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The Place of Philosophy in the Teaching of Citizenship Education: An Outlook

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Abstract:

This study not only explains but argues for a purposeful re-introduction of philosophical enquiry to the process and pedagogy of citizenship education. We suggest the development of philosophy and critical thinking skills may usefully improve social and political awareness in young people. Moving beyond the boundary of the formal curriculum, we encourage the development of synergy between the international movement of philosophy for children and the expanding tradition of community philosophy as a means to promote more open and democratic enquiry. We suggest this will produce important benefits for young people, helping to promote responsible judgments on social affairs, develop intergenerational relationships and enhance freedom for the young to think rationally and autonomously as critically informed citizens. The concept of philosophy and citizenship education explained the term philosophy as a rational search for answers to the questions that arise in the mind when we reflect on human experience. In like manner, the study posited citizenship education as an educational concept that foster the transmission and inculcation of citizenship values, skills and knowledge to the individual citizenry so as to re-orient, re-organize and revolve the individual citizenry who in one form or the other or for one reason or the other deviated from who they should become. The expectations of every citizen are to possess a positive mind characterized with patriotism and nationalism that aid them contribute meaningfully to the country's growth and development.

Keyword: Philosophy, citizenship, education, morality, rational thinking

1. Introduction

In the society today, we have been forced to accept the reality that the world has been beclouded with all manners of societal vices and ill-manner approach to things. This societal vices and ill-manner approaches is not only carried out by individual, but also groups of persons which have resulted to acts such as suicide, bankruptcy, will full homicide, enmity, face-offs, economic crises, divorce, sickness, and untimely deaths. This implies that many people have just little or no knowledge of philosophy which impacts the knowledge and awareness of the implications of human acts both in this world and in life after death. This study intends to educate the academic community on the place of philosophy in the teaching of citizenship Education, and the entire public on the rudiments of philosophy with the intent of inculcating in them, morality and decency to make the society habitable to all. The methodology employed in this study includes exposition, analysis, and speculation. The study reveals that the knowledge of philosophy is very important to mankind, as it creates the awareness of the moral responsibility of one's actions which motivates everyone to do good and avoid evil. It also reveals that the knowledge of philosophy helps one to discern truth and falsity in statements, validity, invalidity, soundness, unsoundness, and fallacies in arguments, wisdom that enables one to contradict the destructive ingenuity of fraudsters. The study concluded that wisdom rules the world and that any knowledge and expertise devoid of wisdom stagnates societal development in all ramification and can lead to a total collapse of the society hence the need to inculcate more philosophical topics such symbolic logic, ethics and morality, or perhaps allow for the introduction of philosophy and Logic, history and philosophy of science as a general studies to complement citizenship education and add value to the slogan that as a graduate "you have been worthy in character and in learning. The study recommends among other things that philosophy and philosophers are crucial to the teaching of citizenship education.

2. Brief Historical Evolution of Citizenship Education

Citizenship education and its historical evolution can't be emphasized without recourse to the birth of democratization in the world and Nigeria in particular. The conception of democracy in the ancient Greek city state of Athens and the manner it was practiced, with exclusion of certain segment of society namely women, slaves, aliens and peasants -has inspired the notion of citizenship. Historically, Athens left a legacy of democracy and citizenship to the modern world. With the decline of ancient Athens and the rise of Roman Empire, the concept of citizenship assumed wider focus and state decline was attributed to bad citizenship. In the modern age, the complexities of interests within nation-state, high crime rate, civilization, terrorism and failed state phenomenon, make citizenship education an imperative. Without any sense of contradiction, citizens need to be educated and be informed about the governing process, the rights they are to demand from the state and the responsibility required of them. Both the state and the citizens should fulfil their

part of the social contract. Dustin (1999) put it clearly while articulating the works of J. J Rousseau on the imperative of citizenship education. He affirmed that:

"There can be no patriotism without liberty, no liberty without virtue, no virtue without citizens; create citizens, and you have everything you need; without them you have nothing but debased slaves, from the rulers of the state downwards. To form citizens is not the work of a day, and in order to have men (sic!) it is necessary to educate them when they are children." (Dustin, 1999).

The wave of democratization across the globe contributed to the spread of citizenship especially in Africa, where such idea was termed foreign and exotic. African lived pure communal life, and as such the concept of indigenization was widely embraced. Citizenship, like capitalism and liberalization was a by-product of democracy. With Nigeria obtaining political independence from Britain in 1960, the drive towards attainment of nationhood and democratization, the notion of citizenship rights became more pronounced. The awareness of being a separate sovereign nation as opposed to being a British colony stimulated defining a new identity. In this article, I attempt to trace the challenge of the Nigeria nation and the official response to use school and its curriculum to achieve the educational goals which, undoubtedly, derived from national goals. What are the views of the Nigerian scholars on the concept of citizenship education?

3. Meaning of Citizenship and Citizenship Education

Nwahunanla (1996), A citizen is an individual who enjoys the full rights and privileges of a country. Citizenship involves a reciprocal act.

"a nation-state, or a political community, bestowing full or qualified rights on specific individuals living within its area of jurisdiction, an expectation that, in return for these rights and privileges, such individuals would perform certain duties and render specified obligations to the state or political community concerned"(Ezeh and Enem, 1996).

In the context of Nigeria, persons can become Nigerian citizens by birth, registration or Naturalization. The Constitution of the Federal Republic of Nigeria states that a citizen by birth is every person born in Nigeria before the date of independence either of whose parents or any of whose grandparents belong to a community indigenous to Nigeria. The date of Independence here means the 1st day of October 1960. Citizenship by naturalization is granted through application to the President A Certificate of Naturalization is granted on condition that, among other things, persons are of full age and, in opinion the Governor of the State where they are or where they propose to be residence, are acceptable to the local community in which they intend to live permanently, and have been assimilated into the way of life of Nigerians in that part of the Federation. By registration, a person is a Nigerian if married to a citizen of Nigeria, is of full age and capacity, and born outside Nigeria but any of the grandparents is a citizen of Nigeria. In all these types of citizenship, it is expected that persons are of good character, have shown the intention to be domiciled in Nigeria and are willing to make a useful contribution to the advancement, progress and well-being of Nigeria.

The Federal Republic of Nigeria stipulates fundamental rights, which her citizens should enjoy. These are basically in line with the United Nations 1949 Universal Declaration of Human Rights The rights of Nigerian citizens as stipulated in the Constitution are rights to: life; dignity of the human person, personal liberty, fair hearing; private and family life, freedom of thought, conscience and religion, freedom of expression and the press, peaceful assembly and association; freedom of movement, freedom from discrimination. Also, the property of Nigerian citizens shall not be compulsorily taken into possession by the government except in the manner prescribed by law (Federal Republic of Nigeria, 1979).

On the other hand, citizens of Nigeria also have obligations to fulfil to the Nigerian State. These include paying taxes, obeying the laws; assisting law enforcement agents in their functions; loyalty to the government of the day, participation in the political process; readiness to serve in the armed forces whenever called upon; willingness to participate in the national youth service, a program compulsory for all youth graduates from institutions of higher learning; respect for the national flag; taking pride in singing the national anthem; obeying the content of the anthem and other national symbols (Aharnhele *et al*, 1997: 7-9)

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 courses each carrying two-credit units weighting. Both courses replaced an earlier General Studies course coded GNS 120, and title Contemporary Social Problems and Outline History of Nigeria.

However, in looking at the definition of citizenship Education, there is no universally acceptable definition of it. Though, many scholars describe it as the training process whereby the citizens are informed of their political roles in the society. It is an educational process, formal and/or informal through which the people get acquainted with the basic requirements of good citizenship.

Ozumba and Eteng (1999) explained citizenship education as the "totality of learning, instruction, equipping, which citizens need to be able to play his/her role, discharge his/her responsibilities, know his/her rights, understand his/her country-the constitution, the politics, the ethics, the religious, the ethos and the ideals that make the national geo-political entity". Fadeyiye (1995) opines that citizenship education is the kind of education given to the citizens of a country with a view to making them responsible people, capable of contributing meaningfully, to the overall development of their country. Citizenship education is then designed to make learners identify and exercise their civic and political rights and also willingly accept to perform their civic and political responsibilities. But these assumptions must take into Account the specificities of Nigeria's historical, cultural and political context. Education (formal, non-formal. and informal) is a vehicle through which citizens can learn the right attitudes and values system of their country. Citizenship education is a deliberate preparation of citizens to be aware of their social, civil and political rights in the state; as well as their duties and responsibilities towards the state. It is a systematic and orderly method of transmitting knowledge, skills, positive

political, economic, social and administrative cultures to the citizens of a state for national development. Evidence of effective citizenship education should be shown by people's competence in exhibiting appropriate personal values based on sound knowledge, moral and ethical decision-making, and participation in public efforts and activities that contribute to community and nation building this should be a lifelong education and should cover all educational levels and ages.

In the formal school system, citizenship education should be taught from pre-school to tertiary education. The non-formal school system, it should be implemented within the adult education programme that is similar to indigenous way of preparing citizens for effective living in society.

From the Hamburg Declaration of July 1997, adult education has become more than a right and should prepare people for effective citizenship. The educated adult should exhibit active citizenship and full participation in society for fostering ecologically sustainable development, promoting democracy, justice, gender equity and scientific, social and economic development, and for building a world in which violent conflict is replaced by dialogue and a culture of peace based on justice. In Nigeria, in recognition of the importance of adult education, the policy on adult and non-formal education was incorporated in the National Policy in Education in 1977, which was reviewed in 1981 and 1998. The areas emphasized in the policy were functional literacy education; remedial, in service, on-the-job, vocational and professional training; aesthetic, cultural and civic education for young people and adults outside the formal school system (Federal Republic of Nigeria, 1977, 1981, 1998)

4. Definition of Philosophy

The term "philosophy" is a derivation of two Greek words "Philo" (love) and "Sophia" (wisdom) meaning "love of wisdom" c.f. Blackburn (1996 p. 286). Etymologically, Philosophy is defined as the „love of wisdom“. The term philosophy has been conceptually analyzed by various authors. Blackburn (1996 p.286) defines philosophy as the study of the most general and abstract features of the world and categories with which we think: mind, matter, reason, proof, truth etc. For him also in philosophy, the concepts with which we approach the world themselves become the topic of enquiry.

Jike (2005:1) says that philosophy revolves around man's innate desire to comprehend his existential aspiration. He goes further to assert that central to a man's understanding of the universe is his view on what it means "to be". In his response to Bronowski's definition of philosophy as a systematic reflection on human beings and the world they inhabit (Bronowski 1973) taken from Mordi and Jike, (2005:1), he goes further to assert that philosophy provided an epistemological insight into the purported orderliness and coherence that is achievable in the society. Macquarie, (1982) quoted from Enuwosa (2000) defines philosophy as the rational and critical investigation of problems and issues in life with a view to sorting out and clarifying the language and logic of questions and statements. For Enuwosa (2000) this implies that philosophy is an effort by man to analyze issues, clarify and explain the meaning and content of things. For him philosophy consists of speculation on matters in which definite knowledge are not ascertained. Enuwosa (2000 ed p. 3) pointed out that Oroka discussing Russell said that philosophy "consists of speculation on matters as to which definite knowledge has far been unascertainable, but... appeals to human reasons rather than authority".

Furthermore, Odera Oruka quoted from Enomah, (2016:16) defines philosophy "As a free investigation of the first principles of human life that is most fundamental which underlie human life". Enuwosa (2000 ed p.3) says that clear and cogent answer to the question "what is philosophy?" rests on the definition of philosophy as the effort of man to achieve organized view of himself and the universe in which he lives. For him therefore, the philosopher is the person who perceives in some measure the ways in which the various experiences and awareness of existence from a pattern of meaning.

The above definitions of philosophy point to the fact that philosophy is the search for truth about reality. Truth and wisdom are concepts that are synonymous and interchangeable in their connotations. Hence, if philosophy is a search for wisdom in its etymological sense, then, philosophy indisputably is essentially the search for truth, truth which refers to correspondence of statements or propositions to reality. Truth of propositions in any argument leads to its validity and ultimately its soundness. Philosophy therefore in its search for truth entails the search for truthfulness of propositions, validity and soundness of arguments. This is the wisdom that philosophical enquiries are desperate to attain.

From the foregoing, it is quite obvious that philosophy is an activity of man characterized by knowledge, awareness, systematic reasoning, logic-critical thinking and reflection on reality and the objects of our experience in order to solve basic problems of life. Although, objectively speaking, it does not necessary imply that someone without the idea of philosophy is incapable of generating good, salient or relevant ideas or lacks common sense, but the knowledge of philosophy equips us with the techniques and nuances of reasoning and of arriving at most reliable knowledge of truth and of shaping and reshaping one's attitude towards life and also at making more reasonable decisions for the wellbeing of oneself and of the entire society. Philosophy helps in the ethical, logical, epistemological and metaphysical evaluation and assessment of the implications of one's attitude and decisions towards life in general, and the entire development of the society.

5. Structure of Philosophy

Hornby (2005) describes structure as the way in which the parts of something are connected together, arranged or organized or a particular arrangement of the parts. Therefore, structure of philosophy can be defined as the division of philosophy or the various parts that make up the discipline called "philosophy". In a nutshell the structure of philosophy refers to the division of philosophy. Philosophy can be divided into four major parts namely; metaphysics, logic, axiology, and epistemology. Metaphysics: Kalusi (1996) describes metaphysics to mean things "beyond the physical realm" or things beyond the senses. For her, such concepts as soul, mind, spirit, heaven, hell, etc. fall within the scope of metaphysics, and

its major concern is within the nature of ultimate reality. From the above, metaphysics can be seen as the discipline that examines the nature of reality and the components of reality, namely; man, universe, world of nature and immaterial or aspects of philosophy. Metaphysics is divided into cosmology and ontology. While cosmology is the study of the universe or for Mercier (1953) the philosophic study of the inorganic world, ontology is the philosophy of being, the very fact of being, the very nature of existence and what makes existence. The Catholic Encyclopaedia (1913) quoted cited in Enomah (1997) defines metaphysics as the portion of philosophy which treats the most general and fundamental principles underlying all reality and knowledge. For Enowosa (2000), metaphysics is a Greek word, meta-Physika meaning things beyond the physical, it probes into the nature of ultimate reality, it studies the totality of reality, and it elucidates the quality of the primordial substance. Enomah (2016) opines that metaphysics goes beyond the physical to inquire into the ultimate and fundamental basic nature of reality or things generally, i.e. what nature is in itself.

5.1. Axiology

Enomah (2016) describes axiology as a philosophical discipline that sets the norms for assessing the value of human conduct and the value of human artifact (products of human activity) norms, standard rules with which to judge values. Axiology deals with values in two parts namely ethics and aesthetics. Blackburn (1996) defines ethics as the study of the concepts involved in practical reasoning; good, right, duty, obligation, virtue, freedom, rationality, choice. Ethics can be defined as the aspect of philosophy that deals with value of human conduct - good and bad behaviour, moral or immoral i.e. from the teleological perspective. Aesthetics deal with the values of human artifacts i.e. appreciation of works of arts-beautiful or ugly. Blackburn (1996) defines aesthetics as the study of feelings, concepts, and judgments arising from our appreciation of the arts or the wider class of objects considered moving, or beautiful, or sublime. Aesthetics generally is the science or study of beauty.

5.2. Logic

Nyong (1996) describes logic as the study of the methods and laws used to distinguish correct reasoning from reasoning that is faulty., and Copi and Cohen (1978) quoted from Enomah (2002) sees logic as the study of the methods and principles used to distinguish correct reasoning from incorrect reasoning. Bello (2000) defines logic as the study of the principles and techniques of distinguishing good arguments from bad arguments. From the foregoing, logic can be defined as the science of reasoning which uses reasoning in the process of acquisition of knowledge; it is the study of the principles and techniques of distinguishing valid from invalid arguments and from sound and unsound arguments for the purpose of attaining truth which is the yardstick and principle of knowledge.

5.3. Epistemology

Nyong (1996) describes epistemology as the theory of knowledge concerned with knowledge as a whole, ranging from the sources of knowledge, the grounds in which an aspect of knowledge may be held to be true or false, the relationship between knowledge and belief, or knowledge and truth. For him, epistemology is also an enquiry into the nature of knowledge, truth and certainty. Similarly, Blackburn (1996) sees epistemology as the theory of knowledge, and that its central questions include the origin of knowledge; the place of experience in generating knowledge, and the place of reason in doing so; the relationship between knowledge and certainty, and between knowledge and the impossibility of error; the possibility of universal skepticism; and the changing forms of knowledge that arise from new conceptualizations of the world. Epistemology can therefore be defined or described as the theoretico-philosophical science that studies the nature and extent of human knowledge; it seeks the certitude of knowledge, and criticizes in order to find out whether our knowledge or propositions corresponds with reality; it questions the truth-value of knowledge or propositions and the sources of our knowledge.

6. Citizenship Education in the Context of a GNS Course in Polytechnic Education

The Citizenship Education programme was 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 coursesis 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.

Citizenship education is one of the basic concepts of social studies education in Nigerian schools and it holds a high remark towards the effective dissemination of the social studies content. Citizenship education as a concept of social studies has the following objectives:

- To transmit cultural values and ethics, patriotic altitudes and attributes that pose as necessities for societal growth and development to individual students;
- To inculcate national consciousness and understanding of national social problems and prospects of the national economy to the individual students;
- To avail the prospects of patriotism and nationalism to the individual students;

- To ascertain the need of national cohesion and integration as well as citizens' role to play in nation-building to the individual students and
- To create awareness of recent and contemporary trends and the rationale for participation and mobilization of the citizens.

7. Philosophy and Citizenship Education

Nigeria is made up of disparate ethnic nationalities with diverse values and cultural inclination. There are about 250 ethnic groups in Nigeria. Before the advent of colonialism, these groups were administered under a differing administrative system: In the North, the predominant Hausa/Fulani operated a centralized Emirate system headed by Emir; In the Yoruba dominated Western region, the monarchical system of government combined with some elements of liberal republicanism was being operated - Oba had no absolute power, but customarily checked by kingmakers who are replica of modern legislators. In the Eastern region, the administrative system was acephalous, there were no visible traditional rulers but a variation of republicanism. These encouraged the concept of indigenization was a dominant force as against citizenship. The resultant effect was primordial cleavages to ethnic cause and aspirations even after 1914 amalgamation of erstwhile Northern and Southern protectorates, and even till post independent Nigeria. The historical events had a profound influence on nationalism and attainment of real nationhood and citizenship. A Yoruba man, for instance, most likely primarily own allegiance to Yoruba cause before national consideration. The same attitude manifests among other ethnic groups. This makes the concept of citizenship blurred, fluid imagined rather reality. British policy did not help the situation either. The policy of divide and rule perpetually created a division between the north and south. The Land and Native Rights Ordinance of 1910 promoted segregation and threat to nationhood. The Ordinance discouraged free migration of southerners to the north. The Institute for Democracy and Electoral Assistance (IDEA) (2000) observed that-, "those citizens who are indigenous of other state are less favoured. The least privileged are those citizens who are unable to prove that they belong to a community indigenous to any state in Nigeria, and women who married to men from states other than their own. Such multiple system of citizenship inevitably endangers discrimination in jobs, land purchases, housing, admission to education institutions, marriages, business transactions and the distribution of social welfare".

These have not only endangered the spirit of nationalism and nationhood consideration, and it is this light 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 courses each carrying two-credit units weighting. Both courses replaced the earlier General Studies course coded GNS 120, and titled Contemporary Social Problems and Outline History of Nigeria. The nature of curriculum content vis a vis the recipients was a major concern shortly after independence in 1st October 1960. The initial school curriculum was heavily dominated by the influence of the colonial master-Britain and largely tailored towards Western aspirations. In Nigeria, it was a prominent feature for a child to be well acquainted with events outside the shore of Nigeria, while extremely novice about what obtains in his/her immediate environment. This is partly due to enormous British influence on Nigeria education system (Fafunwa, 1974; Makinde, 1979). It is logical that a child that is deficient in the knowledge of events in his/her surroundings has an uphill task of learning to be good citizen of that society. Fafunwa (1974) describe the products of colonial education as though African in colour, but British in intellect and outlook. To restructure the curriculum towards underlining Nigerian cultural values and aspirations, irrespective of the curriculum framework and definite career subject was a major focus after the independence.

The belief among some scholars is that such an educational design aim at serving national interest is perceived as a form of citizenship education (Fafunwa, 1974; Yusuf, 1985).

Additionally, multiculturalism is a prominent feature of Nigerian society and it is sad to note that it has resulted into a perennial problem of sort. Centrifugal nationalism is a prominent feature of political actors. As earlier stated, Nigeria is made up of about 250 ethnic groups with diverse culture, religion and values system. The rate of religious and ethnic conflict is alarming. The political crises of 1960s has ethnic and religious undertone. The crises culminated into a civil war between 1967 and 1970. Other examples of ethno-religious conflict include Kasuwan Magani conflicts in 1980, Kafanchan crisis of 1987, Zango Kataf in 1984 and 1992, Tafawa Balewa crisis in 1991, etc. Political rivalry among ethnic groups has also led to the series of crises such as Kano riots in 1953, Tivs uprising in 1964, Western crisis in 1952, Ogoni rights movement in 1990s, etc. In response to this, some scholars have argued that school curriculum must be redesigned to promote national unity, religious tolerance, socio-political and cultural integration (Awosolu, 1993; Metziebi, Domite, Osakwe, 1996).

They argued that citizenship should not "define nationality in terms of ethnic, religious and cultural identity." The argument goes further that the teaching of citizenship education should foster the spirit of nationalism rather than ethnocentrism and individualistic tendencies. In reference to Daverger, Agi (1999)- declared that the potentials to making citizens aware of the need to diminish divisive antagonism and promote material links that unite people, and the development of a sense of community among ethnic nationalism that constitute a state are two major functions of citizenship education.

Another area of concern is values orientation and inculcation. This aspect is clearly reflected in the new Civics curriculum for primary and junior secondary schools. Baike (2000) observed that, for curriculum to promote the ideal of democracy, the focus should not be limited to the development of intellect but also "development of character and respect for constituted authority." This school of thought argued for the inculcation of African traditional values such as honesty,

communalism which is a core aspect of active citizenship, togetherness, integrated family system, mutual and cooperative efforts, and respect for elder and constituted authority, and loyalty to a collective cause.

Obike (1993) stressed that citizenship education should teach attitude and values that will foster the ideal of democratic practices, national consciousness and patriotism. He submitted that, people's values orientation explains their attitude and action, and determines services rendered to fellow citizens. Yusuf (2005) noted that value education is an integral part of citizenship education. Bearing in mind that values direction, the promotion of values in the citizens will inspire nation-building. Conversely, citizenship education which trains 'good' citizens (i.e., citizens who are aware of the human and political issues at stake in their society or nation) requires from each citizen ethical and moral qualities. According to this perspective, all forms of citizenship education should promote respects for others and recognition of the quality of all human beings, and aim at combating all forms of discrimination (racist, gender-based, religious, ethnic, education etc.) by fostering the spirit of tolerance and peace among human beings. Human rights orientation also enjoys a wider focus among Nigerian writers especially among the texts used in secondary schools. Okom (1999) emphasized how citizenship status involves conferment of rights on some individuals while others who are denied their rights in the society and access to resources is scarce - such as the peasants, aliens, women and slaves in Ancient Greek city states. For Nigerian citizens, understanding of his/her rights and duties should be a vital part of civic education curriculum.

Thus, we when speak of purposes to be ascribed to citizenship education (comprising knowledge of the social and political rights of all human beings and their recognition), we inevitably end up with the complementarities between citizenship and human rights. Bearing in mind these complementarities, citizenship education means not only 'educating citizens', but also educating children for adulthood and citizenship, citizens who are not ignorant of their rights and are willing to perform their civic obligations. Moreover, human right includes civil, social and political rights, the later obviously relating to the rights and obligations of citizens. Thus a comprehensive human rights education takes citizenship into account, and considers that good citizenship is concerned with human rights as a whole.

Globally, teachers are the foundation of every successful nation. They are the bed-rock of any country's success and achievements. They sacrifice their time, energy and resources to ascertain their subjects are knowledgeable of whatever subjects' matter that is involved. They agitate and encompass numerous resources, techniques and approaches to create an impact in the society they belong (Okogu and Umudjere, 2015b). In a nutshell, they are nation-builders

An issue in the teaching of Citizenship Education is who is best qualifies to teach the course. Though, 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 or a philosopher whose moral teaching on social values are required for nation building.

However, it is imperative to note that philosophy and philosopher are of great chance in the teaching of citizenship Education because not only that civilization begin with philosophers, but also philosophy covers a wide spectrum of knowledge ranging from science, education, art, morals and the likes. The bedrock of knowledge is centre on ideas and knowledge of philosophers, for one cannot talk about mention the constitutions, political theories, scientific doctrines and the likes without the input of philosophers from the ancient times up till date.

Hence the Place of philosophy or philosophers in the teaching of citizenship Education cannot be over emphasized, as a result of the fact citizenship Education is geared toward instilling into their consciousness an awareness of democratic values, socio-political institutions and citizens' rights and obligations to the society, these are expected to enhance the citizens' political, social, economic and moral performance in the challenging real life situation in Nigeria. Which does not elude the philosophers and philosophy as it is an encompassing course with a wide horizon. This is not far fetch from the ideal of the notion (PhD) doctor of Philosophy, the highest order in academic quest.

8. Recommendation and Conclusion

Philosophy is the root of all knowledge. It is considered as mother of all sciences. Philosophy helps to coordinate the various activities of the individual and the society. It helps us to understand the significance of all human experience. Philosophy critically evaluates and analyses the variety of human experiences. It develops a comprehensive system of thoughts about the universe and the life as a whole. It is hence important to note that philosophy and philosophers stand a great and ideal chance in the teaching of citizenship education in the Nigerian Polytechnic education system. As it's tend to cover a wide range of knowledge because as a philosopher, you are expected to delve into different spectrum of knowledge be it in law, sciences, art and humanities, management and morals. This is due to the fact that programmes content of citizenship Education does not elude a philosopher.

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