

THEO-PHILOSOPHICAL IMPORT OF “SUBDUE THE EARTH” (GEN.1,28): SUBDUING INSECURITY IN NIGERIA THROUGH CRITICAL THINKING.

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Abstract

The smooth-running of the government of any nation depends on how far the proper use of reason is enthroned through adequate education. When the intellectual faculty of man, which he was endowed with at creation, is positively put into use, then peace will reign and insecurity could be eliminated. Assurance of security remains fundamental in any nation worthy of the name. The Constitution of the Federal Republic of Nigeria Section 14 (2)b states that: “the security and welfare of the people shall be the primary purpose of government.” The realization of this article has become an uphill task. Despite emphasis of security and welfare of the people, Nigeria is currently bedevilled by a festering security challenges that have ceaselessly culminated in the loss of innocent lives. These reckless killings being witnessed presently in every corner of Nigeria is being perpetrated by human beings gifted with reason at creation. One then begins to wonder where man's natural gift of reason has gone to. No doubt, proper use of reason insures a progress, tranquility and respect for the fundamental rights of others. When reason is improperly used, the resultant effect could be any kind of imaginable evil. This research uses expository and critically evaluative approaches. It discusses the preeminence of positive use of reason in subduing the earth and the attendant intellectual security. It exposes insecurity and its variegated forms. That leads us to making appeal to use of critical thinking as a proper way out of the current impasse with regard to security.

Keywords: Subduing. Security, Insecurity, and Critical Thinking.

Introduction

Man is the only animal endowed with reason (*animal rationalis*). At creation he was enjoined to subdue the earth. To subdue the earth entails using his natural gift of reason for the betterment of his environment be it physical or intellectual environment; though the latter has both epistemological priority and priority in time. It is when the intellect is properly trained and guided that the resultant effect will touch the both the environment and the rest of us. Presently insecurity has become a cankerworm that is eating deep and ravaging every corner of Nigeria today. It has become a festering sore that appears apparently incurable. The nation is speedily relapsing into untold anarchy and those that are supposed to act seem to be doing virtually nothing; they appear to be unperturbed. It is either they are overwhelmed by the enormity of onslaught or they are guilty bystanders. Apparently, the situation is getting out of control. There is daily news on how inhabitants of a town or village are massacred in cold blood; how innocent travelers are ambushed and slaughtered; how unarmed citizens are kidnapped and humungous ransom required in order to release them. In some cases the ransom is collected and the victim at the same

time killed. The powers that be need to churn out strategies for addressing the current collapse of security in the country. There is need for urgent solution. Such solution will be arrived at through critical thinking and extolling the primacy of reason over violence. A country whose leaders are learned should be able to apply their reason in mapping out ways of combatting insecurity and its attendant crime waves.

At this juncture, a plethora of worrying questions comes to mind. Since we have earlier enjoyed a relatively good security, how come it that insecurity has assumed the centre stage? More so, since these violent acts are perpetrated by human beings endowed with reason, how could the use of reason be re-prioritized in the academic curriculum of our institutions of learning? How could intellectual security be inculcated in students in their various levels of academic pursuit? Evidently, the task is going to be all-involving and has to start from the grassroots. Such attempt could demand the reforming of the education sector and inject a proper spirit of critical thinking starting from the lowest rung of the educational ladder.

The primacy of reason in subduing the earth

Man is the only creature that is created in God's own image (*imago Dei*). In fact, “humans are the pinnacle of the created world” (Clifford and Murphy, 1990, p.5). This is evidenced by the fact that man shares in the light of divine mind. Consequent upon his endowment with intellect the document of Second Vatican Council maintains that “he surpasses the world of mere things. By diligent use of his talents through the ages he has made progress in the empirical sciences, in technology, and in the liberal sciences” (Pastoral Constitution on the Church in the Modern World, 1998, no.15). Even the world of machinery remains the “fruit of the work of the human intellect and a historical confirmation of man's dominion over nature” (John Paul II, 1981, no.5). With this intellectual supremacy, man is therefore meant to master and bring his environment under control. Further still, the divine injunction of subduing and dominating the earth is predicated on the divine spark that man was endowed with at creation. That goes to distinguish him as a person and he is as such “a subjective being capable of acting in a planned and rational way, capable of deciding about himself, and with a tendency to self-realization” (John Paul II, 1981, no.6).

Even in this process of stewardship over other created things, he is to treat all life within the created order with respect. Adequate stewardship demands having a good intention in his dealing with other creatures; and not allow himself to be conquered by the evil inclination of his heart. Consequently, every aspect of man's endeavor ought to “clearly and directly remain linked to the fact that the one who carries it out is a person, a conscious and free subject, that is to say a subject that decides about himself” (John Paul II, 1981, no.6).

At this juncture, what irresistibly calls to mind is: since man is meant to subdue and take care of other created realities thanks to his gift of reason, why does man become a wolf to his fellow man? Why in the case of Nigeria does man throw overboard the use of reason and continues to create insecure atmosphere for others? Since man is a conscious and free

subject that ought to consider the ethical implication of his action, how come it that there is a spree of killings and kidnappings in Nigeria? We are therefore called upon to subdue the challenges of insecurity in Nigeria through the proper use of our God-given intellectual capabilities. Certainly, insecurity could be nipped from the bud through the inauguration of an atmosphere of intellectual security.

Security and intellectual security

Security, as a concept, is derived from the Latin adjective *Securus*, meaning untroubled, quiet, composed, serene. Such disposition engenders freedom from anxiety which affords grounds to be confident. Security is a natural requirement in all societies. In fact, it is one of the most important demands of human societies. Security is widely considered as an

all-encompassing condition in which people and communities live in freedom, peace and safety, participate fully in the governance of their countries, enjoy the protection of fundamental rights, have access to resources and basic necessities of life, and inhabit an environment which is not detrimental to their health and well-being... the security of people and the security of the State are mutually reinforcing. (The Organisation for Economic Co-operation and Development, 2001, p.38)

According to Robinson (2008) one can have varying degrees of security, more or less protection from both internal and external threats. Such external ones could refer to protection from physical, economic, social, cyber threats etc. It could include the invasion of a country by external aggressors or forceful annexation of a part of a country. In that context, the Council on Foreign Relations (2012) talks of national security which is closely linked with human capital, and the human capital of a nation is as strong or as weak as its public schools. More so, for national security is also seen as "a state or condition in which most cherished values of a country and the people are permanently protected and continuously enhanced" (Radda, 2013, p.73). In fact, "only the state has the wherewithal to guarantee security and save society from anarchy (and since government represents the state), the state through its government should provide adequate security to justify its *raison d'être*" (Gaskin, 1996, p.104). All in all, as stated in the document of Organization of African Unity (1991) the security of a nation must be "constructed in terms of the security of the individual citizen to live in peace with access to basic necessities of life while fully participating in the affairs of his/her society in freedom and enjoying all fundamental human rights."

From the foregoing, Myers (1993) upholds that security has more to do with the human well-being which has to do not only with protection from harm and injury but also access to basic amenities of life, and other basic requisites that are the due of every person on Earth. It is the collectivity of these citizen needs, and utmost desire to improve the quality of life and the general safety of the citizenry that should feature dominantly in the nation's view of security.

On the other hand, the internal threats have to do with ones that are more of psychological, spiritual etc. Such threats can give rise to a loss of free behavior and culminate in a vitiated

motivational arousal or distorted spiritual focus. Added to them are intra-State threats that stifle the orderliness of a country and create a heightened psychological tension among the people.

However, a more fundamental aspect of security is that of the intellect which is acquired through education. In that realm,

security includes everything related to the bank of human memory; such as the cultures, values and moral principles that the human receives. It also includes the protection of all his rights related to freedom of choice and freedom of acting provided that this freedom does not violate or conflict with the rights of others; as well as the human's right in maintaining intellectual property. (Tomlinson, 2006, pp.242-251)

By and large, it alludes to the “safety of human thoughts from deviation or getting away from moderation in his understanding of political, religious and social matters; thus, leading him to establish public order, and achieve stability in his life” (Al-Osaimi *et al.*, 2018, p.155). In order to arrive at such desired stability, there has to be a studied protection of learner's ideas, minds and thoughts from every belief and wrong behavior that would pose a threat to the security and stability of society. To that effect, it becomes obvious that mere academic intelligence does not suffice for intellectual security, but rather it requires intelligence that is constantly but consistently guided by properly reasoned and evaluated action that goes to promote progressive development in all its diverse facets and healthy socio-political living. Following from that, could a professor in any field of learning who does not strive to positively promote learning in all its ramifications but indulges in the extortion of money from students or sex-for-marks be said to be intellectually secure? Could a Professor of Statistics who is co-opted for the rigging of election results that is meant to promote good governance be said to be intellectually secure? Could parliamentarians elected or worst still 'selected' for the promotion of the rule of law who on the contrary metamorphose into agents of overwhelming self-aggrandizement be said to be intellectually secure? Could a Professor of Law that does nothing while justice is being nose-dived and rule of law being jettisoned be rightly said to have attained intellectual security? Could Civil Servants who are sunk deep in bribery and its attendant corrupt practices be considered to be intellectually secure? Could Colonialists that unstoppably siphon the mineral resources of their colonies and multinational companies that mercilessly crush other emerging economies of developing nations be actually said to be intellectually secure? And what can we say of a student of philosophy who graduates with flying colours but incapable of sustaining any reasonable argument to its logical conclusion with the instrument of critical thinking or worst still lives the everydayness of his earthly existence totally devoid of proper evaluation or the proverbial caution of think-before-act? As a corollary, Cicero in his book *De officiis* gave three rules to be observed while carrying out an action and among them the most important is: “Let your desires be governed by reason (*Appetitus rationi pareat*)” (Cicero, 2005, p.145).

All in all, Burnhill (2016) holds that giving a primacy to education helps to inculcate a security consciousness that will in turn engender a durable security in every community. It has to be a holistic education that is as in-depth in content as it is transformative in its result. That goes to say that in such knowledge economy, mere memorization of facts and procedures is not enough for success. Rather it demands a conceptual understanding of complex concepts, and the ability to work with them creatively to generate new ideas, new theories, new products, and new knowledge. Further still, Organization for Economic Cooperation and Development (2008) holds that there is need to be able to critically evaluate what is read, and express it clearly.

More fundamentally, according to Afifi (2004) intellectual security for the individual means an automatic achievement of security in all other aspects; as the mind is the focus of the conscious leadership in humans. It is entrusted with all other security aspects. However, the destabilization of security leads to insecurity and the after effect is usually devastating.

Insecurity and its trademark

Insecurity undoubtedly remains the antithesis of security. When necessary attention to security is neglected, the resultant effect is a total relapse to insecurity. On that note, insecurity is the "state of fear or anxiety stemming from a concrete or alleged lack of protection" (Beland, 2005, p.126). According to Onifade et al., (2013) it refers to lack or inadequate freedom from danger. In consequence of that, Achumba *et al.* (2013) goes ahead to argue that the concept of insecurity suggests an obvious absence of safety, which goes to culminate in various forms of hazardous condition. Such lack of security does not refer only to physical insecurity, but dovetails into psychological, spiritual, intellectual insecurities to mention but a few.

Forms of insecurity

Insecurity can be classified into several dimensions. The most significant dimensions as presented by Alemika (2019) are: physical, public, economic, social, political and human right violations. When these forms of insecurity are conquered, then security is reasonably assured in the society. There is no gainsaying the fact that there exists an evident interconnectedness between various forms of security. There is no gainsaying the fact that,

Today we know that "security" means far more than the absence of conflict. We know that lasting peace requires a broader vision encompassing areas such as education, health, democracy and human rights, protection against environmental degradation and the proliferation of deadly weapons. We know that we cannot be secure amidst starvation, that we cannot build peace without alleviating poverty, and that we cannot build freedom on the foundations of injustice. These pillars of what we now understand as the people-centered concept of human security are interrelated and mutually reinforcing. (Anan, 2001)

Physical insecurity

It is obvious that every form of security has its attendant insecurity. Undoubtedly, the

aspect of insecurity will disappear if accompanying security is fervently promoted and ardently fostered. Ordinarily, physical security has to do with that part of “protective security concerned with the provision and maintenance of a safe and secure environment for the protection of agency employees and clients, and physical measures designed to prevent unauthorized access to official resources and to detect and respond to intruders” (, p.27). In the same token, apart from securing objects and environment, there is also the necessity of protecting human beings against physical attacks. When such protection is not forthcoming, man will then be susceptible to all forms of physical attacks. The stronger will be oppressing the weak; the more privileged will be subjugating the less privileged; the haves will constantly be intimidating the have-nots; the more developed nations or multinationals will be subduing the less developed nations be it ideologically or with their economic might. That goes to confirm the fact that “while poverty can be a cause of physical insecurity, physical insecurity also further perpetuates chronic poverty” (Jones *et al.* 2010, p.69). When such situation arises, it becomes an obvious case of physical insecurity. Apart from full-fledged physical violence, there are other subtle oppressive attitudes that could be symptomatic of physical insecurity. Such forms of insecurity according to the United Nations, Office of High Commissioner for Human Rights (1992) could also arise from the articulation of discriminatory social institutions (i.e. social attitudes, customs, codes of conduct, norms, traditions, value systems) and is rooted in unequal power structures, discriminatory social orders and exploitative relationships.

Public insecurity

In order to understand public insecurity, it is necessary to expose the concept of public security. Public security is the “function of governments which ensures the protection of citizens, organizations, and institutions against threats to their well-being – and to the prosperity of their communities.” (Wikipedia) When such security is no longer guaranteed, the tendency is that the public is exposed to insecurity. This may be manifested in insurgency, terrorism and violent conflicts.

On the other hand, public insecurity Cruz (2009) noted is a direct function of threats and vulnerabilities exposed by the risk of becoming a victim of crime. In line with this, reminiscence of past experiences of victimization and in most cases the eventual imprints of its socially constructed vulnerabilities evident in debilitating economic status and at times cohabitation with dangerous neighbours reinforce feelings of insecurity.

Not to be forgotten is the fact that Elchardus (2008) observed that nowadays the uncritical and unexamined use of the social media and other means of social communication have continuously but speedily been fanning the embers of public insecurity.

Economic insecurity

Economic insecurity is the “harmful volatility in people's economic circumstances. This includes their exposure to objective and perceived risks to their economic well-being, and their capacity to prepare for, respond to and recover from shocks or adverse events” (Shafique, 2018, p.17). This obviously engenders poverty, unemployment and strings of

other social maladies. To that effect, economic insecurity has to do with "the risk of economic loss faced by workers and households as they encounter the unpredictable events of social life" (Western, 2012, p.342). Such situation is most often nourished by social inequities.

Nevertheless, it does not stop there because "even when a state is secure from external threats or internal instabilities, security for its people is not guaranteed. Protecting individuals and communities from the consequences of environmental decline (in this case) is therefore a security issue" (Elliott, 2001, pp.438-467).

Environmental insecurity

It was who insisted that *"to preserve security, the entire human environment is being taken into consideration, including the need to resolve environmental problems and ensure a sustainable future"* (Graeger, 1996, p.109). *When this is neglected, the effect is usually catastrophic and the whole security process is jeopardized and insecurity gains upper hand.*

Although the definitions of environmental security vary, for White (2014) there is however the centrality of the fact that the diversity has a meeting point in the inclusion of the common theme of whether or not people have enough food, water and natural resources to live. That notwithstanding, the significance of environmental security extends far beyond the environmental sector as such. Environmental degradation, resource depletion and natural disasters may have direct implications for the security of individual States, group of States and of the international community as a whole" (Kirchner, 2000, p.3). When nature is preserved and reasonably domesticated by man, the human environment becomes more enabling and livable. It is therefore man that gives meaning to his environment and it is equally man that eventually gains from it. On the other hand, man pays for any error or mishandling of natural environment. There is, therefore, need to be extremely cautious and respectful of natural environment. It be borne in mind that "for human beings to destroy the biological diversity of God's creation; for human beings to degrade the integrity of the earth by causing changes in its climate, by stripping the earth of its natural forests or destroying its wetlands; for human beings to contaminate the earth's waters, its land, its air, and its life – these are sins" (Chryssavgis (cited by Francis, 2015), no.8). *Its resultant effect is obvious environmental insecurity. Environmental insecurity is that relative lack of public safety arising from "environmental dangers caused by natural or human processes due to ignorance, accident, mismanagement or design and originating within or across national borders"* (Glenn, 1998, p.9). Evidences of environmental insecurity include: death of forests, thinning of the ozone layer, air pollution, fresh water contamination and depletion, land degradation (centering on desertification, salinization, soil erosion, food insecurity, epidemics, damage to the oceans, hazardous waste etc.). *Further still, Francis (2015) decries the worst situation where at times there is even a direct exportation of materials of environmental degradation from some developed countries to developing ones, thereby polluting their natural environment. Most of the multinationals are guilty of this ugly conduct. They indulge in exportation of solid waste and toxic liquids*

to developing countries. Such abominable acts which they carry out in developing countries they would never do in developed countries. It is therefore criminal, unethical and totally unconscionable. It is a blatant breach of what freedom and responsibility stand for and a negation of what intellectual security ought to be.

These sad evidences of environmental insecurity cannot be effectively and fruitfully combatted unless there is adequate education on the rest of us for natural environment. It is not an exclusive type of education but rather an inclusively shared form of education whose positive effect gets diffused and implemented among nations. It demands training and constant exchange and updating of information. Such training Kirchner remarks (2000) will also ensure capacity building in the elaboration of national and international law that will promote the much desired environmental security in different eco-geographical regions.

Social insecurity

The Universal Declaration on Human Rights (1948) states that everyone has the right to life, liberty and security of person. This was corroborated by Article 22 thus: everyone, as a member of society, has the right to social security. The contravention of these rights leads to a relapse to insecurity. Such social insecurity will lead to other imaginable and unimaginable ills ranging from illiteracy, physical and mental illnesses, poverty, lack of social care, criminality, racism and other kinds of discriminatory tendencies. These anomalies will do harm to the community life and idea of solidarity which form the centrifugal point of any worthy society.

Political insecurity

This has to do with the denial of good and social democratic governance. A political society has to be governed by the rule of law. When this basic but enriching instrument of good governance is scuttled in any form at all anarchy becomes the order of the day. When the citizens cannot freely exercise their franchise, when disenfranchisement is used as an instrument for election-rigging, when political desperadoes are mandated and protected for the perpetration of political violence and intimidation of all sorts, when election results are doctored in favour of whomever, when kangaroo court proceedings are put in place in addressing electoral malpractices so as to thwart justice with blatantly palpable impunity, when the tyranny of arbitrary power pervades the whole political ecosystem then political insecurity has been shamelessly enthroned.

Political insecurity can also assume an international dimension. International politics is strongly founded on permanent interests and not permanent friendship. Regrettably, even moral and legal principles are only accepted to the extent that they coincide with the State's interests. It is highly regrettable that “at times, developing countries face forms of international pressure which make economic assistance contingent on certain policies of 'reproductive health'” (Francis, 2015, no.50). This is further corroborated by an obvious fact that “in many poor countries, economic aid provided by some richer countries or international agencies is usually tied to the acceptance of Western views of sexuality, marriage, life or social justice. This ideological colonization is especially harmful to the

young" (Francis, 2019, no.78). Further still, such disposition smacks of abject lack of intellectual security and maturity, but rather mirrors sullied attitude unworthy of countries that regard themselves as developed World. What is developed about political harassment and bullying of developing countries? What is developed about the intimidation or suppression of emerging economies? What is developed about the application of intellectual growth for the undoing of developing countries? Absolutely nothing, but a flagrant exhibition of intellectual insecurity! Evidently, these points argues Francis (2015) go to consolidate the fact that the contemporary man is totally bereft of the wise use of power. The speedy development in man's technological ability does not find an equiperable growth in human responsibility, values and conscience. It is a conspicuously lopsided development that is as detestable as it is devastating.

All in all, only through proper education could these anomalies regarding security be remedied. However, it has to be a positively guided by sound education and not one that is mixed up with a subtle miseducation or outflow of indoctrination of any sort.

Shaping the proper use of reason through education

Although education is most often viewed from its positive and progressive gains, it must not be forgotten that it has also a negative dimension. However, whether it is positive or negative depends on the extent proper use of reason or lack of proper reasoning is brought into play. Everything depends on how one applies the knowledge he/she has gained through education. The improper use of knowledge that could at times rear up its ugly head has in recent times generated the idea of considering the two-sides of the same coin in the application of our learning, that is, the positive and the negative. In fact, it goes without saying that "the paradox of education is that it has tremendous potential for both good and bad dependent on its use and implementation" (Ghosh et al., 2016, p.17).

Critical thinking: the positive side of education

Education in its positive dimension creates an enlightenment that helps in the widening of one's mental horizon in all its ramifications. Undoubtedly, the primary task of education is what it does in us. It basically has to do with its transforming effects in our inner being. Such transformation shapes our conduct for the good, chisels out the rough edges of our unschooled nature, trains the mind, builds characters and instils veritable moral values. Consequently, there is need for educational correctness. In fact, "correct education disposes the child to take the path that will lead him to truth when he has reached the age to understand it, and to goodness when he has acquired the faculty of recognizing and loving it" (Cunningham, 1947, p.21). Thus disposed, he/she becomes a vehicle for the promotion of security by giving primacy to the use of reason. Hence, good education "offers an opportunity to prevent the radicalisation of young people through the development of critical thinking and values of ethical and engaged citizenship" (Ghosh, 2016, p.15).

Critical thinking remains a veritable instrument for the consolidation and realization of intellectual security. Indeed, intellectual security ought to be the *terminus ad quem* of every learning process that is worthy of the name. The learning process has to be guided by a durable grooming and drilling in critical thinking. It has to be noted that "critical

thinking is equal with intelligence and shouldn't be misunderstood with it. Critical thinking is a skill that can be developed” (Karakoç, 2016, p.83). Characteristically, those properly schooled in critical thinking are not usually “stampeded by stump orators. They are not unusually slow to believe. They can wait for evidence and weigh evidence, uninfluenced by the emphasis or confidence with which assertions are made on one side or the other. Education in the critical faculty is the only education to make good citizens” (Fahim, 2011, p.1635). Such security arms one with properly reasoned existence.

Considering the negative use of education

Education can also be used negatively by the educated. Evidences abound on how people have used their academic knowledge in the perpetration of evil or in the production of lethal pharmaceutical products and weapons of mass destruction. For instance, some virologists could at times produce viruses in the laboratory targeted at queer demographic control of a people. In the same token, Fahim (2011) maintains that formal educational spaces are being used by extremist organisations to indoctrinate and recruit young people. While education has been used as a tool throughout history to promote state and religiously sanctioned ideologies, extremists today actively seek to create educational cultures that foster divisive violent religious worldviews and encourage violent extremism. There is a spontaneously composed rhetoric of injustice by these young people, mixed up with the finely churned out narrative of adopting violence as means of expressing dissatisfaction against the evil perpetrated by the imperialist powers.

On another serious note, there is a machinery of untruth being used by the imperialist powers to subjugate small nations. This untruth is bombarded and forcefully peddled by the mass media as if it is an obvious truth. This is done with an aim of damaging the image of their real or purported enemy. One wonders why knowledge should be so negatively applied and consequently vilified. It therefore becomes pertinent to invite critical thinking as a way of positively fostering intellectual security.

Understanding the importance of critical thinking for the challenges of insecurity

Education remains the foundation of every developmental progress. No doubt then “the State of America's education system has consequences for economic competitiveness and innovation. No country in the twenty-first century can be truly secure by military might alone. The dominant power of the twenty-first century will depend on human capital. The failure to produce that capital will undermine American security” (Klein and Rice, 2012, p.xiv). That human capital is acquired through a boundless investment in education. It is through quality education and qualitative application of what is learnt in one's daily activities that intellectual security is assured. When we mentally evolve through education but our actual self and attitude remains flagrantly in opposition to the status we have attained in education, then intellectual security remains farfetched; a mere mannequin. The fruit of education is not static but dynamic. It has to be reformed in season and out of season. One of the ancient philosophers thus maintains that, “education... is the first and fairest thing that the best of men can ever have, and which though liable to take a wrong direction, is capable of reformation. And this work of reformation is the great business of every man while he lives” (Plato, 2015, no.1,644). He

further strongly upholds that education illumines man's intellect, sharpens his ability of critical thinking and tries to direct or redirect it to the proper destination.

the power to learn is present in everyone's soul and that the instrument with which each learns is like an eye that cannot be turned around from darkness to light without turning the whole body. This instrument cannot be turned around from that which is coming into being without turning the whole soul until it is able to study that which is and the brightest thing that is, namely, the one we call the good.... Then education is the craft concerned with doing this very thing, this turning around, and with how the soul can most easily and effectively be made to do it. (Plato, 2007, 7,518c-d)

In the same pedestal, effective school in critical thinking is part of the infrastructure that allows for the construction of security architecture that better understands and analyses threats to security. Education contributes to security by showing children and young people that conflict, violence, hatred, extremism are not the only paths to follow. The value of education should be self-evident, and any national leader will likely agree on this point in isolation. Alemika (2019) was right when he stated that, a good number of conflicts often arise from ignorance and manipulation of ethnic and religious identity. In fact, education (not just passing through the four walls of the school) system produces tolerant and civil citizens who are able to understand and live with people from different ethnic, economic, religious and cultural backgrounds and other forms of identities.

When a country is populated by a citizenry that has attained a reasonable level of critical thinking, intellectual security, then the challenges of insecurity will gradually die a natural death. A situation where the supremacy of reason subdues the cumulus of ignorance, the air of civility will naturally dominate the contagious air of uncertainty and fear that go with such anomaly.

Conclusion

From the foregone exposition, it is crystal clear as Al-Rodhan (2007) confirmed that sustainable global security can only be achieved when education culminating in critical thinking is made a priority by states and their institutions. When properly realized, education can be a global asset to fight poverty, inequality, insecurity, and disease. The onus then lies on every country to prioritize education if insecurity is to be properly eradicated. However, it has to be the right type of education that promotes the supremacy of good reasoning over any form of indoctrination. It has to be an education that vigorously combats every extremist tendency. To that effect, "a country that bequeaths the right type of education to its citizens makes it difficult for such citizens to turn against their father land. In fact, it is meaningless to talk of security in the absence of the right type of education" (Orikpe, 2013, pp.53-59).

On that note, therefore, it goes without saying that,

education, when well imparted and utilized, has the potency of promoting national security. This is because it is mostly uneducated jobless and educated jobless youths that are easily attracted to crimes, thereby, constituting insecurity

in a country. While Western education that is not geared towards self-reliance (education that makes youth job seeker) may be dangerous as far as developing countries are concerned, lack of Western education or low education is even more dangerous. Low education often translates to absence of competitive skill, adequate income, exclusion from participating in vital political and economic and social organizations and relations; lack of access to adequate food and nutrition, housing, health care and efficient public emergency and safety services-all which are element on human security. (Radda, 2013)

In the famous words of the motto of University of Chicago we say, “let knowledge grow that life may be enriched” (*Crescat scientia, vita colatur*) in all its ramifications.

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