EDUCATION AS AN INSTRUMENT FOR PROMOTING AND SUSTAINING POLITICAL STABILITY IN NIGERIA

Douglas O. Nwaokugha (Ph.d) and Emmanuel Chinedu Anagwo

Department of Educational Foundations, Faculty of Education, University of Port Harcourt, Port Harcourt

ABSTRACT: *Politics is omnipotent and omnipresent in the day to day affairs of individuals and institutions of the state and the ability of politics to live up to expectations in overseeing the day to day affairs of members of the society can only be possible if there is stability in the political system. Regrettably the attitudes of Nigerians do not correspond with the high and towering status of politics as a determinant factor in the quality of life and quality of development of a people. Rather than being totally committed by actively participating in politics, majority of Nigerians embrace apathy and other behaviours whose manifestations pose serious threats to stability in the political system. Using the philosophical methods, this paper makes a case on how education through curricular and pedagogical innovations can create awareness, sensitize and stimulate in Nigerians behavivours whose sustenance can promote and lay solid foundations for political stability in Nigeria. The paper among others suggests that teaching Nigerians how to morally play the game of politics according to rules governing the game, making civic education compulsory and teaching learners to be critical, logical and analytical especially on how to build the Nigeria of their dream through politics and participation in politics can be measures for achieving political stability in Nigeria.*

KEYWORDS: Education, Politics, Political Stability, Democracy Nigeria

INTRODUCTION

There is one concept that human kind can rely on for guidance in human kind's quest for survival and continued existence on earth. This concept is so central to human kind that irrespective of level of developmental sophistication or lack of it, nothing whatsoever can be achieved without appealing to the concept. Societies that have reached the apex of development still rely on this concept to explore further opportunities that need to be explored and societies that are struggling to make impacts on the developmental landscape embrace the concept as the only hope that can lead them to achieve individual and collective dreams of their minds. In fact, this concept serves as one button that can be used to critically explore and analytically illuminate other concepts across all areas of human endeavour and other disciplines. A thing of interest about this concept is that it responds to the manipulations of man so much that it can be used as a turning point for the liberation of man, just as it can also be used as an instrument for the domestication and conditioning of a people, where those being conditioned domesticated do the will of those who condition or them. The concept that has all these potentials is education.

People have absolute faith in education and many reasons account for this. Education develops in people the ability to think critically and the process of thinking critically results in people becoming more productive and more receptive to proffering solutions to challenges that confront them on a daily basis. Education and educational institutions provide window of opportunities that enables man to look up to the future with rays of optimism. Education

provides this life sustaining system by moralizing, humanizing and modernizing the activities and practices of man and his institutions.

Education in its ideal frame of mind is committed to the realization of positive changes in the society. Education and educational institutions mobilize, radicalize, revolutionalize and sensitize a people for those behaviours that are conducive for progress and harmonious living. Education develops in people positive qualities that enable them to acknowledge their limitations while at the same time belt up or crave to transcend their limitations. People who have acquired the right education are great assets to their societies in all ramifications. They make governance easier for their state but very problematic to be enslaved or marginalized.

What the foregoing suggests is that education is instrumental in being the platform upon which all problems of man can be addressed. This may account for why Shively (2005:84) writes that the most basic service that most responsible governments are expected to offer their people is education. In support of the above, Nwaokugha and Kalu (2014:141) write that education is one concept that ranks high in acting as an article of faith in addressing social, moral, scientific, technological, economic, political and ecological problems of man.

That education can be used to address all the problems of man and his society is a pointer that political problems that are deep seated and rooted in Nigeria to the point of stagnating development and reducing the quality of lives of Nigerians can appropriately be addressed through education. Nigeria is a flashpoint in matters of political intolerance, political apathy, political assassinations, election rigging, political impunity, bad leadership and bad governance and all of these singularly and in combination have made disruption in the political system or political instability a norm that Nigerians have to compulsorily live with. It is self evident that the implications of these for growth, development and the image of Nigeria in comity of states is enormous and consequently political instability and ways of overcoming it can be a matter of serious concern to every patriotic Nigerian. To this end it is a move in the right direction that all the unfortunate political developments that have made political instability a norm be effectively identified and consequently reversed so much that the foundations for political stability can be laid in Nigeria. This paper therefore is solely focused on demonstrating how education can be an instrument for promoting and sustaining political stability in Nigeria.

The methodology to be employed is strictly philosophical and a methodology in an academic discourse is said to be philosophical when it employs or uses speculation, analysis and prescription. The focus of speculation as a philosophical research method is the exploration of the pedigree of logical coherence in a proposition or in an entire realm of thought. What this translates into is that a proposition is right and correct if and only if it sounds reasonable or if its conclusions are logically derived from its premise. Speculation as a philosophical research method is heavily indebted to the science of logic. Analysis as a philosophical research method revolves around careful examination and critical clarification of all the semantic make-ups of a subject matter with the aim of unraveling or laying bare all the possible interpretations that may be associated with the concept or proposition. According to Nwaokugha and Danladi (2016) analyst start their business by breaking down the subject matter of their philosophical discussion into smaller units that make up the whole and later demonstrate the relationship of each to the whole. Analysis is heavily indebted to language and logic and in the words of Hirst and White, (2000), this principally functions to show the relationship between language and reality or word and the world. Prescription as a method in philosophical research concerns itself with making prescriptive value judgments or setting standards for judging values.

Researchers who employ philosophical research methods are at liberty to enjoy the full freedom which it affords by way of criss-crossing across disciplines in the quest for knowledge and this adventure according to Nwaokugha and Danladi (2016:421) avails researchers platforms, which in addition to tackling diversified subject matter also promotes (epistemological progress) in the form of extending and breaking new frontiers of knowledge among other benefits.

As a tradition in any academic discourse that employs the philosophical methodology is to start with detailed discussion of the key concepts, we therefore focus on that.

The Concept of Education

The concept of education has a plethora of definitions and scholars link this to the etymological root words from where education is believed to derive from. The two root words are *educere* and *educare*. Scholars who subscribe to *educere* as the root word from where education is derived maintain that education corresponds as 'to mode' or 'to make' and see the learners as one to be formed from something while those who subscribe to *educare* as the root word from where education is derived hold that education translates as 'to lead out' or "to up hold" innate capabilities which already exist in the individual.

What has become the norm or happens since then is that scholars define education from the prescriptions of the root word that any particular scholar subscribes to and this has been responsible for the multiplicity of definitions which education has. Interestingly such definitional disagreements vanish when focus is on the role of education in the development of mankind. This is the orientation of most scholars in recent time. Because education plays significant role in the development of individuals and their societies, it has become one of those social services that responsible states pay topmost attention to and the result of this according to Nwaokugha (2013) is that education is a highly politically charged concept that is heavily open to contest and manipulation.

As a politically charged concept, education and politics are good bed fellow as most political decisions and policies that have direct bearing on the lives of the citizens are routed through education. Again education functions as a veritable platform for the promotion of politics, enrichment of politics and the redirecting of politics.

As politics is all inclusive and omnipotent in the development of man and his society, all areas upon which politics focuses attention for the empowerment and advancement of a people and their state are channeled into education for actualization. In the same way education becomes the rallying point to provide guidance and new directions when negative and disarticulating developments crop up in the political system.

The Concept of Politics

Politics as a concept is unique in a number of ways. Politics is one concept that everybody consciously and unconsciously participates in and it is a concept that no one can escape from its influence. It is a concept with different manifestations and manipulative skills in which the way it manifests or it is manipulated in one context may not be the same way it is manipulated in another context, but despite its manifestations and manipulative skills, everybody understands when politics has been played even when the way it is played in one context can be different from the way it is played in another.

It is on account of the above that Harrison and Boyd (2003) claim that there is more than one way of describing politics. Deriving from this assumption, many scholars describe politics from different angles. For instance, Magstadt (2003) describes politics as an aspect of statecraft which preoccupies itself with how people consciously rule and are ruled while Almond, Powell (Jr), Strom and Dalton (2006) write that politics involves actions and activities which legitimately derive from norms which are willingly and acceptably established by a people for the control of public decisions in a specified territory. Politics does not only influence public decisions but also the behaviour of individuals and institutions in a state. Because politics has this feature citizens have mix feelings (show of interest and show of lack of interest) to it Those who show interest in politics have at the back of their minds the desire to influence the behaviour of other members of their community, society or state and this is nationalistically done with the intention of sustaining the objectives of the state. These people crave for power and one constitutionally recognized way of people assuming power in a political system is by participating in politics and through participation obtain the mandate of the people in elections (Magstadt, 2003).

People participate in politics with different motives. There are people whose participation in politics are anchored on their conviction to introduce new political values into the political landscape, to sustain aspects of political values upon which a people are known for, to radicalize or revolutionalize the political system or to do away with retrogressive and conservative practices that may have stagnated a state and its people. There are those who participate in politics for purposes of amassing wealth, and corruptly enriching themselves through diverting state property into private use. In all of these, good politicians do not ignore the visions of their founding fathers in their attempts to take the mantle of leadership in their state and it is this vision of their founding fathers that they promise the citizens (people) they can put in place when through their consent authority is given to them. In fact, one known issue about politics and politicians is that there is hardly anyone who is keenly committed to introducing innovations that are targeted at adding value to the quality of life of citizens of his state that has succeeded in doing so without participating in politics.

On the other hand, there are people who hate politics with passion. To these people, politics, in addition to stimulating crises, set people against people. Politics also incorporates sharp practices that are unhealthy for the development of a state (Almond et al 2006). Politicians easily become corrupt, arrogant and act with impunity so much that they hardly respect fellow citizens or the constitution of the state. In fact, politicians in political regimes sky rocket democratic politics to wear the outlook of an oligarchy. This shows in the level of lawlessness and rascality of politicians, a development that citizens respond to by equally being lawless. The preponderance and frequency of lawlessness in democratic regimes turns out to be a threat to the stability of democratic politics or rule especially in developing and underdeveloped states.

Paradoxes exist in politics and one of it is that rulers constitute insignificant number compared to those they rule and what makes this paradox acceptable in politics is the extent in which rulers are committed to matters of public interest. Again in politics, what finally becomes binding decisions for governing the state is interest, of individuals or groups but these interests of groups become common decisions after surviving public deliberations. At the public deliberation, the politician cleverly and skillfully makes his presentations and his ability to persuade others to accept his presentation depends on the extent the ideas contained in his presentation can bring about public good.

Politics finds a fertile ground for flourishing in a democracy. Democracy as a concept is of Greek origin, deriving from two root words; demos, referring to the people and Kratia referring to power. When put together, the two Greek words translate as sovereignty belongs to the people. In recent times scholars define democracy in different ways that still capture the centrality of the people in determining powers to control the state. To this end, Shively (2005) defines democracy as a system of government in which all fully qualified citizens vote at intervals to choose from among the candidate, the people who will be in charge of setting the policies of the state while Almond et al (2006) define democracy as a political system in which citizens enjoy several basic and political rights and which their important political leaders are elected in a free and fair election and are accountable under the law. According to Nwaokugha and Kalu (2014:135) democracy within a political context is a system of government in which people freely participate in organizing themselves into political associations or parties for the sole purpose of choosing their rulers or representatives through periodic free and fair elections.

Globally, democracy has become the choice of most states and many reasons account for this. Democracy is based on majority rule, works out through compromise, has in-built mechanism that ensures that the democratic process focuses on man and the restoration of the dignity of man and democracy is relative to culture. Democracy has potentials for self correction, provides platforms for the mobilization of a people and inherently targets the development of man and his state.

These compliments apart, democracy according to Massub (1998) and Oyekan (2009) is the most difficult and most problematic form of government. Democracy especially in states without properly established state structures easily weakens the foundations for nation building. To this end, the positions of Crowzier, Huntington and Wananuki (1975) and Theiss-Morse and Hibbing (2005) are correct when they write that democracy accelerates the breakdown of traditional means of social control and that democracy is messy, inefficient and conflict-ridden for nation building and democracy makes no in-road in state where illiteracy and poverty are high among majority of the citizens. Rather than focus on improving the quality of lives of citizens, democracy and democratic government have normalized and institutionalize repression, corruption and criminality as normal ways of life. This contradiction is forcefully highlighted by Kothari (2007) when he writes that "democracy is more of a dream residing in the mind of philosophers and visionaries, not so much practiced by those in charge of the society". This observation may have accounted for why Crowzier, et al (1975) write that democracy is shrouded in pessimism. Pessimism and other minuses associated with democracy may derive from numerous promise and expectations that people are made to believe as democratic dividends which never come to fruition especially in Nigeria, such great expectations that do not come to fruition turn out to add to the frustration of the citizens thereby confirming the position of the Bible that expectations delayed make the heart sick.

Political Instability

Any morally justified discussion of the concept of political stability can well start with a detailed and unbiased discussion of the concept of political instability which Jong A Pin (2008:1) write "has proven a challenge to many scholars to define" party because "the degree of political instability in a state is not directly observable". To be expected of any concept that is described in the above language can be a multiplicity or plethora of definitions from scholars. For instance, Morrison and Stevenson (1971) conceptualize political instability as "a condition in political systems in which the institutionalized patterns of authority breakdown" where "the expected compliance to political authorities is replaced by political violence". In the views of

Sanders (1981) political instability is the extent to which the occurrence or non occurrence of changes in and challenges to government, regime or community deviates from the previous system specific normal pattern. According to Alesina, Ozler, Roubini and Swagel (1996) political instability is the propensity of a change in the executive power, either by constitutional or unconstitutional means.

One thing that unites all the definitions of political instability as provided by the above scholars according to Jong A Pin (2008) is that the ideas invoked by the concept of political instability revolves around changes in or challenges to the political system. It can be admitted that there are many viewpoints from which political instability can be defined and all of these viewpoints are dented or blurred by not-too-clear vision in terms of identical indexes for measuring political stability. What this means is that causes of disruption in the political system across states may not be identical or may not take identical forms. It is possible what may cause political instability in one state can be violence actions of citizens and political stakeholders, in another state coup d'etats while political assassinations may be the cause of political instability in another state. It is also possible that changes in cabinet and demonstrations (violent and non violent) from citizens can cause political instability in a state, in the same way as internal cracks or misunderstanding in a political party or political system can cause political instability. It is important to point out that political instability is usually higher in states where political activities occur along ethnic and religious lines so much that there is always resistant that triggers political instability when dominant ethnic or religious groups are challenged or voted out by other ethnic or religious groups. What has been said above is symbolic as it identifies with Morrison and Stevenson's (1971) position when they concluded that political instability has three dimensions namely communal instability, elite instability and political turmoil.

Globally any state where political instability is a norm is destined not to succeed in all measures used for measuring success and consequently such a state is doomed and cannot make any positive impact on both national development and improvements in the quality of lives of her citizens. General activities in such a state will be characterized by uncertainties. Specifically, writing on the effect of political instability on the economy, Jong A Pin (2008:4) citing Svenson (1998) writes that:

> There are several reasons why political instability may affect economic growth. Most obviously, violent challenges to the regime may damage or destroy physical capital and affect production levels. Moreover, political instability may hamper legal reforms since the marginal costs of reform for incumbent politicians is likely to be bigger than the managerial benefits, since part of these benefits will flow to future incumbents.

One thing that is as clear as day and night is that political instability affects the economy very negatively and every other sub-set that relies on the economy does not equally fare very well. Political instability promotes in the citizen's behaviours whose backlash effects result either in government losing large sum of revenue, massive destruction of public and private property as well as loss of lives. It can be stated very pointedly that political instability especially in developing and underdeveloped states diverts the attention of ethnic groups into formation of militia groups that claim to be speaking for the people as against indulging in lucrative and productive ventures that can lead to human and national development of the state.

It has been discovered by Jong A Pin (2008) that political instability is inevitable in state where through market forces and other economic dynamics, a small group, be it foreigners or indigenous ethnic minority groups economically dominate the majority in the state. This happens when the small influential minority controls a large share of the economy, a development that has potentials to result in monumental inequality that can stimulate in the majority behaviours that promote political instability against markets and the political system. It is self evident that many acts of sabotage that disrupt the economy and the political system of many states derive from the economic misery and hopelessness of the majority of the citizens in the face of massive economic fortunes for an insignificant minority in the same state.

The above is a combination of lack of effective and enabling environment that can challenge citizens to exercise and exploit their environment by their own creative efforts, lack of structure for the equitable distribution of state resources, lack of social justice and bad governance. All these singularly or in combination can lead to political instability, just as Raji and Wahab (2016:49) have remarked that political instability arises from prevailing incidence of perceived social injustice and discrimination among the citizens and the inability of the government to redress the challenges of the masses. Such perceived injustice and other behaviours that are anti-people and anti-development have potentials that can challenge citizens to initiate behaviours that promote their own interests rather than the interest of the state. One thing that is sure at the end is that such behaviour must generate crises in the system that must result in political instability. The reason for this is that the social contractual focus that any responsible state pursues must be distorted in situations where every individual or groups in a state start to pursue their own interests. Again the individuals in their quests to pursue their individual interests must clash and in all honesty, the system in response to the prevailing development must witness systematic breakdown that can give rise to political instability.

Political instability is also inevitable in a multi-ethnic state where there is high competition for the control of the resources of the state by the various ethnic groups. This competition for the control of the resources of the state naturally produces in those who lose out at the end of the day behaviours that support and promote political instability instead of behavior that target moving the state forward.

The behaviours of the political class and political elites in most cases propel the embers of political instability. Most politicians and most stakeholders in Nigerian politics do not play the game of politics according to the rules that govern the game of politics and the result is that there is always clash between those who want the game to be played according to rules that govern it and those who act with impunity in political matters. What is unfortunate here is that those who act with impunity are always those who get what they want or become successful in Nigerian politics but those who want the right things to be done continuously agitate and their agitations make instability inevitable in Nigeria's political landscape.

Political Stability

Having focused adequately on political instability as shown above, it is necessary at this point to discuss political stability. Political stability is a state of affairs in which the environment generally and the political environment in particular becomes predictable so much that there are no longer changes that breakdown norm or threaten peace, where the prevalence of violence, chaos and other changes that are inimical and antithetical to development are consciously replaced by positive changes where priority is on the development of a sense of belonging by all citizens and investment stimulating and promoting behaviours become norms.

Political stability is a matter of behaviour of a people in a state and this behaviour is not restricted to any particular group rather it is inclusive so much that it cuts across people who rule, those they rule and the behaviours of multinational corporations and other classes of businessmen and women in a state. Inherent in the behaviours that can create the right environment for political stability is the sincerity of purpose of rulers to make laws or evolve policies that are fair to all citizens and their ability to rule, bearing in mind the enactment of policies and development of ideas that can result in the common good of all the citizens. This behavior from rulers can correspondingly produce a reciprocal behavior from citizens in the form of total respect and obedience to the rulers and not violence and disobedience to the rulers or the state or the demonstration of any form of civil disobedience to the state or any of its organs. The prevalence of mutual respect and understanding between the rulers and the ruled can definitely translate into making political stability a reality.

Any state that is desirous of making political stability a reality in its territory must as a matter of fact ensure that rule of law, respect for human rights, justice, equity and fairness in relationship between citizens and corporate institutions in the forms that result in advantages to all the parties are made norms in the state. Justification for this is anchored on the foundation that any behaviour that turns out to be a threat or that threatens the well being or welfare of the citizens can be vehemently opposed by the people as following Johnston (1994), no people takes life threatening situations with ease and resistance from citizens to a policy of the state, no matter how insignificant, must snowball into instability that can terribly affect the political system.

Relationship between Politics and Education

It may be more convenient to highlight briefly the relationship between education and politics before delving into how education can promote political stability. Education and politics travel on the same road and are so determined to get to the same destination, which is positively transforming citizens to become productive members of the society through their own efforts. Creating awareness and mobilizing the citizens are basic roles and functions of education and this mobilization and awareness are the foundations upon which democracy political processes and political participation are based. It can be recapped that all the features of democracy namely in built mechanism for self correction, freedom of expression, association and focus on man and the restoration of those values that make man unique are pointers to the fact that democracy and education are good fellows and that democracy can strive through education.

The responsibility of providing or formulating policies that guide the socialization of learners in readiness to achieve the objectives of the state, or the operations and activities of the education industry lie with politics and the political class and the testing of the workability of such policies lies with education and educational institutions. The supply of right personnel who have the critical know-how to engineer new political values for sustaining the political system is the responsibility of education. On the other hands, the desire to meet the necessary requisite requirements that can qualify citizens to participate in politics skyrockets increase in enrolment into educational institutions.

Most thorny issues that educational institutions battle with or implement have their roots in politics and are products of political decisions. Most programmes in educational institutions are tailored to address or resolve political issues. The more educated citizens a state have, the better the political system. This is because educated citizens are more likely to generate better ideas for the advancement of the state and are easier to govern. In the same way, well developed

political system promotes robust education for the translation of political ideologies into practice. In fact, every political regime considers expansion of the education sector as a major priority and most states simply adopt their philosophy of education as the national objectives or national philosophy of the state.

In fact, it is absolutely true and correct to say that one proposition that cannot be contested is that politics is fundamental to education (Obanya 2011). Politics is instrumental for the promulgation and implementation of any educational policy and programme in the same as politics determines the process of education and the quality of products produced by educational institutions.

Anyone who thinks that politics is divorced from education and that politics does not influence or direct educational policies and programmes may be deceiving himself or may be living in a world of self made fantasy. After all, politics is omnipresent and omnipotent in all human endeavours and is associated with undeniable basic characteristics, part of which is that it is manipulative, demanding from its players extra ordinary shrewdness, tricks, cleverness and skills for out-classing opponents in the game. In this inherent nature of politics, politics can be for good or for bad. The obvious fact that politics can be played either for good purposes or for bad purposes manifests in all activities where the seals and impressions of politics can be found and good and bad politics are easily located in educational practices of states and any brand of politics that is prevalent in any state leaves its impressions on educational practices of that state.

Be this as it may, any state whose priority in politics is to progressively measure above all other states must press down this philosophy into its educational system before it can be achieved. Political leaders of the state must reposition the education system to align with their developmental aspirations for such wish to be translated into reality. On the other hand, a state whose political class is interested in hijacking the state for the comfort of the political class only can frustrate and cripple the education of the masses so that a generation that can challenge them may not be produced. This, however, is an unfortunate development which no responsible political group or system should identify with.

In fact, where good politics is played and consequently extended to education and educational practices, education in that state survives and astronomically serves its statutory functions as institution and instrument for public good and the opposite becomes the case where bad politics is played. Here the infiltration of bad politics into educational practice results in education serving as an elite instrument for maintaining the status quo or sustaining power of a few privileged citizens. In any case, a thing that is as sure as day and night, life and death is that societies get corresponding dividends in terms of the type of politics they play-good or bad with education. To say the truth very bluntly, good politics gives rise to the effective promulgation of sustainable policies and programmes that in turn lay the foundations for effective teaching and learning that results or propels in learners the curiosity and desire to learn very actively and consequently participate in the building of the society of their dreams. Why this is so is that the prevailing politics has provided an enabling environment where learners pass through the school and the school also passes through them. But where the norm in education is bad politics, there is a corresponding reproduction of bad educational policies and programmes that produce learners that are un-analytically timid, unresponsive, uncritical and who cannot participate in engineering or initiating actions that can lead to the actualization of the dreams of the members of the state.

Unfortunately a verdict that has been reached concerning the relationship between politics and education in Nigeria according to Obanya (2011) is one in which the political situation has not helped the cause of education. Maybe, this can be why Nigeria has not fared well on all major indexes for measuring genuine national development and why despite the abundance of human and natural resources, Nigeria keeps disappointing and frustrating the global community that expects her to fly and claim her natural place and position in comity of states.

Practical Steps for Making Political Stability in Nigeria a reality through Education

Now that we have briefly sketched the relationship between politics and education, we can now focus squarely on practical steps that can be taken in education that can bring about stability in the political landscape of Nigeria. No doubt, education provides solutions to all the problems of man and consequently issues bordering on politics especially how to make political stability a reality in Nigeria cannot escape the critical scrutiny of education. Education can start a move for making political stability a norm or a reality in Nigeria through creating sufficient awareness on the knowledge of politics and democracy. It has been acknowledged globally that knowledge of politics and democracy are among the most difficult and complex concepts to understand in human social interaction and this complexity in understanding the concepts has been at the root of the crises people have with politics and the political system. This means attempts by stakeholders in education at helping people, to understand the modus operandi of politics and democracy can assist in stabilizing politics in practice. Education can develop practical steps that can enable citizens to understand certain inherent features in politics and democracy for instance, when we say in politics and democracy that power belongs to the people or use such terms as compromise, manipulation, common good, accountability etc, it is the task of stakeholders in education to make them explicit by explaining what they imply in practice in the practical conduct of politics and how citizens can exploit them to strengthen the political process.

Any worthy orientation through education for the promotion of political stability in Nigeria must sensitize citizens that it is possible they can achieve the dreams of their lives and the possibility of this lies in their participation in politics. It consequently follows that political stability is possible and achievable if and only if citizens participate in politics. As no right thinking citizen can wish himself bad or choose wrong directions when there are right directions, stakeholders in education can teach learners that a route for their achieving the Nigerian state of their dream is for them to initiate behaviours that can make political stability a norm, and a possible route is active participation in politics.

True, high number of persons who are illiterate can be a stumbling block on the way of any state that is desirous of making political stability a reality. On the recognition of this, education can come to the rescue by increasing the number of people who can read, write, existentially and critically analyze matters and issues in the state. To make this a reality, education can be reorganized and restructured so that more persons can have access to it. Specifically, focus can be on non-formal education and through this process more citizens can be afforded opportunities to basic skills that can enable them explore opportunities in politics that can positively translate into stabilizing politics in the Nigerian state. This is urgent and important because the ability of a people to stabilize their politics or make political stability a reality or a norm lies in their ability to be knowledgeable in politics and political systems as well as their ability to participate in it.

Teachers in their efforts to promote and make political stability a norm should or can redesign their methods of delivery. In the new paradigm shift, teachers can prioritize the development of skills of critical and analytic thinking in learners that can enable them to compare political systems, initiate discussion on politics and political matter particularly to identify when discussions or events in politics are for purposes of manipulating a people or demonstrating some level of tricks. The ability of the majority of the people to be aware of the strategies of managing many delicate cases or issues in politics can leave the people with better opportunities to manage themselves and the political system and this definitely can translate into stable political system.

Education can focus on establishing the reasons for the prevalence of impunity in Nigeria's political landscape. Political impunity has become serious threat to political stability in Nigeria. The earlier education establishes reasons why it exists, the better for education to sensitize Nigerian on its dangers especially its role in promoting instability in Nigeria's political space. In fact, efforts at stabilizing politics in Nigeria may not be successful if concerted efforts are not made to uncover and discover reasons why impunity among the political class is fast becoming a norm. To this end, research can be intensified in this direction and stakeholders in education can strive to reinvent moral consciousness in the game for some obvious reasons. Politicians in their characteristics can make the political landscape uncomfortable for any politician who ascends to power immorally. The crises and disruption that the politicians may introduce in the system may be so monumental that they serve as direct invitation for political instability. It therefore follows that education in its roles as a beacon for proffering solutions to all the problems of man and the society must reposition itself theoretically and practically to provide roadmap for sensitizing all stakeholders to play the game of politics according to the rules.

This is where it has become imperative that Nigeria intensifies efforts at providing her citizens with the knowledge of civic education or at best make it compulsory from primary through tertiary levels. It is an open secret that the mastery of civic skills that come with civic education can plant the seed that can stimulate in citizens the desire to be committed to the pursuit of democratic values all through their lives. The dividend of this practice by the individual can produce a cumulative result that can improve the quality of life of all citizens, and this is only possible when political stability has become a reality in the Nigerian political landscape.

For political stability to be a norm in Nigeria there should be a paradigm shift in educational provision and such shift should prioritize the teaching of such moral and social principles like justice, equality and social justice in resource sharing, preservation of the environment and total discouragement of behaviour that induce threats to life and property of citizens in any region of the country. Any region in any state that establishes that it is marginalized may develop corresponding behaviours that can make political instability a norm.

Again, awareness that Nigeria is a multi-ethnic state can be exploited by education to develop realistic courses and programmes that can support and promote peaceful co-existence among the various groups in Nigeria. Such courses can prioritize the identification of the cultures of the various ethnic groups and consequently teach how to appreciate and respect such cultures and the people who practice them. Ability to respect the culture of a people is by extension respecting the people and sustaining this can promote political stability.

CONCLUSION

It is a globally recognized fact that political instability is a serious threat to the general development of a state and its people. This general threat occasioned by political instability can be sustainably addressed so much that the phenomenon of political instability can be replaced by political stability. From ages, education has always been used to condition people in direction that usually restore sanity in any environment or situation where things have derailed contrary to the norm.

Restoring political stability in Nigeria where political instability has become the norm cannot escape the critical and analytic scrutiny of education. Education can turn the pendulum and consequently make political stability a norm through innovations in curriculum and pedagogy where the focus can be on sensitizing citizens to show interests in democratic values, express their views on issues, question deep seated assumptions, initiate autonomous ideas and embrace behaviours that jettison disruption and violence but to encourage citizens to embrace dialogue and compromise in matters that affect the individual or the state.

One behavior education can promote and prioritize in citizens for the promotion of a stable polity is participation in politics. As no right thinking individual can wish himself any bad, participation in politics can be a platform for the individual citizen to translate his aspirations into reality. Where education makes the participation of citizens in politics a priority, the dividends surely will be the bringing to fruition of the ideal state that citizens had long dreamed about or had long wished to attain.

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