

Exploring Emerging Myths and Realities in Citizenship Education in Nigeria: Towards Overcoming the Dilemmas of Nation-Building

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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 diversify the assets of the citizen in the task of nation-building in a given democracy, there is an implication that the total spectrum of citizenship education is, therefore, submerged in immense integrative and interdisciplinary commitments and perspectives. This frame of thought evokes a number of myths and realities which impinge seriously on the curriculum imperatives of civics education; these issues and problems suggest that citizenship education has to be explored and employed to cope and embrace the pedagogical demands and dimensions entailed in the framework of Nigerian schools. The 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 and embracing the realities which emerge. This success must necessarily derive not so much from his subject matter knowledge and background but rather from his rational application of methodologies, or principles and styles of classroom pedagogy which can contribute significantly in bringing about innovations which are intrinsic in curriculum inter-disciplining and curriculum integration. This line of thought represents a kind of panacea which could be employed by the teachers for the purpose of exploring and capitalizing on the assets of citizenship education in the arduous task of grooming and building effective citizens who would constitute the basis for nation-building and sustainable national development in a democratic Nigeria.*

Introduction

Banks and Cleggs (1977) hold 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 or adaptation of the ideals intrinsic in this kind of education could go a long way towards ameliorating or solving 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 but persist 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 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, pp.21-22) 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. Thus Corbin (1983) describes citizenship education as 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. Shafiel (1968) reiterates that this endorsement is very vital particularly if youths are to be groomed into prospective and effective citizens. He reflects this endorsement thus:

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, who can cope with emerging problems creatively and emphatically, who can commit themselves to responsible group behavior necessary for socio-civic living in their community.

In almost the same pattern, as portrayed in the foregoing reflections, Mezieobi (1996:8) concedes that schools generally assume and accept the responsibility for training and socializing learners both for character building and civics development on the one hand and for an achievement of academic powers on the other hand. He discloses that the curricular imperatives which these developments demand through classroom operations represent uphill tasks for teachers. Mezieobi's (1996:8) recognition in this feat is reflected thus: Through an application of the behaviours and or dispositions of learners and their productive application of the values, knowledge, attitudes, skills and competencies acquired in schools' situations into real life settings, can the effectiveness of schools in terms of achieving socio-civic goals and objectives be measured?

The Ideals Intrinsic in Citizenship Education Examined as Instruments for Nation-Building and National Development.

Osuagwu and Ogonnaya (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 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 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 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 values and reasoned judgments to effectively live, interact, interrelate and contribute positively to economic, social, political and cultural development of the Nigerian society (Okobia, 1985). The Policy has also provided details about a variety of value-concepts which form the centre-piece 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.

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.

Myths and Realities which Negate the Enthronement of the Ideals of Citizenship Education in Nigeria

Okam (2002) discloses that one of the problematic myths confronting Nigeria as a young democracy relates to the issue of achieving a greater measure of national unity and integration amongst the various national groups that constitute her society. 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 constituted a kind of centrifugal force within this single polity. This political unhealthiness represents a major divisive force of great magnitude in terms of the corporate existence of Nigeria as a country. Corbin (1983:3) succinctly presents the problem thus:

There are barriers between groups and classes within the Nigerian society as a result of birth, occupation, language, race and religion; there are barriers between the schooled and the unschooled.

Consequently, Nigeria is faced with the task of breaking down these barriers and increasing the opportunities for individuals and groups to be enabled to benefit from social opportunities which may be available to them.

Corbin (1983) lamented that many "negative citizenship" factors and myths which have been allowed to operate vulgarly in many societal frameworks in Nigeria are all dragging or rather tending the society towards a situation of social disorder. Corbin (1983) recounted some of these predicaments thus:

economic injustice and ruthlessness, problem of imbalance and inequality, insanity and stupidity in the young, forces of intolerance, hatred, pain and misfortune and the loss of the power of reasoned judgement.

He reflects that these problems of "negative citizenship values and myths" have gravely militated against Nigeria's march towards effective and sustained socioeconomic and political development since her independence which she obtained about fifty years ago. The retrogression and dilemmas into which the country is engulfed seriously demand the need for value re-orientation, if the barriers recounted above are to be removed so that opportunities could be created for individuals and society to attain meaningful and enhanced development.

Klineberg and Zavalloni (1968: 239) found that there prevails a low level of national identity amongst Nigerians generally. In their comparative study of political orientations amongst students in ten African countries including Nigeria, Klineberg and Zavalloni (1968:239) found ethnic identity, rather than national, to be highest among Nigerian students than amongst others. They reflected their findings thus:

Nigerian students showed the highest frequency of tribal and regional membership as identity attributes; the highest frequency of ease with others of the same tribe; the lowest frequency of nation as an identity attribute; a very large proportion agreeing that traditional authority and tribal structure may be useful to progress; and almost a unanimous perception of inter-group tensions within Nigeria as constituting a serious problem.

The reflections in the foregoing considerations are demonstrations of "negative citizenship". It is very unlikely that this perspective will be conducive for producing effective Nigerian citizens and for foregoing a cohesive society that will support the notion of meaningful nation-building. There is need, therefore, for value re-orientation in Nigeria in order to generate a conducive basis for sustainable socio-economic and political development in the Nigerian Society. Thus, Banks (2005:214) entertained a concern that the critical times in

which we live demand not only a change but a new orientation regarding our overall handling of issues which are centered on citizenship education during teaching-learning situations. He opined that the profound changes taking place in the political, social and economic spheres in many parts of the world are already spelling a dire need for coping with the challenges and opportunities posed in the whole idea of value reorientation in the context of citizenship education. Thus, Banks (2005:214) succinctly summarized the problem thus:

To perpetuate democratic ideals and a just society, we need citizens who are not only acutely aware of the characteristics of a democracy and committed to its ideals but who are also aware of the inconsistencies associated with human ideals and their actual behaviours. Only then they will be able to help close the gap between the ideal and the real. Clearly, citizens who are uncritical and unreflective will not be able to improve the human condition in any given nation.

Ikem (2007) has also recounted a number of unwholesome behaviours exhibited by Nigerians which negate national growth and development. He discloses that corruption has permeated into our social fabric to the extent that nothing works in the society except if a bribe is offered to one who legitimately ought to do the job for which he/she is paid. This was amplified by Mezieobi (1996), when he stated that corruption, embezzlement, squandering of the national economy, political naiveté, and executive indiscipline are among the behaviours of Nigerians that negate national development. Embezzlement and squandering of the national economy have contributed greatly to the pauperization of the masses. Executive indiscipline is demonstrated when those in authority flagrantly disobey the law, e.g. driving on one way traffic lanes, thus endangering the lives of others. Other behaviours that negate "citizenship values" and national development include cultism and ritual killings. On our own university campuses, in particular, cultists unleash terror on innocent members of the community and on rival groups when they clash. "Ritualists" kill or maim innocent citizens with a view to making "blood money"; other manifestations of poor citizenship behaviours include examination malpractice, falsification of results, disregard to public laws and order, tax evasion, underpayment for public goods, derelictions of duty, "ghost workers" syndrome, inflation of contract terms, illegal trade in drugs, smuggling of contraband materials among others.

Isitoah (1996) discloses that ethnic crises and religious intolerance have led to loss of lives and property and equally creates refugee status amongst citizens in this country; he considers that political violence and political thuggery are twin factors that help to enthrone bad leadership. He noted that the peoples' reaction to this endemic problem was a kind of political apathy in which they do not make themselves available for political registration exercise and voting in an election with a view to enthroning good leadership.

Exploring Citizenship Education Perspectives in Addressing Predicaments and Myths which Militate Against Nation-Building and National Development in Nigeria.

The foregoing challenges imply that our commitment to the tasks involved in citizenship education for visionary Nigeria demands, among others, an improvement in all aspects of the quality of education in this country. These challenges entail that the processes of education in Nigeria will have to operate at a more satisfactory level than what obtains at the moment. The attainment of a reinvigorated education for visionary Nigeria, according to Obanya (2004), calls for "ensuring excellence of all, so that recognized and measurable learning outcomes are achieved by all, especially in literacy and essential life-skills" Obanya (2004:15) reflects more on this challenge in ensuring the achievement of this excellence in quality in a commitment in the task of re-invigorating education for visionary Nigeria thus:

This is a tall order demand, since we are yet to begin the cultivation of culture of excellence in this country; it is also a developmental challenge. The world is asking for nothing short of excellence, and if Nigeria is to really belong to the global community, excellence is one of the membership cards.

Thus, if we are to explore and employ education, particularly its reinvigorated versions, in order to maximize the dividends derivable from citizenship as a socio-political construct in this country, the foregoing

reflections of Obanya (2004) call for very concerted efforts for Nigeria to overcome the educational and developmental deficits it has carried into this 21st century. We are reminded that this century is that of the Africa Union (AU) and the New Partnership for Africa's Development (NEPAD), in both of which Nigeria is a major player. Unfortunately, according to Obanya (2004), Nigeria is trailing behind a good number of African countries (most of whom are operating on a poorer resource bases) in terms of the key indices of human development.

Nigeria has to work hard to change its global fortunes in a positive direction by re-educating all its citizens. This reinvigorated education process, among other things, calls for a paradigm shift from narrow specializations to broad based knowledge and from specifics to generic skills. (Obanya, 2004). This is the very essence of citizenship education. Citizenship education endorses a greater tendency to evolving uniform ways of conducting human affairs. This trend in education is tending towards moving humankind to just one single standard and that standard is international. This cadre of education endorses premium on the development of knowledge economy in which knowledge is highly valued, and propelled by learning institutions, learning societies and learning individuals. Citizenship education lays emphasis on a lot more than success in tests and examinations. It is no longer a case of going for professional studies so that one could easily find a job after graduation. The function of this education is rooted in character and personality building. This thought pattern bears on the quality and comportment of the mind in which an individual is consummated. The goals of citizenship education are expressed in a variety of forms such as (a) preparation for lifetime learning ;(b) preparation for the world of work; (c) preparation for gaining expertise in a set of generic skills intended to help an individual respond to the demands of a globalized world and of a knowledge economy. Citizenship education is designed to reveal itself as a necessity of life to individual because ultimately it emancipates humans (Bloom,,2004; Suarez-Oroozoo, 2004). It displays education as a tool for pooling societies out of poverty, providing requisite information to all cadres of leadership and for promoting health and social growth, particularly for women. Dewey (1915) about a century ago supported and encouraged the ideals in citizenship education because it liberates humans to find freedom and their calling in life. Suarez- Oroozoo (2004) reveals that a global education initiates us into a beauty that is found in the curriculum and which we, too often, neglect and set aside as frivolous. He expatiates that the arts and humanities, whatever their forms, connect the human spirit on a globally-understood, deeply emotional, human level; these knowledge bodies, according to him, encourage respect because they share the universal values and emotions- love, dignity, compassion, caring and also hate, suffering, jealousy, pain- the good and the bad. He advances that these feelings help educators and students to escape the common sense that limits human potential to see anew and aid them in moving forward without that movement being totally dependent on what has been; these knowledge structures also, according to Suarez-Oroozoo (2004), provide a path to political humanism that offers an understanding of what all cultures and people are –humans. He considers that one aspect of this humanness is the ability to imagine.

The progressive movement of the 20th century, with the emphasis of problem solving and reasoning bears a good deal of semblance on citizenship education movement. Dewey's (1916) notion of "reflective thinking" and Bruner's(1959) idea of "subject-matter structure" seemed to embody this movement. Gitlin and Ornstein (2007) endorse that these ideals were conceived as the "be-all-and-end-all" concepts for teaching, learning and developing curriculum. Thus Bruner (1959) differentiated himself from the domination of facts within the curriculum by arguing that learning bits of information is limited; only by understanding relationships is the learner able to continually and independently relate additional information to a field of study or across subjects, and ultimately cross-reference and inter-relate, based on Piaget's ideas of assimilation(whereby a teacher incorporates new experiences into existing experiences) and accommodation (whereby a learner's experiences are edified and adapted in response to his or her experiences) (Suarez-Oroozoo and QinHilliard, 2004).

Educational Exigencies of Citizenship Education Examined in The Context of Societal Issues Intrinsic in Nation- Building and Development

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 peoples. The educational exigencies involved are summarized thus:

Firstly, if the masses of the peoples across the globe should be uplifted, access to education at all levels (and in all forms) should 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, 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) considers 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 peoples of the world. Obanya(2007) reflects 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; it also implies Nigerians appreciating other peoples of the world through the right type of "Nigerian exposure" in the citizenship educational context.

Fifthly, citizenship 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 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" blessed" with the creative citizen.

Exploring Citizenship Education Perspectives for Coping with the Challenges of Nation-Building and National Development in Nigeria

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. Gay (2007) reflects that as 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.

On the basis of the foregoing theoretical framework, Obanya (2007) submits 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. 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 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. The implications of exploring citizenship 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 advanced capacity for logical reasoning on the part of an individual. This skill is centered on an individual's ability to establish meaningful relationships between a variety of "knowledge forms and structures", "societal issues and concerns", "life situations", "social aspirations", and "problem-situations, etc" Analytical power demands that an individual should not only be preoccupied with a knowledge of these structures, he has to be aware of the processes by the subject-matter and content of these structures are interconnected and interrelated.

Team spirit" demands that 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;(e) 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. It further allows a pooling of ideas, encourages professional criticism amongst members, permits team members to specialize in tasks they know best, provides new members the opportunity to observe experienced members and profit from their advice and counsel.

"Problem solving skills" are designed to engage an individual in "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. Dewey (1952) expatiates further that" reflective thinking" implies "problem solving" and this constitutes the key to intelligent action, as opposed to impulsive or routine action. Tanner and Tanner (1980)submit that "reflective thinking" is, in essence, the "scientific method" applied in all human problems, ranging from the simple problems of daily living to complex problems and abstract, intellectual issues and problems. Dewey (1952) strongly entertained the view that any educational project requires reflective thinking or an execution of "problem solving skill". He endorsed that the outputs from the process of reflective thinking or problem solving are to serve as guides for future experience, indeed Dewey submitted that the relevance of the art of "reflective thinking" in curriculum synthesis, as a form of thought, enables an individual to conceptualize "knowledge acquisition" in the light of democratic goals in a given geo-political region.

"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 inquiry and problem solving, including the zeal to learn on a continuous basis to evolve novel ideas for novel solutions to

problems. Lambert (2003) reflects that the creative abilities and potentialities of an individual must bear some relevance or relationship to the characteristics, activities and goals of the group or society in which he functions as a productive person. Thus Banks and Clegg (1977) emerged with the view that only creative individuals who are armed with such behaviour abilities and potentialities as "insight", "initiative", "cooperation", "originality", "persistence", "emotional stability", "perseverance", "judgment", "communication skills", and "reflective thinking" will be able to improve the human conditions in a given democratic social framework. They disclosed that the "creative-bent" in such individuals could assist them in becoming acutely aware of the characteristics of a democracy and become committed to its ideals; also by virtue of their behaviour characteristics, these individuals could endeavour to become aware of the inconsistencies associated with human ideals and their actual behaviour and they could equally strive to close the gap between the ideal and the real in this circumstance.

"Life long learning skills" call for an internalization 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 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 maximize the dividends that are accruable; (c) skills required in helping him control his own learning; (d) skills required in helping him break down the dichotomy between work and play; (e) skills required in enabling him realize and release the potentials he possesses. The acquisition of the foregoing life long learning skills are usually enhanced through a possession of solid foundation in literacy, numeric and life-skills.

"Information Technology asset" (IT) constitutes a discipline in its own right; its skills could be required as a tool 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. Bridges, (1975) reflects that it is through "this symbolic display, especially in the form of non-discursive use of signs and symbols that people indicate the way they see things, the view they have of what they are doing and the patterns of conventions and rules under which they are acting". In a variety of facets, communication power plays a major role in the service of facilitating inter-personal exchange of ideas and information and in the pursuit of the habit of team playing. In this circumstance, team-playing demands that individual should explore and employ "Communication power" instruments and devices to improve their capacity to work with other persons and to contribute meaningfully to the attainment of group goals.

"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. A number of subjects which derive from these domains of learning are constituted into the various disciplines. Peters (1966) reflects that the ultimate goal of these disciplines is to discipline the mind by developing in learners the capacity for observation, for logical thinking, for functioning in groups, for self-expression and for loving the act of learning. Obanya (2004) opines that, for those who have learnt correctly, the discipline embodied in school subjects will always remain as an internal part of their being.

Challenges of Citizenship Education: The Teacher's tasks in 21st Century 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 citizenship curriculum including instructions, school leadership, policy-making counseling, classroom climate and performance assessment (Mc Carry, 2002; Park, Goodwin and Lee, 2001; and 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 instituting citizenship education in the 21st century Nigerian 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." Obanya (2007) considers that teachers who are committed to citizenship education must necessarily endorse greater emphasis on EQ (Emotional Quotient) development while not neglecting the development of IQ (Intelligence Quotient). This is because it places greater emphasis on character formulation and development, in which displays of values, attitudes, broad-mindedness and adaptability become important rather than a demonstration of mere knowledge.

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 her populace 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 perspectives; (c) the peoples 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 a 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 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. The curriculum content in these approaches will have to be guided by the "core skills", "assets", "powers", "attitudes", and "spirits" required to enable our "creative" citizens work towards the emergence of Nigeria as a nation-state.

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 multiethnic and multicultural content. Gay (2007) considers that the decision process entailed might involve teachers in the following steps: (i) creating learning goals and objectives that incorporate multiethnic and multicultural aspects, such as "developing students' ability to write persuasively

on social issues and social concerns"; (ii) using a frequency matrix to ensure that the teacher includes a wide variety of ethnic groups in highly diversified ways in curriculum materials and instructional activities; (iii) introducing different ethnic groups and their contributions to development programmes on a rotating basis; (iv) including several examples from different ethnic experiences to explain subject matter, concepts and conceptual frameworks, facts, attitudes and skills; (v) showing how multicultural subject matter content, objectives, goals and activities interact with subject-specific curricular standards. Virtually, all aspects of multicultural education are interdisciplinary. As such, they cannot be adequately understood through a single discipline. For example, teaching students about the causes, expressions, and consequences of "ethnicity" requires the application of information and techniques from such disciplines as history, economics, sociology, psychology, mathematics, literature, sciences, art, politics, music and health-care. Theoretical scholarship already affirms this interdisciplinary needed; thus, teachers need to model good and requisite curricular and instructional practice in citizenship education. Putting the principle into practice will elevate citizenship and multicultural education from impulse, disciplinary isolation and simplistic and haphazard guess-work to a level of significance, complexity and connectedness across disciplines (Arvine and Armento, 2001; Gay 2007.)

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 the 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 multiethnic and multicultural education and the disciplines including subject matter content that are taught in schools. They need to display reality and representation designs in their curriculum development tasks and devices; they also need to employ "relevant strategies" in all their pedagogical strategies. In his curriculum designing, the teacher has to embrace more inclusive devices in order to cater for interests of the wide range of ethnic and cultural diversity that exists within society. These inclusive devices have to be rooted in social problems and the realities of ethnic and radical identities including tribal relations. In order words, reality should not be distorted and representation should be complete (Loewen, 1995). Thus, schooling should be made exciting and inviting to many ethnically diverse students; these students should be made to feel "welcomed, significant and unalienated"; what is rendered to students has to be of immediate value to them; it has to reflect who they are. Teachers need to understand the distinguishing characteristics of different learning styles and use the structural techniques for classes of students instead of for individual students (Gay, 2007). In any given lesson, the teacher might offer three or four ways for students to learn,

helping to equalize learning advantages and disadvantages amongst different ethnic groups in the classroom.

Bloom (1995) endorses that citizenship 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 global education have to become ingrained in the learner as a result of his learning both in and out of the school.

The teacher should continually be 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 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 citizenship education perspective and tailor it 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 systems at all levels, if we must release and open up the dividends and assets of democracy for the Nigerian society to become "bona fide" beneficiaries. A major implication 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.

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