

VALUE ORIENTATION THROUGH EDUCATIONAL MANAGEMENT: A PANACEA FOR CURBING INSECURITY IN A PRODUCTIVE NIGERIAN SOCIETY

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Abstract

This paper is titled value orientation through educational management: A panacea for curbing insecurity in a productive Nigerian society. It is evident that insecurity in Nigeria poses significant challenges to national development due to frequent incidents of violence and crime which have severely undermined the safety of lives and property. Addressing this issue necessitates a multifaceted approach, with value orientation through educational management emerging as a crucial strategy. Notably, educational management plays a pivotal role in shaping the character of learners and as such, it must be utilized to ensure students gain not just skills to help them obtain gainful employment but values and attitudes that promote positivity, love for humanity and patriotism. As such, administrators actively integrating value orientation into the university curricula can aid educators in emphasizing conduct that curbs insecurity. This paper contains an introduction which examines the connection between value systems and insecurity in Nigeria and how educational management can curb insecurity. Furthermore, the literature review consists of current studies on educational management and its effects on value systems under the subtopics of value orientation, educational management, insecurity and a productive society. Furthermore, several hurdles to achieving this paper's goal of applying value-oriented education to curb insecurity (which include inadequate policies geared towards fighting insecurity, poor curriculum, socio-economic struggles of students etc.) were analysed. A suitable conclusion was provided to stress the importance of education in mitigating insecurity in Nigeria. Lastly, suggestions for resolving the aforementioned issues and embedding value orientation into educational policies were aptly proffered.

Keywords: *Value Orientation, Educational Management, Insecurity, Productive Society*

Introduction

Educational experts describe schools as a microcosm of society, designed to develop a workforce capable of addressing societal challenges. Therefore, students need to be trained in alignment with the society's needs, aspirations, and values. In this light, the 2030 Agenda for Sustainable Development which is a strategy for advancing people, the planet, and economic well-being; serves as a good standard for how the education system should be operated. It includes 17 Sustainable Development Goals (SDGs) and SDG4 is a commitment to "ensure inclusive and equitable quality education and promote lifelong learning opportunities for all."(UNESCO, 2024). In Nigeria, universities serve as microcosms of society, structured to equip individuals with the skills to address larger societal issues. Consequently, students should gain the knowledge and skills necessary to participate effectively in addressing these issues and fulfilling societal needs. Likewise, universities should instil positive behaviours that help students integrate successfully into society. Ultimately, students must be educated within the context of their society, in line with its needs, aspirations, and values. Notwithstanding, two decades of democratic governance have passed in the country, yet it still encounters considerable deficiencies in citizenship values, including corruption and violations of human rights (Idowu, 2022). Additionally, Nigeria has been confronted with severe security threats for several years. As a result, citizens are plagued by fear due to youth agitation, abductions, and insurgent activities. This scenario obstructs national advancement and economic

growth as persistent violence interrupts exploration on development and research throughout the nation (Omoroje, Egbule & Emuebie, 2020). Furthermore, the nation currently grapples with stability, societal, and financial challenges, and as Okoroafor and Njoku (2012) accurately stated, there are dire circumstances of lack of values within Nigeria's value system, which have led to heightened insecurity. Introducing value education to all educational institutions is thus critical to alleviating youth unrest and insecurity. This is because education, through instruction and training, enhances comprehension and capabilities and can lead to effective transformation. Accordingly, education enables people to acquire knowledge through the exchange of ideas, equipping them to impart knowledge to others (Obiweluozo, 2014). Indeed, it is also vital for scientific progress and societal development. This explains why (UNESCO, 2015) opined that the greater the number of educated individuals in a specific society, the higher the level of human advancement. This explains why National Policy on Education (NPN), (2014) maintained that national educational goals on which any institution should base their operations on consists of; the inculcation of national consciousness and national unity, the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society, the training of the mind in the understanding of the world around and the acquisition of appropriate skills, abilities and competences both mental and physical as equipment for the individual to live in and contribute to the development of his society. Consequently, there needs to be a transformation made in the education sector in order to ensure that insecurity is handled from its root and this can start from applying value orientation. This paper aims to enhance the cultivation of value orientation to fight insecurity in Nigeria. By embedding moral principles into educational programmes, this paper seeks to reduce insecurity and contribute to developing a Nigerian society founded on peace and unity. In previous research, the knowledge gap was not filled and as such, this researcher intends to fill the knowledge gap on how values shape the Nigerian society on value orientation through educational management: a panacea for curbing insecurity in a productive Nigerian society.

University Education

University education can be viewed as an organized higher learning experience that encourages analytical thinking, creativity, civic responsibility, intellectual development, and personal growth. In support of this, Ogunode and Ayen (2024) posited that university education is a structured segment of society that consists of research, instructional programmes, and community service delivery. Likewise, Okunode and Odo (2023) emphasized that university education can be viewed as an offshoot of a larger society composed of a variety of individuals with varying backgrounds, customs, lifestyles, and values. Additionally, Falola et al.(2022) opined that universities are denoted as research and development centres which means that the university has an endless responsibility to initiate research and development for academic growth and to propose answers to society's fundamental difficulties. Similarly, Oluwole and Idowu (2014) explained that classroom settings frequently imply larger forces of social capital, empowerment, and an enabling atmosphere, in addition to the beliefs, customs, and power dynamics that shape society. In contrast, Shi and Yonezawa (2017) maintained that universities' traditional roles seem to be quite restricted when it comes to developing human resource and actively providing expertise to drive progress and advancements. Furthermore, Ofor-Douglas (2021) sees innovation as the process of enhancing a present condition by the application of information and study gleaned from its observation. In addition, university education goes beyond just training students for employment; it also provides a platform for individuals to acquire and rediscover values that can be applied to their personal and lifestyle improvements (Ofor-Douglas, 2021).

Unfortunately, following independence, Nigeria deviated toward a bureaucratic system that undermined and weakened the core value system essential for the country's enduring progress (Nwaokugba & Ezeugwu, 2017).

Munasinghe (2019) maintained that unsustainable behaviours like avarice, self-centeredness, and fierce rivalry are especially harmful at times of crisis like the pandemic, as they weaken social capital in alignment with the third principle of sustainomics. Also, it is crucial that quality education,

including university education, be seen as the capacity of the educational system to address the evolving needs and expectations of its stakeholders—students, parents, lecturers, staff, and other contributors (Ofor-Douglas, 2022, as cited in Ofor-Douglas, 2024). Also, Ogunode and Onakoya (2024) suggested that university education can address societal challenges, as their responsibilities and objectives involve assisting communities in resolving critical socioeconomic and health issues through research. Moreover, Franscisca and Valentine (2019) demonstrated that political ideologies considerably influence educational discourse and the formation of policies.

Value Education

Value education is a teaching method that borders on moral and ethical principles, aiming to cultivate students' character and encourage them to be responsible citizens for a cohesive society. Moreover, values education involves imparting knowledge and skills related to values, fostering the understanding, appreciation, advancement, and application of these values through specific learning experiences (Zhou & Dong, 2015). In addition, character education, when taught in schools, plays a significant role in cultivating discipline through intentional efforts to enhance students' ethical behaviour (Agboola & Tsai, 2015). Specifically, it is a path through which youth can be guided to develop a strong sense of patriotism, integrity, orderliness, and accountability. Therefore, character values should be instilled in students from a young age (Suyitno et al., 2019).

Furthermore, character refers to a collection of dispositions, actions, drives, and aptitudes that demonstrate moral rectitude, problem-solving abilities, and competencies (Almerico, 2014; Chou et al., 2014). It particularly encompasses values such as understanding, having the desire to do good, striving for a virtuous life, and contributing positively to the environment (Nishimura et al., 2016; Budhiman, 2017). Consequently, character education is essential to conduct because individuals with strong character and determination are shaped both by themselves and by their environment (Agboola & Tsai, 2015). Overall, the aim of moral education is to enhance students' understanding, proficiency, and ability to coexist harmoniously with others (Bamkin, 2016, Kaizuka, 2016; Nishimura, 2016;). Indeed, good quality education is the cornerstone for expanding expertise and perceptions that shape the future leaders of the nation, enabling them to handle various situations efficiently (Rosadi & Munamah, 2023). Furthermore, quality education liberates students from ignorance and ineptitude, fostering their intellectual and personal growth (Rosadi & Munamah, 2023). However, the erosion of human values in schools is evident in acts such as school arson, misconduct, brutality, sexual abuse, and drug dealing (Wachikwu & Ibegbunam, 2012; Turker et al., 2016, as cited in Odundo & Ganira, 2017). Moreover, Kim and Taylor (2017) along with Zhoujun and Robert (2018) emphasized that the outcomes created by educational institutions would be more advantageous to society if graduates embody strong principles.

Values

Values are core convictions that motivate one's actions. Moreover, they cultivate an atmosphere of peace, cooperation, respect, and understanding in order to create lasting harmony. In essence, values can be described as lasting convictions about what is significant to a person. Additionally, they also assist in making choices and assessing the behaviours of others (Hawkes, 2014).

Similarly, the value system is shaped by people through social interactions and is the collective result of their judgments and stances on various matters, often manifesting as convictions, principles, and similar expressions (Zhou & Dong, 2015). Specifically, values consist of ethical and spiritual aspects obtained from various origins such as families, educational institutions, religious organizations, community groups, and personal interactions (Ajitoni & Omoniyi, 2017). Notably, these values encompass personal, ethical, and spiritual spheres gained from diverse sources such as families, schools, faith, community organizations, and interpersonal relationships (Omoniyi, 2017).

In this context, university education can be viewed as subclasses of society, composed of diverse individuals, customs, and morals (Ogunode & Odo, 2023). Consequently, principles and standards set in the educational sphere can be reinforced through established guidelines such as handbooks (Norman et al., 2016). However, Adeola and Bukola (2014) asserted that, despite the numerous

values associated with university education, Nigeria's university system still struggles with a range of setbacks.

With this in mind, the increasing decline of moral values and the risks posed as a result push society to cultivate a stable and flourishing international network (Drake, 2003, as cited in Otieno, 2018). Moreover, Ogude (2017) strongly noted that the quest for material wealth has eclipsed the attainment of values. Similarly, Lakshmi and Paul (2018) stated that values mirror personal views of morality, especially concerning the sanctity given to life. As a result, one of the outcomes of adolescence is embracing a collection of principles and ethical frameworks to direct one's conduct (Gander & Gardiner, 2015; Yesilyaprak, 2018). Accordingly, values are the most essential inherent elements that influence our perspectives, convictions, and behaviours, functioning as primary standards for lifestyles (Santrock, 2016). Therefore, it is crucial that people, organizations, and countries possess principles that function as the motivating power for their advancement, expansion, and improvement (Olive, 2013, as cited in Jatto et al., 2016). In support of this, Atubi (2022) maintained that values are well-defined ideas, ideologies, and guidelines that direct people's behaviour in their immediate surroundings. Similarly, Muthigani (2019) upheld that values are the rules, guidelines, convictions, and standards that individuals create for themselves to follow in the conduct of their day-to-day lives. Moreover, Bolarin (2009, as cited in Omenma & Onuoha, 2021) provided that values are the practices, convictions, perspectives, and doctrines that a community regards as correct and permissible. Likewise, Okpilike (2010, as cited in Omenma & Onuoha, 2021) concluded that values are the norms and assessments of what constitutes significance and worth in life.

Value Orientation

Value orientation is a system that directs individuals' beliefs and actions to fit desirable principles that are generally acceptable by their community. Denen (2020) asserted that re-orientation refers to the process of modifying and pivoting ideas to suit emerging trends. Thus, it is crucial to reorient values by ensuring that the appropriate values are disseminated among those within a community. This is because the reformatory power of value orientation in society is significant (Ofor-Douglas, 2021). Asobie (2012), as cited in Deneen (2020), maintained that the transformation from value orientation represents a fundamental change in the core orientation of an individual, establishment, or society because it allows for new perspectives, actions, and outcomes that were previously unattainable. Consequently, value re-orientation involves renewing or altering attitudes regarding several behaviours or mindsets identified as inappropriate (Deneen, 2020). In a study conducted by Elechi (2014), findings indicated that educators (lecturers) in the new era should emphasize the values inherent in each subject they offer. Moreover, they ought to facilitate comparative learning while engaging students with real-world concerns and societal complexities contributing to the existing dissatisfaction felt in the nation.

Education

Education is a continuous journey one goes through in order to gain knowledge, abilities, and competencies by formal or informal channels to enhance personal growth. Farooq (2012), as cited in Ofor-Douglas (2021), mentioned that education is a procedure that shapes and moulds people's knowledge, personalities, and attitudes. Similarly, Akpo (2015), as cited in Ofor-Douglas (2021), opined that education is the process of transferring knowledge through the transfer of skills, values, beliefs, and habits, either through the autodidactic process or under the direction of teachers. Esomonu, Ikeanumba, and Eleje (2018) observed that education generates knowledge, abilities, principles, and mindsets, and is crucial for societal order, responsible citizenship, lasting economic growth, and the alleviation of poverty. In contrast, Okorosaye-Orubite (2019), as cited in Ofor-Douglas (2021), determined that education is a social construct, developed to address the particular demands of society at any given period. Furthermore, Onebune (2022) accurately stated that education is a method of enabling learning for the attainment of knowledge, competencies, ethics, convictions, routines, and individual growth, often with the guidance of teachers.

It is crucial to acknowledge that a community that confines its educational services to the delivery of only teaching without the addition of value education has not offered sufficient education (Obanya, 2020). Thus, education is a legacy highly valued globally because it fosters the advancement of its recipients and is vital for a nation's international standing. Consequently, it should be addressed with the highest attention (Ofor-Douglas, 2021). Likewise, Aguba (2021) firmly asserted that the goal of education lies in the cultivation of virtuous individuals. Similarly, Lannap and Kazi (2012), as referenced in Henry (2016), claimed that education, the most ancient field in human history, entails sharing and obtaining understanding through instruction and learning, particularly in schools or equivalent establishments. This aligns with Oluremi (2016), who mentioned that education provides people with essential comprehension, abilities, and principles for intellectual and moral growth, promoting independence and responsible citizenship.

Consequently, in contemporary society, education is regarded as a fundamental right and a crucial foundation in a country's societal, financial, and cultural progress (Ilavbare, 2024). Therefore, education must be efficiently administered and redirected to build a brighter future for everyone (Hargreaves, 2010). Unquestionably, it is also a method of instilling proper principles and perspectives that motivate individuals to behave reasonably within the community (Ilavbare, 2024). Moreover, Roth (2016) emphasized that value education can promote patriotism and national awareness, which are essential during periods of insecurity, cultivating a collective understanding of the effects of domestic conflict. Clearly, it is a fundamental component of the curriculum designed to shape, sustain, and guide the holistic development of the child (Wobo, 2016). Thus, an educated person is someone who sees education as enjoyable, is committed to honouring brilliance, and aids the advancement of humankind. This individual is wise, accountable, and efficient, aiming for self-fulfilment and a flourishing community. In this context, the purpose of education is to aid individuals in growing positively and building on their existing knowledge (Oladele, 2006). Based on this, the main goal of schooling in any country is to equip its people for responsible and fruitful living, allowing them to operate morally, competently, and successfully within their community (Anaduaka & Okafor, 2013). Similarly, education is seen as the transmission of cultural values and standards from one generation to the next (Ekwueme, Ekon & Ezenion-Nebife, 2016).

Notably, Ofor-Douglas (2022) observed that education can be defined as the knowledge imparted to individuals to aid their mental and social development. (Aderemi & Mohammed, 2024) claimed that crime and insecurity stem from the mentality, and when minds are properly trained, cultivated, and educated, insecurity will decline, resulting in a more prosperous society. In addition, Aguba (2021) highlighted that education entails the transfer of crucial principles, abilities, mindsets, and understanding for the advantage of students and for the preservation, advancement, and safety of the community as a whole. Similarly, Ukaeje, cited in Okoh and Ibekwe (2013), described education as a system society develops to help young people comprehend the legacies of the past, engage productively in the present, and contribute to future advancements. In line with this perspective, Ezeuwu (2014) maintained that education expands minds, enriches intellect, and equips individuals with practical skills for a productive life in society. It empowers one to achieve great things, make meaningful contributions, and restore humanity's unfulfilled potential. Moreover, Ukwueze (2014) highlighted that real-world experience for students provides them with opportunities to engage in practical situations beyond the classroom. Additionally, Edison (2018) found that education is the process of advancing learning or obtaining understanding, abilities, principles, convictions, and routines within the community through different methods like narration, instruction, and investigation, all directed by skilled instructors. Thus, this suggests that university officials, participants, guardians, and spiritual leaders must contribute to this joint endeavour to nurture a harmonious and efficient society. Indeed, it is education that equips individuals with a broad understanding that enables them to live as valuable members of society (Obialor, 2018). Moreover, education fosters the development of refined values (Chan et al., 2014).

Educational Management

Firstly, educational management is the systematic governance of educational organizations through the enhancement of teaching and learning experiences by planning, managing, and assessing resources to improve academic results and earn stakeholder satisfaction. Furthermore, Elujekwute (2004), as cited in Okigbo and Elujekwute Lewis (2021), defined management as involving various activities such as effective planning, proper management of school facilities, ensuring discipline, providing teaching resources, ensuring the presence of qualified staff, coordination, and adhering to robust management protocols. Moreover, management includes setting objectives, allocating resources, and evaluating progress within an establishment with the aim of reaching set goals (Smit, et al., 2007, as cited in Lala, 2023). In addition, Peretomode (2019) emphasized that educational management focuses on the careful organization of available resources, their tactical utilization, and the execution of regulations, plans, programs, and educational policies to meet educational objectives. Notably, Das (2021) mentioned that educational management referred to the precise implementation of management principles within the field of education. Specifically, it pertains to the implementation of a deliberate and structured methodology that utilizes evidence-based strategies and tactics to administer academic institutions in conformity with predefined guidelines, goals, and visions, ultimately enhancing student learning outcomes and institutional effectiveness (Lala, 2023).

In Nigeria, educational management serves as the role of transforming mindsets and shaping individuals to become responsible members of society who have sound morals and skills to make it in the job market. An educational management team can create the right environment in a university that takes into account what is needed by students and integrate that information with what is expected of graduates by the work force. Using value-orientation is one way to start the integration because it can drive the message that students do need skills but they also need to have the right attitude/approach to situations in life because they will inevitably interact with others throughout their lives.

Value orientation can thus be used by university management to build an environment where there is balance between personal and academic success. Educational administrators need to effectively involve values orientation in every facet of university education to produce graduates that can add more value to the society and those around them. Educational management is positioned to build a society with reduced crime by producing graduates who respect others, are environmentally conscious and are committed to addressing controversial issues, upholding community values, and promoting public welfare. Ultimately, value orientation through educational management has the power to address the ills in the society while building responsible members. Strategically implementing value orientation into university education is crucial to make centres of productivity, peace and stability that will profit the society.

Insecurity

Insecurity can be seen as a widespread condition marked by fear, unpredictability, and instability, frequently stemming from threats to personal safety, property, societal standards, and political systems. In addition, Beland (2015) posited that insecurity stems from perceived vulnerabilities which consequently foster apprehension and unease. Furthermore, Hassan (2016) described insecurity as a multifaceted sentiment encompassing apprehension, unease, confusion, and oppression. Similarly, Oluyomi and Grace (2016) viewed insecurity as a state of vulnerability, peril, or risk to one's safety. Moreover, Best (2016) characterized insecurity as a severe conflict stage marked by violence, threats to safety, and devastation. In particular, Olamosu (2018) provided a concise description of insecurity as a state or circumstance in which a problem becomes so significant that it threatens the survival or existence of a social unit or society. Finally, Paul (2015) observes insecurity as a pattern of feeling uneasy, afraid of harm to oneself or property, anxious, fearful, worried, or doubtful.

Consequently, fundamental challenges such as lack of access to quality education, joblessness, economic destitution, and related societal ills can fuel a sense of unease and vulnerability within

academic institutions and the nation, resulting in a dire predicament for the populace. Additionally, the security challenges in Nigeria are leading to developmental obstacles such as widespread poverty, elevated unemployment levels, weakened social infrastructure, worsening exchange rates, soaring inflation, insufficient infrastructure, and more (Ewetan, 2013, as referenced in Ategwu & Igbinoia, 2022). Furthermore, Okebukola (2016) noted that Nigeria's university education sector faces a financial crunch due to public investments falling short of the increasing requirements for higher education. Likewise, Lawanson and Umar (2020) similarly highlighted the persistent underallocation of resources by relevant government agencies to educational institutions. Moreover, Alemika (2015) contended that the contributions of universities to development and security are weakened by poor academic standards, insufficient administration, and pervasive indiscipline.

Peace Education

Peace education is an educational methodology designed to promote a culture of peace through conflict resolution, compassion, and social equity. It encompasses both formal and informal educational settings, both within and outside schools, with the aim of eradicating group biases, stereotypes, and animosity. Also, it equips various learners with the crucial knowledge, skills, and standards necessary to mitigate violence and injustice, cultivating an environment conducive to peaceful coexistence, social cohesion, and sustainable development in Nigeria and beyond, as maintained by Noah and Dosunmu, cited in Ikenga (2021). Furthermore, peace education promotes interpersonal harmony, communication, leniency, esteem, coordination, acquiescence, and strategic conflict mitigation while inhibiting violence, as indicated by Falade, Adeyimi, and Olawo (2010), cited in Ike Nka (2021). However, several obstacles hinder the effectiveness of peace education. Scholars highlight issues such as the use of inadequate methodologies and the absence of a well-rounded peace education curriculum (Enaigbe & Igbinoia, 2016). Additionally, Yusuf (2014) emphasized that adults and young people can be both victims and beneficiaries of conflicts, especially during times of peace. Reports also indicate that those who disrupt peace are often adults or youths from underprivileged and uneducated backgrounds, driven by the wealthy or influential to pursue specific economic or political objectives. Notably, peace education, particularly when introduced at the early childhood level, prioritizes building capacities and mindsets that nurture inclusivity, mutual respect, unity, and non-violent dispute settlement. (Falade et al., cited in Ikenga, 2021).

Productive Society

A productive society refers to one whose primary goal is to produce goods through the collective efforts of its members or by providing facilities that enable the society to function productively (Law Insider, 2024). Similarly, a productive society is one that consistently engages in dialogue about its pressing issues, devises ideas and solutions to problems, and takes action when necessary (Misenga, 2023). When there is no access to education, the society's problems cannot be identified and solutions cannot be proffered. The university curriculum has to include innovation for best practices so that ideas to cater to national development can be thought up. Education for a productive society has to do with the cognitive, social and emotional intelligence that create values in society. Education is essential for a fostering a society with economic growing and development which improves the quality of life. For productivity to be paramount in society, education is vital. This explains why Tijssma et al. (2020) surmised that to equip students to become productive in the 21st century, universities need to strengthen their connection with society. Likewise, for any society to boost its productivity, shifts in attitudes are crucial. Education is understood to progress a person's industrious nature and gives profit to the individual and the society (UKEssays, 2018) Nonetheless, these changes must respect and uphold cultural values. Improving productivity requires collaboration among all participants in the production process, whether directly involved or not (Eneh & Cyprian, 2008). This is because the global pressure on educational systems has intensified the need to enhance the efficiency and productivity of university education (McDonald, 2013).

Issues

In Nigeria, insecurity is a major hindrance to social and economic progress. It is thus necessary to discuss the issues hindering value orientation and apply it in the university system so as to effectively curb insecurity in the nation. These include:

1. Insecurity: Inadequate security compromises the atmosphere of learning and it threatens student welfare and peace of mind making it difficult for the allure of education to reach the masses. Udogu and Nwakwesiri (2023) observed that insecurity continues to be a major obstacle to education in Nigeria, compounded by religious, political, and cultural factors. This is as a result of the recurring damage to school facilities and the killing or kidnapping of students and educators. Hence resources that could have been used to enhance the education sector are instead funnelled into rebuilding efforts. This recurring menace has slowed the nation's overall development.

2. Poor Curriculum: Antiquated academic material that doesn't meet contemporary educational requirements is problematic as it doesn't help students' development. Surajudeen (2022) opined that Nigeria's antiquated educational framework highly contrasts with that of developed nations which emphasize modern competencies such as coding and digital innovation. Notably, value orientation and entrepreneurship which are vital for students' personal development are usually given little to no attention when compared with theoretical lessons. Nigeria continues to depend on outdated teaching methods which has resulted in graduates who are often ill-equipped with the necessary skills for the current labour market. (Surajudeen, 2022). As such, a reform on teacher training ought to be made to emphasize value orientation within the curricula to promote characters and abilities required for personal and societal gain (Idowu, 2022).

3. Socio-Economic Struggles of Students: Financial obstacles hinder both academic success and accessibility to education. Potential students would rather prioritize feeding and housing but neglect anything that has to take away from their immediate needs. In the 21st century, the task of nurturing children to be accountable and socially adept has proven to be a struggle. In Nigeria, socio-economic elements such as family income, educational background, and occupation play a crucial role in shaping academic performance. With the scourge of poverty faced by Nigerians of all ages, it is evident that very few will get access to quality education and value orientation much needed for their development.

4. Absence of Community Engagement in Fostering Educational Principles: Minimal engagement from communities especially the one a university is based in diminishes support for both students and tertiary institutions. The lack of community focus in Nigerian universities is concerning. Current policies do not promote sustainable engagement which limits community-focused initiatives. (Onwuemele, 2018). This limits how much students can gain values from the community they school in.

CONCLUSION

Value-oriented education through effective educational management is a vital solution for tackling insecurity and building a thriving society. Therefore, schools and universities must actively take the role of moulding individuals seriously in their values, discipline, skills, and knowledge. In addition, a thorough incorporation of the necessary values into university education will improve students' morals and contribute positively to their academics. Consequently, value orientation can empower students to desist from negative behaviours that are detrimental to society. Furthermore, they can also cultivate a workplace culture of respect, unity, peace, and productivity amongst staff and those they interact with. Moreover, value orientation affects how students relate to their society, and if effectively implemented, it can lead to more patriotic citizens who seek to contribute to national development. Thus, it is necessary to prioritize value orientation in university education so that a more stable and thriving society can be built in Nigeria.

Suggestions

Value orientation in educational management has been identified as strategic method for tackling insecurity in Nigeria. Thus, the following suggestions are proffered to remedy the aforementioned issues to accomplishing this paper's objective. These suggestions are as follows:

- 1.** The Nigerian government needs to tackle insecurity in Nigeria by establishing comprehensive strategies that involve community participation, intelligence sharing, and support of law enforcement agencies. Universities can assist in this emphasizing on funding for campus security, conducting regular safety inspections and taking steps to ensure security seminars are taught on campus.
- 2.** The government needs to pass laws to update Nigeria's educational curriculum to meet international benchmarks by incorporating contemporary skills such as programming, digital literacy, and analytical thinking. Also, the curriculum should be updated to ensure sufficient time is allotted for skills education and value orientation.
- 3.** The government and universities can tackle socio-economic inequalities by implementing strategies that offer financial assistance, scholarships, and mentorship opportunities for disadvantaged students. Also, they can foster alliances between educational institutions and local businesses to gather resources to assist struggling families and enhance educational access.
- 4.** Universities can strengthen community involvement in education by creating university-community partnerships, establishing initiatives that motivate student engagement in community service and fostering social responsibility through lecturers and seminars.

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