

Family, Value Education and Insecurity in Nigeria

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Abstract

Nigeria is struggling with insecurity at virtually all fronts. Insecurity seems to be one of the hydra-headed monsters in the nation. More often than not, it takes the form of food insecurity, insecurity of lives and properties, cyber insecurity, social insecurity, psychological insecurity, territorial insecurity and lots more. Insecurity in Nigeria is a direct departure from the peaceful nature and culture of the nation's fathers. Hence it has become imperative to examine the correlates of insecurity in present day Nigeria. Two envisaged proximate correlates of insecurity in Nigeria are family and value education. Family is the platform where the matrix of personality is formed. Concomitantly, value education is the embodiment of knowledge, skills and values pertaining to values that are incorporated into members of the society. The article inferred among other things that the contemporary changes in the content and function of families and unhealthy or materialistic value education are largely behind what manifests as insecurity in the Nigerian society. It was therefore recommended that families should sit up in their socialization functions while the society should restructure the value system and stop celebrating ill-gotten wealth at all quarters.

Keywords: insecurity, family, value, education, wealth

Introduction

Insecurity is at an all-time high in Nigeria. The term insecurity pertains to lack of security or breach of security. The nation is battling insecurity at virtually all fronts. It is sad but true that Nigerians are scared of coming out at night, some even find it difficult to sleep with their two eyes closed; lives and properties are relatively in danger in Nigeria. The nation is gradually becoming a personified dome of insecurity. Hardly does a day pass by without one getting to hear about one security breach or the other. Prominent cases of insecurity in Nigeria include: kidnapping, stealing, armed robbery, ritual killings, cult killings, farmers herders crises, banditry and lots more. Even female students and pupils are not exempted from the menace of insecurity in Nigeria. The callous kidnap of Chibok girls and the recent invasion of a female hostel in Rivers State University by hoodlums are quintessence of the case in view. Insecurity in Nigeria may not be unconnected to family

and value education. This is so because family is the basic, structural and functional unit of the society while value education is an aspect of education that pertains to standard of behaviour and worth attached to things. The sequel part of this treatise will beam its searchlight on family, value education and insecurity in Nigeria.

Family

Family is the basic building block of the society. It is made up of individuals related by birth, marriage or adoption. Family is the foundation upon which virtually every member of the society relies. The family plays crucial functions in the society among which are procreation, provision of food, shelter and clothing, socialization and protection. The crucial functions of the family makes it an integral institution in the society. The family strives to maintain the well-being of its members and that of the society at large. Historically, most human societies use family as the primary locus of attachment, nurturance, and socialization (Manzi & Brambilla, 2014).

Families have evolved over the years. Brown and Brown (2014) adduced that anthropologists, more often than not, classify family structures as matrifocal (a mother and her youngsters), patrifocal (a father and his youngsters), conjugal (a married couple with kids, also known as the nuclear family), avuncular (a man, his sister, and her children), or extended (further to father and mother and children; may also include grandparents, aunts, uncles, or cousins). There is equally grand parent family, single parent family, foster family, conjoint family and significant others.

The family is the first school of the child. Children learn manners, gain knowledge, acquire skills and values in the family. The family is a strong support base for members of the society. When things go wrong, the fundamental place to look at is the family because it serves as the foundation for human growth and development. When the foundation is faulty, there is every tendency that members of the society raised on a faulty foundation will not get it right as they develop (Alhussain et al., 2019).

Implicit in the above exposition is that family is one of the most important social institutions. Most of the world's population live in family units; it is an essential basic organization in the society. Family is the most pervasive social groups. It performs a critical roles in the socialization of people. Humans are born in families, grow in it, work for it and die in it. Family therefore is the spine of social structure.

Distinctive features of the family

The distinctive features of the family include:

1. **Universality:** The family is a universal institution. It is found in virtually all human societies. Every member of the society belongs to one family structure or the other.

2. Emotional basis: Every family is based on human impulses of mating, procreation, motherly devotion and parental love and care. The members of a family have emotional attachment with each other. Love between husband and spouse, parents and youngsters makes the family a group of self-sacrifice. Hence, emotion is the muse on which every family is built.

3. Formative influence: Family exerts maximum profound influence on its members. The personality of the man or woman is moulded within the family. The circle of relatives' customs, traditions, mores and norms have terrific influence in shaping the character of its participants throughout formative years. Family is the best business enterprise of the procedure of socialization and social control (Ordu, 2022).

4. Responsibility of the members: The members of the family have a deep sense of responsibility and obligation to the family. Due to this sense of duty, all of the members discharge their duties responsibly. All the members of the family have joint responsibility. In families, the youngsters learn obligation and cooperation.

5. Social regulation: The society in order to preserve the collective and wider view ensures that the individual members of the family carry out all the capabilities closer to each other on the idea of which the wider community of social relationships is established for its fulfillment. Thus, as an instance, there are social regulations on divorce, in nearly every society.

6. Persistence and change: The family may be permanent or transient by nature. As a group, it is more often than not permanent. When a pair after marriage settle in an unbiased house, the family continues to exist with other members. Hence, own family is lasting as a group. Family on the other hand could be temporary and transitional. This is so because structure of the circle of relatives changes over time in terms of size, composition and status of individuals (Ordu, 2012).

Changing functions of family

The family is transient. Change is the only thing that is constant in life. Historically, the family has been transformed from an extra or less self-sufficient group right into a definite and small organization of minimal size. The small impartial nuclear family has replaced the big consanguine family in Western advanced societies and is eating deeply into the fabrics of the Nigerian society.

There has been a splendid change in the capabilities of the family. Modern industrialism and urbanism have created new cultural situations. All these have profoundly affected the shape and features of the family. The authoritarian mores of feudalism and non-secular control of the family and marriage have declined over time.

The emergence of a capitalist financial system, particularly after independence, and the unfolding of liberalism have challenged the emotions preserving the joint family. With the growth of industries, lifestyles undergo changes. Many of the traditional features of the family have been taken away via unique corporations in modern-day times. The changing features of the family are adumbrated below:

i. Change in regards to satisfaction of sex needs: The family satisfies the sex need of males and females via the organization of marriage. But change is seen in the function of the family with reference to pleasure of sex need in the contemporary society. This change can be more visible in Western societies in which premarital and extramarital sex relations are on the rise.

ii. Change in the reproduction function: There is slight modification in the reproduction function of the family. On the one hand, Western couples do not now favour to have youngsters. On the other hand, in some cases, girls in Western societies grow to be mothers before they are married. Hence, reproduction is feasible without marriage and family.

iii. Change in sustenance function: The sustenance function of the family has been taken over by other groups. Hospitals and nursing homes actually offer hospital therapy. Government and diverse non-governmental agencies provide safety and care for aged persons. Patients are admitted to hospitals or nursing homes and they may be looked after with the aid of doctors, nurses and midwives.

iv. Change in socialization function: The business sector has made it possible for women to visit the workplace, the school or the manufacturing unit to work for a wage. As a result, they now do not get enough time to socialize with their youngsters. Thus, there is the decline of the family as an agent of socialization. The socialization function of the family has been taken over by outside organizations.

v. Changes in economic functions: The earlier agricultural family with its numerous monetary capabilities was a self-assisting "enterprise". The home was the centre of production, distribution and consumption. Today the significance of family as an economic unit has been lessened as most of the products for consumption are purchased from the market. The modern family is a consuming unit. But it is not always a self-sufficient production unit. Some of the features have been transferred to outside groups, for instance cooking of lunch at eating places and canteens, laundry to outside laundries.

vi. Changes in educational functions: The contemporary family has transferred its educational functions to outdoor enterprises such as nursery colleges, Kindergarten and Montessori schools. The responsibility of the family in supplying education to kids has declined substantially. The present day family has delegated the project of education to technical institutions and schools.

vii. Changes in religious function: Family is a centre for religious training of the kids and diverse religious activities. Nowadays, it is becoming obvious that the circle of relatives is losing the religious capabilities performed in the past. The spiritual sports of the circle of relatives have been materially reduced. From the foregoing trend, one can adduce that there is a paradigm shift in the functions of family. Many family duties which have been discharged formerly by the parents have now been transferred to outside companies. The instructional, spiritual, leisure and defensive functions have been more or less taken over by colleges, church buildings, Government and business leisure corporations.

Suffice it to state that the family has misplaced some of its functions. However, the procedure is sluggish and not the same everywhere. Despite its structural and functional changes, the family still occupies a pride of place in the society.

Value education

Value education is concerned with the incubation, modification and inculcation of value. Value is a standard of behaviour. It evince utility, relevance or importance. Value is the degree of worth or importance attached to a thing. Value education is the process by which people give moral values to each other. It can be an activity that can take place in any human organization during which people are assisted by others, who may be older, in a condition experienced to make explicit ethics in order to assess the effectiveness of these values and associated behaviour for their own and others' long term well-being, and to reflect on and acquire other values and behaviour which they recognize as being more effective for long term well-being of self and others (Mei-ling, 2006).

There has been very little reliable research on the results of value education classes, but there are some encouraging preliminary results. One definition refers to it as the process that gives young people an initiation into values, giving knowledge of the rules needed to function in this mode of relating to other people and to seek the development in the student a grasp of certain underlying principles, together with the ability to apply these rules intelligently, and to have the settled disposition to do so. Some researchers use the concept of value education as an umbrella of concepts that include moral education and citizenship education. Value education topics include character, moral development, religious education, spiritual development, citizenship education, personal development, social development and cultural development (Taylor, 2006).

There is a further distinction between explicit value education and implicit value education. Explicit value education is associated with those different pedagogies, methods or programmes that teachers or educators use in order to create learning experiences for

students when it comes to value questions, while implicit value education refers to the process of instilling values in individuals through indirect means, such as through examples set by others, the environment they are exposed to and the experiences they have.

Another definition of value education is "learning about self and wisdom of life" in a self-exploratory, systematic and scientific way through formal education. Value education can be packaged as the aggregate of all the process by means of which a person develops abilities and other forms of behaviour of the positive values in the society in which he or she lives (Iwundu & Andah, 2018).

Cheng et al. (2006) espoused that morals as socio-legal-religious norms are supposed to help people behave responsibly. However, not all morals lead to responsible behaviour. Values education can show which morals are "bad" morals and which are "good". The change in behaviour comes from confusing questions about right and wrong. Value education is an umbrella term generally used to describe the teaching of children in a manner that will help them develop as personal and social beings.

Family, value education and insecurity

Family, value education and insecurity are interrelated. The family contributes to the growing level of insecurity in the society via neglect. When there is neglect in the family, young family members can grow up bitter and begin to envy the well to do in the society. They may pose security risks in the long run given that such mentality can make them collect what does not belong to them either discreetly or forcefully. On a general note, neglect in the family creates a deficiency and a psycho-social inefficiency that can trigger insecurity in the nation.

Faulty learning in the family as well contributes to insecurity in the society. This is so because the family is the first school that a child is enrolled into by birth. In the family, children and significant others are exposed to multiple role models. They get to learn through observation and imitation of a model. A child raised in a toxic family environment where there are bad models may grow up to learn undesirable behaviours in the family (Iwundu, 2020).

Akin to the issue of faulty learning is drug abuse. Drug abuse in the family can therefore contribute to insecurity in the society. A family where parents and their offsprings abuse drugs is a breeding ground for insecurity. This is so because they can break the law under the influence of drugs and violate the rights of others like nattering nit wits (Ordu, 2012).

Child abuse equally sows the seed for insecurity in the society. Child abuse in the family more often than not produces bitter adults that end up repeating the abusive cycle.

Individuals who were abused as children have a high tendency of abusing others in the larger society. They can as well go into criminality.

The family equally contributes to insecurity via the incubation and transmission of atavistic features. While elucidating the biological causes of crime, Iwundu (2014) elucidated that the inheritance of atavistic traits from one's family lineage predisposes individuals to crime. What this means is that when the son of a notorious criminal gets married to the daughter of a notorious criminal or perhaps assassin elsewhere, there is every tendency that their offspring can have atavistic features that will predispose him or her to crime.

The society inadvertently encourages insecurity via negative value education. When a society honours wealth irrespective of the source, they are inadvertently encouraging criminality and by extension insecurity. This is so because the vicarious reinforcement of wealth celebration can make other members of the society engage in armed robbery, ritual killings, kidnapping, human trafficking and other vices to make ends meet (Kinanee, 2020).

Conclusion and recommendations

The family and value education are largely behind insecurity in Nigeria. Families are lagging behind in their crucial functions thereby creating a loophole for the emergence of insecurity. Families need to step up in their psycho-social functions. They need to take good care of their members and give them the right value education. The principles of social control, justice, equity and fairness, social learning, unlearning and re-learning should be employed in families to help family members get things right. The society as well needs to change the prevalent value system. Value education should be used to teach members of the society that honesty is the best policy for prosperity and posterity. Sudden wealth should be treated with disdain to sanitize the value system.

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