SECURITY CHALLENGES AS BANE OF SUSTAINABLE DEVELOPMENT AND HUMAN CAPACITY BUILDING IN NIGERIA: YORUBA TRADITIONAL EDUCATION AS PARADIGM OF PREVENTIVE MEASURE.

Segun Adenipekun Olanibi
General Studies Education Department,
School of Education, College of Education, Azare,
P. M. B. 44, Azare, Bauchi State.

Abstract
There is no gainsaying the fact that peace and security are potent tools for sustainable development in any society. It is however disheartening that many third world nations’ quest for progress is being threatened by diverse security challenges which include religious crises, political upheavals, insurgency, armed-robbery, and the like. Nigeria was used as a focus in this paper. The paper treated the issue of insurgency, armed-robbery, rituals and cultism, kidnapping, and other security threats bedeviling Nigeria. Issues inherent in Yoruba traditional education which included children morality, youth empowerment, communication strategy, taboo usage, and the like were presented as paradigm of preventive measures to the aforementioned security menace. The paper posited that well-brought-up children are peace givers to the society. The need to empower the youths thereby dissuading them from crimes was also brought to the fore. The objective of taboo usage and its potency were suggested as models for checking security challenges in Nigeria. It was also argued in the paper that diverse communicative strategies used by the traditional Yoruba society could be modernized and incorporated into modern Nigeria as they have the potential of preventing crimes. All these spurred a conclusion that a lot of lesson could be learnt by Nigeria and other third world nations from Yoruba traditional education to check diverse security challenges bedeviling them thereby having a peaceful and secured society which culminate into sustainable development and human capacity building.

Keywords: development, prevention, security, education, Yoruba

INTRODUCTION
The diverse security challenges in Nigeria which are retarding its development had engaged the attention of many scholars. For instance, Agena, (2012) focused on the issue of Nigerian state and terrorism. Pali and Katgakka, (2012) analyzed the menace of religious crisis and its implication. Adeyemo, (2013) dwelt on the connection between joblessness and insecurity in Nigeria, while Ategwu and Ukpanukpong (2013) concentrated on the issue of insecurity in Nigerian schools. However, none of these works had explored the possibility of drawing lessons from traditional education for checking these security challenges which was the gap this study intends to fill.

Development and human capacity building thrive in a peaceful and secured environment. However, security challenges are thorns in the flesh of many third world nations culminating into paucity in their developmental drive. Nigeria was used as a focus in this paper. The security menace bedeviling the country was dwelt upon and Yoruba traditional education was presented as a model of checking the monsters.

The logistics, finance, and energy being diverted on checking security challenges can go a long way in developmental purpose if there is peace in the society. Laying credence to this assertion, Hassan and Sule (2013) in Daily Trust Newspaper (2013) lamented the amount budgeted for security in Nigeria thus: “Security operations have received the lion’s share of the 2014 budget...if the capital vote is put at 27 percent of the total for the security sector, then the security vote could hit about N1 trillion”. It is a fact that cannot be gainsaid that no reasonable investor will invest in an unsecured location as the investment can go in a twinkling of an eye via bombing, theft, insurgency, and the like. The existing investments even stand the risk of being lost to any of these security challenges. A place where investors dread definitely has issues with its development. Corroborating the nexus between development and security, Nigerian Central Bank governor was quoted by Owuamanam, Alechenu, and Onuba (2012) in The Punch Newspaper, (2012) that, “bombs and other violent attacks launched by terrorist groups are major threats to the economy…the economy is becoming increasingly vulnerable to the disruptions caused by terrorist attacks”.

Without any iota of skepticism, the amount quoted above would have made a considerable effect on development and human capacity building if the society is secured. It is also a plain truth that development is whittled down when the economy of a country is negatively affected as asserted in the aforementioned quotation. All these call for suggestions from all ends to halt these security challenges which necessitated this paper. To achieve this aim, the paper was delineated into various units starting with the introduction after which the identified key concepts were exemplified. In subsequent parts, an overview of security challenges in Nigeria was given before the thrust of the paper which is modeling Yoruba traditional education for peace and security was treated which spurred a conclusion that the strategies in the focused educational order could prevent peace and security menace in Nigeria.
THE SIGNIFICANCE OF THE STUDY AND ITS CONTRIBUTION TO KNOWLEDGE

This paper has the potential of providing veritable measures for prevention of security menace in Nigeria thereby culminating into sustainable development for the country. The paper’s contribution to knowledge lies in its suggestion of new strategy for combating diverse security upheavals bedeviling the nation. The strategies suggested in the paper will undoubtedly serve as complimentary approach to the existing methods.

CONCEPTUAL EXEMPLIFICATION

The identified key concepts in the paper, “Security”, “Development”, “Human Capacity Building” and “Yoruba Traditional Education” are examined thus:

Security: The Oxford Advanced Learners Dictionary, (2000:1063) defined security as “the activities involved in protecting a country, building, or person against attack or damage”. In the same vein, The Free Online Dictionary, (2012) saw security as “precautions taken to ensure against theft, espionage etc”. These foregoing definitions revealed that the challenges confronting Nigeria at present border on protecting people and properties against theft, espionage, kidnapping, and the like.

Development: According to Rodney, (1972:1) “development implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being”. Development was also seen as a progression from simpler or lower to a more advanced, mature, or complex form or stage. (WikiAnswers, 2013). The deduction from these definitions is that a society is developing when it is growing or progressing positively.

Human Capacity Building: Wikipedia, (2013) quoting the United Nations Development Program defined Human Capacity Building as “the process through which individuals, organizations, and societies obtain, strengthen, and maintain the capabilities to set and achieve their own development objectives over time.” The Business Dictionary.com, (2013) also defined the concept as “planned development of (or increase in) knowledge, output rate, management, skills and other capabilities of an organization through acquisition, incentives, technology, and/or training”.

These definitions of Human Capacity Building are closely related to the concept of development. That is, it is a form of development when there is human capacity building in any organization. The concept of human capacity building is clearer if one considers the synonym of capacity as ability and building as growth culminating into development of people and society.

Third World Nations: The Oxford Dictionary of Current English, (1993:952) defined third world nations as “the developing countries of Asia, Africa, and Latin America. “Third world nations were also perceived as all the countries that suffer high infant mortality, low economic development, high levels of poverty, low utilization of natural resources, and heavy dependence on industrialized nations. (One world – nations online, 2013).

The revelations from these definitions situate Nigeria in the group of third world nations. Laying credence to this, Amaefule, (2013) quoted the World Bank report that “one hundred million Nigerians live in destitution”. This figure signifies high poverty rate when juxtaposed with Nigeria’s population which was put at one hundred and sixty – six point two million as at December, 2012. (Trading economics, 2013). The report of the Nigerian National Planning Commission (N.P.C) cited in Adeyemo, (2009) also stated that seven out of every ten Nigerians live on less than USS 1 a day, stating further that two-thirds of Nigerian people are poor.

Yoruba Traditional Education: The Yoruba are one of the major ethnic groups in Nigeria who occupy the south – western states of the country. (Ogun, Lagos, Ondo, Oyo, Osun and Ekiti) mainly and some parts of Kwara and Kogi states in Northern Nigeria. Apart from Nigeria, the Yoruba are also found in sizable numbers in the south-eastern parts of the Republic of Benin, and Togo in West Africa. (Balogun, 2009:1). Yoruba traditional education was described by Fayemi and Macaulay – Adeyelure, (2009) thus:

Yoruba had an indigenous conception of education before the contact with the West… Education for the traditional Yoruba is a lifelong process. Education is seen by them as an act or experience that has an integrative and formative effect on the mind, character, skills, physical and spiritual abilities of the individual to enable him/her live effectively and respectfully in the society.

The reference educational system and the practitioners were described in the foregoing. The educational system was informal and did not include all the paraphernalia of the formal school system like chalk, school buildings, classrooms, chalk, certified teachers and the like. Parents, siblings, community elders and family members were the teachers. The next sub-heading is an over-view of security challenges in Nigeria.

AN OVER-VIEW OF SECURITY CHALLENGES IN NIGERIA

Olanibi, (2012) cited some newspaper headlines on the rising crime in Nigeria thus:

- Four feared dead in Kaduna Bomb blast
  (The Nation, April 23, 2011).
- Over 100 dead in Kano blasts
  (Sunday Tribune, Jan, 22, 2012)
- Police discover bomb making factory in Kaduna. Terror in Bauchi: 2 soldiers, DPO, 8 others killed. Explosions rock 2 churches. Fresh bombs defused in Kano.
  (Nigerian Tribune, Jan 23, 2012)
- 8 killed, 39 injured in fresh Jos Church blast.
  (National Mirror, February 27, 2012)
Children Morality: The traditional Yoruba parents maintain a close disciplinary bond with the child from childhood to adulthood period using diverse strategies which involved the use of rhymes, folktales, songs, and family panegyrics. This is in tandem with the belief that morality is better imparted during childhood as buttressed by Chowdury and Choudhury, (2002:2) thus: “...the impressions made on the child’s minds lasts throughout his life and thus influence his personality.” In the same vein, Onibokun, Okoye, Alao and Onwechukwu (1987) stated that “moral education should start from early childhood, not at adult age when many anti-social and moral behaviors must have been formed and breaking them would be difficult”. In congruence with all these assertions, a rhyme intended to inculcate values for life in children was presented thus:

Yi ese re si apa kan,
Ma se pa kokoro mni,
Kokoro ti iwo ko le e da
Oluwa oloron lo le da a.
Turn your foot to the other side,
Do not kill that insect,

Here, the child was instructed that the life of an insect he/she was about to terminate was very important. The deduction in this is that if a life of a mere insect is important, one can imagine how valuable life of human beings will be to such a child. A song warning children against stealing was also rendered thus:

Kinni n o folo se laye ti mo wa ? (x 2)
Laye ti mo wa,
Kaka ki n jale,
Ma kuku deru.

Why should I steal in my life?
In my life,
Instead of stealing,
I will be a slave.

This song passed a strong caution to the child to avoid stealing as being a slave is better considering the stigma and other evil consequence attached to stealing. Aside these, didactic folktales were told to children at their relaxation periods. For instance, a folktale warning children against stealing had it that tortoise stole hot porridge and in an attempt to hide the loot, covered its head with the plate containing the hot porridge which eventually led to its bald-headedness in addition to being disgraced. Animal and human characters mingle together in Yoruba folktales. Animals are also personified as a strategy of making the tales interesting to children which is in congruence with Jean Piaget views which Wikipedia, (2012) put thus: “childhood education focuses on children learning through play based on the research and philosophy of Jean Piaget…. which is centered on the power of play”.

Family panegyric was another morality teaching aid in Yoruba traditional education. Family panegyrics are usually based on the heroic deeds of the child’s ancestors and these were constantly rendered to the child as a reminder on the need for him/her to avoid soiling the family’s name and achievements. The major teachers in the focused education order also placed premium on being models to the children as exemplified in this Yoruba proverb; “Bi a ba n pe ori bibe loju onmide, loru lorun ni i wo ni” (If you talk of beheading someone in the presence of a child, he/she focuses on the would – be victim’s neck”).

Youth Empowerment: Yoruba traditional education was patterned towards self-employment thereby discouraging idleness, buttressing an aphorism: “An idle mind is the devil’s workshop”. As a continuum of education for peace and security, unemployment was made rare which Fafunwa (1974:9-10) analyzed thus:

...Children and adolescents were engaged in particular education through ceremonies, rituals, imitation, recitation, and demonstration. They were involved in practical farming, fishing, weaving, cooking, carpentry, knitting and so on. Recreational subjects included wrestling, dancing, drumming, acrobatic display and racing.
The intent here is avoidance of idleness which can still be imbibed by modern societies by encouraging self-employment or having program on youth empowerment. Youth Empowerment Scheme of Oyo State tagged YES O and Osun State Youth Empowerment Scheme. (O – YES) currently operational in these two states in Nigeria are good examples of keeping the youth away from idleness and crime.

Communicative Strategy: In the educational system under reference, proverb which has a way of convincing the hearer more than ordinary expression was another vital instructional aid. Proverb was a strong tool in the use of communication for crisis management in Yoruba traditional education. Adejumo, (2008:97) laid credence to the role of communication for crisis prevention thus: “The role of communication in crisis management is preventive as the norms and values of the society are imparted and internalized by every member of the society”. Some of these short wise sayings known as proverbs cautioning against crimes are:

- Ija o dola
  Oruko ni i soni,
  Fighting does not translate to wealth,
  It only gives one a bad name.

- Ojo gbgbo ni tole.
  Ojo kan ni tolohung
  Every day is for thief
  A day is for the owner.

- Kaka ki n jale
  Ma kuku deru.
  I will rather be a slave
  Than being a thief.

- Eni ba jale leekan,
  To wa daran bori,
  Aso ole lo da bora
  He who steals once,
  But later wears expensive clothing
  Is wearing a thief’s attire.

All these warned against all sorts of crimes. Another tool in the Yoruba traditional education was taboo which is discussed thus:

Taboo: According to Akintola, (1999 : 189) “taboos are not mere superstition among the Yoruba but tangibly forces which if ignored, flouted or handled negatively wreck havoc on the flouter”. In the focused education, it is a taboo to kill, steal, kidnap and the like. A cogent point here is that taboos are obsolete in modern times but are equivalent to sins and offence in Christianity/Islam and constitutions respectively. The disheartening issue is that unlike taboos that could not be flouted with impunity, sins and offences are flagrantly abused by modern citizens. When sins and offences are allowed to go with impunity, there is definitely an encouragement for others to swim in sins and offence.

RECOMMENDATIONS
Based on the polemics in this paper, the following recommendations are made:

- Like the traditional teachers discussed in this paper, the modern parents, siblings, and other family members should give the moral upbringing of children the deserved attention as this act will make them morally-upright adults who are peace and security givers to the society.
- Nigerian government and other third – world nations’ government supported by private organizations should make spirited efforts in reducing idleness in youths as being idle triggers criminal intent in them.
- There should be regular reminder to the citizens on the need to avoid crimes. The traditional methods discussed in this paper can be modernized in the modern societies in the forms of radio jingles, short plays on television, the use of posters pasted at strategic places and the like to warn against crimes and remind the citizens of the consequence of crimes.
- While noting the use of taboos in the focused order as obsolete, the intent and effect can be copied by modern Nigeria and other third-world nations by avoiding impunity on offence as punishment serves as deterrent to others. The modern religious leaders should also make condemnation of sins a cardinal point in their sermon and ensure compliance as much as possible as an undeniable fact is that the perpetrators of these crimes are either adherents of Christianity or Islam, the two dominant religions in Nigeria.

CONCLUSION
Attempts have been made in this paper to analyze peace and security issues inherent in Yoruba traditional education which were presented as incorporeal preventive measures to the security menace in Nigeria and by extension, other third-world nations. Issues like children morality, youth empowerment, communicative strategy, taboos and the use of proverbs were discussed as models for crime avoidance. Recommendations were also offered which if utilized can reduce crimes in the aforementioned nations thereby culminating into development that can be sustained and enviable human capacity building. It is an undeniable fact that peace and security aid development.

REFERENCES


