The foreign and the local will basically be incompatible.
The danger of insecurity cannot be over emphasize, when a nation is saddled with the problem of insecurity every other plan are stalled. A country with a population of over two hundred and twenty million people cannot allow insecurity to derail her political and economic development plans. Recently, we have experienced increased in violent activities in Nigeria which has claimed several live and property. There is therefore urgent need to tackle it before it makes the country ungovernable. Nigeria a country with a population of over one hundred and fifty million people cannot allow insecurity to derail her political and economic development plans.

Value education and insecurity in Nigeria
The task of unifying the various ethnic nationalities, political and socio-economic groupings, in Nigeria has become a daunting task after one hundred years of staying together. This is worrisome considering all efforts by government to enhance national unity since independence through policies and programmes such as the institutionalization of National Character_commission, the National Youth Service Corps (NYSC), federal Unity secondary Schools, the National symbols, yet the mantra that the unity of the nation is not negotiable, the gap between the various ethnic, cultural and religious groupings in Nigeria continues to widen and still plagued by religious intolerance, ethnic rivalries, political exclusion, quest for self-determination, power rotation and violent agitation. Diversity has had significant negative effects on Nigerian relationship. Issues of ethnic diversity or inter-group, inter-religious and political relations in Nigeria is not new as it has polarized the unity of the country and attracted scholarly attention over the years. Nigeria being the seventh most populous country in the world is one of the nations that have been greatly diversified on the basis of factors like race, gender, ethnic group, personality, tenure, cognitive style, educational background, and traditional beliefs (Haste, 2018).

In a bid to change the current narrative of the country towards enhancing sustainability, the country and her citizens need to meet certain conditions that can enhance development and sustainability of the nation which include absolute loyalty to the nation, willingness to live together as one, change of attitudes in both personal and official activities, love of one's country, subjugation of local and ethnic loyalties to those of the nation and others. And this can be achieved through teaching of value education occasioned by Social Studies in our schools. The challenges before the leaders is to confront Nigeria's problems with innovative ideas such as those propagated by value education in the nation's school curricular for enhanced

character development for sustainable national development (Shuaibu, Shaibu & Obaje, 2022).

Values have been categorized into moral, economic, aesthetic, spiritual/religious, political, cultural, societal and humanistic dimensions (Turkkohraman, 2013). Similarly, values are also seen to be personal or individual, organizational, societal or cultural in nature (Milton, 2015). Other classification of values include; traditional, developmental, categorical, conditional, general and specific typologies. This categorization seems to justify the importance of values in human society. For instance, traditional values such as respect for elders, chastity, and dignity of labour, promotion of family ethos and norms which could be moral, religious or ideological in nature confer on the society some sense of legacy, identity, security and uniqueness.

Moral values therefore refer to those norms or acceptable standards of moral conduct which determine individual and collective wellbeing in the society (Gyekye, 2003). On the other hand, developmental values are much more modern in nature and are usually defined as products of change, innovation, innovativeness, rationality, universality, openness, and permissiveness (Nwosu, 1978). Thus, developmental values are usually opposed to the traditional value system of the society.

Categorical values are traditional in orientation and normative in nature in terms of "what ought to be or is desirable by the society" as opposed to conditional values which are based on factual inquiry, scientific, or empirical evidence (Nwosu in Adediran, 2013). Thus, while categorical values encourage value indoctrination or promotion of "bags of virtues" such as rules, norms, ethics, etc., conditional values (which are intellectual in nature) strengthen empirical processes and logic of achieving values or promoting values education.

Similarly, values which are general and specific in nature align naturally with principles of universal and relative behaviour patterns across societies. In this respect, general values (which are acceptable principles and standards based on which individual conducts are judged) tend to have universal appeal and wider utilitarian essence. On the other hand, specific values (which are more or less individual interpretations of societal values in terms of personal preferences and choices) are relative and peculiar to places or situations. Basically, all the value types depict different dimensions of human behaviour, societal goals, challenges and aspirations which make values education imperative in any society.
The Contribution to value education to security find it basis and root from the Cognitive Moral Development Theory (Kohlberg, 1975). This theory focuses on the

way individuals' reason about/on moral issues. This theory/model consists of three levels and six sequential stages of moral development. The three levels are pre-conventional, conventional and post-conventional development. The pre-conventional level, ages 2-7 years consists of two stages namely obedience and punishment, orientation and egoistic orientation. At stage one, moral decision results from blind obedience to authority in order to avoid punishment or seek reward. In stage two, the child begins to think of others especially when his or her other interests are accommodated. The conventional level (pre-adolescents and adolescents) consists of two stages (three and four) "good boy" or "nice girl" orientation and authority as well social order orientation. At stage three, moral decision results from a desire to please and help others as well as receive their approval in return while at stage four moral behaviour consists of maintaining the existing authority, roles and social order.

At this stage, children conform to standard roles of behaviour not out of fear of punishment or the need for reward but because they do appreciate the need to do so. The post-conventional level consists of stages five and six namely contractual legalistic orientation and conscious or principle orientation. At this level, an individual's moral reasoning incorporates values and principles that have universal validity and application. It starts from late adolescent onwards and represents the final stage of moral development guided by self-chosen principles (Bamaisaye cited in Nwaubani, 2021).

Based on these facts, that the moral development theory is very relevant to this paper because it caters for the postulations that children and individual morality are attributed to the child training, upbringing and associations within his physical and social environment, as such good value education lead to morally sound society and morally adhered society resulted in to peace, stable and secured environment where everybody will feel belong, safe and secured. It is there left for the stakeholders to employ the mechanism and approaches used in the theory in improving the development of stable and secured society for efficient security and safety of all citizens.

Conclusion

Conclusively, value education and insecurity are two interrelated concept that affect each other, this connotes that improvement in value education will boost the security situations of a given society while poor and ill organized value education system will lead to insecurity, crimes, conflict and violence. Security is the most vital element in human life. Without it, social, economic, and political achievements cannot be attained. Every nation struggles to protect and deepened its core values, aimed at enabling people to lead their lives in free and secure environments according to their shared common beliefs by preserving their national interest,

identity, and sovereignty, which lead to a state of national security, it deals with the state as the most important object to security and or traditional security system. Based on this assertions the paper discussed the concept of value education, insecurity, challenges of insecurity and value education and challenges of insecurity in Nigeria.

Implications for Counselling

In counselling, many things such as training (knowledge of human psychology, social intelligence, confidentiality skill, good rapport skill, good listening skill, empathy skill, trustworthiness, friendliness, tolerance, patience, and sense of humor are acquired); helping the community, internship, registration as a member, license issuance are involved which make the discipline professional. Therefore, counselling is a profession that needs a one-on-one relationship, in which the counsellor would help or assist the counsellee to resolve their conflict, be it personal, social, educational or health. Based on this fact, there is need for security and cyber counselling, kidnapping, banditry and cattle rustling counselling, use and misuse of community cultural values, use and management of differences among cultural and ethnic groups as well as religious and ethnic counselling could be employed as counselling strategies in curbing the menace of insecurity as well promoting peace and stability in our dear nation.

The implications of the study for counselling is the fact that, insecurity problems such as kidnapping, banditry as well as other security related deviances are caused as a result of poor value educations such as knowledge about different culture, religion, ethnicity, interactions, relationship and learning within our societies, hence the need for value education that will yield security, harmony and peace on the part of members of our society as well as religious and ethnic guidance and counselling services on the part of all (members of the society, security personnel, government and non-governmental agencies). There proper orientation, sensitization and awareness about insecurity causes, effects and consequences are some the basic guidance and counselling methods that will facilitates respect, understanding and accommodating one another amid different ethnic, religious and regional differences among Nigerians.

Counselling in its widest sense refers to the provision of professional assistance and guidance by a counsellor through using his knowledge, attitudes, skills and techniques to resolve personal or psychological problems of individuals. It can be viewed as any assistance provided by a psychotherapist in dealing with the emotional or psychological problems of individuals. It is a process of giving guidance or advice to help someone resolve difficulties or decide on issues professionally. In doing so, technical know-how is involved through which the client can be effectively handled

and resolve his or her problem. Therefore counselling techniques such as; moderating, controlling and conditioning individuals to understanding, adopt/adapt and accommodate differences among one another could be employed.

Suggestions

Based on the discussion made in the paper the following suggestions were brought forward:

1. Value education should be made compulsory at all levels of education in the country, with competitions organized regularly to orchestrate how students can bring different moral dimensions to bear on their studies thereby facilitating a wholesome value in the society such as cultural, ethnic, religious and language reorientations so as to live in peace and harmony with one another.
2. Government at all levels, traditional institutions and individuals must work to revitalize and popularize value education across the nation through agencies such as schools, the mass media, and community or age grade organizations as well as clubs and associations with sole aim of promoting security and safety among the teeming youths in Nigeria.
3. Traditional institutions who are the custodians of these societal values should be repositioned to wield the kind of influence they had on peace, harmony and security especially when it comes to respecting law and order as well as providing desirable leadership within our domain.
4. Parents must endeavor to revive the moonlight storytelling traditions in homes as a means of value education so as to raise a generation that is versed in their values backgrounds and core values of the society which lead understanding and adherence to the core values and principles of egalitarian society.
5. Societal value demonstrations should be organized such as Cultural festivals, farming and or harvesting festivals and should also be popularized and held more frequently in competitive forms from the local to national levels; winners and committed promoters of these arts should be given National Merit Awards as a way of encouragement and recognition so as educate youths on the importance of peace and harmony as well as the consequences of insecurity in Nigeria.

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