

**CLIMATE CHANGE, FOOD SECURITY, NATIONAL SECURITY and
ENVIRONMENTAL RESOURCES**

GLOBAL ISSUES & LOCAL PERSPECTIVES

Edited by

Ahmed Makarfi

Ignatius Onimawo

Prince Mmom

Ani Nkang

Abdullahi Mustapha

Eteyen Nyong

PUBLISHED BY:

Society for Agriculture, Environmental Resources & Management (SAEREM)

First published 2024

SAEREM World

Nigeria

C 2023 Eteyen Nyong

Typeset in Times New Roman

All rights reserved. No part of this book may be reprinted or reproduced or utilized in any form or by any electronic, mechanical, or others means, now, known or hereafter invented including photocopying and recording or in any information storage or retrieved system, without permission in writing from the copyrights owners.

Climate Change, Food Security, National Security and Environmental Resources

Global Issues & Local Perspectives

ISBN 978-978-60709-9-5

Printed at: SAEREM World

SAEREM BOOK CHAPTERS2023: First published 2024: ISBN 978-978-60709-9-5

TABLE OF CONTENTS

Preface

Editorial Note

Table of Contents

Acknowledgement

Dedication

Part one: CLIMATE CHANGE

Chapter 1:

The Concept of Technical Efficiency and Effects Climate Change on Palm Oil Processing

Eteyen Nyong

Chapter 2:

Enviromental Resource Policy: Forestry and Climate Change Challenges.

Bolaji, K.A , Kabir G.H and Arowolo O.V.

Chapter 3:

**A Review of the Impact of Bush Burning on the Environment: Potential Effects on
Soil Chemical Attributes**

Chiroma, A. M.,^{1*} and Alhassan, A. B.,¹

Chapter 4

Effect of Climate Change on Income and Constraints of Periwinkle Harvesters in Nigeria

Eteyen Nyong

Chapter 5:

The Nexus between Climate Change and Agricultural Production in Nigeria

¹Ettah, O. I., ²Igiri, Juliana and ³Ettah, Goddy I.

Chapter 6:

**Climate Change and Adaptation Management Practices in Crop and Animal
Production.**

Idris, Rakiya Kabir and Suleiman, Akilu

Part two: FOOD SECURITY

CHAPTER 7

**Trend of Climate Change Variables: Food Security and Perception on Arable Crop
Farmers in South-South Nigeria.**

Eteyen Nyong

CHAPTER 8

**Social Media Marketing Culture As an Innovation of Delivering Growth in Post-Covid-19
Era**

SAEREM BOOK CHAPTERS2023: First published 2024: ISBN 978-978-60709-9-5

Sadiq Mohammed Sanusi¹ and Ahmad Muhammad Makarfi²

CHAPTER 9

Digital Agricultural Marketing as A New Age Technologies in Post- Covid-19 Era

Sadiq Mohammed Sanusi¹ and Ahmad Muhammad Makarfi²

CHAPTER 10

Climate Change, Pollution and National Insecurity

Ogbanje, Elaigwu Christopher & Umar, Haruna Suleiman

CHAPTER 11

Insecurity: Impacts on Agro-Allied Industries and Food Production

Salami, Azeez Oyeniyi

CHAPTER 12

**Evolution of Desert Encroachment Narratives and how it affects
Desertification Policy Implementation in Nigeria**

Abdullahi Umar; Abdullahi Adamu; Kabiru Shehu; Ismail Alfa Adamu and Sadiq Abdullahi

SAEREM BOOK CHAPTERS2023: First published 2024: ISBN 978-978-60709-9-5

CHAPTER 13

Soil Conservation Management: Climate Change and Food Sufficiency

Eze, Kingsley Chijioké* Obasi, Nnenna Patrick and Inyang, Otoobong Anwanabasi.

CHAPTER 14

**A Review of the Impact of Bush Burning on the Environment: Potential Effects on
Soil Physical Attributes**

Alhassan, A. B.,^{1*} and Chiroma, A. M.,¹

CHAPTER 15

Effect of Carbon Dioxide (CO₂) Emission on Rice Production in Nigeria

¹Ibrahim Mohammed Kebiru, ²Husseini Salihu, ¹Shaibu Ufedo Monday

Part three: NATIONAL SECURITY

Chapter 16

**Anthropogenic Activities: Implications on the Population and Diversity of Fauna-Avifauna
Species of old Oyo Forest**

Adedoyin, S.O., Omifolaji, J.K., Jatto, S.O.S., Oluwagbemi, T., and Sale, F.A.

Chapter 17

SAEREM BOOK CHAPTERS2023: First published 2024: ISBN 978-978-60709-9-5

**Conservation of Forest Resources in Nigeria: Case Study of Indigenous Forest Food Plants
Species**

Okonkwo, H. O, Nsien, I. B., and Akomolede, L. A.

Chapter 18

Poaching and Trade in Wildlife Products: A Global Perspective

Okonkwo, H. O, Nsien, I. B., and Akomolede, L. A.

Chapter 19

**Peace Education and Critical Peace Education: Eradicating Violence
and Promoting Peace in Nigerian Schools**

Abdulganiy Aremu SULYMAN and Duze Daniel ALI

Chapter 20

Idealist Education and PEANism as Panaceas for Security Challenges in Nigeria

Abdulganiy Aremu SULYMAN and **Kassim A. OYEWUMI**

Part four: ENVIRONMENTAL RESOURCES

Chapter 21

Soil Conservation Management: Climate Change and Food Sufficiency

Lukuman Lekan, ADELAKUN

Chapter 22

**Environmental Conservation: Food Production, Resource Management, Food Security,
and Sustainability**

Adeyemi Patrick OYEKAN

Chapter 23

**Analysis of Green Leafy Vegetable Profitability and Risk Management among Women
Marketers in Ekiti State, Nigeria**

Ajibade, Y.E.*¹, Folayan, J.A.², Akinyemi, M.³, Ayeni, M.D.⁴, Musa, V.H.⁵, and Oni, S.O.⁶.

Chapter 24

Environmental Communication: The Media and Climate Change Issues

Triumph-Aruchi Eteyen Nyong

Chapter 25

Ecotoxicology and Micro Bioindicators Assessment of Environmental Pollution

Mansur Abdul Mohammed

Chapter 26

Climate Change Impacts on Water Resources in Nigeria

Muhammad Muhammad Makki, and Umar Faruk Lawan .

Chapter 27

**Financing Climate-Smart Agriculture for Sustainable Food Security in Nigeria: Practices,
Risks, Responses, and Enabling Policies**

Odili, Okwuchukwu *Ph.D*¹ and Okoro Kelechi Okoro²

Chapter 28

**Environmental Resources Policy: Water Management, Pollution, Floods, and Climate
Challenges in Forestry**

*Timothy Adewole ADEDIGBA. and **Lukuman Lekan, ADELAKUN

Preface

This book adopts an exegetical approach as well as a pedagogic model, making it attractive agriculture and environmental economics teachers, professional practitioners and scholars. It eschews pedantry and lays bare the issues in such clarity that conduces to learning. The book elaborates on contemporaneous climate change, food security, national security and environmental resources issues of global significance and at the same time, is mindful of local or national perspectives making it appealing both to international and national interests. The book explores the ways in which climate change, food security, national security and environmental resources issues are and should be presented to increase the public's stock of knowledge, increase awareness about burning issues and empower the scholars and public to engage in the participatory dialogue climate change, food security, national security and environmental resources necessary in policy making process that will stimulate increase in food production and environmental sustainability.

Climate Change, Food Security, National Security and Environmental resources: Global issues and Local Perspectives is organized in four parts. Part One deals with Climate Change with Six Chapters, Part Two is concerned with Food Security with Nine chapters, Part Three deals with National Security with Five Chapters, while Part Four pertains Environmental Resources, has Five Chapters.

Ahmed Makarfi / Eteyen Nyong

April 2024

Chapter 20

Idealist Education and PEANism as Panaceas for Security Challenges in Nigeria

Abdulganiy Aremu SULYMAN and Kassim A. OYEWUMI

Abstract

This study examines idealist education and PEANism as panaceas for security challenges in Nigeria. Using philosophical methods of analysis, speculation and prescription, the study maintains that there are security challenges in Nigeria. In order to tackle these challenges, spiritual and moral development of the human person, government's commitment to better security and collective responsibility of the people in the society are needed. These are attainable through application of idealist education which promotes moral and spiritual development, and through PEANism which advocates government's greater commitment to enhancing security of the nation. Therefore the paper concludes and recommends that idealist education and PEANism be applied in Nigerian schools and society.

Keywords: idealism; idealist education; PEANism; panacea; security; security challenge

Introduction

Security challenges in Nigeria are well known to both the Nigerians and other nationals as the greatest social challenge in the country. The challenges need to be tackled for Nigeria to be a peaceful, prosperous and stable nation where both citizens and foreigners will be pleased to live in, invest in and receive education from the country's institutions of learning.

Many scholars and reporters have noted that there is high level of insecurity in Nigeria in terms of kidnapping, rape, insurgency, oil militancy, police brutality, etc. (see Duerksen, 2021; Nweke & Nwachukwu, 2014; Alozieuwa, 2012; Tanko, 2021). The factors responsible for insecurity include insufficient expertise in intelligence gathering, mass unemployment, poverty, and inequality (see

Nweke & Nwachukwu, 2014; Aliyu, 2012). In order to address the security challenges in Nigeria, there is need for moral development, spiritual development, government's better commitment to stronger security, and collective support of people to defeat insecurity in Nigeria. In order to achieve these, this paper argues for the application of idealist education and PEANism on security.

The sections of this paper include method of research; concept of security; security challenges in Nigeria; idealist education; idealist education and security challenges in Nigeria; PEANism and security challenges in Nigeria; idealist education, and PEANism in Nigerian education.

Scholars have carried out researches on security challenges in Nigeria. For instance, Nweke and Nwachukwu (2014) researched on *National security issues and challenges in Nigeria: Which way forward*; Nwanegbo and Odigbo (2013) worked on *Security and national development in Nigeria: The threat of Boko Haram*; Buzan and Hansen (2009) explored *The evolution of international security studies*; while Aliyu (2012) studied *Nigeria's security challenges and the crisis of development: Towards a new framework for analysis*. However this paper is entitled *Idealist Education and PEANism: Panaceas for Security Challenges in Nigeria*. The gap the researchers intend to fill in this study involves multidimensional analysis of concept of security, and arguments for applicability of idealist education and PEANism to tackling security challenges in Nigeria.

The Objectives: The purpose of this study is to discuss idealist education and PEANism as tools for overcoming security challenges in Nigeria. While the specific objectives are to: analyse the concept of security; discuss security challenges in Nigeria; examine idealist education; explore how idealist education can address security challenges in Nigeria; look into how PEANism can address security challenges in Nigeria; and discuss idealist education and PEANism in the Nigeria's National Policy on Education.

Method: This research is carried out using philosophical methods of analysis, speculation and prescription. Philosophical analysis is clarification of meanings of words, statements, arguments and beliefs in a logical, critical and expository manner. Analysis of concept of security is an instance of philosophical analysis done in this work. Speculation is used as the research presents the views and reports of others as they are. Finally, prescription is employed as the research recommends certain steps to take to tackle security challenges in Nigeria.

Concept of Security: Are you secure? Is your property secure? If you fail to follow the rules and regulations at your workplace, will you still maintain job security? These are among several questions people may have asked about security. Security involves safety and protection of what or who is considered worthy from loss, danger, disorganization, and so on. It may be protection of rational ideas, mental health, moral competence, natural physical world, lives, properties, and so on.

Philosophic security is a form of security, otherwise known in this intellectual project as critical security, rational security or intellectual security, is protection or preservation of rational ideas from loss or damage. Preservation of rational ideas of philosophers such as Plato, Immanuel Kant, Akinpelu, Awolowo, Dewey for the intellectual and practical usefulness to the human society is an example of philosophic security. In addition, different parts of the world, Africa, Asia, Europe and others have their own rational ideas which can be protected from both local and foreign intellectual damage, loss, danger or disorganisation. Beyond preservation of critical ideas, philosophic security involves ability to maintain and sustain originality of reasoning continuously and protect it from loss, danger or damage.

Another form of security is mental security. Mental security involves protection of sanity, consciousness and emotions that many people may consider good, such as happiness, peace, etc. Mental security exists at various levels determined by many factors in individuals. For instance, the level of happiness of two mothers who give birth to new babies may vary. Mother A may be happier because she thinks she is wealthy enough to take care of the child; while mother B is less happy because she is poor and worried about how to take care of the child. The connection between philosophic security and mental security is that if consciousness is lost, philosophic security cannot continue. How will you reason when you are unconscious? On the other hand, emotions may be in poor state when an individual cannot think critically to resolve his/her confusion. For example, a philosophy student may feel sad if he/she is unable to discuss the following two statements of knowledge and existence which belong to Idealism and Realism respectively: a. it exists because I know it (idealism); and, I know it because it exists (realism). Thus, philosophic security and mental security are complementary.

Spiritual and moral security includes moral competence, faith and supernatural fortitude. When moral competence is lost in human society, the replacement is moral decadence. Moral security can be strengthened by faith such as Christian faith, Islamic faith, the list goes on. For example, Islam (see Quran 12:70) and Christianity (see Exodus 20:15) rule against stealing, and this ruling is consistent with morals of Yoruba society for example. Therefore, there is a possibility that a Yoruba person who is a practising Christian or Muslim will avoid stealing. In addition, many traditional societies in Africa and other parts of the world may have supernatural powers with which they can defend themselves against foreign invasion, or actualise certain dreams of their choice (see Petrus & Bogopa, 2007). The protection of moral competence, utilitarian faith and positive supernatural abilities constitutes what is referred to as spiritual security in this work. Spiritual security may depend on mental security as moral competence can only take place when there is consciousness. It may also depend on the philosophic security as reasoning is needed to understand the concept of moral competence in a particular society.

Natural security is the protection of the contents of the natural physical world such as land, water, air, plants, animals, mineral resources, and so on. Natural security is important because the survival of man (if man's survival is considered important) (who is also a part of nature) depends on the natural components such as air, water, land, etc. Even if man pollutes the nature, he and other living things may suffer for the pollution. For example, if man pollutes all the waters in the world, what will he drink to survive? Non-living nature (which may be living outside of man's consciousness) is superior to living nature because the latter needs the former while the former is independent of the latter. Technological security is a form of security that comprises the application of technological knowledge and products such as security cameras to keep the environment under surveillance in order to keep the place safe from attacks, robbery, etc.

Security of physical health is having sound body health. Healthy state of ears, eyes, blood, bones, liver, kidney and other components of body constitutes what may be referred to as physical health security. Social security is another form of security. Social security involves unity and love among people of the same or different identities (religion, race, ethnicity, region, etc) to coexist peacefully in the society. It also involves economic security (collateral, financial comfort, employment opportunities, job security, booming trade, the list goes on) of the society, marital peace and

happiness, politics in the interest of all citizens, preservation of traditional institutions that the enlightened members of the society consider beneficial to people, to name but a few. For social security to be sustained, there is need for critical thinking (in philosophic security), consciousness, sanity, good emotions (mental security), and moral competence or good character facilitated by faith or tradition (spiritual security). Social security involves protection of lives and properties from loss, danger and destruction.

In line with this, Aliyu (2012) describes security as a state of contained threats and tension in which the stability of a state is not in an imminent danger of disruption from within and without. Nwanegbo and Odigbo (2013) affirm that security does not have a universal meaning; while Aliyu (2012) maintains that the concept of security has always been about survival and safety of the state from danger. Akinpelu (1981) avers that the Plato's Ideal Society featured division of labour among the philosopher-kings, security organization and the traders. In this society, the security operatives are to defend the society against any danger. This means the concept of security in Ideal Society is still protection of the state and its people. Nweke and Nwachukwu (2014) note that there are two theoretical positions on the national or state security. The first is neorealist which posits that protection of lives and properties is the primary responsibility of the state. Beyond this, Buzan and Hansen (2009) argue that not only the state is responsible for security but security should be maintained at international, state and individual levels. Booth (2007) explains that the second theory known as postmodernist theory posits that state or government is the ideal security provider for individuals. Booth maintains that government is one of the sources of insecurity in the state. In addition, there are varied opinions on what constitute national security. For example, Okwori (1995) affirms that there is emphasis on the ability of government to defend its territory against foreign attacks using armed forces. However, Hettne (2010) and Booth (2007) agree that other factors such as equality, economic development, political accountability and good governance are crucial to explanation and understanding of the concept of security because the absence of these factors can lead to insecurity or security challenges. All the above definitions and description of the concept of security indicate that security involves protection and safety of what or who is considered worthy, from being lost or damaged. All forms of security discussed above are complementary. This work shall concentrate largely on social security which involves safety of

lives and properties of people. Having discussed the concept of security, the next is to examine security challenges in Nigeria.

Security Challenges in Nigeria

In this section, instances, causes and effects of insecurity in Nigeria will be discussed. Nigeria is endowed with natural, human and cultural resources but the presence of these resources has not made the country a habitable place for many of her citizens due to the challenges facing Nigeria. One of these challenges is insecurity. Duerksen (2021) AFRICA reports that President Muhammadu Buhari has affirmed that Nigeria is in the state of emergency because the country is insecure due to Boko Haram's insurgency in the northeast.

Boko Haram and Islamic State in West Africa (ISWA) are among the scariest agents of insecurity in Nigeria. Boko Haram and ISWA have mounted attacks and cross-border raids on towns and villages. They plant landmines, sabotage power grids and highway travelers. These terrorists get huge fund and arms from kidnapping and highway robbery. Their inhumane operation has denied many people easy passage into Borno and has inhibited food production, transportation, and caused inflation in Borno. Bankong-Obi in (Nweke & Nwachukwu, 2014) avers that Boko-haram sect and their sponsors have stretched the resources, expertise and competence of Nigeria's security to the limit.

Alozieuwa (2012) maintains that Boko-Haram sect does not only terrorise the society or tries to impose Islamic laws but also causes confusion about their real reason for terrorism and social disorder. Tanko (2021) identifies jihadism, clashes between herders and farmers, banditry and kidnapping, separatist insurgency and oil militancy as among the major security challenges in Nigeria. The Boko Haram insurgency has claimed almost 350,000 lives by the end of 2020. Disagreements over the use of land, water and grazing routes have led to loss of thousands of lives in the herder-farmer clashes especially in Benue State. In a bid to contain the herder-farmer clash, in 2019, federal authorities launched a 10-year National Livestock Transformation Plan to curtail the movement of cattle and enhance livestock production. But this has not brought the desired result which is peace and security. In addition, more than 1000 students have been abducted since December in 2020 and many of the victims were only freed in exchange for thousands of dollars

as ransom. Separatist insurgency groups such as Indigenous People of Biafra (IPOB) have been reported to be clashing with the Nigerian security and this has led to destruction of lives and properties. The aim of this group is to create independent nation of Biafra. This had been a plan decades ago and the struggle led to a civil war in 1967. Oil militancy exists in the oil producing south, Niger Delta as the people agitate for a greater profit from the oil trade by the government. The militants kidnap the oil workers, attack security operatives and vandalise oil infrastructure such as pipelines.

On Tuesday, 31st August, 2021, armed bandits broke into five flats at Nigeria Defence Academy (NDA) barracks in Afaka, Kaduna state, Nigeria, and killed two senior military officers and abducted a major. This incident is shocking to Nigerians because NDA was not expected to have vulnerable and porous security (Iliya, 2021). According to the British Broadcasting Corporation (BBC) (2021), on 24th and 25th August, 2021, the gunmen attacked communities in Plateau state which reportedly claimed more than 30 lives. Ebiz (2008) affirms that security challenges in Nigeria include political and electioneering conflicts, socio-economic agitations, ethno-religious crises, ethnic militias, boundary disputes, cultism, criminality and organised crimes. In a study carried out by Akinyetun et al (2023), insecurity in Nigeria involves insurgency, killing by herdsmen, ethno-religious conflicts, cybercrime, banditry, etc.

There are several factors responsible for insecurity in Nigeria. Limited expertise in the intelligence gathering to defeat the agents of insecurity in Nigeria is a serious factor that hinders the success of security efforts in the nation. Another factor is the infiltration of perpetrators of insecurity into the government and the military as noted by Former President of Federal Republic of Nigeria Goodluck Jonathan in his January 09 address that it is difficult to defeat Boko-haram because of their infiltration into the government and the military (Nweke & Nwachukwu, 2014). Aliyu (2012) identified three variables militating against Nigeria's security which include poverty, inequality and mass unemployment. Commenting on Aliyu's position, these three are forms of political and economic insecurity which can lead to insecurity of lives and properties. For instance, poverty can cause insecurity because the poor may choose to join gangs or terrorists for financially better life. Also inequality can result in insecurity of human lives and properties as the oppressed citizens may rise against the government or others who treat the citizens as inferior. End SARS protest against

police brutality in which many lives and properties were lost is an example of how inequality can generate insecurity. The Nigerian police have treated the masses as inferior to the force as the police took money by force, kill the citizens, etc (Jones, 2021). Mass unemployment can also be a factor responsible for insecurity because it leads to poverty. Freedman's (1998) view is that once anything generates anxiety or threatens the quality of life in some respect, it is thus labeled a 'security problem'. In addition to the above, refusal of the masses to comply with the security measures suggested by the security experts, poor moral training, political rivalry, lack of adequate guidance and counselling services for youths and others within the formal school system and beyond, and many more.

Effects of insecurity or security challenges may involve emigration, death, injury, poor economy, fear, and many more. Different forms of insecurity in this work are just antonyms to forms of security discussed under the concept of security. Thus they include philosophic insecurity, mental insecurity, physical insecurity, spiritual and moral insecurity, technological insecurity, natural or ecological insecurity as well as social insecurity which involves insecurity of lives and properties, cultural insecurity, political insecurity and economic insecurity. Like forms of security, the forms of insecurity are also interconnected. They are on the cause-effect relationship. Having explored security challenges in Nigeria, the next is to examine idealist education in order to see the possibility of applying it for tackling and overcoming security challenges in Nigeria.

Idealist Education

Idealism is one of the oldest schools of thought in philosophy. Louis (1962) affirms, 'idealism is the name which has come to be used for all philosophic theories which give priority to mind'. This philosophy sees existence as mental. In its metaphysics, the existence is nothing but ideas in the mind because all parts of existence can only exist in the individuals' world when their minds take notice of the parts of existence. The individuals' minds are parts of Universal Mind, usually identified with God. The mind is the real self and therefore the development of mind or self is the most important focus of idealist education. In the idealist epistemology, for anything to exist, it must be known by the mind, and pronounced upon. 'When the eyes look at an object, it is the mind that combines the impressions that are received and forms them into concepts and ideas' However, for ideas in the mind to be regarded as knowledge, they must be coherent. In the idealist axiology,

SAEREM BOOK CHAPTERS2023: First published 2024: ISBN 978-978-60709-9-5

God is regarded as the source of true values because He is the Universal Mind parts of which are individuals. Also, individuals have hierarchy of values such as survival values of food, good health, and so on. Man is a spiritual being: he is endowed with individual consciousness and individual freedom, and he has intrinsic worth as a human being (Akinpelu, 1981).

Idealist philosophy of education sees education as a process of developing the mind of the individual, his conscious and spiritual self. His interpretation of the lessons constitutes his knowledge and education. This is in line with his dignity and freedom. The school is to help the individual to develop his spiritual self, to strengthen his personality by increasing his knowledge, to frame his character, to enhance his aesthetic taste, and to facilitate skill acquisition for him. Education is to enhance cultural learning, knowledge and practices and religious and moral life. Development of mental capacities such as intelligence, love of knowledge and wisdom, compassion for humanity, etc is also a focus of idealist education. The child is to be taught that his knowledge is just a unit of the entire knowledge of the Universal Mind and other individual minds. This awareness can make the child humble and inclined to acquire more knowledge (Akinsanya, 2015). The idealist curriculum consists of subjects and skills meant for the development of self. For example, language studies can assist the child in the understanding of his culture, mathematics and philosophy can help him reason logically, other humanities such as history can help him understand the struggles of humans and possibly appreciate their worth and be compassionate towards their treatment, sciences would help him understand the nature and its working, finally, religious studies would help in relating with God and in attaining moral and spiritual competence. In fact, every piece of knowledge and skill are good for the development of self or mind.

In idealist education, the role of teacher is to guide the child since the latter is not mature enough to be left alone. Teacher must be a good example to the learner. The teacher must know the psychology of the child, and consider the child as the centre of learning. Also the teacher must consider the subject as important but the child more important. In idealism, the methods of teaching emphasise self-learning activity of the child and the guidance of the teacher. One of the methods is *imitation of the ideal model* which would make the child become an ideal member of the society. The ideal models may include teachers, parents, community leaders, and many more. The second method of teaching is *dialectical or socratic method* which allows the teacher to ask questions

from the child. This questioning technique will enable the child to think independently and give the answers. *Project method* of teaching is another method to develop a child in the idealist education. Using this method, the learners are given learning tasks to perform whether individually or jointly with the help of the teacher so that the learners can learn the principles behind their experiences. *Lecture method* is also recommended by the idealists. In the lecture method, teachers are to present their ideas logically and clearly to the learners (Akinpelu, 1981). From the foregoing, it can be understood that idealist education focuses on the development of self to become an ideal member of the society who is sound in mind, worthy in character, spiritually endowed and culturally competent.

Idealist Education and Security Challenges in Nigeria

Having analysed security challenges in Nigeria and idealist education, this section will be concerned with arguments on how idealist education can be a potential panacea for security challenges in Nigeria. In order to tackle the security challenges in Nigeria, there is need to address the causes of insecurity in the country using idealist education. As stated earlier, the causes include limited expertise in the intelligence gathering, infiltration of Boko Haram into the military, poverty, inequality, mass unemployment, refusal of the masses to comply with the security measures, poor moral training and lack of proper guidance and counselling services. Applying idealist education, individuals must be trained and educated using the most relevant method of teaching and curriculum to become among the soundest minds who would become experts in the intelligence gathering sufficient to reveal the identities of those who threaten the security and peace of the nation, as well as the identities of those who sponsor them within government, military or otherwise both in the nation and outside of it. The individuals who are not qualified to investigate insecurity properly should be exempted in the security system of the nation.

Tackling the problem of poverty through idealist education, first, individuals must be trained and educated to be sound in reasoning, compassionate in heart and worthy in character. The idealist education here is not limited to school but also it should take place in the wider society. Therefore it is a collective responsibility of teacher, parents, community elders, government personnel, and many more to inculcate good character and facilitate rational thinking and wisdom in the individual learners. With this kind of education, the society will be able to produce reasonable and

compassionate leaders who will do their best to eradicate poverty and suffering in the society rather than the human wolves who turn the national wealth to their personal asset. Also, this education can produce creative masses in the society who can reason and engage in entrepreneurship for wealth creation, with little or no support from government. When this is obtained, the insecurity that emanates from poverty will be overcome. Also with this type of leaders in government and masses in the society, the problem of mass unemployment and inequality can be curbed. The idealist leaders and idealist masses who have received idealist education see everyone equal since they are all conscious units of a whole called Universal Mind; so to them, everyone deserves equal and fair treatment. With the idealist education dominant in the society, the problem of poor moral training is tackled.

The idealist education accommodates guidance and counselling services since the services are meant for total development of the child – spiritual, moral and intellectual dimensions of development. Guidance and counselling is a powerful tool to protect the child from negative peer influence, drug abuse, cultism etc which can threaten security and peace of the society. The type of guidance and counselling services that employs idealist education ideas can be termed *idealist guidance and counselling*. The presence of guidance can also encourage the masses to comply with the experts' security tips to ensure the former's safety. The security experts who offer safety tips are among the guidance personnel.

PEANism and Security Challenges in Nigeria: Philosophers of Education Association of Nigeria (PEAN) is a Nigeria's professional association of educational philosophers who have contributed immensely to teaching and researching in philosophy of education and other education courses in Nigeria and beyond. The acronym for this association is PEAN while their intellectual positions and consensus on various issues in philosophy, education and national development are termed PEANism. PEANism is derived from PEAN. This term is written in both capital and small letters in order to differentiate it from peanism which means shout or praise. At the 40th anniversary celebration and 41st annual conference held at University of Nigeria, Nsukka, with the theme 'Education, Security, Economy and Viability of Digital Response', the PEAN noted that the country was undergoing security challenges which have adverse effects on education. The Association recommended the following:

SAEREM BOOK CHAPTERS2023: First published 2024: ISBN 978-978-60709-9-5

- government needs to be more vigorous in tackling insecurity to make schools safe for all children so that they can realise their potential;
- early warning signs and preventive measures should be in school and neighbourhood relations;
- digital devices must be deployed by all education stakeholders to tackle security challenges in the country;
- there is urgent need to engage students, staff in the day to day running of the school, and create more avenues for community dialogue;
- there should be groups in schools for creating awareness about importance of human life, dignity of labour, and education for peace and patriotism;
- local government inspectorates and state ministries of education should have units responsible for coordinating the security problems in schools; and
- telecommunication and media organisations should disseminate information related to school security regularly and at the right time (PEAN, 2021).

Idealist Education, PEANism and Nigerian Education

The suggestions of Philosophers of Education Association of Nigeria (PEAN) are suggestions that can improve the security of Nigeria if well implemented. However, all these suggestions can only be implemented if the aims of idealist education are achieved. The aims of idealist education are spiritual, moral, intellectual and cultural developments of individuals. In other words, to carry out the suggestions made by the PEAN, there is need for students, teachers, government personnel, parents and other community members who are morally upright, spiritually rich (piety to God and obedience to His commands meant for human wellness), intellectually sound and culturally inclined.

Federal Republic of Nigeria (FRN) (2014) features idealist education and some PEANist recommendations about security in its national policy on education. For instance, one of the goals of education in Nigeria is ‘development of the individual into a morally sound, patriotic and effective citizen’ (p.1). Idealist education promotes moral soundness while PEANism on security promotes patriotism. Also, to realise goals of education, certain activities which feature idealist education and PEANism on security are emphasised in the policy: learner-centred approach for

SAEREM BOOK CHAPTERS2023: First published 2024: ISBN 978-978-60709-9-5

maximum self-development and self-fulfillment; education related to overall community needs, and establishment of reading clubs in schools. In addition, the quality of instruction at all levels of education in Nigeria is to promote ‘respect for the worth and dignity of the individual; faith in man’s ability to make rational decisions; moral and spiritual principles in interpersonal and human relations; shared responsibility for the common good of the society; promotion of the physical, emotional and psychological development of all children; and acquisition of functional skills and competencies necessary for self-reliance’ (pp. 2-3). All these values are promoted in idealist education and PEAN’s recommendations about security.

In practice, the curriculum of Nigerian education features various subjects that promote values or aims of idealist education and PEAN’s recommendations about security. Languages, religions, philosophy, socio-cultural studies, mathematics and sciences (including studies on Information and Communication Technology) are taught in Nigerian schools for the development of the child. The teaching and learning of all these subjects is expected to result in a safe society where most if not all individuals promote peace, love and security. However this expectation can be actualised if the following are done continuously:

1. laying higher emphasis on moral and spiritual education which fosters human wellness at all levels of education in all terms/semesters no matter the course of study being offered;
2. not rating sciences above moral and spiritual education (Both fields of learning are important and complementary. The nation needs sciences to make modern discoveries but spiritual and moral education is needed to make good use of scientific discoveries);
3. participation of all stakeholders (parents, teachers, counsellors, school administrators, government personnel, community elders, etc) in promoting idealist education and PEAN’s recommendations about security; and
4. persistent self-discipline of all the members of the society to live according to the values of idealist education and PEANism.

Conclusion/Recommendations: In this paper, the researchers have examined concept of security from various perspectives. They argue that security means protection of lives, properties, ideas and any valuable thing from loss or being damaged. Security challenges in Nigeria which involve Bokoharam insurgency, banditry, kidnapping and more are also discussed. Factors responsible for

insecurity which include poverty, inequality, mass unemployment, limited expertise in intelligence gathering, to name but a few are discussed. Effects of insecurity include emigration, death, injury, and so on were briefly examined.

Idealist education is discussed from the points of idealism and philosophy of education. Idealist education focuses on the moral, spiritual, intellectual and cultural development of the human person. More, the PEAN's recommendations on security were discussed. Nigerian education policy and practice in relation to idealist education, PEAN's recommendations and security challenges in Nigeria were analysed. To promote a safe and peaceful society, the researchers conclude and recommend that spiritual and moral education be emphasised more at all levels of education in all academic terms or semesters; moral and spiritual education be rated equal to sciences; all members of the society need to participate in the promotion of idealist education and PEAN's recommendations on security; and self-discipline in line with idealist education and PEAN's recommendations be persistently maintained. The novelty of this research lies in multidimensional analysis of the concept of security, and application of idealist education and PEANism to address security challenges in Nigeria.

References

- Agaptus, N. (2013). National security, religious anarchism and the politics of amnesty in Nigeria. *Covenant Journal of Politics and International Affairs (CUJPIA)* 1(1) (Maiden Edition)
- Akinpelu, J. A. (1981). *An introduction to philosophy of education*. London: Macmillan Publishers.
- Akinsanya, P.O. (2015). *Philosophising about education (a prolegomenon)*. Lagos, Nigeria: University of Lagos Press and Bookshop Ltd.
- Akinyetun, T.S., Ebonine, V.C. & Ambrose, I.O. (2023). Unknown gunmen and insecurity in Nigeria: Dancing on the brink of state fragility. *Security and Defence Quarterly*, 42 (2), 16-34
- Aliyu, M.K. (2012). Nigeria's security challenges and the crisis of development: Towards a new framework for analysis. *International Journal of Developing Societies*, (1), 107-116
- Alozieuwa, S.H.O. (2012). Contending theories on Nigeria's security challenge in the Era of Boko Haram insurgency. *The Peace and Conflict Review*. (7), 16-22.

- Bible Gateway (2022). *Exodus 20:15*. www.biblegateway.com
- Booth, K. (2007). *Theory of world security*. Cambridge: Cambridge University Press.
- British Broadcasting Corporation (25th August, 2021). Jos curfew today: Armed gunmen attack make Plateau government impose curfew. *BBC News*. www.bbc.com
- Buzan, B. and Hansen, L. (2009). *The evolution of international security studies*. Cambridge: Cambridge University Press.
- Duerkson, M. (2021). *Nigeria's diverse security threats*. www.africacentre.org
- Ebiz, R. (2008). The Challenges of Security in Nigeria. Nigeria: Nairaland Forum Publication. <https://www.nairaland.com>
- Federal Republic of Nigeria. (2014). *National policy on education*. Lagos: NERDC
- Freedman, L. (1998). International security: Changing targets. *Foreign Policy*, 110, 4863.
- Hettne, B. (2010). Development and security: Origins and future. *Security Dialogue*, 41: 31-52.
- Iliya, R. 26 August, (2021). Bandits broke into five flats at NDA. *Daily Trust*. www.dailytrust.com
- Islamic Affairs and Charitable Activities Department. (2011). *Quran 12:70*. United Arab Emirate: National Media Council.
- Jones, M. (7 October, 2021). Nigeria's #EndSars protests: What happened next. *BBC News*. www.bbc.com
- Louis, A. (1962). Idealism as a philosophy of education. In H.W. Burns and C.J. Brauner (eds.), *Philosophy of education: Essays and commentaries* (p. 237). New York: Ronald Press
- Nwanegbo, C.J. & Odigbo, J. (2013). *Security and national development in Nigeria: The threat of Boko Haram*. www.ijhssnet.com
- Nweke, P.O. and Nwachukwu, T.S. (2014). National security issues and challenges in Nigeria: Which way forward. *International Journal of Youth Empowerment and Entrepreneurship Development*, (1), 97-100.
- Okwori, A. S. (1995). Security and deterrence: Towards alternative deterrence strategy for Nigeria in the 21st century and beyond. *Defence Studies: Journal of the Nigerian Defence Academy*, Kaduna, 5: 198.

Petrus, T.S. and Bogopa, D.I. (2007). Natural and supernatural: Intersections between the spiritual and natural worlds in African witchcraft and healing with reference to Southern Africa. *The Indo-Pacific Journal of Phenomenology*, (7), 1-10.

Philosophers of Education Association of Nigeria (PEAN) (2021). *How digital response could aid educational practice, security*. www.theprecisionng.com

Tanko, A. (2021). *Nigeria's security crises – five different threats*. www.bbc.com