

FAMILY VALUE AS A VITAL TOOL FOR SUSTAINABLE DEMOCRACY AND NATIONAL DEVELOPMENT: COUNSELLING IMPLICATION

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ABSTRACT

The family no doubt serves as inculcating of values as well as a tool of socialization in any community. Also, a democratic society and a national development is the one that accommodate the freedom of thought and action of the individual as they will. This theoretical paper therefore attempts to discuss the relevance of family value as a tool for a sustainable democracy and development. It is expected that the family should serve as a vital tool for which democratic values be moulded into any society, including that of Nigeria. It presented the concept and functions of family values, emphasizing on Kohlberg's theory of moral reasoning; concepts of national development and democracy. Implications of value orientation, concept of counselling and implications for counselling, conclusion and recommendations. It also emphasizes how youths have ignorantly been used as a major constrain to democratic existence in Nigeria taken through the blinded role of youth in political robbery, ethnic conflicts, bomb-blast, killings, thuggery, rigging, kidnapping and recent boko-haram insurgence. The paper therefore makes vital recommendations among many others: the need to enrich developmental and democratic values and norms in the family, the teaching of morals/civic educations in homes, worship places, political gatherings, and families' traditions to be enforced in political groups for good governance for sustainable democracy and national development.

INTRODUCTION

The family is a vital institution that plays an integral role of perpetuating the society. It is the nature of the families in any community that determines the type of society that will exist, since the responsibility of training the children resides basically in the family. Little wonder, the Holy Book emphasizes that train up the child in the way he/she should go, and when he is old, he will not

depart from it (Proverbs, 22:6). The family in essence acts as the first medium of socialization of the individual in the society. Schaefer (2001, p.347) supporting the above, admitted that in any culture, it is the family that assumes ultimate responsibility for the protection and upbringing of children.

Moral issues exist in all the spheres of human pursuit specifically among them are family life, politics

religious life and education. Denga (1999) pointed out that there are both positive and negative values some of the positive values are obedience, honesty, truth, respect. For law, rightness, order, forgiveness self-imposed discipline, sympathy, constituted authority, goodness and diligence which are virtues in moral values that are concerned with development of good character in children.

While corrupt practices, cheating, stealing, killing, kidnapping, lying, disrespect for authority and bomb-blasting are negative values. Both adults, youth, old and young where necessary should be instructed not to participate in negative vices but to demonstrate the positive moral values for sustainable democracy and national development.

In Nigeria, politics and other sphere of human endeavors are heavily plagued with various types of malpractice. It appeared to be a syndicate in the society to be a beehive of mal-adjusted behaviours. Such malpractices are moral decay, violence, killings, rigging, corruption, kidnapping, rape, robbery, ethnic conflicts, substance abuse and bomb-blasting. These vices therefore needed to be eradicated and this could be addressed and achieved through moral values orientation in the family.

It is interesting to note that some efforts had been made to stop these vices. For example, proliferation of religious groups aimed at using consciously designed sermons discipleship and fellowship forums inculcating positive moral values in their congregations which are made up families. Abiola (2001) observed that the Nigerian government appointed panels and commissions such as Economic and Financial Crime

Commission (EFCC) and Independent Corrupt Practices Commission (ICPC) out of many. Other agencies like Non Governmental Organization (NGO) have used other measures such as sponsoring conferences, workshops and seminars in fighting corruption and other vices. Through these efforts brought positive results, however, there is still a yawning gap between now and future.

Nduka and Iheoma (1983) defined morality in three senses. First, they referred morality to resistance to temptation/inhibiting of behaviour which is regarded as wrong, though profitable or pleasurable. This implies that a person who is immoral cannot inhibit a behaviour which he/she is sure is wrong but engages in it just because it benefit his personality.

They also referred moral values to control of behaviours, not as a result of consequences or external punishment rather because the individual internalized the standard of rightness. In the context of this study, an individual accept moral values as naturally or voluntarily compelling, and dose not have to look for reasons in doing that. Lastly, morality may be actions or behaviours that are carried out because the rules of the society governs or rule such behaviours. The societal norms and principles are accepted as appropriate for judging behaviour. If a person's behaviour is therefore restricted by the acceptable moral norms and principles of the society, that mean the person is judged to have good morals. But if on the other hand, an action or behavior carried out in direct confrontation to the moral codes of the society is regarded as immoral which may hinder sustainable democracy and national development.

The individual assessment of wrongness or rightness of behaviour in a specific

situation/circumstance refers to moral judgment. A person may intentionally ignore what she/he knows is right but chooses to do the wrong thing because of personal benefit. However, the development, security and stability of the nation rest on the moral judgment and attitude of the individual family in the society.

Kohlberg's theory of moral reasoning is one of the theories that could be applied to children upbringing. Kohlberg (1997) stated the three levels of moral reasoning/development with two stages attached to each of the level. Pre-conventional level refers to the first aspect as the level when a child's complaint to authority and conduct is determined by external factors at this level.

Stage I: Presents, the child being dominated by fear of punishment and where behaviour is judged either by punishment/reward the child received.

Stage II: Pictures a shift in the child's orientation. She/he becomes aware that doing what is right which is also an acceptable moral norm of the society, she/he has satisfied others' needs and through this obedience she/he has paved way to satisfy his/her own personal needs as well.

Conventional Level: This is described as the level in which the child identifies with expert or people of influence. Maintaining an acceptable values and standard in the sociating are pictured as good morals.

Stage III: At this junction, the individual is interested in sustaining and displaying good rapport with other people in order to be established and cherished.

Stage IV: The fourth stage customized the individual's keen interest preserving his/her good culture and putting pragmatic

attention in obeying the society. This is likely to be admitted that moral behaviour upholds the order of the society and nation at large.

Post-Conventional Level: This is the final level where moral values are developed from principles cut across cultural, religious and ethnic differences. Moral values become universal among the individuals.

Stage V: Refers to the approval of the societal own pattern of conducts to the advantage of the famous group of people by the society. So the individual perceives morality as a universal contract, individual rights and responsibilities. Laws are therefore enforced to promote national development and sustainable democracy.

Stage VI: The individual demonstrates the existing laws and patterns as a matter of conscience. The person's conscience therefore, becomes his/her principal source of behaviour. ✓

Concluding on the six stages of Kohlberg's moral development, the development of the moral judgment advance as the individual gain more insight and the moral conduct is strengthen by the person's mental capacity to appraise situations rationally for national development and sustainable democracy.

In national development, the dreams of the nationalists who fought the imperial rule and won independence for the nation during the colonial era, unfortunately were yet to be achieved. Sadly, the post-colonial Nigerians still has not realized much of nationalism. At the centenary age, what most people are aiming at are material wealth in terms of the best cars, houses through leadership position and when they are not able to

achieve their ambition, they resort to other shady and dangerous ways that seem to be injurious to the sustainable democracy and national development. As counselling psychologists, the writers of this paper note with pragmatic attention that such individuals come from various families and since a micro-community is of a macro society in Nigeria. For the national development in a nation to be established on a solid foundation, the moral values of loyalty, honesty, respects for others, love, obedience and patriotism has to be revisited to promote development and sustainable democracy. This theoretical paper therefore presented the concepts of family, counselling, national development, democracy which has been fifteen years uninterrupted practice in Nigeria, the functions and values of the family, Counselling implication of values, conclusion, and recommendations.

CONCEPT AND FUNCTIONS OF FAMILY VALUES

A family is said to be a social group of people consisting of a husband, wife and their children and sometimes grandparents, uncles, aunts, house helps. Akpan (2006) and Asukwu, Aneke, Eze and Udeinya, (2000) defined the family in terms of nuclearity that consisted typically and uniquely with their offspring. There is however, a general consensus that this definition fit well with a view of the family as the Western Society which has no universal application. The above definition may be untenable to African practices of polygamy. In the view of Nwaniou (1999), the family is regarded as a team of individuals where every member of the team has a role to play in making the family affairs run smoothly. He also

regarded it as a group where members have continual responsibilities and commitment toward one another, share the same pleasure, conflicts, joy and reputation with one another. With the above conceptual view, the family may be regarded as the smallest government unit where every family unit has a head/leader who may lay down some rules and instructions that can monitor every family member's attitude.

Children from the family through socialization learn little by little the rules and instructions of what is expected from them. Through circumstance of everyday, they are taught to be responsible members of the family as well as the society. This is established by assigning responsibilities to them which are often monitored by parents. They are taught to be obedient, respectful, honest, love for others among many others. Obasi (2004) observed character training as the cornerstone of African traditional education. The education emphasizes social responsibility, job orientation, spiritual, moral values and political participation.

In spite of the polygamous nature of the family, welfare and the education of their children are solely their responsibility. This indicated that they spend time in telling stories to their children which gave them the privileged of recreation and education. All these social interactions made the children to be strengthened in communal spirit. There was also rapport, unity, dignity in labour in the family which were traced to the society at large. This made laws and customs to be respected and morality upheld. Abiola (2001) remarked that the observance of these laws, customs and good attitude are quite vital for the smooth running of sustainable democracy which

guarantees peace and harmony. The implication to the above is that the role of the family is indisputable.

NATIONAL DEVELOPMENTMENT

Global accepted norms in every developed and developing nation like Nigeria recognize that national development addresses more issues related to moral, social, emotional and political development that impact the well being of the people. It is becoming increasingly clear that there is need for demonstration of the types of attitudes and values for individual continued existence and the society in which they live and the society in which they live and associate. However, hard times have caused awareness to the fact that national development on any nation is hinged to good governance, socializing the youths in promoting desirable moral values. Education is believed to be seen as a basic channel for the development of its citizenry since the youths of today are tomorrow's leaders. This is more or less why the National Policy of Education (2004) has placed so much emphasis on the youths' personality development mentally, physically, socially and morally. The result is to gain serious and comprehensive competences and social skills.

However, the delivery of education and good governance has been faced with various challenges at each point in time that is dictating stagnation instead of development. Such challenges ranges from ethnic conflicts, rape, robber, substance abuse, killings, suicide bombers including teenage girls, workers' strike paralyzes activities, thuggery, abduction, kidnapping, rigging, boko-haram insurgence and the red alert over

Ebola and bird flue out of many.

Abba and Gadzama (2004) concluded that to address national development for nations to truly become great and develop is only if education system successfully addresses the challenges of leadership. This concurred with Adetayo (2014) who emphasized the fact that for national development and democracy to be sustainable, it must respond to the real world of leadership that focuses on peace, tolerance, love, freedom of interaction and to become conscious of his social obligations to the subjects.

CONCEPT OF DEMOCRACY

Democracy is a form of government that is people oriented. The political definition of democracy is understood as government of the people by the people and for the people. From the above definition, we can say democracy is good: it is the government of the people, not because is for the people and by the people ordinarily, but because it strives to meet the wishes and aspirations of the great majority of the people. This also implies the liberal democratic system which embodies competitive party politics, freedom of association, rule of law and periodic elections.

The rule of law is a supreme of faith in democracy and is inviolable. It implies that no one individual, group or institution is above the prescription of the law. The law must be obeyed by everyone under its jurisdiction. In a democracy, the supreme law is the constitution. Under the constitution, no law is allowed the assume superiority, support or override the constitution of 1999 which is now reformed in 2014. Therefore, any law in consisted with the constitution must be rejected; for the rule of law is thus the

justification of democracy.

The periods of civilian democratic rule in Nigeria are known as the first Republic (1960–1966) the second Republic (1979–1983), the Third Republic (1989–1993), the fourth Republic 29th May (1999–2003), the Fifth Republic (2003–2007), the sixth Republic (2007–2011). The current Republic is the Eight which began on the 29th May (2011–2015) with the installation of the present democratically elected government. Ewumi (2001) observed that for national development in any nation to sustain democracy in the world, values such as respect for others, honesty, loyalty, frugality, obedience, patriotism among other values need to be cultivated by the citizens.

The pre-colonial inherited Nigerian society was more peaceful and united, everyone was his/her brother's keeper. Any maladjusted child who erred was corrected and brought to order by any rational thinking person in the community (Abiola, 2001). Irrespective of the nuclear family, human life and the societal norms were cherished. In fact, tragedy of any family became a communal tragedy and concern. Consequently, the society had much regard for moral values and good conduct. Obasi (2004) observed that people did not practice ethnic conflicts, rape, robbery, substance abuse, killings, bomb-blasting, thuggery, rigging, kidnapping. Right values, patriotic ventures and positive thinking and attitudes were inculcated through socialization, apprenticeship, during moral teachings in informal schools which is value orientation or recreational activities and folklores. These gestures were geared toward panacea for harmonious living, unity, sustainable

democracy and national development.

The issue of lack of values of our indigenous culture hinges solely in our educational system. Instead, the system tends to imitate the Western World. Mallum (1986) argued that the development of healthy values in our educational system is an area that is badly ignored and has caused parents and society at large lavish criticism of Nigeria schools for neglecting moral instructions for students. He further observed that most of the time teaching is focused towards the acquisition of knowledge, facts and information and no effort is made to assist learners develop attitudes and values.

IMPLICATIONS OF VALUE ORIENTATION

Values are described as reasons, beliefs, convictions or virtues that guide peoples' actions; universal values include honesty, freedom of speech, freedom of religion, religious tolerance, freedom from fear and freedom of want, just to mention few out of others. Any orientation in terms of values and attitudes must provide the necessary tools and inspiration for re-ordering our steps and re-branding us as individuals, individual family in the society and as a nation. To sustain democracy and national development in Nigeria, values must be rooted on rational thinking. Such values will provide young and old with positive contribution to solving problems connected with National ills. Such national ills are greed, bribery and corruption, dishonesty, insecurity, insincerity, killings, rigging, robbery, ethnic conflicts, bomb-blast and boko-haram insurgence. These vices have constituted deadly cankerworms which

have grievously menaced the nation and prevented Nigerians to enjoy development and sustainable democracy.

The nation, family and individual must be oriented as to enable the society to respond and contribute officially and consciously in terms of service to human needs in various towns, rural areas, families, school, institutions, ministries, hospitals and other agents of socialization. The sustainable democracy is possible when the family manifests democratic traits and inculcates democratic values in the family of orientation. Sadly, Nigerian political system, long periods of dictatorship arising from both colonialism and military era, it shows that democratic values have not been well inculcated into citizens of Nigerians through the family and other agents of socialization. This has cost Nigerians the privilege of celebrating an unconstitutional change of government. Instead of condemning the act, is celebrated yearly (May 29th) as would be unexpected in most matured democratic states. This also, calls for counselling strategies and psychological interventions. Landis, (1974) cited the United states that the membership of political parties are mostly influenced by family affiliations and ideologies, This implies that such a situation will always be out of place to witness coup d'etat celebrated in the United state or any matured democratic states as a way of effecting change in government.

However, it is the authors' conviction that the successful uninterrupted civilian transition that has been witnessed fifteen years could not be attributed to the success of the electoral system; the transition was successful because of Nigerians believe on the need to give democracy a trial, with the family

playing a fictional role by yielding to the various demand of government to avoid a situation where their children would be used as political thugs by selfish politicians. The authors are also convicted that when families and other agents of socialization imbibe good political education and democratic moral values and norms, there would not be any situation in which Nigerian youth be used as tools for disrupting the political democratic system through boko-haram insurgency as it has been witnessing currently.

CONCEPT OF COUNSELLING

Corey (2005) stated that counselling has a positive and constructive approach. He further added that counselling can provide people with assertive training for effective citizenship. Supporting Corey's remark, Azonabor and Kolo (1994) observed that: "Given the complex nature of the Nigerian policy, it is pertinent that effective citizenship entails those citizens not only upholding those tenants but also to demand for their rights as guaranteed by law without necessarily embarking on wanton destruction of public and private properties."

This kind of counselling is geared at the fellowship, it is here that most sentiments are used to cause conflict that lead to destruction of lives and properties. The implication is that such sentiment that will develop into conflict calls for counselling psychologist to assist political leadership to allow effective participation in politics. Counselling has been defined in various ways thus: Counselling as a process of helping the individual to utilize his psychological resources by focusing on the individual positive strength for development and by concentrating on the

individual's personality, behavioural and emotional assets that could be mobilized (Idowu, 2014). This implies that in counselling, client's potentials should be identified and harnessed and less emphasis should be focused on his/her weakness.

In the same token, Lannap (2004) also correctly proposes behaviour counselling. Thus it can be used to develop youths to be good citizens and in turn help in re-orientate others to be good citizens. The sum total of these will be developing good citizen for our nascent democratic society and equally sustain it for national development. This kind of counselling will change the behaviours of people for good, this kind of re-orientation is a kind of patriotism that may be compared to the developed nations, where a nation's tragedy becomes every citizens concern. For instance, the September 11, 2001 episode in the United States of America where the entire nation prayed, mourned and many of the rescue team sacrificed their own lives in order to save others. Compare this patriotic nation to Nigeria where the Chibok girls have been kidnapped since April, 2014 by boko-haram and uptill date the poor, helpless girls are yet to be released. Local governments and towns have recently been captured by boko-haram insurgency, just to mention a few.

IMPLICATIONS FOR COUNSELLING

The role of counselling in National development and sustaining democracy in Nigeria is very vital. Decision-making skills are required in a democratic society. In true, democracy which is characterised by a considerable degree of freedom and openness,

emphasis is also placed on independent decision making rather than political contexts. People are generally called upon to make choices about future education and training, vocation, retirement policies, human rights and almost infinite variety of issues. Counsellors are therefore required to help their clients to be more skillful in decision-making. The Nigeria counselling psychologist has to play these functions to contribute to the national development and sustenance of democracy. It is the emphases on problem solving and its relation to democracy and counselling that constitutes an aspect of the implication of counselling in national development and sustainable democracy.

Another implication is that counselling psychologists should encourage teachers to be democratic in their relationship with their students by involving them in decision-making on issues that affect the students including the choice of prefects in both primary and secondary schools. Youths can also experience the working of democracy through election of students' union government. Counselling psychologists should emphasize to youths that true democracy requires the different groups in the society to develop similar values, interests, goals and to interact freely and with each other.

Thus, it is a society in which barriers of any kind: race, religion, tribe, politics among the groups are minimised and good meanings, values, goals, interest are held together. In order to achieve these goals, counselling psychologists should encourage teachers on the need to create a good sphere of learning in which children are highly motivated. Teachers should note that schooling is potentially

emotional-generating venture and that each child has his/her emotional problems. Such problems may include tension arising from conflict, prejudices and intolerance in their environments or differences in the social perceptions and expectations of other groups in the society.

Also, counselling psychologists should stress the importance of inculcating the following by Nigerian schools:

- a) Justice and consideration of interest
- b) Tolerance of other groups with different values, interest, beliefs, culture, religions among others.
- c) Consideration for the common goal either individuals or groups of individual goals.
- d) An interest of fraternity / brotherhood to avoid suspicion and crisis of confidence.

It is obvious that ethnic, political and religious differences are very much in existence in Nigeria. And is still a nation of intolerance of other groups with different values, interests, beliefs, culture and religion. Justice and consideration of interest of others, the common goal and brotherhood among the various groups are still lacking as manifested in the current happenings which are threats to sustainable democracy and national development.

Another implication for counselling psychologists is to encourage the family to provide foundations of the child's affective development. The vital instructions on how to relate to people what is good and bad on prohibitions. The family/school should be encouraged to use positive/negative reinforcement in rewarding/punishing to enable children

learn and abide by regulations at home / school. These behaviours / moral training should be extended to peers, mosque, church and the society. The techniques in group interaction can also be extended to non-school settings such as youth clubs and adult societies. Indeed, the Counselling Association of Nigeria can for instance establish a body called "Movement for the Survival of 21st Century Family Values" to promote development and sustainable democracy and with the aim of eradicating political intolerance, ethnic conflicts, bomb-blast, killings, rigging, thuggery and kidnapping.

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CONCLUSION

In this theoretical paper, the authors viewed family values as a vital tool for sustainable democracy and development in Nigeria with the counselling Implications. Basically, it noted the need for values, behaviour and moral acquisition in our society that can not be overemphasized. The family and school system need to be given orientation and with inculcating of moral training, behaviours and values (Denga, 1997). With proper family values at home, school and other non-school setting, indecent behaviour would be suppressed in the society. It also emphasizes that when family manifest democratic trait and inculcates values, good morals and functions which influence pattern of governance, survival of sustainable national development and democracy would come to stay in Nigeria. It equally observed that it costed nothing to change one's perspectives toward good political education and democratic norms; rather it will go a long way to eradicate the social ills we are currently facing in Nigeria.

RECOMMENDATIONS

Based on the discussion in this paper, the following recommendations were made:

- 1) The need to enrich democratic values and norms in the family, the teaching of morals / civic educations in homes, worship places, political gatherings and other agents of socialization in promoting national development.
- 2) Families traditions / indigenous cultures to be enforced in political groups for development of good governance and to sustain democracy in Nigeria.
- 3) For the change in political orientation towards national development and democratic values to be effective, there has to be deeply-rooted in primary and tertiary institutions where citizens rights and obligations will be emphasized.
- 4) Productive democratic system where unemployment will be addressed and the elimination of insecurity, thuggery, killings, rigging, ethnic conflicts, boko-haram insurgence and many others by greedy politicians to promote these evil in the society.

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