CITIZENSHIP EDUCATION AND DEMOCRATIC CULTURE AS POSSIBLE MECHANISMS FOR REMODELING THE NIGERIAN STATE

ABDULRAHMAN ADAMU
Department of Political Science,
Federal University Gusau, Nigeria
abduladamu6@gmail.com

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SALISU OGBO USMAN (PhD)
Department of Political Science,
Kogi State University Anyigba, Nigeria
usmansalisuogbo09@gmail.com
+2348035648075

Abstract
This study attempts not just the conceptualization of citizenship education and democratic culture, but also examines the roles they play in building the Nigerian state. It therefore, becomes imperative to emphasize the relevance of citizenship education and democratic culture in the 21st Century Nigeria, owing to the fact that the physical, socio-economic and political environment in which we live clearly puts us at a colossal disadvantage on the knowledge about citizens' rights and responsibilities. Relying on qualitative method through the use of secondary sources of data collection, the study reveals that it is becoming almost impossible to divorce the potential role of citizens in the task of nation-building in a given political community. It concludes that there is an implication that the total spectrum of citizenship education is therefore submerged in immense integrative and interdisciplinary commitments and perspectives. The study recommends that there is need for all tertiary institutions in Nigeria to intensify efforts towards introducing citizenship education as a general course in order to equip Nigerian students to be better aware of their duties and responsibilities as citizens as well as the role of the state in the maintenance of law and order. This will therefore serve as a means to achieve democratic stability in the country.

Keywords: Citizenship Education, Democratic Culture, National Development, Nation-Building

Introduction
It is imperative to state that the ideas of citizenship education emerged about a century ago as a kind of panacea to solving problems confronting humanity. It has been agreed that an adoption or adaptation of the ideas inseparable in this kind of education could go a long way in solving the problems arising from man's inhumanity to man. The above statement has made (Russel 1977) to stress that our world has become a mad place; observing that ever since the First World War, the world ceased to be constructive because men will not apply their intelligence in creating international co-operation but persist in retaining the divisions of mankind into hostile groups. In his opinion, the prevalence of a general collective failure in many parts of the world on the part of men, to use the intelligence they possess for the purpose of self preservation. He lamented that many factors which have been allowed to operate vulgarly in many societal frameworks are all dragging or rather tending society towards a situation of social disorder. (Russel 1977 cited in Okam and Ibrahim 2011) recounted some of these problems thus:

(a) forces of religion, sex, education, nationalism, class feeling and competition which have been allowed to operate irrationally in many parts of the world to the extent of producing in the young insanity, stupidity, readiness for homicide, economic injustice and ruthlessness, (b) forces of intolerance, hatred, pain and misfortune which have engulfed and consumed many minds such that they have lost the power of balanced judgment which is needed for an emergence from the slough in which mankind is staggering, (c) a characterization of many societies by displays of disharmonies in their political and social frameworks, (d) a menace from problems of uncertainties which not only wedge many developing countries from each other but which also militate against socio-economic advancement, and (e) problems of imbalance, inequality and the like which handicap many developing countries their emancipation from their colonial and apartheid history into a life which is based on equal footing with others in the world of mankind. In effect, citizenship education sprang up as an outcome of the deliberations of many worried minds about the foregoing predicaments.

Citizenship education to (Corbin 1983) is a curriculum instrument which is largely tailored at bringing about the breaking of barriers amongst our youth through meaningful exposures to education, mediated through the language of the curriculum during teaching-learning situations.
In a similar vein, (Shaftel 1968) emphasizes that this endorsement is very crucial essentially if youths are to be groomed into prospective and effective citizens. This endorsement according to him: if formal education is man-made, we can dare take the responsibility for directing our social evolution through the curriculum offerings of our schools, which help to guide the development of young people into individuals of integrity, who can face and tolerate the demands of continually changing society, that can cope with emerging problems creatively and emphatically, also that can commit themselves to responsible group behavior necessary for socio-civic living in their community.

Conceptualizing Citizenship Education
Citizenship education can simply be seen as educating children, from early childhood to become clear-thinking and enlightened citizens who participate in decisions concerning society. Society here is understood in the sense of a nation with a circumscribed territory which is recognized as a state. Knowledge about the nation's institutions and an awareness that the rule of law applies to social relationships, obviously form part of any citizenship education course. For instance, citizenship education is based on the distinction between the individual as a subject of ethics and law entitled to all the rights inherent in the human condition (human rights); and the citizen–entitled to the civil and political rights as enshrined in the constitution of the country concerned. Suffice it to say that citizenship education has the potentials of educating the future generations therefore, it must first address young people and adults who are living beings, having the status of human beings endowed with conscience and reason.
Fundamentally, human rights include civil and political rights, the latter obviously relating to the rights and obligations of citizens. Thus, a comprehensive human rights education takes account of citizenship, and considers that good citizenship is connected with human rights as a whole.
Interestingly, citizenship education trains good citizens to be aware of the human and political issues at stake in their society or nation and in turn, requires from each citizen ethical and moral qualities. All forms of citizenship education aimed at inculcating respect for others and recognition of equality of all human beings, and at combating all forms of discrimination (racist, gender-based, religious, etc.) by fostering a spirit of tolerance and peace among human beings, (UNESCO, 2010).

However, the purposes to be ascribed to either citizenship education producing citizens with moral qualities or human rights education comprising knowledge of the social and political rights of all human beings, and its recognition, will inevitably end up with the complementarity between citizenship and human rights. Depending on the cultural traditions of each education system, we shall have, in some cases, civics education, comprising knowledge of human rights and their exercise, and in others, human rights education, stressing

civil and political rights as the basis of citizenship, and hence the national features assumed by these rights and guaranteed by states.

Bearing in mind this complementarily, citizenship education means not only 'educating citizens' but also training children for adulthood and good citizenship. Citizenship education has therefore, three main objectives: educating people in citizenship and human rights through an understanding of the principles and institutions [which govern a state or nation]; learning to exercise one's judgment and critical faculty; and acquiring a sense of individual and community responsibilities, (UNESCO, 2010).

These three objectives correspond both to educating the individual as a subject of ethics and law, and to educating citizens. These objectives suggest four major themes for citizenship education.

The relationships between individuals and society: individual and collective freedoms, and rejection of any kind of discrimination. The relationship between citizens and the government is involved in democracy and the organization of the state.

Democratic culture and citizenship education

If there is one idea inherent in civics education, because it concerns about politics and institutions, it is the idea of democracy. Comprehensive citizenship education cannot dispense with this concept or with knowledge of the institutions that enable a country to function democratically.

Rather than confining ourselves to noting and describing institutions (the necessary but not sufficient requirement for civic education), we should explain how the operation of the machinery of state respects government of the people by the people, and make it accountable to citizens.

However, this way of tackling democracy may seem foreign to the world of school and of children. It is therefore desirable to imbue the whole of school life with a culture of democracy. According to (UNESCO 2010), Educational practice is of equal value with knowledge when we come to tackle civic education. One of the major flaws in civics instruction has been that it fails to bring democracy to life in schools, and remains at the stage of merely enunciating principles and describing institutions. When the organization of a school does not lead to a democratic mode of operation in which pupils can give their opinions, children and adolescents lose interest in citizenship and see only the mismatch between what adults say and what they do, between knowledge and action, a mismatch which they usually call 'hypocrisy'.

Schools should therefore set up 'governing boards' with representatives of pupils and staff, and other bodies in which pupils express their views and in which decisions are taken in consultation with everyone, both young people and adults. The representation of pupils in these various bodies can and should be achieved by an open election system which has the same qualities of transparency as in any democracy worthy of the name.

If credible civic education is to be developed, respect for others-pupils and teachers, administrators and minor employees, good attitudes and behaviour should be the rule in schools. Respect for others and their dignity, in the same way as the self-respect of a free individual, springs from each individual's personal ethics, the will to 'live together, with and for others in a just institutions'. These qualities, whether described as 'moral' or 'ethical', are required of all human beings and all citizens. They form part of both civic 'virtues' and individual 'virtues'. They enable each individual to live as a 'good' citizen, (UNESCO, 2010).

In other words, in citizenship education, respect for the 'Other', regarded as one's equal, with his or her individual differences and distinctive physical, intellectual and cultural features, is to be integrated and above all experienced in daily life in all schools. Based on these principles of equal dignity and respect for others, citizenship education has the task of combating all forms of negative discrimination and racism, sexism and religious fanaticism. Thus citizenship education can be regarded as an ethical or moral education as well as education in citizenship.

Citizenship education as instrument for Nation-building
(Osuagwu and Ogbonnaya 1997) describes citizenship education largely as knowledge, skills and values
given to a child or groups of learners with a view to making them functional and responsible individuals
capable of contributing to the socio-economic, political and religious development of the state. They were
of the view that Citizenship education is the process of imparting knowledge, virtues, norms, values, attitudes
and acceptable manner of conduct and behavior into the citizens of a community or nation aimed at building
a strong community or nation.
In another development, (Gross, Messick, Chapin and Southerland 1978) view citizenship education as one
of a number of curriculum designs for looking at human life and of organizing our knowledge and
experiences about the world in which we live; agreeing that it has largely grown out of our attempts to
understand and perhaps, control man's social environment and or the world at large. To (Russell 1977), a
good deal of demands are made from a citizen by members of his society as a result of the positive and
humane characteristics, attributes and values which he is deemed to possess. He therefore, made a distinction
between the good citizen and the good individual by contending that although "the good individual is he who
ministers to the goods of the totality of individuals in a given society, his attitudes could degenerate into an
exhibition of nonchalance in sensitive issues involving human kind". On the other hand, (Russell 1977)
maintained that the "attitude of the citizen is such that he is always aware that his will is not the only one in
the world and he is concerned in one way or another to bring harmony to the conflicting wills that exist in
the community." Meanwhile, the attitude of the individual, as such, is subsistent, that of the citizen is
essentially circumscribed by his neighbours, (Russell, 1977). Thus, the citizen is first and foremost aware of
his potentialities as an individual and this awareness governs much of the concessions, compromises and the
ability to acquire what he initiates and adopts in the light of attempting to solve and resolve problems and/or
issues which confront him on one hand and the larger society on the other hand.

In a similar way, (Banks 2005) accepted that an important criterion that can be used for designating effective
citizens is their outstanding performance in situations which require them to exhibit potentialities and
abilities in the art of cooperating and conforming to a variety of societal needs and demands. He asserted
further that it is largely this need to conform and cooperate that has contributed to the superiority of good
citizens when compared to the ordinary members of their groups in such respects as: (a) dependability in
executing responsibilities (b) active and social participation and (c) active in the sphere of socio-economic
commitments for improvement. These characteristic attributes have largely prompted the endorsement of
(Banks 2005:210) regarding the values and behavioural features which the citizen is expected to exhibit thus:
An appreciation of the nature and laws of social life; a display of intelligent and genuine loyalty to high
national ideals; a possession of a sense of responsibility as a member of social group; a display of loyalty
and a sense of obligation to his city, state, nation and to the human race; and a possession of the intelligence
and the will to participate effectively in the promotion of social well-being.
(Banks 2005:211) further elucidates that it has therefore, become a norm to visualize the good citizen as
possessing and displaying certain desirable attributes and values including the following:
Looking at things with a democratic slant; belief in decency and fair-play, forbearance and respect for others;
commitment to an acquisition of the customs, traditions and nationalistic ideals of his country; belief in the
idea of progressive improvement of society; a desire to promote the general welfare and be pledged to raise
and safeguard living standards for all; and a belief in universal education.
Interestingly, (the Nigerian National Policy on Education 2004) stipulated that the philosophy of education
in this country should be geared towards equipping the learner to cultivate values of effective citizenship
and civil responsibility. The Policy accepted that the philosophy behind all forms of instructions in schools
is to be measured in terms of their roles in producing citizens with skills, competencies, moral values and
reasoned judgments to effectively live, interact, interrelate and contribute positively to economic, social,
political and cultural development of the Nigerian society (Okobiah, 1985). The Policy provided details
about a variety of value-concepts which form the centerpiece of citizenship education in Nigeria. These
include; 'shared responsibility for the common good of the society,'moral and spiritual values in interpersonal

relations, a cultivation of a sense of compassion for the less fortunate, cultivation of social attitudes and values such as cooperation, participation, interdependence, honesty, open-mindedness, integrity, diligence, trustworthiness and obedience, acquisition of attitudes
favourable to social, physical, cultural and economic development. Other values which derive from these frameworks include: rationality, 'needs and interests, interaction, adaptation, loyalty, patriotism, critical thinking, progress and democracy. The various forms of thought-processes which are represented and enshrined in these values and their various learning dimensions very often constitute differentiated focal points in terms of which the language and most of the subject matter of citizenship education are formulated, (Okam and Ibrahim, (2011).

Importantly, (Boateng 1997) agreed that the essence of Citizenship education in Nigeria is premised on the following value-dimensions and orientations, namely: (a) the need for instituting democracy and democratic values in the country, (b) the need for creating an awareness amongst individuals regarding the provisions of the Nigerian constitution, (c) the issue of creating adequate and functional political literacy amongst individual learners, (d) the vitality in sensitizing learners to the functions and obligations of government, (e) a commitment of learners to an awareness of their rights and duties and to respect the rights of others, (f) an endorsement of the production of responsible, well informed and self reliant citizens; and (g) a need for inculcation of right values and attitudes for the development of individuals and the Nigerian society.
While (Kazi 2004) reminds that it is a commitment to such value-dimensions of citizenship education as "power or love", "cooperation", "confidence", "trustworthiness", "integrity", "consideration", "hard work", "interdependence" and "loyalty" that has contributed in the building and establishment of the great nations and democracies of the world. In other words, these citizenship values to him essentially constitute the ideals that have been embedded intrinsically within the socio-political and socioeconomic frameworks of the thriving and great democracies of the world such as England, France, and the United State of America, Canada, Germany and Japan. (Kazi 2004) remind further that these great nations were built by citizens who are positively committed at exploring and employing the value dimensions of citizenship education in bringing about a development and enhancement of the social, economic, cultural, political and religious out-reaches of their societies to enviable heights.

A new way of teaching citizenship education
According to (UNESCO 2010), the introduction and continuance in schools of a democratic culture forbid dogmatism in any kind of civics education. The methods and approaches chosen are those based on discussion among pupils and between pupils and teachers and make provision for children and young people to speak and express themselves. Modes of expression may varies: in addition to oral exchanges, drawings, songs, poems, different kinds of written materials are excellent instruments for reflection on citizenship, democracy, justice, freedom and peace.
In a democracy, citizenship education seeks to educate citizens who will be free to make their own judgments and hold their own convictions. Compliance with existing laws should not prevent citizens from seeking and planning better and ever more just laws. Respect for law, which is one of the objectives of civic education, calls not for blind submission to rules and laws already passed but the ability to participate in drawing them up.

One of the practical tasks of citizenship education is therefore to look at the rules governing a school, improve them and reformulate them. The values transmitted by citizenship education are not dogmatic principles laid down once and for all. A living culture calls for the creation of new values, although they should all be judged by the criterion of respect for others and for human dignity.
Thus, with regard to the laws and values accepted by an entire social group, citizenship education can in no way be a catalogue of set questions and answers. Citizenship education should be the forum which gives rise to and nurtures a genuine culture of discussion. Whatever the problem posed, such as the ongoing development of humanity or the stability of the rule of law, an exchange of ideas, notions, judgments and

individual opinions is necessary. Even among young children, dialogue of this kind is possible, (UNESCO, 2010).

Citizenship education needs also to be taught in ways that will bring out the ever-constant link between knowledge and practice. The interaction between concepts and action gradually produces the ability to think in terms of values and to refer to them. Values are universal when they concern human rights, for example, the values of liberty, dignity, solidarity and tolerance. As they are firmly anchored and promoted in different cultures they can also concern a region of the world or even a special country, nation or religion. All should be made the subject of discussion and reflection and be studied in each course of citizenship education.

Educational exigencies of citizenship education in nation- building
In the opinion of (Obanya, 2007), the curriculum content that would respond to the needs of citizenship education should seek to inculcate the traits required of social forces designed to bring positive changes to the lives of the world's people. The educational exigencies involved are summarized thus:
Firstly, if the masses across the globe should be uplifted, access to education at all levels (and in all forms) should be broadened. This implies improved and expanded facilities for both in-school and out-of-school learning; most importantly it means the institutioning of learning everywhere and across the globe. Secondly, citizenship education necessarily subscribes to empowering the masses as agents of positive change for the emergence of societies where democracy and human rights reign supreme; this line of thought implies a people-oriented approach to decision and policy making in education. Thirdly, citizenship education is designed to subscribe to capacity enhancement of individuals in the world at various levels- personal, social and institutional. This frame of thought would mean raising the quality of all the structures that engender the process of education- all the agencies of education, management capacities of the ministries of education, educational institutions, education sector personnel and teaching- learning facilities.

(Obanya 2007) further considered that this is a critical area in citizenship educational development agenda, as broadened access would not yield the desired results if we neglect quality, relevance and efficiency issues. Fourthly, citizenship education would require the raising of the level of awareness and self-esteem among the people. (Obanya 2007) reminds that this development, for us in Nigeria, would require an educational system that puts acculturation before enculturation. This development means that education in Nigeria must return to its basic tenets of "know thy self first and thoroughly" and use this knowledge as a lead way to learning about others in the world around; it also implies Nigerians appreciating other peoples of the world through the right type of "Nigerian exposure" in the citizenship education context. Fifthly, citizenship education would involve "knowing about the rest of the world", among other things. This task would entails revitalizing, this network would imply borrowing wisely from external influences and capturing the best of thoughts, actions, inventions and knowledge for improved humanistic learning. Sixthly, the enthronement of citizenship education in this country implies among others, that we must necessarily take account of the demands of the knowledge society of the present century (21st Century), where the emphasis is no longer on how knowledgeable but how "knowable" (Obanya, 2007), and where the emphasis has shifted from having the productive citizen to being" blesses" with the creative citizen, cited in (Okam and Ibrahim, 2011).

The Role of citizenship education in nation-building
Evidence increasingly indicates that citizenship education makes learning more relevant and effective for great numbers of persons (McCarry, 2002; Park, Goodwin and Lee, 2001). It creates avenues for greater congruency between students and learners success performances on the one hand and their cultural backgrounds and such education experiences as tasks, interests, effort, academic achievement and feelings of personal efficiency or social accountability on the other hand.
According to (Gay 2007), the challenge for diversified education increases in response to meeting the multidimensional needs of students and learners, the quest for citizenship education grows exponentially. He submits that citizenship education may be the solution to problems that currently appear unsolvable: closing the achievement gap genuinely not leaving any students behind academically; revitalizing faith and

trust in the promises of democracy, equality and justice; building education systems that reflect the diverse cultural, ethnic, racial and social contributions that forge society; and providing better opportunities for all cadres of students and learners. Citizenship education is therefore, very crucial, it must necessarily be tailored at providing students from all cadres and groups with the education they deserve.

From the above theoretical postulation, (Obanya 2007) puts that citizenship education is characterized by a variety of goals expressed in a number of peps or forms- all geared to the production of the creative citizen in a given democratic framework. Some of these forms of peps bear on the following: preparation for lifetime learning; preparation for the world of work; preparation for making continuous on-the job learning possible and easier and preparation for a formal tertiary education. He therefore, accepted that the educated citizen of today require a set of generic skills intended to enable him respond to the demands of a globalised world and of a knowledge economy. He went further to say that these generic skills can be inculcated through virtually any subject discipline; the generic skills, according to him, constitute what are considered as "new constructs and new concepts" in global education; and they include:" "analytical power", "team spirit" "problem -solving skills", "information technology assets", "communication power" and versatility". It is considered that candid and meaningful exploration of the assets and merits of these generic skills could constitute the basis for creating and enthroning creative citizens through re-invigorated education for visionary Nigeria in the 21st Century.

Conclusion
The problem posed by citizenship education is how to blend together the particular and the universal, the national and the international, the individual and society. The difficulty can be solved by integrating human rights education in this new subject, civic education. This approach opens up new paths for education for peace, human rights and democracy. Thus, citizenship education addresses both the individual and the citizen and provides an avenue for each individual citizen to acquire an understanding of the issues of peace in the world, and the challenges of the globalization of economic, environmental and cultural problems.
Since sustainable development of human beings and the world they live in is linked to the quality of education, the time has come to regard citizenship education as a vital part of any education system and any teaching programme.

Recommendations
Based on the discussion and findings of this study, it hereby recommends the following:
First, there is need for all the tertiary institutions in Nigeria to intensify efforts towards introducing citizenship education as a general course in order to equip Nigerian students to be better aware of their duties and responsibilities as citizens as well as the role of the state in the maintenance of order and protection. This will therefore serve as a panacea to democratic stability in the country and Nigeria's development in the 21st century.
Secondly, the need to re-explore and expand further avenues and cover new approaches and horizon in enlarged and reinvigorated educational designs through the exploration and employment of citizenship education perspectives in order to cope with the challenges in a modern democratic society should be taken seriously.
Third and lastly, there is also the need to commit Nigerian education to the liberation of the capacities of every individual for a purpose of advancing the course of individual autonomy.

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