COLLAPSING FAMILY LIFE VALUES IN CONTEMPORARY SOCIETY: IMPLICATIONS FOR INSECURITY SITUATION IN NIGERIA

[1]Dr. Ama Nkama Nnachi;
[2]Dr Livinus Nwakwo Nwose
[3]Dr. Lawrence Otusinkama

[1] &[2]Department of Social Studies, Ebonyi State College of Education, Ikwo
[3]Ministry of Education, Ebonyi State.

Abstract
This paper examines the collapsing family life values in our contemporary society and its likely impact on Nigeria security situation. The family is the basic unit and the microcosm of the society. Most behaviour one exhibit has foundational inclination of the family one comes from since it is the first agency of socialization where most behaviour is learnt. However, in the contemporary Nigeria society, the family has collapsed and failed in performing the fundamental socializing function as a result of many factors. The cherished values which the family inculcates into the younger members of the family have been eroded away as a result of these factors. These factors are enormous and include; childlessness, violence against women, domestic neglect, sexual infidelity, death of a husband peer influence and advancement in technology. Today, we are witnessing increase in crime rate (thuggery, examination malpractice, assassination, prostitution, human trafficking among others) which have affected the peace and security of the nation. This paper examines these factors critically and recommends among other things; creation of employment opportunity, provision of legal frame work to maintain family values, provision of basic needs of the citizens as possible steps which if followed carefully, can help reduce the rate of family collapse as well as reduce insecurity in Nigeria.

Keywords: Family, value, contemporary, society, insecurity.

Introduction

Very many of the problems about which people seek counseling today are associated to one way or the other with marriage and family life value. Problems associated with marriage are perhaps not only the most pressing but the most puzzling, insistent and far-reaching of problems in our society today. It is ever present, although religious leaders and counselors now know more about traditional customs in many countries and culture, and also the physical and psychological aspects of the sexual relationships are better understood. Yet they are still ever present. This is as true in the society called developed nations as it is in the developing countries.

However, the structures and functions of the family may differ, the central fact remains that societies are composed of families and that all members of society start life within the family unit. It is on this light that Nnachi (2006) sees the family as the smallest unit of the society. According to Wright and Randall (1976) everybody starts life in a family, even if it is only family of two (mother and child) or with the normal family of mother, father, brothers and sisters, there is an established association which form its fundamental importance in human life in the world. It is not only a means of ensuring continuity, but an avenue for the socialization of men and women through an elaborate marriage procedure.

From the beginning, marriage was God's idea. It was not man's idea. Marriage was planned by God to meet the human need for companionship, love, mutual, encouragement, practical help and sexual satisfaction. It was God's plan that children should be born and raised in the security and love created by one man and one woman in marriage, committed to each other for a life time. Hence writing on the first institution in the human society, Tyler (1996) opined that the family cannot be replaced by any other institution in God's plan for mankind. If someone corrupts the family life, he is interfering with Gods plan for the whole human race. Therefore, the strategic significance and the position of the family in every society are to be found in its mediating function of the larger society. The family links an individual to larger social structure. Thus, Eke (2007) affirms that, a society will not survive unless its many needs, which include conformity to the law and socialization of the young ones, are met.

This is why indigenous African families traditionally regarded themselves as part of larger social structures. They show respect in the intensity of interactions with and the degree of involvement in the responsibilities, obligations and the corporate identity of the larger family or descent group. But then, one thing however, is common to all family relationships everywhere. There are changes that have recurred in recent times. These changes vary from society to society. To this end, Taylor (1992) posits that marriage and family relationships are also affected by continuing migrant labour, prostitution, venereal disease, birth control, child care and so on.

Concept of Family

The family is the basic unit of the society (Nnachi, 2006). It is the primary focus of socialization, providing the child his identity and a sense of belonging. It is the primary agent of socialization in that a child is first born into a family from where he begins to interact with members of the family starting with the mother to other siblings. If the society must continue to exist, it must replace those that died with new ones. Therefore, it is within the family that legal permission for sexual expression mainly for the purpose of procreation is societally permitted (Ukoma & Nnachi, 2009).

The term family according to Otite and Agwu (1990) has two aspects, the biological aspect and the social aspect. It is both a kinship group and social group. Family is a bio-social group. It is also a social set-up. It is the first institution in human society. Marriage is an essential step towards family formation. In general, and in normal conditions, a person cannot have kinsmen unless in the context of family membership or descent from a common ancestor or ancestress unless such relationship is socially approved and recognized. Although, the institution or marriage leads to the formation of the family, a family can be formed without marriage; that is, single parents. It should be noted that the structure of the family and relationships between its members, changes as children are born, grown and mature, as parents pass the climax or limit of procreation, as divorce occurs and as adult children marry and set-up their families. The last event marks the decline of the original family, which then disintegrates and disappears when the original founders die.

Types and Composition of Family

1. **Nuclear Family:** The concept of family refers to different levels of social organization in different cultures. In many, if not most, a family consists of a man, his wife and children. This type of family is called the nuclear family, also known as the elementary family.
2. **Extended Family:** An extended family consists of two or more nuclear families. For example, a man's conjugal family is joined to his father's conjugal family through

him to form one extended family. Hence, a man and his wife and children as well as his father, mother and their children from one extended family.

3. **Monogamous and Polygamous Families:** Families could also be described as monogamous and polygamous reflecting the kind of marriage contacted, both can lead to extended families but whereas we can get one nuclear family from monogamous, a polygamous family has many (as many as there are wives) nuclear families each centered around a wife/mother and shares one father/husband. Each of these mother-centered families is often called matricentric or matrifocal family. Each such family has its apartment and kitchen and interacts as a unit or as individuals with other members of the polygamous family.

Purpose and Functions of the Family

The family is an important institution in the society for a number of reasons. It shapes the child's personality and provides basic socialization. All early values, skills and ideas are acquired in the home (Omabe, 2007). Through continues process of interaction, the child is socialized into the prevalent practice of his family which could be either consciously or unconsciously. For Otite and Agwu (1990), family life and processes create conditions for mutual affection amongst its members as well as for satisfaction and control of the sexual needs of its adults. In the same vein, Taylor (1992) intones that the sexual relationship is a vital part of marriage bond and there is no need to be shame or guilt about it when we experience it in the way God intends. It is important not only for the purpose of child-bearing and satisfying peoples' sexual drives, but also for mutual enjoyment, companionship and fun between husband and wife.

Also, the family provides a socially approved context for child-bearing and child-care and for the education of its younger members. It guarantees care, provision and protection for the wife throughout her life. It provides for the emotional security and development of the children. Hence, Tyler (1996) asserts, children need a secure and stable environment if they are to grow and develop the way God intended. When parents separate or get a divorce, children feel great emotional pain.

Again, it is a means of providing the social capital needed for society and its organization. Without the family regulating life as stated above, there would be chaos in social life as men and women's sexual and other excesses would be left unrestrained. Therefore, the family is in many aspects, a vital unit in social organization and social control and an important institution. As such, the family which is the oldest sacred institution according to Odunze (1983) is "the place of all beginnings". Family impacts on the church, society, government, and environment. When the family fails, then every other thing will be affected.

The type of family a child comes from and the leadership style therein affects the socialization pattern of the child. The leadership style a family adopts to a great extent shapes the behaviour of the children that are born therein. Laissez faire style creates extreme permissiveness, which is weak and lacks parental guidance. Democratic style brings about much verbal interaction and sparing punishment to reduce tension resulting from discipline procedures. Autocratic homes produce children that lack initiation and low self-confidence (Ukoma & Nnachi, 2009). In all families, parents use both reward and punishment to imbibe what is socially required from a child (Akinyanaka, 2022).

Erosion of Family Life

Truly, a lot of families are in shambles. Many beautiful couples who went into marriage with great expectations to build a unique family, if not best in town have, beyond their wildest imaginations been greatly disappointed. Dennis (1999) captures this when he opined that beautiful and elegant lady with whom I thought to spend my entire life has changed so dramatically that I don't know what next to do. The flower is faded, things have fallen apart and the centre cannot hold. Similarly, Agha (2003) observes, many married persons have failed to gain happiness which is expressed in marriage. The marriage which was based on love soon fades away as a result of loveliness. Soon after the marriage, disappointment and despair grip the entire family. There seem to be number of basic factors which can cause trouble to arise in marriage and family relationships in many situations. Apart from personal factors such as incompatibility, selfishness, insensitivity among others, most of these factors are the result of the very rapid social changes with new ideas and ways of living which have occurred almost everywhere, upsetting both the traditional and Christian understanding of marriage. Thus the various causes responsible to the failure of marriage and family life in our contemporary society include:

1. **Childlessness:** Many couples in Nigeria for one reason or the other do not have children. For Mba (1985) and Nnachi (2006) traditionally, childlessness among couples, no matter the causes is seen as a monument disaster by the society. The reason is because it has been and still continues to be part and parcel of the people's perception of reality that the overwhelming purpose of marriage is the reproduction of children. Often, the wife is held responsible for the atrocity of childlessness. The great "loss" childlessness couples experience undoubtedly exerted by culture, makes them calls on religious bodies for understanding. The importance of children in marriage can never be overemphasized. But when giving birth to children has absolutely failed, couples go to any length in order to have children, and then they offend against human dignity and the divine law. Thus, Mbanusi (2008) reminds childlessness couples, even when procreation is not possible, conjugal life does not for this reason lose it value.

   In Nigeria context, Mbanusi (2008) quips that marriage and procreation go together. Therefore, procreation is the main purpose of marriage for the people. The question of love between the spouses, if present is surely a secondary aspect. Supporting this, Mbiti (1969) writes "it is a religious obligation by means of which the individual contributes the seed of life towards the person's struggle against mortality". Biologically, both husband and wife live on in their children, thus perpetuating the chain of humanity. Any person, who therefore has no descendants, in effect quenches the fire of life. He/she becomes forever dead, since their line of physical continuation is blocked, if they do not marry and bear children. This is a sacred understanding and obligation, which must neither be abused nor despised. Hence Packer and Tenney (1980) notes, town people ridicule a barren woman by calling her a reproach. Even those who loved her treated her as an object of pity and placed her in the same category as a widow. Accordingly, childlessness leads to adultery, divorce and polygamous marriages.

2. **Violence against women:** In our societies today, women and girls are subjected to physical, sexual and psychological abuse that cuts across lines of income, class and Culture. The low social and economic status of women can both be a cause and consequences of violence against women. Violence against women throughout their

lives is a manifestation of unequal power sharing between men and women, and this has been invariably led to their perpetual underdevelopment. The term "violence against women according to Eze (2008) means any act of gender based violence that results in physical, sexual and psychological harm or suffering to women, including threats of such act coercion or arbitrary deprivation of liberty in public or private life. Violence against women encompasses physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry related violence, marital rape, female mutilation, sexual harassment and intimidation at work, in educating institutions, in religions worship and elsewhere, trafficking in women and forced prostitution.

Violence against women is an obstacle to the achievement of peace and development in families. It violates and impairs their right and fundamental freedom. It derives essentially from cultural patterns. There are cases where husband have turned their wives into punching bags as a result of minor disagreement in the family. In many cases too, teenage girls are raped by their neighbours, drivers, gardeners, and security men. Sexual violence is also used against abducted girls and women as noted by Mutunga (2009). When rape is committed on a massive scale, the social fabric of family and community unravels exponentially weakening a people's capacity to resist. It is this ability to destroy a community that makes rape such a powerful weapon of war.

Uche (2003) observes that gender violence arises from poor communication between couples, the inability to share thoughts and feelings or solicit each other understanding on matters of personal idiosyncrasies gives rise to conflict, marital disharmony, and undue suspicion and promote malice between them at the slightest provocation. Therefore, violence erupts and deals a severe blow to the   blissful   marital relationship. Immaturity on the part of both couples also instigates violence between them. As immature personalities, they lack appropriate problem-solving and decision-making skills, such that they often misinterpret each other's action or pronouncement. They may resort to heated arguments, rather than meaningful dialogue to resolve their differences. More often than not, these degenerate into violence, sexual denials which can threaten marital harmony.

3.   **Domestic Neglect:** Theodore was once asked by a friend why he did not take more active role in supervising his free-spirited daughter Alice. Theodore purportedly replied, "I can be president of the United States or I can attend Alice. I cannot do both. (Brands 1997). Such is the quandary of many leaders when holding positions of influence and responsibility; they often struggle to balance their role as a leader at work and as a leader at home. Billy Graham candidly relates a troubling event. He was entering the eight week of his 1949 evangelistic campaign in Los Angeles. When Ruth Graham's sister and brother-in-law arrived for the final week of the crusade, they had a baby with them. Graham asked them whose baby it was. It was his daughter Anne Graham who had been away from home for so long he did not recognize his own daughter. That night little Anne went to sleep crying not for her father or even her mother but for the aunt who had been giving her primary care. In concluding his autobiography, Graham (1997), concluded that not every trip he had taken had been necessary, illustrating the consequences of domestic neglect, Okah (1990) reports of a psychiatrist resolve to spending more hours interacting with his children thus. "I am spending much time with my four children than I would have if I had not seen so many bad results of father absence in my psychiatric practice.

Every leader must balance the responsibilities of their leadership role with their commitment to their families. Those who wholly sacrifice their families may achieve great success in the public eye but privately suffer tremendous personal turmoil. Thus, wise leaders strive to preserve their family in the midst of pressure on their professional lives. Most leaders love their families but many fail to apply the same priority skills they use at work when relating to the most important people in their lives. Admonishing leaders to balance their work with their family life, Henry and Blackably (2001) suggests, "Leaders should get in the habit of making significant events such as birthdays, anniversaries, graduations and special events on their calendars so they do not inadvertently schedule unnecessary outside commitments on those dates. When leaders travel, they should look for ways to bring family members with them". As much as possible leaders who value their families seek creative ways, to make their jobs a blessing to their families instead of a rival for their attention.

4.   **Sexual infidelity:** Promiscuity among couples may lead to separation and the extreme case divorce. Sinful sexual desires and attitudes very often spoil the marriage relationship. Selfish misuse of the gift of sex leads to quarrelling, jealous, fear and adultery. This part of the reason God hates adultery, sexual immorality, and homosexuality. These things disrupt and twist God's plan for stable human society. Part of the reason why many societies today are morally and socially unstable is because people have determined to live without regard for God's law. Unfortunately, there are several consequences for sexual abuses. The great increase in divorce and broken homes and the world wide epidemic of HIV/AIDs are just two of these consequences.

Therefore, practicing sex outside marriage is a serious crime. Practice such as adultery (unfaithfulness to marriage partner), sexual immorality (sexual relationship between people of the same sex), incest (sexual relationship with family member) bestiality (Sexual relationship with an animal) and other impure practices are all an abomination. Some spouses are promiscuous due to their selfish interest   either   to acquire wealth or feel accepted in the society. Nwobi (1997) observes, nowadays the bottom line marriage is wealth among the   young   ladies.   Having   acquired   the wealth, they will then start looking for other things which they could not find in their husbands then

5.   **Death of a Husband:** The death of a husband always has far-reaching consequences for his family. Widowhood is a traditional burden that my not go away soon in our society. A widow is subjected to a number of cultural practices and taboos, which are oppressive and dehumanizing; in some cultures the widow is made to sleep on bare floor, wear rags, eat from broken or unwashed plates and does not wash her body for several days or weeks. Among some ethnic groups, the widow is force to drink water that was used to wash her late husband's corpse or take an oath publicly to prove she was not responsible for the man's death. If she refuses to drink the water or take the oath, her male children automatically lose the right to their father's property.

Furthermore, in some cultures, a widow mourns her husband's death for one year and throughout the period, she must wear black dresses. She is not permitted to step out of the house for 40days or to cook or to touch any food meant for another member of the family. The widow is seen as unclean until she has undergone all the relevant

traditional rites. Still in other areas, widows have no right to their husband's estate. A widow who remarries forfeits the right to her husband's property.

Solution to Collapsing Family Life

1. Seek professional counsel over family problems you cannot handle, couples should seek the services of a spiritual, knowledgeable, practical and professional counselor that commands their respect. They should be prepared to make necessary adjustments that will resolve the issue no matter how painful and unpleasant it may be. More so, couples should pray for the grace of God to help them overcome their marital challenges. Also, marital partners should be peacemakers and do all that are within their power to ensure that there is peace both in their hearts and homes. Marital counselors should help the partners on the content of their problems for example money or in-law problems. The counselor should take time to discuss the importance of conflict in marital life because trying to avoid or run away from its reality cannot solve the problem. The marital counselor is in a unique position to assist couples prevent conflict in their marital life as much as possible.

2. Adjust sexually to satisfy one another. Couples should at least have some education on sexuality and the working of their bodies. Unsatisfactory sexual intercourse is one of the chief causes of divorce in our society. It is very prejudiced and very reckless to say that more married friction doesn't find its source in sexual maladjustment. At any rate, the frictions which arise from other difficulties would be ignored in many cases if the sexual relation itself were satisfactory. Similarly, Agu (2009) had noted that in spite of romance and good intentions, many couples who come to the marriage altar are matrimonial illiterates.
    Happy marriages are rarely the product of chance, they are architectural in that they are intelligently and deliberately planned. To assist in these planning, couples should read book on the sexual side of marriage. Sentimental reticence must be replaced by an ability to discuss objectively and with detachment attitudes and practices of married life. There is no way in which this ability can be better acquired than through a book of sound earning and good taste. Thus, education is the potent tool for the eradication of domestic violence and domestic neglect. It enhances self-understanding, psychological refinement and decision-making skills. When education has such impact on our families, it guarantees a healthy relationship among family members; again, sexual intercourse should not be one-sided affair as in most African homes. The couple should both participate and enjoy the exercise proportionately, and they should know the correct physical techniques before, during and after intercourse for sexual fulfilments.

3. **Love, forgiveness and forbearance:** It is essential that parents and children know that offences, mistakes and misunderstanding must come as we relate with others. Anything that becomes the case, they must communicate, resolve and forgive one another Couples to admit their faults and mistakes and to accept apologies unconditionally and without reference to past offences of the offender. Moreover, it is good to practice open forgiveness especially in the family and to reconcile with the offender and normalize relationships. In the light of the foregoing, it is only necessary to advice the couple; there is a medicine to cure the problems of marriage. The medicine has two parts. The two parts are called love and forgiveness. Love covers over all wrongs.

4. **Adoption of Children and Rendering Social Services:** The importance of children in marriage can never be over emphasized. The Scripture emphasizes it. The Nigerian culture sees lack of children in marriage as a complete loss of immortality. In some cultures, these values are so strong that a husband would say he had no children until he has had a male child. Adoption is a very beautiful Christian solution to the problem of childlessness.

Implications for Nigeria Insecurity Challenges

The current security situation in Nigeria has forced the political leaders to have a rethink on National security as Ibrahim (2011) had noted. This situation demands Nigeria security agencies to rethink and refocus our national security resources on the unique character of security threats in Nigeria (Ibrahim, 2011). The collapse of the family life value has contributed greatly in the rate of insecurity in the country. Due to poor training given to the child in the family, many resort to different kinds of social vices like thuggery, assassination, prostitution etc.

Nigerians are daily becoming more and more apprehensive about the security implications in the country before, during and after the 2019 general election. The weakness of Nigeria's criminal justice system has been exposed greatly. This has posed a challenge and showed the ineffectiveness and delay in the implementation of the policy. General Andrew has stated some imperatives, one of which is the need for a more robust legislation on anti-terrorism. An effective and enabling anti-terrorism act must provide the constitutional and co-ordination framework for combating and eliminating the acts of terrorism in and against the Federal Republic of Nigeria, provide for additional judicial guideline to the criminal justices system for the effective and speedy prosecution of terrorists and must clearly enable security agencies to conduct their anti-terrorism measures and activities across many of our national ethnic-centric, religious, political and social biases.

Very important is whether the government will be willing to the bold steps necessary to clearly articulate, communicate and implement whatever policy that is in place. Political instability sometimes results from uncontrollable state of insecurity in a Nation. The growing insecurity challenges in Nigeria are signs of the growing popular discontent with the national political system an indication with past elections were not free and fair. Many years ago John Calvin condemned any practice that could harm or oppressed the poorest clement in society as spiritually and politically illegitimate (Brenda 2013). If the government is unable to control and solve the problem of insecurity, it means that government for the common has failed. This is because the basic goals of any civilization are the survival and security of life and property. Karl Marx added a voice that insecurity as destabilizing (Benjamin 2008). This is true in that when a Nation is not secure, it can destabilize the economy, agriculture, governance and increases criminality in the society. It can also destroy the structures put in place by the government for political stability.

Religious implications of insecurity in Nigeria.

The tendency to highjack any form of violence and brand it religious is possible. This is how the outsider of religion gives 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 member away from regular religions worship and fellowships.

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. Religions can play a positive role of preaching peace and living out same in an environment that is prone to violence. Dialogue could be initiated among warring groups.

Cultural implication of insecurity in Nigeria

It expected that the continuous growth and development of ethnic communities into an integrated society based on Islamic solidarity cemented by increase inter-dependence and harmonization of shared values and goals will bring about transformation of the relationship between the various ethnic groups. But in a situation where there is insecurity this desire cannot materialize. Okeke (2002) commenting on warring experience said "rather than the expected evolutionary change towards ethnic integration and peaceful co-existence, what has taken place in warring is a heightened awareness of ethnic identity, extreme communal disharmony and a more intense rivalry and hostility example, bombing, shooting and other forms of violence renders the sanctity of life which many African cultures uphold to be baseless".

The problem of suicide bombing which has become a very prominent way of destroying lives in the country is an act or practice which is condemned culturally in Nigeria. Writing on the abominable practices in the Igbo culture, Nnachi, (2006), pointed out four of such practices, homicide like poisoning with intent to kill. (suicide) human or an animal dedicated to a spirit and stealing or destroying yams, especially when already planted, incent most of these abominations have to do with life. According to him "if life is the important, then anyone who destroys it is committing a most hideous crime indeed" life is valuable in all cultures. In most cultures, suicide is abhorred because of the value placed on life.

Insecurity that arises from ethnic or tribal setting generates and leaves scars of ethnic, against suspicions, distrust, hatred and discrimination, and culture consisting of learned modes of behavior 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 behavior 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 strange and different to their ethnic group. The foreign and the local will basically be incompatible.

Conclusion

The danger of insecurity cannot be overemphasized. When a nation is saddles with the problem of insecurity, every other plan is stalled. Nigeria as a country with a population of over one hundred and fifty million people cannot allow insecurity and family life to shipwreck the country. Both political and economic development plans of the country under this democracy is been threatened. Recently, we have experienced increase in violent activities in Nigeria which have claimed several lives and properties. Therefore, urgent need to tackle it before it makes the country ungovernable is paramount.

Recommendations

1.   **Unemployment:** As this phenomenon rises, so also there is an increase in violence and crime, making the country insecure. This has been identified by scholars and leaders alike. Also an insecure environment will definitely result in job loss. Government should therefore tackle and arrest youth restiveness by investing on job creation.

2.   **Provision of proper legal framework:** The editorial punch newspaper of Wednesday 13th July 2011 gave the following summary that addresses this stands as a suitable recommendation to tight against corruption in the public service and against cultism in tertiary institutions, the anti-craft agencies and university authorizes have often been up against a brick wall in the courts. The courts have been blamed for frustrating justices' delivery through all manners of injunctions.

3.   **Provision of basic needs of the citizens:** The basic goals of any civilized society are the survival and security of life and property. These basic needs are not negotiable no matter who wins or losses in election. 1herefore the ordinary Nigerians must be given protection at all cost through appropriate information, education, mobilization, job opportunity.

4.   **Lack of or non-use of intelligence network:** The failure of the security system in Nigeria to make use of its intelligence network to decode the security challenge, the militant groups and all such sectors poses to the peace and security of the nation leaves much to be desired. The country's early warning system mechanism to preventing such deadly conflict from erupting should be developed. The intelligence sector and conflict prevention mechanism of the country failed in many instance to pick up the tell-tale signs and this indicative of failure of the state structure, what the government should do to develop the conflict prevention mechanism in the country, including the establishment of an early warning system at all levels of government.

5.   **Needs to strengthen the nation economic base:** A weak economy increases the public sense of insecurity. It is reported in Nigeria year book (2020) about People's Republic of Congo that visitors reported an upsurge of activities of quasi-official that circulate in the street of the capital city of Benin extorting money. To avoid similar situation in Nigeria, the government must initiate projects/programmes that will strengthen the economy base of the country.

6.   **Precaution in the use of force:** In Nigeria, government has to take precaution in the use of force to tackle the root cause of insecurity because government force seems to make somebody to take action by shocking them greater retaliation by the criminals. The masses end up bearing the brunt with more violence like death and destruction of innocent people both the poor and the rich.

7.   **Provide good governance:** Good governance is a panacea for insecurity in Nigeria. If the government will focus on the welfare of the people by providing jobs for our teaming youth, infrastructure like good roads, water, electricity and housing and tackle the problem of falling standard of education and medical care, then the insecurity would have reduced to minimum if not eradicated.

8.   **Need for collaboration:** There is the need for a collaborative effort in solving the insecurity problem in Nigeria. The government definitely cannot tackle the problem alone. The religions leaders and traditional rulers, civil society groups, labour unions

must team up with government to find solution to this insecurity that is threatening the fabric of the nation's peaceful co-existence.

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