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Citizenship Education and the Ideology of Change: A Philosophical Appraisal

Yahaya Abubakar

Assistant Lecturer, School of General Studies,
Federal Polytechnic of Oil and Gas, Bonny Island, Rivers State, Nigeria

Larry O. Awo

Lecturer, School of General Studies,
Federal Polytechnic of Oil and Gas, Bonny Island, Rivers State, Nigeria

Christopher Oko Agha

Lecturer, School of General Studies,
Federal Polytechnic of Oil and Gas, Bonny Island, Rivers State, Nigeria

Pepertual C. Chukwu

Assistant Lecturer, School of General Studies,
Federal Polytechnic of Oil and Gas, Bonny Island, Rivers State, Nigeria

Abstract:

We live in a rapidly changing society, in the age of globalization, information and communication revolution. We must accept the reality of the dramatic changes that are affecting our lifestyles, our ways of thinking, feeling and acting.

Ake (1978) supports the view that political and social systems are constantly in a state of fluidity. As over the last two decades or so the needs of our nation and the attitude of our citizens, politically, economically and socially have continued to change. The nation is now under democratic government, so the political system itself has undergone some form of change. This requires us to seriously reflect on our major responsibility of educating our youth to be abreast of the current happenings in the country and the world at large to make them become the citizens and leaders of the future, the creators of better tomorrows. How can we prepare our youth to meet the challenges of such complex and fast changing realities that they face today and in the future? How can the youth be empowered to become agent of change for a better world? How can we help develop the citizens to be abreast with the evolving socio-economic and political condition of the country? This brings us to the major issue of this paper. The paper seeks to look at the constant state of citizenship education. The need for citizenship education to embrace the ideology of change. The philosophical outlook to the course "citizenship education and the change mantra".

Keywords: *Citizenship, education, change, ideology, philosophical*

1. Introduction

One of the most fundamental problems confronting Nigeria today in her quest for a free and democratic society capable of exploiting its great economic potentials to provide adequate opportunities for its citizens is the elusive search for the type of education that can best enable her to achieve these noble objectives. Nigeria is undoubtedly blessed with both human and material resources that if properly harnessed, she will be one of the richest countries of the world competing favourably with the so-called advanced countries of the world. But the reverse seems to be the case as Nigerians are living in extreme poverty. The recent poverty index carried out by world poverty clock compiled by Brookings Institute shows Nigeria has overtaken India as the country with the largest number of people living in extreme poverty, with an estimated 87 million Nigerians, or around half of the country's population, thought to be living on less than \$1.90 a day. This scenario has captioned Nigeria today as been the poverty capital of the world. However, it is worthy of note that the remote cause of this is not far fetch government have been bedevilled with mismanagement, bribery, corruption, and mal administration. Our leaders have failed to administer the country the way it should as government institutions have not been allowed to function ultimately without political interference. Even the lead does not know what is required of them in terms of the duties and rights and also the responsibilities toward the citizenry.

It is on note that the importance of education comes to play. But the question what is value of education to the government and its citizenry. Talk about education everywhere in this country these days virtually relates to what (Dore 1976) ingeniously characterizes as 'The Diploma Disease'. The intensity of this disease is that those going to school do so merely for the purpose of earning diplomas. We may be correct to suggest that we inherited this disease from our colonial masters and it has since multiplied and become epidemic among us. To be able to achieve our national goals, we must first of all attempt to arrest and control this disease before it becomes incurable. If we must develop the kind of manpower needed to support and maintain a nation, the right type of education and attitude must be put in place. Our

educational system has experience little or no change in its curriculum and method as we have decided to turn a blind eye to embrace the fact change is what is constant in the world, we live in.

Our analysis of this paper takes off from an exposition of the concept and philosophy of citizenship education. The second section seeks to look at the constant state of the curricular of citizenship education. His difficulties are examined within the maze-like and unchanging nature of the course and the issue of boundary. His frustration is that his efforts at making Citizenship Education a useful tool for the eradication of ignorance, parochialism, bigotry, and so on are even less rewarding. The conclusion is targeted at having a philosophical analysis of citizenship education amidst the fact that change is constant, hence the need to review or not to review the curriculum. Citizenship Education as it is today will remain an unimpressible tool for reorientations of our youths in Nigeria.

2. Conceptual Clarification

2.1. Citizenship Education

Citizenship education cannot be said to have a generally acceptable and agreed definition, as many scholars and school of thought have come out to give their perspective of what the course entails. Thus, many scholars describe it as the training process whereby the citizens are informed of their political roles in the society.

The term "citizenship Education" has been conceptualized in different ways by different scholars across the globe. According to Osakwu (1993), citizenship education conveys to the learners the body of knowledge, set of values and behavioural orientation that are considered vital and necessary for the sustenance and well-being of the people. To Iyamu (1999), citizenship education is the conscious effort to inculcate in the youth, a set of values and attitude contingent on the need and problems of the society. It is a set of practices and activities aimed at making young people and adults better equipped to participate actively in democratic life by assuming and exercising their rights and responsibilities in the society. Alutu and Ifedili (2012) explained the reasons why the meaning attached to the concept varies. In their words: 'since virtually all human beings possess hedonistic character, the desire to train for good citizenship is universal concept which varies from society to society depending on their specific needs and problems' [pp. 573]. Hence the nature and objectives of citizenship education in any given society is dependent on the presenting indicators in the social environment. This frantically corroborates Iyamu's (1999) definition of citizenship education as a conscious effort to inculcate in the youth, a set of values and attitude contingent on the need and problems of the society. Omare (1999) also concludes that the manifestation of citizenship education can be seen in the behavioural trait such as critical thinking, political activism, inquiry, goals and value of good citizenship. Yusuf (2006) contends that education for citizenship requires a citizen to be well informed and possess ability to gather facts, reject ethnocentrism, religious jingoism and develop positive national consciousness. This means that citizenship education will develop in individual skills, attitudes and values that will enable them to show concern for the wellbeing and dignity of others, respecting the worth of others and approaching civil decision in a rational manner. In fact, at the mention of citizenship, the individual and the state come to mind. The education of an individual concerning himself and his state that will not only socialize but emancipate and transform him for functional roles in a dynamic society is citizenship education (Anumba, 2013: 37). Citizenship education focuses on knowledge and understanding opportunities for participation and engagement in both civil and civic society. It is concerned with the wider range of ways that citizens use to interact with and shape their communities (including schools) and society (Schulz et al., 2010). Thus, Citizenship education begins in the ideal in two ways. First, it seeks to impose an ideal of citizenship through various articulations of the good citizen. By doing this, inquiry into citizenship is made idealist in the sense that it does not begin with the actual activity of people under material conditions (Smith, 1991). The actual realities of research participants and learners are abstracted and made to fit pre-existing frameworks on theoretical understandings of citizenship. The actual political consciousness, the daily life and praxis, of the learner is lost.

However, the concept may be better described than defined. The UNESCO Recommendation concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms (1974), provide a better description of the principle of civic education for Member States as: promoting, at every stage of education, active civic training which will enable every person to gain a knowledge of the method of operation and the work of public institutions, whether local, national or international; and to participate in the cultural life of the community and in public affairs. The documents state further that wherever possible, this participation should increasingly link education and action to solve problems at the local, national and international levels. Students' participation in the organisation of studies and of the educational establishment they are attending should itself be considered a factor in civic education and an important element in international education. In her description of citizenship education, Anumba (2013: 38), posit that it is the type of education that enables members of a society acquire full knowledge, not only of the state, but also of their duties and obligations to the state, their rights and expectations from the state, the necessity of total conformity with accepted ways and standards of life of the people, the need for full compliance with rules and regulations and total allegiance to the state. The summary of it all is the need for relevant education that will transform the citizens to live legally in the society and contribute meaningfully to its progress. It is this kind of socialization orientation and training that can properly be referred to as education for citizenship.

Citizenship education is very topical in many countries; thus, its importance to the growth and development of any nation cannot be overemphasized. It essentially focuses on the preparation of young people for the challenges and uncertainties of life in a rapidly changing world. The aims of citizenship education are formulated in a variety of ways from one country to another, in accordance with the national context, traditions and cultural background.

The significance of citizenship education in every society cannot be over-emphasized. As the people living in the society, state or country are adequately socialized, government and governance would be smooth and free of rancour (Alfa, 2016). The citizens need to be informed and socialized about the policies and programme of the government and also on their duties and responsibility.

It is on this note that in 1992, The National board for technical education (N.B.T.E), in response to the directive of the federal government established the citizenship education course programme for polytechnics in Nigeria. The programme is divided into two course carrying two units weighting. Both courses replaced an earlier general studies course coded GNS 120 and title contemporary problems and outline history of Nigeria.

2.1.1. Ideology

It is common for sociological discussions of ideology to begin by acknowledging, if not bemoaning, the plurality of different ways of using the term "ideology" Eagleton (1991). Marx and Engels used it to denote the most abstract conceptions that populate an imaginary world of ideas independent of material life; later Marxists often used it to denote a conspiratorial ideational wool pulled over the eyes of the masses; political scientists use it to denote packages of positions, often believed to be unifiable in a single preferred optimal state, and, of course, many of us use it to denote the beliefs, attitudes and opinions of those with whom we disagree. A conventional solution in sociology to these problems comes from our nominalist epistemology that is, we tend to assume that general theoretical terms must be created by the analyst and are heuristic devices used to greater or lesser success in particular analyses.

It is for this reason that we cannot simply solve all our problems by agreeing to disagree and to disagree by defining our terms differently at least when it comes to aspects of political life that are within the phenomenological experience of subjects. And I think there is good reason to think that there is a working consensus as to what we mean by ideology in politics. That is, actors will tend to agree as to who (other than themselves, of course), "has" an ideology and when they seem to be deploying it. Thus, here I want to attempt to understand the nature of this ideology that which actors seem to consensually develop and use in ordering their political attachments. Here I am going to argue that the conceptions that might seem furthest apart that of Marx and Engels on the one hand, and those of political scientists on the other must be put together. That is, political ideology is "ideology" in the sense of Marx and Engels not because it is false or distracting, but because it is the ideational equivalent factual patterns of relations, in this case, specifically political relations.

2.2. Citizenship Education: In Constant State

It is not new that citizenship education is one programme borne out of the need for stability and positive socio-economic and political orientation of our youths to facilitate national growth. It is therefore envisaged that the courses will provide a viable means for sustained development and social consciousness through the cultivation of positive values and attitudes.

In essence, the justification for these courses

"Is to enable us to socialize the Nigerian (Youth) to cultivate desirable habits, values, attitudes, nationalism, and to appreciate the status of the constitution as the will of the people. All these will (expectedly) lead to the achievement of our national objectives of a free, democratic just and egalitarian, united, strong and self- reliant, nation with opportunities"(N.B.T.E., 1992).

At the end of the programme the students are expected to display certain positive responses and attitudes; political literacy is expected to be enhanced, and national development facilitated.

The programme has however continued in that light of providing consciousness socially, economically, politically and otherwise to the students in the polytechnic institutions, thereby inculcating in them that value system and attributes needed for stability, growth and development of the country. The course no doubt has fulfilled and is still fulfilling the true essence for which it was established by the federal Government under the responsibility of the National board for Technical Education (NBTE). It has not only increased the extent political consciousness, but have reinforces the spirit of nationalism and patriotism in minds of the citizens(Alfa, 2016).

More so, in a country characterized by differences in the culture, custom, religion, and ethnic affinity and identities, effective citizenship education strengthens national integration. Therefore, the citizen put national interest above primordial cleavages and parochial sentiments.

However, do the curricular of citizenship Education effective in meeting the socio- economic and political demand of the present Nigeria socio- economic and political space. The answer I beg to say is NO, as time and events have created a vacuum in the curriculum of the course. There is a paradigm shift from the time for which the course was established and the reality of the current day, as new institutions have been created to meet certain demand of government and old laws are amended and new ones promulgated. This will indeed lead us the next section of this paper.

2.3. Citizenship Education and the Change Mantra: A Philosophical Analysis

According to National Board for Technical Education (NBTE), the course Citizenship Education was borne out the desire to quench the thirst of socio-political consciousness of the Nigerian student's in higher institution of learning particularly the Nigeria polytechnic educational system. In essence, the justification of this course is to enable us to socialize the Nigerian (Youth) to cultivate desirable habits, values, attitudes, nationalism, and to appreciate the status of the constitution as the will of the people. All these will (expectedly) lead to the achievement of our national objectives of a free, democratic just and egalitarian, united, strong and self- reliant, nation with opportunities" (N.B.T.E., 1992). This point

was as a result of observation that as far back as evidence can be found and virtually without exception young adults seem to have been less attached to civic life than their parents and grandparents. As there is no evidence to counter such observation, because becoming a citizen is a developmental process. It must be taught and learned. Most if not all societies recognize a need to educate youth to be "civic-minded"; that is, to think and care about the welfare of the community (the commonweal or *civitas*) and not simply about their own individual well-being. Sometimes, citizenship education is also intended to make all citizens, or at least prospective leaders, *effective* as citizens or to reduce disparities in political power by giving everyone the knowledge, confidence, and skills they need to participate. Hence the need for citizenship education to be taught in the Nigerian polytechnic education system. Because in looking at some of the goals of Polytechnic Education according to Nigeria policy on education (1998:34-35) which include the following:

- Provide full-time or part-time courses of instruction and training in engineering other technologies, applied science and management leading to the production of trained manpower;
- Provide the technological knowledge and skills necessary for agricultural, industrial, commercial and economic development of Nigeria.
- Give training and impart the necessary skills for the production of technicians, technologists and other skilled personnel who shall be enterprising and self-reliant;
- train people who can apply scientific knowledge to solve environmental problems for the convenience of man; and
- Give exposure on professional studies in the technologies.

It is however imperative that a blend of citizenship Education be introduced to the system to not remind the technologically, scientifically and managerial conscious environment of the need to know that they first are first citizens of a particularly entity and are required to know the intricacies that characterised the socio-political, economic landscape of the country. Hence the need for the course citizenship education.

The course has over the years imparted meaningful in its quest of awakening the technologically, scientifically, and managerial conscious mind of the Nigerian polytechnic students toward knowing the socio-political and economic consciousness and intricacies that characterised the political space of the Nigerian state. But the question that this paper seeks to ask is that: has the curriculum and course specification not lacking as far the current political reality is concern? Does the proponent of the curriculum know abreast of the saying that change is constant and the society is in state of dynamism? This and many are the questions this paper seeks to address. Every society on earth is dynamic. This presupposes that socio-economic and political conditions are in constant state of evolution. Almond and Powell (1996) have observed that development results when the existing structure and super structure of the political system is able to cope with the problem or challenge which confronts it without further structural differentiation and cultural secularization. The Citizenship Education programme should be reviewed from time to time to meet the needs of the nation and the dynamism of our society and the world. This will make the programme less monotonous and more relevant. From independence in 1960 to this day, Nigeria has had eleven different political regimes, only three of which are constitutional or civilian. This is outside the reality that Nigeria have also witnessed enormous creation of state institutions, agencies with one or two national responsibilities. As there are current trending issues that the student's needs to be expose to in order for them to get abreast with political and economic consciousness that the course seek to address.

It is worthy of note that disarticulation, discontinuities, and instability attributable to misadministration, electoral malpractices, official corruption and ethnic and religious bigotry have characterized our entire political life. Hence the need for citizenship education curriculum and specification needs to be reviewed from time to time to include topics that can address the ills and vices aforementioned.

It is noteworthy that the curriculum addresses some fundamental issues regards the learning of citizenship that include fundamental rights and duties of citizens, and Understanding the constitution, Understanding the Federal System in Nigeria, Knowing the constitutional rights and obligation of citizens, Understanding citizenship, Knowing the fundamental objectives and directives of state policy, Understanding government, political parties and elections, Knowing the arms of government, Understanding constituted authority, Understanding national identity Understanding national ethics, Knowing the needs and some methods of environmental protection.

However, the curriculum content has been observed to lack depth and the teaching methods were traditional, teacher centered with little or no practical application in the school ethos and practices. The mode of evaluation is pen and paper system in which, in most cases students respond to questions after memorizing concepts. This negatively impacts the classroom teachings (Marinho 2009) as the commonplace experience is that after examination, students easily forget everything they have learnt even if they have performed averagely or brilliantly well during examinations. This portrays gross deficiency in the system. The objective is invariably reduced to mere passing examination without the personal integration of ideals for active citizenship. Marinho (2009, 7) wrote further that, "the new curriculum fails to take into account useful pedagogical methods that assist in achieving goals ... Modes of teaching are outdated ..." The assessment usually fails to measure whether citizens actually practice democratic values in their relationships, attitudes and outlook. How do we assess whether a child has internalized democratic values? Is it through pen and paper mode of assessment? Could the successful internalization of values taught be a basis for selecting school prefects? Or these values are set as criteria for nominating eligible prefects and those who fall into the inclusion criteria go through election process? Obviously, there is no national or school-based benchmark to ascertain the internalization of democratic values and achievement of citizenship education curriculum goal. A critical examination of existing textbooks also shows the shallowness of the content as most are limited to a mere definition of contents, the content is limited to some basic concepts in political science which are for the sake of emphasis, topics such as Organs of Government, concepts such as

Democracy, Monarchy, election, constitutionalism, federalism, Socialism, Political Party and Party System: Power and Authority are predominantly the focus of the curriculum. In addition, Nigeria political experience and social life possesses greater challenges that using the curriculum might amount to handling the issues of nation building with kid glove in the light of past frequent military intervention in politics among other challenges. The need for a review is eminent.

In 1999, the country returned to civil rule after prolonged successive military misrule. The nascent democracy is however characterized by all sorts of semi-democracy or pseudo-democracy traits such as electoral malpractices, ethno-religious conflicts, and primitive accumulation of wealth at the expense of the state by the political class and election malpractices. Ijalaye (2009) comment on 2007 general election shed light on the nature of past elections in Nigeria. He observed that election rigging through the combined power of incumbency by government and political party in power has always been a regular feature in the election process in Nigeria. However, there was beacon of light from the 2011 general election. It was adjudged by national and international observers as the most free and fair election ever conducted in Nigeria. But, Agitations in Nigeria continue to take different dimensions from the cries of power sharing, economic and infrastructural development distribution, states and local governments' creation, resource control, religious manipulation to restructuring of the current federal construction. This has been the cries of Nigerian particularly after the 2015 general election, as Nigeria seems divided more along ethnic and regional line when we compare it to 2011. Therefore, ethnic agitation, protest for power sharing, economic advantage and restructuring of Nigeria since the emergence of federalism in 1954 till date has assumed a contemporary issue within the governance circle and recently, the 8th Republic (2015 – Date). Again, the colonial masters have been blamed by some school of thought for this situation that created a national unity question which Suberu (2001:126) wrote involves the challenges and dilemmas associated with accommodating multiple identity communities within the framework of a single, integrated and national political system. Nnoli (1978), in Anugwom (2000:63) perceived along this insinuation that ethnic rivalry is a product of the colonial contact situation. According to Osimen, Akinyemi and Adenegan (2013:79), Lord Lugard said;

.... on my part, I later had a second thought I could not explain how and why I sent such a memo to London. But what is both puzzling was the decision of the thirteen egg heads in the commonwealth office to consent and approve the amalgamation...

Accordingly, the unification of Nigeria was purely economic in its purpose, class phenomenon and exploitative in nature and above all to ensure colonial economic policies consolidation (Nnoli, 1978 in Anugwom, 2000:64; FRN, 2010:35; Ekot, 2010:61). As a result, Ozoigbo (2008:68) to an extent stated that if the south had been left alone and vice versa, the current problem would not have arisen. Remarkably, the pre-independence Nigeria witnessed a scenario where the North was complaining of marginalisation by the south especially from the time of federalism in 1954. This fear of domination was the remote factor that informed the refusal of the North to agree with the south to demand for political independence in 1956. It has to be equally stated that the case of domination was not only in the area of cabinet formation and other federal appointments but as seen by Ozoigbo (2008:67) was also in the area of revenue allocation. The current cries of agitation assumed a centre-stage because as it is now, an ethnic group that captures state power corners all the material benefits that flow from such power (Agbese, 2001:246). This of course accounted for one of the factors Ekot (2010:62) alleged, made the nationalists who took over the leadership of the country to fail in recognising the complexity of the nation handed over to them. Presently, there has been clamour and reported complaint, on the overbearing influence of the federal government in intergovernmental relations – the federal government, the state and local governments as in the case of resource control, revenue allocation and cabinet formation. This menace calls for an inclusion of contents that will teach the citizens the need for ONE NIGERIA and National board for technical education should also include in the current content of the course Nigeria core value just like what the united states America has. This will in a long way reduce the agitations of ethnic and resources control to a minimal level.

The spate of corruption in Nigeria is alarming and pervades every aspect of National life from the technocrats to the politicians. Infrastructures are at low ebbs and citizens' disposition to taking care of public facilities is best described as nonchalant (Adebayo, 1986; Iroanusi, 2006; Ajibewa, 2006; Magstadt, 2009). To sustain and consolidate the democracy, citizens must be taught and made to internalize the purpose of democracy. Values such as liberty, service, justice, religious equality, and tolerance among others must be inculcated. Negative traits such as religious violence, armed robbery, ritual killings, electoral mal- practices, official corruption must be condemned and isolated from private and national life. Citizens must come to the realization of the fact that democratic values are not embedded in genetic code. They are taught and learned.

Also, as part of the introductory message by Professor Godswill Obioma – the Executive Secretary of National Educational Research and Development Council (the body in –charge of curriculum Development in Nigeria), he noted that; the curriculum reflects depths, appropriateness, and inter-relations of the curriculum contents. It was introduced to attain the Millennium Development Goals by 2015, and by extension, the need to implement the core focus of the National Economic Empowerment and Development Strategies (NEEDs), which are value orientation, poverty eradication, job creation, wealth generation and using education to empower people. A critical observation of the curriculum package shows the will to translate the intentions of the government into an institutional expression in the school where students would be taught basic values and ideals that would presumably make them responsible citizens. But in looking at the message of the aforementioned citing that the curriculum has depths, appropriateness and inter- relations of the curriculum contents. Firstly, it is imperative to state that the curriculum no doubt has depth, appropriateness and inter-relation as at the time it was conjoined and times preceding it. And it has gone out of date as changes had occurred in the socio-political and economic phase of our national life. Hence the need to look into a review of the said curriculum for it to meet up with the current reality. Secondly, it was introduced to attain the millennium development goals by 2015, which is

long outdated as we are under the sustainable development goals 2017. But how sustainable is the contents of the curriculum citizenship education? For there is need to look into it and bring the dynamism of our socio-political and economic space into citizenship education as it will help the students to be conscious of the workings of those in power.

In other words, it is imperative to say that the curriculum content of citizenship education is not only shallow in contents when comparing to the change and advancement been made in the socio-political and economic space of the nation, because it is believed that the present curriculum was brought about judging at the reality at that time politically, socially and otherwise. It is noteworthy to say Nigerian and students should be made to grapple with the reality of the polity as it stands now because so many policies, programmes, events, institutions, and agencies have come to limelight in the course of time. There is the need to include in the curriculum government activities through its agencies like National emergency management agency (NEMA), Economic and Financial Crime Commission (EFCC), National Maritime management and safety agency (NEMASA), independent corrupt practices and other related offences commission (ICPC) etc.

Also, the existing contents of the curriculum needs upgrade as teachers of this discipline is required to undergo more research to will add more value to the contents as it is out of place for teachers of the course to be conservative in nature rather been critical because change, they say is constant and required to serve as a role model. The citizenship teacher cannot divorce himself from the values which he labours so hard to cultivate in the students. The student looks at him from above, and he is expected to exhibit a certain level of decorum. Therefore, while the polytechnic community may overlook certain aspects of the behaviours of some teachers, it would frown on any misdemeanour committed by the citizenship teacher. This situation puts the citizenship teacher under pressure to conform to desirable norms. On the whole this may appear to be a normal expectation but conformity cannot be said to be total. This on its own has certain implications; the most crucial of which is how it affects the way students perceive the programme generally. Thus, the action or reaction of the teacher goes a long way to demonstrate whether what he teaches are realistic or unrealistic, practical or impractical.

Another issue is in the teaching of Citizenship Education is who is best qualifies to teach the course. The National Board for Technical Education (NBTE) recommends Political Scientists. The dilemma of the political scientists is that he must of necessity rely on writers of authority on the law (the Constitution) history, economics, political science, philosophy and so on. He may avail himself of all these, but he is liable to be led astray in his attempt to ascertain the field of his labour. The teacher also discovers that the whole province of citizenship education is a sort of maze in which the wanderer is perplexed by unreality and conventionalism. The interdisciplinary approach to Citizenship Education provides a place for lawyer who is versed in the matters relating to the constitution; the economist's knowledge is also relevant; the historian and sociologists whose knowledge of society are invaluable in the understanding of how we came to the present situation; or a moralist whose moral teaching on social values are required for nation building.

3. Recommendation

The Citizenship Education programme should be reviewed from time to time to meet the needs of the nation and the dynamism of our society and the world. This will make the programme less monotonous and more relevant as more persons from other disciplines will be deploy into the teaching of the course because its content is interdisciplinary in nature. Citizenship Education should be upgraded to a three or four credit unit weighting the above suggestion is looked at. The role of government in eradicating poverty, corruption and providing job opportunities for graduates is not less significant because those vices are among many threatening the growth and development of the country, as it will make appreciable sense if as suggested core values should be included into the teaching and learning of citizenship education. It would make less sense to expect any teaching on these ills to make appreciable impact in the society if these problems are not addressed. The teaching of Citizenship Education should not be restricted to political scientists. The programme would be made more interesting and less boring to the students if lawyers, sociologists, historians and economists were brought in to handle relevant aspects of the programme. Those who are recruited to teach Citizenship Education must be those who are certified to be good citizens themselves. The teacher of Citizenship Education ought not to be a sectionalism religious bigot or an ardent supporter of a particular ideology. This category of people is capable of misleading the students.

4. Conclusion

The efforts of the government and its agencies responsible for the curriculum innovation are commendable, however some fundamental issues are yet to be resolved, mainly regarding the articulation between the philosophy of the curriculum and the challenges faced by the Nigerian democracy. Are students who are predominantly the main target group for the curriculum innovation in the position to avert undemocratic social order? If perhaps the overriding objective is to secure the future through education of the younger generation, what about the overriding influence of the society on the school community? Experience has shown over time that, students learn from what goes on in the society, an influence that seems to be more normative and stronger than set of values being expounded to them by teachers in schools. Instance where school children internalized and overtly practice anti-democratic traits prevailing in their immediate society contrary to what was taught in the classroom supports this observation (Oyeleke, 2011). The reform which the innovation seeks to support is vague to the teachers who are to catalyse the required change and also to the generality of the citizens. Information management system is a key to success in planning and if people are part of the change process, adaptation becomes much easier. The level of consultation to the stakeholders during the process of designing the curriculum is at zero level when considering the new initiatives on the Civics curriculum for the primary and secondary school. One would

have expected teachers, relevant professional associations, parents' associations, academics and relevant educational institutes to feature in the development process. Keeping teachers abreast of the changes is a key factor to success. Moreover, in some instances, re- search shows that teachers have assessed themselves as having inadequate knowledge of civics and citizenship education (Mkpa, 1997; Ugwu, 2005; Eseh, 2005, Oloruntegbe et al, 2010). Styles of teachings should also become more open. Efforts should be made to re-training teachers to embrace styles, approaches and strategies that do not endanger the curriculum content. One may be tempted to ask why, in spite of vigorous campaign for innovation and changes in the school, are the pro- posed changes not implemented? Why are teachers still clinging to the usual traditional approach to leadership and methodology in the classroom? Does their training and orientation support changes and innovation? A teacher trained under authoritarian style will find it difficult to adopt open, democratic system. What has never been experienced can never be given. Finally, does the school ethos and culture reinforce or hinder democratic practices? The school ethos, belief system, structures and practices may either reinforce or hinder the teaching of democratic values. The authoritarian styles of principals and teachers in our schools should be subjected to review by formulating a scaffolding policy to strengthen the internalization of democratic values and ideals in civics classes. School should be "socially just" and avoid anti-democratic 'norms' such as religious, ethnic or gender discrimination, authoritarian modes of selecting school prefects, cultural and ethnicity bias, differences arising from learners' geographical location and socio-economic background. Democratic ideas should not be limited to curriculum provisions and pedagogy, but also the real, contextual practice in the school environment. Authoritarian schools cannot deliver democratic civic education. School should embrace student-centered orientations and become democratic institutions. Curriculum development in Nigeria is a product of various compelling forces including British Ordinance, Military Decree, research findings, and societal outcry. Occasionally, some of these forces are borne out parochial interest. However, the domain of citizenship education is somewhat different. It is unique in the sense that it is intended to serve collective, national interest. The effort of the federal government is highly commendable in taking steps toward the teaching and learning of citizenship. Innovation should be an on-going process in order to keep pace with dynamism of our ever-changing society. Moreover, as Ehindero (1996) clearly observed, "no curriculum is fault free". This calls for constant review. The Civics curricula should neither be reduced to a mere booklet without proper implementation nor should be conceived and used as a tool for political manipulations, but as an agent of positive social transformation.

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