

RE-ENGINEERING CITIZENSHIP EDUCATION FOR COPING WITH DEMOCRATIC CHALLENGES IN NIGERIA: TOWARDS EMBRACING THE VITALITY FOR SELF-EMPLOYMENT AND NATIONAL SUSTAINABILITY IN THE 21ST CENTURY

Professor C. C. Okam and Jamilu Mohammed

Abstract

Citizenship education conjures-up a vital curriculum instrument for raising citizens and individuals who would constitute the basis for effective nation-building in a democratic Nigeria. The assets, qualities and capabilities of the citizen, therefore, imply that he possesses immense creative abilities, potentialities and powers. As it is almost impossible to divorce the assets of the citizen in the task of nation-building in a given democracy, there is the implication that the total spectrum of citizenship education is, therefore, submerged in immense integrative and interdisciplinary commitments and perspectives. As this frame of thought evokes a number of myths and realities which impinge seriously on the curriculum imperatives of citizenship education, the concept has to be explored and employed to cope with and embrace the pedagogical demands entailed in this framework in the context of Nigerian Schools and colleges. The social studies teacher has an uphill task to encounter and overcome if he is to register a high level of success in the task of confronting the myths involved in capitalizing on his subject in producing the effective citizens for coping with the democratic demands and challenges as envisaged in the National Policy on Education. This success must necessarily be rooted on a re-engineered citizenship education which has to emphasize the ideals intrinsic in curriculum interdisciplining and curriculum integration by way of his subject – social studies education. This thought-pattern represents a kind of panacea which could be capitalized upon by social studies teachers for exploring the assets in the re-engineered citizenship education in the arduous task of grooming and building effective citizen who would take delight not only in exploring the gains rooted in self employment but also would constitute the basis for nation-building and sustainable national development in a democratic Nigeria.

Banks and Cleggs (1977) held that the ideals of citizenship education emerged about a century ago as a kind of panacea to solving problems confronting human-kind. It was upheld that an adoption of the ideals intrinsic in citizenship education could go a long way in ameliorating and resolving the problems arising from man's inhumanity to man.

Thus Russel (1977) regretted that our world has become a mad place; he observed 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 and understanding for the sake of making progress, but rather take delight in retaining the divisions of mankind into hostile groups. He disclosed 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 social- preservation and progress. He lamented that many features which have been allowed to operate vulgarly in many societal frameworks are all dragging or rather tending society towards a situation of disorder. Russel (1977:21-22) recounted some of these problems thus:

- (a) forces of religion, sex, education, 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 out of the slough in which mankind is staggering;

- (c) a characterization of many societies by displays of disharmony and instability in their political and social frameworks;
- (d) a menace from problems of uncertainty which not only wedge many societies away from others but which also militate against socio-economic and socio-political advancement;
- (e) problems of imbalance, inequality and the like which handicap many developing countries from their emancipation out of their colonial and apartheid history into a life which is based on equal footing with others in the world of mankind;

Hawes (1978) expatiated further that the foregoing crises situations have gained grounds in alarming proportions in recent years. He reflects that these crises situations have become very stubborn to control and manage as is the case in many developing countries. He cites Nigeria as an example of a polity where the crisis situations have assumed immense significance, particularly in the context of her efforts at grappling and attempting to solve problems associated with her socio-political development.

Thus, as a political entity, Nigeria has brought together divergently and ethically different nations. These nationalities- whether major or minor, in their varying degrees of success or failure, have either struggled for certain measures of autonomy or constituted one set of centrifugal force or another within this single polity. This political unhealthiness constitutes a major divisive force of great magnitude in terms of the corporate existence of Nigeria. The Nigerian Educational Research Council (1983) expressed these fears, thus:

One set of problems relates to the achievements of a greater measure of social and political unity within society and consequently, of finding means to break down barriers and increase opportunities for individuals or groups to benefit from social and educational opportunities which may be available for them. For example, there are barriers between groups and classes within societies as a result of birth, occupation, language, race and religion. There are barriers between generations, between townsmen and countrymen, between the schooled and the unschooled, between those who can read and those who cannot. To frequently... education creates and reinforces division, breeding arrogance. Probably a new perspective might help to reverse the process.

In the present circumstance, probably, one of the most serious problems confronting Nigeria is the issue of unity. We are beset with the enormous task of evolving ways and means of forging our people into one nation-the Nigerian nation. Frequently, Nigerians are urged to turn their minds to those virtues that would foster unity, peace and the overall development of the country. It has also been emphasized that Nigerians should live in harmony with fellow Nigerians and that social integration and national unity are of prime importance (Obemeata, 1983). These developments were largely responsible for the emergence of citizenship education, as an aspect of the school's curriculum, within the framework of Nigeria as a young democracy.

The Emergence and Characteristics of Citizenship Education Examined in the Context of Nigeria A Young Democracy.

Citizenship education, as a component of the schools' curriculum, seriously emerged in Nigeria during the first national Curriculum Conference held in Lagos in 1969. This Conference endorsed the need for the exploration and employment of education for the production of effective citizens that would create and generate the necessary foundations for forging a strong and united Nigeria. Thus, Corbin (1983) described citizenship education as a curriculum instrument which is tailored at bringing about the breaking of barriers amongst individuals and societies or groups for the purpose of increasing the chances for people generally so as to be able to benefit from social opportunities which may be available to them.

Re-Engineering Citizenship Education for Coping with Democratic Challenges in Nigeria: Towards Embracing the Vitality for Self-Employment and National Sustainability in the 21st Century

The foregoing considerations explain the pride of place given to the teaching of citizenship education in the Nigeria Policy on Education (2004). This policy mirrors citizenship education not only in terms of an understanding of human relationship but also in terms of its aims at producing individuals equipped with skills, competences, moral value and reasoned judgments to effectively live, interact, inter-relate and contribute positively to the economic, social, political and cultural development of the Nigerian society (Okobiah, 1985:66). Du Bey and Barth (1980) elaborated further that Nigeria's philosophy of education is based on integration of the individual into a sound and effective citizen. Thus, it is the government's desire that Nigeria should be a just, free and democratic society. It is to be a society with full opportunities for all its citizens, and able to generate a dynamic economy. It is to be a society that is strong, united and self-reliant.

One of the most important objectives of Nigeria's philosophy of education is rooted in the view that the academic learning of the various subject disciplines should be geared at "inculcating in the pupil a positive attitude to citizenship and a desire in him to make a positive personal contribution to the creation of a United Nigeria". Thus the Nigerian philosophy of education expects the individual who has been effectively groomed in the ideals of citizenship education to possess and display the following attributes and characteristics, namely; (a) self confidence and initiative; (b) power of imagination and resourcefulness; (c) a desire for knowledge and continued learning; (d) appreciation of the dignity of man and of liberty; (e) a sense of compassion for the less fortunate; (f) a sense of respect and tolerance for others; (g) attitudes favourable to social, physical, cultural and economic development; (h) social attitudes and values such as cooperation, participation, interdependence, honesty, open-mindedness; integrity, trustworthiness, diligence, obedience etc. (i) a possession of social awareness as well as constructive as well as effective thinking; (k) an awareness of the problems of his country and of the world in general; (l) an awareness and understanding of the evolving social and physical environment, its natural, man-made, cultural and spiritual resources together with the rational use and conservation of these resources for development; (m) a possession of a capacity to acquire skills essential to the formation of a satisfactory professional life; and (n) a display of an appreciation of his cultural heritage, and a desire to preserve it.

Banks and Clegg (1977) generally endorse that the foregoing characteristics and considerations necessarily have positive bearing on the ideals and tenets which are vital for the development and sustenance of "democratic citizenship". Banks and Clegg (1977), endorses the view that the citizen is usually expected to exhibit certain behavioral characteristics including the following: 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 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. Thus Banks and Clegg (1977) further elaborate that the vitality behind democratic citizenship is designed to project the ideal citizen as possessing certain desirable attitudes including: looking at things with a democratic slant; believing in decency and fair-play; forbearance and respect for others, commitment to an acquisition of the customs, traditions and nationalistic ideas of his country and be committed to their general welfare and be pledged to raise and safe-guar living standards for all, and a belief in universal education.

The forgoing characteristics which are expected to be coveted by the effective Nigerian citizen, according to Du Bey and Barth (1980:6), have not only been incorporated in the National Policy on Education but have been spelt out in measurable terms in the various syllabuses (primary, post primary and even at the tertiary levels); and these constitute the bases for current programmes in citizenship education in Nigeria.

The Ideals in Citizenship and Global Values Intrinsic in Citizenship Education

Osuagwu and Ogbonnaya (1997) visualize 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 also emerged with 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.

Gross, Messick, Chapin and Southerland (1978) portray 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; they endorse that it has largely grown out of our attempts to understand and perhaps, control man's social environment and or the world at large.

Russell (1977) recognizes that 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 was prompted to make a distinction between the good citizen and the good individual. He contended 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) maintains 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." Thus, while the attitude of the individual, as such, is subsistent, according to Russell (1977), that of the citizen is essentially circumscribed by those of his neighbours. 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 acquiesce what he initiates and adopts in the light of attempting to solve and resolve problems and/or issues which confront him on the one hand and the larger society on the other hand. The fundamental characteristics of the citizen, according to Russell (1977) is that he cooperates in intention if not in fact. He endorses that it is on this very characteristic of the citizen that his creative abilities and potentialities for addressing and solving societal problems are rooted. Thus, Banks (2005) endorses 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 advances 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 behavioral 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 groups; 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.

Thus, Banks (2005:211) expatiates further 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.

The Nigerian National Policy on Education (2004) stresses 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 endorses 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

Re-Engineering Citizenship Education for Coping with Democratic Challenges in Nigeria: Towards Embracing the Vitality for Self-Employment and National Sustainability in the 21st Century

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).

Thus Boateng (1997) endorses 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.

Kazi (2004) recounts 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, according to Kazi (2004), 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. He expatiates 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. Kazi (2004) endorses that the foregoing values and ideals of citizenship education constitute the pillars of strength of any democratic society.

Barriers Militating Against the Achievement of the Objectives of Citizenship Education Considered in the Context of Nigeria as a Democracy

It is reflected here that during deliberations which ensued during the Lagos Curriculum Conference of 1969, Nigerian educators accepted the social studies as a major curriculum instrument for classroom dispensation of citizenship education. Thus the introduction and teaching of social studies in a young democracy such as Nigeria is meant to assist schools and colleges reduce and overcome the need for grooming and producing patriotic Nigerians as demanded in the National Policy on Education (2004). This policy regards the teaching of social studies as a compulsory core artifact of the curriculum at the level of secondary education. The subject is not only designed to contribute a major quota in the social education of the young but it is also required to play a significant role in their social growth and provide them with insight into the values and processes through which people live/ work and play together.

The National Policy on Education stressed that the acquisition of citizenship norms and values by the young school learner must not be a chance affair. These virtues of human development, according to the Policy, have to be learnt and cultivated by way of classroom instructions and interactions which derive from the social studies curriculum. The Policy endorses the need for social studies education to be geared towards equipping the individual with the necessary wherewithal not only for cultivating civil responsibility but also for creating avenues and opportunities germane and compatible with human and social development.

Although the National Policy on Education (1998:2004) accepted social studies education as a curriculum design for inculcating norms and values of active citizenship amongst young learners in our schools, most of the empirical studies (Adejumobi, 1979; Funtua 1980; Obemeata, 1983; Agboola, 1985, Mezieobi, 1993; Lat, 1999; Akims, 2003; Shingum, 2003; and Kazi, 2004) and data available in this direction have demonstrated that we are yet to achieve the virtues and assets intrinsic in the subject area. The results and data established in these empirical studies are considered in three dimensions in terms of the extent classroom dispensation of the social studies curriculum has been successfully used in grooming young learners in an acquisition of desirable norms and values of

citizenship education. These results and data are classified in respect of social studies education as follows, namely: a) the content areas; b) teaching methods; c) evaluation procedures. The curricular issues and problems associated with these classifications are respectively discussed below.

On the question of the content areas of social studies, Salia Bao (1981) and Okam (1992) criticized the faulty classroom emphases in the subject which are not related to the societal needs of Nigeria as a young democracy. These critics revealed that the prevailing traditional approach to pedagogy in social studies in many school-settings in Nigeria largely educated the young learner out of context in relationship to the environment in which he is to function as a citizen. Adejumobi (1979), Mezieobi (1993), Okam (1999) and Lat (1999) demonstrated that instructions in the social studies in schools and colleges have suffered not only because of the insufficiency and inadequate supply of teaching aids including textbooks but also because of the general unsatisfactory training of teachers as demanded in the epistemology and ontology of the curriculum package intrinsic in the subject.

With regard to faulty employment of teaching methods in the classroom pedagogy of social studies, Du Bey and Barth (1980), Adelowo (1998), Yaroson (1999) and Amrewodia (1999) demonstrated that in spite of the popularity of social studies in Nigerian schools, the following curriculum processes and practices which are built into instructions in the subject area have been relegated to the background in many classrooms, namely: methodology of inquiry, employment of decision-making devices and principles including a use of critical thinking and problem-solving procedures. Thus, Ogundare (1984) and Madubuike (1985) confirmed that few teachers (generally less than 20%) employed investigative oriented procedures and approaches in their instructional strategies in their lessons in social studies. These studies revealed that most teachers conceptualized the teaching of social studies as a mere reading subject, a mere sedentary venture or a chalk-talk affair.

In the area of evaluation, Uche (1980), Obemeata (1983), Okobiah (1985) and Okam (1998) revealed that although the National Policy on Education has given a pride of place in our schools and colleges to the curriculum potentialities of social studies in its concern for inculcating the right type of virtues in the learner through unified and interdisciplinary studies of man, these researches lamented that evaluation in the subject area largely focused on a determination or measurement of the extent to which students retained factual materials or memorized some-one else's ideas. These studies revealed a general lack of any systematic efforts on the part of social studies teachers to collect evidence of a student progress in both the affective and psychomotor objectives rather than the traditional efforts at evaluating achievements in the cognitive area.

Educational Exigencies of Global Education Examined in Terms of Democratic Features Intrinsic in Re-Engineering Citizenship Education.

The curriculum content that would respond to the need of Global education should seek to inculcate the trait required of social forces designed to bring positive changes to the lives of the world's peoples. The educational exigencies involved are summarized thus:

Firstly, if the masses of the people across the globe should be uplifted, access to education at all levels (and in all forms) be broadened (Obanya, 2007). 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, global 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 education.

Thirdly, global 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, and management capacities of the ministries of education, educational institution,

education sector and teaching – learning facilities. Obanya (2007) considers that this is a critical area of the global educational development agenda as broadened access would not yield the desired result if we neglect quality, relevance and efficiency issues.

Fourthly, global education would require the raising of the level of awareness and self-esteem amongst the people of the world. Obanya (2007) reflect that this development, for us in Nigeria, would require an educational system that puts acculturation before enculturation. This development, according to Obanya (2007), means that education in Nigeria must return to its basic tenets of “know thyself first and thoroughly” and use this knowledge as a lead way to learning about others in the world around.

Fifthly, global education would involve “knowing about the rest of the world”, among other things. This task would entail what Obanya (2007) reflects as revitalizing; this network would imply borrowing wisely from external influence and capturing the best of thoughts actions, inventions and knowledge for improved humanistic learning.

Sixthly, the enthronement of a global educational system 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 be being “blesses” with the creative citizen.

Exploring Global Educational Perspectives for Self-Employment and National Sustainability through Addressing and Overcoming Citizenship Challenges in Democratic Nigeria.

Evidence increasingly indicates that global 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, efforts, academic achievement and feelings of personal efficiency or social accountability on the other hand. Gay (2007) reflects that as the challenge of diversified education increases in response to meeting the multidimensional needs of students and learners; the quest for global education grows exponentially. He submits that global 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. Global education is, therefore, very crucial, it must necessarily be tailored at providing students from all cadres and groups with the education they deserve.

On the basis of the foregoing theoretical framework, Obanya (2007) submits that global education is characterized by a variety of goals expressed in a number of forms – all geared to the production of the creative citizens in a given democratic framework. Some of these forms of 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. Thus Obanya (2007) endorses 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 endorses that these generic skills can be inculcated through virtually any subject disciple; 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. The implications of exploring global education in the task of enabling individuals or students cope and respond effectively to citizenship demands and

challenges though commitment to these generic skills in a given democracy, such as Nigeria are briefly examined.

Thus “analytical power” calls for an advanced capacity for logical reasoning on the part of an individual. This skill is centered on an individual’s ability to establish meaningful relationship between a variety of “knowledge forms and structures”, “societal issues and concerns”, “life situations”, “social aspirations”, and “problem situations”, etc.

“Team Spirit” demands from an individual a practical display of a number of social skills such as (a) the ability to cooperate harmoniously with others on small and large group projects; (b) the ability to contribute meaningfully to group activities in a wide variety of forms; (c) the ability to supply leadership when, and if, necessary and appropriately; (d) the ability to relate to others and to get out of one’s shell while remaining oneself “Team Spirit” also permits members of the team or group to know and understand one another better because they constantly share ideas and information.

“Problem solving skills” are designed to engage an individual in “reflective thinking”; “reflective thinking” is conceptualized as an instrument for visualizing and perceiving the idea of “unification” as a valid reflection of the nature and the totality of knowledge.

“Creativity” demands from an individual a display of the ability to go beyond the well-trodden path in thinking as well as in action. It calls for a display of the capacity in using the spirit in enquiry and problem solving, including the zeal to learn on a continuous basis, to evolve novel ideas for novel solutions to problems.

“Life-long learning skills” call for an internationalization of a variety of skills on the part of an individual. These include: (a) skills required in enabling him to be so oriented as to capitalize on many other education forces which exist in the society for his own progress; (b) skills required in enabling him come into contact with a wide variety of realistic learning experiences and maximizing the dividends that are accruable; (c) skills required in helping him control his own learning; (d) skills required in helping him determine the overriding purpose in his life; (e) skills required in helping him break down the dichotomy between work and play; (f) skills required in enabling him realize and release the potentials he possesses. The acquisitions of the foregoing “Life-long learning skills” are usually enhanced through a possession of solid foundation in literacy, numeracy and life-skills.

“Information Technology asset” (IT) constitutes a discipline in its own rights; its skills could be acquired as a total in order to lend support to other disciplines and life activities.

“Communication power” demands the acquisition, by an individual, of the necessary skills required in using appropriate language forms and non-verbal forms of language in specific situations in order to achieve specific objectives. In addition, communication power could be rendered in the form of symbolic displays of people, persons and whole societies; these displays often disclose immense value-dimensions and underpinnings.

“Versatility” demands that individuals should broaden their horizons in terms of domains of knowledge and experience. Individuals should endeavour to be meaningfully exposed to different fields of learning; some of these subject disciplines and fields include the arts, humanities, the natural and social science, language, technical and commercial subjects.

Challenges of the Vitality in Self-Employment and National Sustainability in the Framework of Re-engineered Citizenship Perspectives: The Teachers Tasks in 21st Century Democratic Nigeria

In the task of translating the foregoing theoretical perspectives and constructions into practice, teachers must systematically weave interethnic and multicultural versions of education into the central core of the global curriculum including instructions, school leadership, policy-making counseling, classroom climate and performance assessment (Gay, 2007). These teachers have to employ multicultural and inter ethnic curriculum content, perspectives and experiences to teach a variety of subject areas including the sciences, social sciences, social studies, mathematics and languages. The curriculum design issues entailed in the above pedagogical perspectives in the task of

Re-Engineering Citizenship Education for Coping with Democratic Challenges in Nigeria: Towards Embracing the Vitality for Self-Employment and National Sustainability in the 21st Century

instituting citizenship education in the Nigeria 21st century context, by the teacher, are examined in terms of the following: (a) underlying philosophy; (b) curriculum content; (c) methods; and (d) resource materials. These four pedagogical components of citizenship education are considered briefly in terms of the demands each respectively makes on the teacher.

In the context of underlying philosophy, the teacher has to embrace the need for a radical shift from the orthodox view of curriculum as something occurring under the aegis of a school, to emphasizing the role of cultural values and contemporary social dynamics, not simply as determiners of curriculum but most importantly, as organizers and implementing agencies for curriculum. The teacher has to take due account of the greater bulk of education that occurs out of school. In this perspective the teacher will be talking about the “citizenship education curriculum” instead of simply “the school curriculum.”

The teacher needs to entertain a sound level of understanding that the predominance and pre-eminence of Nigeria as the area of educational exposure implies using the country as the cornerstone of the curriculum. This line of thought would involve the following among others: (a) a recognition of the place and contributions of Nigeria to variegated developments in their ramifications; (b) a display of cultural values in their peculiar national – perspectives; (c) the people of Nigeria and their aspirations. The curriculum has to be used to portray Nigeria in the best of perspectives. The teacher has to explore ways and means of how the external world compliments what Nigeria has to offer and not simply portraying Nigeria in a derogated or bad shape; the teacher has to seize every opportunity to domesticate knowledge and techniques that emanate from the outside world in the interest of Nigeria as a thriving democracy.

Government education establishments need to be made aware of the vitality for more intensive devolution of authority for curriculum development and implementation authorities to local communities and individual schools not only to allow for “responsive flexibility” with decisions on actual activities based on the needs of our societies, but in the context of overall national curriculum goals. This framework implies systematic employment of teachers and local education agencies (including parents) for full involvement (and not simply token participation) in curriculum development and implementation. The teacher has a variety of tasks-needs to execute in the context of curriculum content. He has to seek for ways and means of eliminating the problem of the prevailing practice of curriculum overload in our various schools’ settings- the habit of perpetually adding-on new content on the prevailing content. He has to embark on instituting more radical approaches to curriculum integration.

In the curricular circumstances, as displayed above, where the education process focuses on teaching eclectic bodies of knowledge and skills, Gay (2007) advises that teachers need to use citizenship education including multiethnic versions of it to promote such highly valued outcomes as human development, education equality, academic excellence and democratic citizenship (Banks and Banks, 2001; Nieto, 2000). These suggestions indicate that teachers need to employ systematic decision-making approaches to accomplish multicultural curriculum integration. In practice, this means developing intentional and orderly processes for including multi-ethnic and multicultural content.

Teachers have to heed to the clarion call to do away with narrow and early specialization, as citizenship education emphasizes the need for broad-based knowledge. Teachers have to endorse the need for students to gain fluency and mastery in Information Technology (IT). IT-fluency is usually considered as a transversal activity, and not necessarily as a specialized subject (Obanya, 2007). As IT itself is a gateway to the global pool of knowledge, Nigeria, as a thriving democracy, must necessarily constitute a viable contributor. Teachers have to recognize and treasure the significance of “Indigenous Knowledge” (IK) as a curriculum content area at all levels. Obanya (2007) observes that it is ironical that the “developed” countries and the “development partners” are now the ones clamouring for the harnessing of “indigenous knowledge” for addressing African-specific problems and a variety of other global problems.

In the sphere of methods, the teacher has to consider a re-thinking of the classroom in its present form. He has to capitalize on a number of assets and ways of turning classroom into “learning spaces”; these avenues include: more out-of –class activities; more exposure to the world of work; innovative setting arrangements; flexible timetabling. Obanya (2007) endorses that teachers who must be involved in propagating citizenship education have to become more of “those who can” as opposed to “those who can’t”. It is only a knowledgeable teacher and the creative professional who can implement a revolutionary curriculum such as is involved in citizenship education. In the process of implementing the curriculum design issues involved, these teachers need to win the respect of wider society and serve as a source of inspiration to learners.

A commitment to effective classroom delivery in citizenship education, among others, requires that competent teachers should employ teaching methods that stress not simply subject matter mastery but more importantly, the core generic skills of self knowledge, communication, teamwork, reasoning, inquisitiveness, idea generation and articulation, problem solving and creativity. Teaching must necessarily establish linkages between multi-ethnic and multicultural education and the disciplines including subject matter content that are taught in schools.

Bloom (1995) endorses that global education should not be oriented in such a way as to give room to a “deification” of examination. The teacher should seek to make teaching accessible by letting the learner determine the pace and tempo of teaching, and by taking steps to ensure that all learners eventually love learning and make concerted efforts to achieve the goals of the curriculum. Obanya (2007) reflects that examinations in their present forms tend to dwell on knowledge that is forgotten as soon as the “grueling” is over. It is endorsed here that since the curriculum in citizenship education stresses the internationalization of values, behaviours and skills, the tasks involved in assessing the extent to which learning has taken place should take a different form. Thus Obanya (2007) advises that assessment in citizenship education should be embedded in the very process of teaching and learning; the proceeds in citizenship education have to become ingrained in the learner as a result of his learning both in and out of the school.

The teacher should be continually involved in embedding a variety of structures which engender a student’s commitment and involvement in school and classroom governance as well as in teaching-learning methods; some of these include: participating democracy, self discipline, responsible citizenship and respect for human rights. The teacher should also be committed to bringing the world outside to the school and the classroom in a more systematic and intensive manner as a way of demonstrating that every society generates socially useful knowledge and that knowledge should be applied for the benefit of society.

Conclusion

Our education must, of necessity, be re-explored and reinvigorated in order to provide a highly enhanced meaning to the generality of the Nigeria populace. This directive and position is to be accepted if democracy must be sustained in Nigeria for the socio-political and socio-economic development of individuals and groups who are domiciled in her. A revitalized and reinvigorated education must be capitalized upon as a necessary curriculum instrument for developing and building effective citizens who would constitute the basis for establishing a sustainable democracy for visionary Nigeria. However, in the circumstance of Nigeria’s development in the 21st century, we need to re-explore and expand further avenues and covet new approaches and horizon in enlarged and re-invigorated educational designs through the exploration and employment of re-engineered citizenship education perspectives in order to cope with the challenges intrinsic in a modern democratic society. There is a need for committing education to the liberation of the capacities of every individual for a purpose of advancing the course of individual autonomy. We need to advance the course of a reinvigorated education through re-engineered citizenship education perspectives and tailor them to the service of the democratic ideal. We also need to aspire for productivity, quality and – excellence. There is, therefore, a necessity for us to infuse a variety of generic skills and structures in a reinvigorated educational set-up and system at all levels, if we must release and open up the

Re-Engineering Citizenship Education for Coping with Democratic Challenges in Nigeria: Towards Embracing the Vitality for Self-Employment and National Sustainability in the 21st Century

dividends and assets of democracy for the Nigerian society to become “bonafide” beneficiaries. A major implications of this directive seriously impinges on the design that our education must be reinvigorated as a vital necessity in the task of producing effective citizens if the assets and dividends established in Nigeria’s vision, as a democracy, are to be achieved.

Reference

- Adaralegbe, A. (1980). The Nigerian Social Studies programme: retrospect’s and prospects. In NERDO. *Social Studies: Teaching issues and problems*. Benin City: Ethiope Publishing Corporation.
- Adelowo, ME. (1998). *The Influence of Social Studies on students’ attitude towards cultivating positive human relationships: A study of some selected secondary schools in Jos North LGA, plateau State*. Unpublished M.Ed Thesis, Faculty of Education, University of Jos.
- Adedoyin, F.A. The concept, nature and scope of Social Studies. *The Nigeria Journal of Social Studies review* (2) 8-13
- Agboola, J.A. (1984). *An investigation into the political socialization of Nigerian School children at different levels of education*. Unpublished Ph.D Thesis, Ahmadu Bello University, Zaria.
- Amrewodia, E.J. (1999). Investigation into teachers’ perception of social studies as a Problem approach discipline: a case study of some M.Ed. Thesis, University of Jos.
- Banks, J. A. (2005). Citizenship education for a pluralistic society, *The Social Studies* 881(5) 210-215.
- Banks, J. A. & Banks, C. A. M. (2001). *Multicultural education issues and perspectives*. Boston: Allyn and Bacon.
- Banks, J. A. & Clegg, A. A. (1977). *Teaching strategies for social studies: Inquiry, Valueing and decision-making*. Reading: Addison – Wesley Publishing Company.
- Boateng S. K. (1994). *Citizenship education in Nigerian schools: Its history and present status* (A commissioned paper for principals of schools and college in Lagos, Lagos State, organized by Nigerian Conservation Foundation, march 19th 1991).
- Bruner, J. S. (1959). *The process of education*. Cambridge. Harvard University Press.
- Corbin, H. (193). Methods of teaching social studies, In NERDC; *The concept and scope of teaching social Studies education for schools and colleges*. Ibadan: Onibonoje Publishers Nigeria Ltd.
- Dewey, J. (1952). *How we think* London: Macmillan Education Ltd.
- Federal Republic of Nigeria (2004). *The National Policy on Education*, Federal Ministry of Education.
- Gay, G. (2007) The Importance of multicultural education. In A. C. Ornstein (eds.) *Contemporary issues in curriculum*, New York: Pearson Education. Inc
- Gross, R.E. Messick, R., Chapin, J.R & Southerland, J.(1978). *Social studies for our times*. New York: John Willey and Sons

- Kazi, N.P. (2004). *The impact of social studies education on students-teachers' value dispositions for effective citizenship in the colleges of Education in North Central Zone of Nigeria*. An unpublished PhD Thesis, Faculty of education, University of Jos.
- Lambert, D. (2003). Citizenship education through the humanities. *Pastoral care in education*, 21(3) 19-22.
- Loewen, J. W. (1995). *Lies any teacher told me: Everything your American history textbook got wrong*. New York: New Press
- McCarry, T. L. (2002) *A place to be Navajo: Rough rock and the struggle for self determination in indigenous schooling*. Mahwah Earlbound.
- Mezieobi, K. A. (1993). *Social Studies curriculum*. Owerri: Whyte and Whyte Publishers
- Mezieobi, K. A. (1996). *Social studies education in Nigeria: A realistic approach*, Owerri: Whyte and Whyte.
- Nieto, S. (2000). *Affirming diversity: The socio-political context of multicultural education*. New York: Longmans
- Obanya, P. (2004). *Educating for the knowledge economy*. Ibadan: Masuro Publishers
- Obemeata, J.O. (1983). Evaluation of social studies teaching in Nigerian Schools, *Journal of Research in Curriculum (JORIC)*, 1 (2) 93-102
- Ogundare, S.P. (1985). Investigation- oriented instructional approaches to the Nigerian Primary Schools: Social Studies, *Nigerian Journal of Curriculum Studies*, 2(2) 67-74
- Okam, C.C.(1988). *Student Teachers' perception of the Social Studies programme for teachers' Grade 11 in Nigeria*, Unpublished Ph.D Thesis, Faculty of Education, University of Jos.
- Okam, C.C. (1989). Exploring the language of the Social Studies; A case for rationalization of classroom instructions on the Nigerian educational scene, *Nigerian Journal of Social Studies*, 1(1and 2) 36-43
- Okam, C.C. (1992). Coping with the challenges of citizenship education through Social Studies Programmes, *Curriculum Studies Review*, 1(1) 69-76.
- Okam, C. C. (2002). *Reading in new development in Nigerian Education: Issues and Insights, (a Collection of curriculum paper)*, Jos: Deka Publication
- Okam, C.C. & Chukwu, O.I. (2005). "Peace education as an alternative curriculum design for the enthronement of peace and stability in Nigeria. In J.O. Balogun, S. Jacob and A.O. Odewumi (Eds.) *Education and the stability of the Nigerian nation*. Jos: WAIS Printing Press
- Okobiah, O.S. (1985). The New National Policy on Education and the development of social studies curriculum for the Nigerian schools. *Nigerian Journal of Curriculum Studies*, 2(2).
- Osugwu, C. E. & Ogonnaya, U. (1997). Colonial rule in Nigeria and its place in citizenship education, In A. M. Udoma (ed.) *Citizenship Education* Okigwe: Whytem Publishers
- Russel, B. (1977). *On Education*. London': George, Alien and Unwin Ltd.

Re-Engineering Citizenship Education for Coping with Democratic Challenges in Nigeria: Towards Embracing the Vitality for Self-Employment and National Sustainability in the 21st Century

Salia Bao, S. K. (1981). *African social studies programme: A handbook for social Studies teachers in Africa*. Unpublished Pd.D. dissertation, Harvard University.

Yarosan, L. K. (1999). *An investigation into the attitudes of social studies teachers towards continuous assessment in junior secondary schools in Plateau State*. Unpublished M. Ed. Thesis, Faculty of Education, Ahmadu Bello University, Zaria.