

EDUCATION FOR GOOD CITIZENSHIP: **HISTORICAL AND CONTEMPORARY PERSPECTIVES**

A Festschrift in Honour of

Professor Alice Arinlade Jekayinfa



EDITED BY

Prof. R. A Lawal ■
Prof. S. F Ogundare ■
Dr. M. B Bello ■

■ Dr. J. I. Oladele
■ Dr. Imran N. Yusuf
■ Mr. Akinwumi Adeleye

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PROFILE OF PROFESSOR ALICE ARINLADE JEKAYINFA



JEKAYINFA, Alice Arinlade is a professor in the Department of Social Sciences Education, Faculty of Education, University of Ilorin, Ilorin, specialising in Social Studies. She was born on the 1st of June, 1949 at Ogbomoso, Oyo State, Nigeria. She received Western education at Baaki Baptist Day School, Ogbomoso; Methodist Secondary Modern School, Ogbomoso; Provincial Grade II Teachers' Training College, Osogbo; The University of Ilorin, Ilorin; Ladoke Akintola University of Technology, Ogbomoso, Nigeria.

By her orientation and discipline, she was once a subject teacher at Methodist Secondary Grammar School, Ogbomoso where she taught students History and Social Studies between 1980 and 1983. She was saddled with the same responsibility in Anglican Secondary Grammar School, Ogbomoso between 1984

and 1985. Professor Jekayinfa had her first baptism of fire in public administration when she rose to the position of the Vice Principal at the Olumayin High School, Ogbomoso, between 1985 and 1986. This was consolidated as she held the same position in Ogbomoso Girls' High School, Ogbomoso between 1986 and 1993. In furtherance to this, Mama Jekayinfa was the pioneer Head of Department, Social Sciences Education, Faculty of Education, University of Ilorin a position she left with unequalled achievement.

Professor Jekayinfa is a professionally trained and registered teacher having taught for over 48 years at different levels of education. She is a meta teacher having produced teachers of teachers. She is a certified member of International Standing Conference of Historians of Education (ISCHE) and International Assembly of Social Studies

Professor Alice Jekayinfa is an erudite scholar of both local and international recognition. She is a very successful academic with experience spanning across all levels of the Nigerian educational sector. Within 28 years of her stay at the University of Ilorin, she has well over 68 published publications in reputable local and international outlets to her credit. This consist of 49 local, national and international journal articles as well as 19 book chapters.

Professor Alice Jekayinfa has supervised, to her credit, 62 master's projects and 21 PhD theses of many Social Studies educators, History and Policy of Education Specialists and Professionals holding important positions in Nigeria among whom is the Current National President of SOSAN, an umbrella body of Social Studies Educationists in Nigeria. Prof. Jekayinfa is seen by her colleagues as one of the most successful academics in the Faculty of Education of University of Ilorin. This is because she has not only trained academics but also produced many professionals who are presently occupying various positions within and outside the University among who is the current Provost of Kwara State College of Education, Ilorin, Nigeria Dr. A. Yusuf, Former Provost of Kwara State College of Arabic and Islamic Legal Studies, Ilorin, Nigeria Dr. M. Abdulahi, the Deputy Provosts of Federal College of Education, Okene, Kogi Dr. S. S. Okpanachi, the Deputy Provost (Academic) of Kwara State College of Education, Ilorin, Dr (Mrs) M. D. Molagun, and Dr. Y. S. Seriki, the Dean, School of Arts and Social Sciences, Kwara State College of Education, Ilorin, Nigeria. Also, Professor Jekayinfa has a son who has equally through the ranks become a professor of repute in the Department of Agricultural Engineering, Ladoke Akintola University of Technology, Ogbomoso, Nigeria.

Professor Alice Jekayinfa has been an accredited external examiner to several Colleges of Education and Universities in Nigeria. She has participated in the accreditation exercises of NCCE and NUC in the University of Port Harcourt, the University of Calabar, Kano State University of Science and Technology, Wudi, among others. Also, she has been an External Examiner of PhD candidates' theses in many Nigerian Universities including external assessment of publications for the promotion of senior academics in many colleges of education and universities both in Nigeria and Ghana.

As a certified member of International Standing Conference of Historians of Education (ISCHE) and International Assembly of Social Studies, Professor Alice Jekayinfa is a regular presenter of quality papers in local, national and international conferences. She has been editor and member of editorial boards of different local, national and international journals.

Prof. Alice Jekayinfa is a loyal, talented and caring teacher who loves making a difference in the lives of young children. She is open-minded, patient and supportive towards other people, especially, towards children especially girls. In her role as a teacher, she had taught and nurtured more than 100 individuals from all backgrounds, successfully preparing them for the next stages of their young lives.

Despite being a committed mother, her erudition knows no bound as she was able to surmount all the various impediments capable of terminating her academic exploits unceremoniously. Mama Jekayinfa is a model to a 21st-century female academics who find it difficult to strike a balance between their marital and professional life.

Unequivocally, Professor Alice Jekayinfa is an astute, enigmatic academic whose legacies cannot be wished away under any guise. She is an accomplished leader who can identify, understand and know how best to groom potential leaders. Her exemplary workaholic life, technological versatility, thoroughness, dynamism and forthrightness will be greatly missed by all and sundry most especially, the Department of Social Sciences Education, Faculty of Education, the University of Ilorin as her exit is a vacuum that can only be filled by God Almighty, the creator of heaven and earth.

Dr A. Yusuf
1st PhD Supervisee

FOREWORD

Books are veritable means of transferring knowledge from one generation to another. Books also have the advantage of retaining and transferring knowledge across nations and even across continents. Moreover, books are wonderful means of honoring those who have contributed immensely to their areas of specialization. It is in this respect that forty-two erudite scholars have individually and severally decided to put on record their recognition of the immense scholarly legacy that Professor Alice A. Jekayinfa has left for generations to come. On behalf of Professor Jekayinfa and her family, I thank most sincerely all the contributors to this book of honor.

The book spans across the three areas of knowledge that Professor Jekayinfa has left indelible legacies. These are: Teaching and learning of history, Social and civic education, and General education. The thirty chapter book is arranged into four sections. Section A is on Cross-temporal perspective: The past, the present, and the future. It has six chapters with major focus on the citizenship education. Section B is titled Perspective through the rear-view mirror. It has only one chapter, which focuses on adult education in the pre-independence era in Nigeria. Section C is titled Contemporary perspective. It has sixteen chapters that all converged on citizenship education. Section D, is titled Futuristic perspective and it has six chapters with major concern on general education and social studies. The last section, section E, covers the list of Prof. A. A Jekayinfa's Postgraduate students supervised.

All the chapters are rich in factual accuracy, critical thinking, illustrations and explanations. Generally, the chapters open up new perspectives for further discussion and research in the areas that they focused. It is on the basis of this high quality of this textbook that I wholeheartedly recommend the book for students and scholars to buy, read and present as gift to the generality of the public and even to the libraries.

Professor Samuel Folorunso OGUNDARE

Formerly, National President, Social Studies Association of Nigeria

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A HISTORICAL ANALYSIS OF CITIZENSHIP EDUCATION IN TRADITIONAL AFRICAN EDUCATION AND CONTEMPORARY NIGERIAN EDUCATION

Dr. Ayotunde F. Oyelade

*Department of Arts Education, Faculty of Education,
University of Ilorin, Nigeria
afoyelade@gmail.com*

And

Dr. Sunday B. Abolade

*Department of Arts Education, Faculty of Education,
University of Ilorin, Nigeria
abolade2010@yahoo.com*

Introduction

This paper gives a historical analysis of citizenship education in traditional African education and contemporary Nigerian education. This is with the view to analyse citizenship education from a historical perspective in Africa in general, with specific focus on Nigeria, especially traditional African education and in Nigerian education from pre-independence to contemporary times. The paper features brief discussions on the concept of citizenship, traditional African education and the features of citizenship education; it also examines contemporary Nigerian education and the features of citizenship education (informal and non-formal education). Then, an analysis is also carried out on contemporary Nigerian education and the features of citizenship education (formal education) after which, conclusions are drawn and recommendations, made.

A Brief History of the Concept of Citizenship

A citizen refers to an individual who enjoys full political rights in a state, and in return, he/she performs certain duties and obligations. A citizen is a legal member of the state or community where he lives. The history of citizenship could be said to start from the 19th century, according to Oyelami, Abayomi and Olatunde (2016:40), this link exists because the period witnessed the emergence of nation-states, prior to this,, members of the nation held the notion that citizenship was an exclusive preserve of the privileged few in the society. These privileged

individuals included the rich, the elite, the educated, nobles and property owners. Conversely, the lowly placed were unrecognised.

It is important to note that the 19th and 20th centuries represent a significant landmark in the history of citizenship when the concept was extended to various categories of people in the society. Therefore, it can be inferred that the struggle for citizenship included the struggle for the extension of rights to various members of the society. Citizenship therefore became a status accorded individuals by the state where they were born or live. Today, the categories of persons who are not accorded this status are generally regarded as aliens.

Hence, it follows that citizenship education could be explained as the kind of education given an individual who has the legal right of belonging to a particular country. Such education takes place informally, non-formally and formally with the general aim of preparing individuals to understand and contribute positively to the development of their societies. Thus, it can be said that while formal citizenship education is taught and learnt in institutions of learning such as schools, colleges and universities; informal and non-formal citizenship education are richly acquired and taught in informal and non-formal settings (at home, gatherings, and everywhere where education goes on without strictly systematic schedules and curriculum). As a result, the Western education and traditional African education feature various kinds of citizenship education (formal, non-formal and informal). However, traditional African education features more of informal and non-formal citizenship education than formal citizenship education. In Nigeria, citizenship education began as informal and non-formal education; this is also the case with African nations generally.

Traditional African Education and Features of Citizenship Education

Traditional African education otherwise known as indigenous African education features certain major educational goals. These are:

- i. To develop the child's latent physical skills;
- ii. To develop character;
- iii. To inculcate respect for elders and those in position of authority;
- iv. To develop intellectual skills;
- v. To acquire specific vocational training and to develop a healthy attitude towards honest labour;

- vi. To develop a sense of belonging and to participate actively in family and community affairs;
- vii. To understand, appreciate and promote the cultural heritage of the community at large (Fafunwa, 1974:20).

Nigerian education features these seven main goals of education traditionally. These goals could also be regarded as goals of citizenship education as would be discussed in this paper.

Jekayinfa (2016) observes that traditional African education is the type of education that was prevalent in African societies before the introduction of the Western education. She indicates that it was a kind of informal education in which all members of the community were involved; the youth generally learnt by imitating the ways of life and activities of the elderly members of the society. Oyeniyi (1994) also observes that in any traditional African society, the education of the youth was the role of the elders of that society. Furthermore, Abimbola (2004) also stated that the training of a child was the responsibility of the parents, grandparents and the whole community. According to him, traditional education could be provided anytime and anywhere without any formal institutions and their associated formalities.

Fafunwa (1974) observes that one of the guiding principles of traditional African education is functionalism. In other words, it is aimed at making the individual a useful member of the community. This explains why the traditional African society regards education as a means to an end, rather than an end in itself. Education was therefore intended to be a gradual process of induction into the society and a preparation for adult life and responsibility.

The principle of functionalism according to Jekayinfa (2016) goes along with the principle of self-development in traditional African education. The child is given every opportunity to do things by himself under the direction and supervision of the adult. It is believed that each child has his own talents which he should develop, but not until he has found out and experienced what happens in the society into which he is born. It is after this that the child gradually develops his latent abilities without embarrassing or bringing shame to himself and the members of his family.

The scope of traditional African education is wide, for it touches every aspect of life of the indigenous people. Osokoya (2010) in his discussion on traditional

African education is of the view that though, its objectives were many and varied, the ultimate goal of African education was to produce an individual who would be honest, respectful, skilled, co-operative and who would respect the social order of the day (p. 45). Abimbola (2004) considers the scope of indigenous African education to be comprehensive because, it covers areas such as the development of intellect, and character building as well as the development of specialised skills that are appropriate for particular vocations later in life (pp. 21-27).

Fafunwa (1974) observes that the aims of indigenous African education are multilateral and are not conservative. According to him, the strengths and weaknesses of education of any society could best be judged by the relative happiness of the people who go through it (pp. 20-49). Stressing the high premium placed on citizenship education in traditional African education, Adesina (1988) identifies the following objectives of traditional education:

- i. **Political Objectives:** Traditional education focuses on good citizenship with particular emphasis on the duties of an individual to his immediate community and the government. It defines the age at which an individual is to be considered an adult and the expectations and responsibilities of adulthood. The major political emphasis is strong moral character and a demonstrable sense of responsibility.
- ii. **Social Objectives:** Traditional education teaches certain basic societal etiquette including social and religious tenets. The essence is to integrate the child into the norms and values of the society (i.e. socialisation).
- iii. **Economic Objectives:** An important feature of traditional education is its emphasis on vocational training. Prior to the attainment of puberty, boys and girls are required to indicate interest as regards the kind of vocation they intend to pursue. In some cases, such vocations are family determined, that is, they are determined by the fact that a youngster is "born" into a family that is known for practising certain vocations such as farming, drumming, dyeing, carving, blacksmithing, weaving, wood technology, and so forth (pp 4-6).

Contemporary Nigerian Education and Features of Citizenship Education (Informal and Non-formal)

As indicated earlier, citizenship education features informal, non-formal and formal education through which citizens are prepared to understand and contribute positively to the development of their societies. In contemporary Nigerian education, citizenship education features informal, non-formal and

formal education. However, the most popular citizenship education appears to be the formal one. In spite of this reality, informal and non-formal citizenship education are increasingly being promoted by the government and the people in contemporary Nigeria because of the increasingly nonchalant attitude of many people to proper and appropriate behaviour in contemporary Nigerian societies (NERDC, 2004; Buhari, 2015; Buhari, 2016).

Informal and non-formal citizenship education which placed emphasis on character development were launched at various times in contemporary Nigeria by various political leaders. Examples of such informal and non-formal citizenship education could be found in the activities of certain institutions set up by various governments in contemporary Nigeria to reduce acts of irresponsibility in the society. For example, former President Sheu Shagari instituted a body for ethical revolution in 1979, and it was operational between 1979 and 1983. Similarly, former military head of state, Gen. Muhammadu Buhari, instituted a government body "War Against Indiscipline (WAI)" in 1984, and it worked between 1984 and 1985. Another military head of state in Nigeria, Gen. Ibrahim Babangida, instituted a government body for Mass Mobilisation of People for Self Reliance, Social Justice and Economic Recovery (MAMSER) in 1987 (FRN, 1989: 23-25). Yet another political leader, Chief Olusegun Obasanjo instituted two government bodies, Independent Corrupt Practices and Related Offences Commission (ICPC) and Economic and Financial Crimes Commission (EFCC), to impress upon the government and the people the need to fight against economic corruption in government and in private businesses. All these bodies were instituted by various contemporary governments with the intention to give people informal and non-formal education in character development for the overall development of the economy and socio-political activities (NERDC, 2004; Buhari, 2015; Buhari, 2016). In effect, the activities of the bodies constituted a sort of citizenship education whereby people could be helped to perform their statutory responsibilities in manners that could promote the development of the society realistically. The activities of the bodies were mainly informal and non-formal.

Contemporary Nigerian Education and Features of Citizenship Education (Formal Education)

In addition to the informal and non-formal citizenship education discussed above, the Federal Government of Nigeria introduces and encourages formal citizenship education in schools, colleges and universities. According to Oyelami, Abayomi and Olatunde (2016:17-18) this is with the view to achieving the following objectives:

- i. Teaching positive attitude: learners must be made to understand what positive and negative attitudes are. For example, hard work, integrity, truthfulness, discipline, loyalty and so forth constitute positive attitudes that must be encouraged among students at all levels, while negative attitudes such as truancy, laziness, keeping bad company, bribery, drug abuse, among others should be discouraged.
- ii. Encouraging good citizenship: citizenship education has the objective of exposing students and the general public to various ways of achieving community and national development by encouraging the inculcation of right values, religious tolerance, and the carrying out of the rights and duties of citizens among others. All these are capable of enhancing an individual's capacity to contribute not only to his community, but to national and global development.
- iii. Instilling good leadership and followership qualities: students, as future leaders should be role models for the society to follow. Therefore, they need to understand that a good leader should be truthful in discharging his responsibilities, uphold the rule of law and work hard to solve followers' problems. Good followers are expected to work hard and perform their expected duties and obligations in the society or community where they live.
- iv. Promoting religious tolerance: Nigeria is a multi-ethnic nation with cultural diversities. Thus, the country's constitution specifies among others, the right to freedom of association and religion. Therefore, religious tolerance means that no religion is superior to the other. Hence, the need to respect other people's religion.
- v. Encouraging the spirit of friendship and co-operation: citizenship education promotes the spirit of friendship, mutual co-operation and harmonious relationship among students in schools. These are necessary ingredients for societal and national development.

It follows that citizenship education not only enhances the growth of individuals, it also encourages rapid national development. It enhances civic re-orientation via its focus on the social responsibilities of citizens and the government.

Conclusion

Traditional African education and contemporary Nigerian education promote citizenship education in terms of education on socio-political rights and responsibilities. It also features the development of physical, mental, moral, vocational, community, spiritual, material and the political abilities of individuals and societies for the overall development of all societies. The education

comprises informal, non-formal, and formal characteristics. It began with largely informal characteristics (as found in traditional education) and has continued to exhibit non-formal and formal characteristics (as found in contemporary Nigerian education).

Largely, it helped in the development of individuals and societies largely in pre-independence and early post-independence Nigeria, when there were manifestations of good neighbourliness among Nigerians (particularly as found in the social cohesion among elites and nationalists during the struggle for independence and the struggle for a dynamic nation). However, since the 1990s, there has been an exhibition and rise of ethnocentricity, self centredness and sectionalism all of which have led to social violence, economic impropriety and political/religious violence.

These socio-political problems have warranted the institution of bodies like MAMSER, WAI, ICPC and EFCC, which have not been greatly effective in correcting this socio-political malaise. Thus, Nigerian governments have progressively intensified the teaching of citizenship education in the formal school system, via the teaching of civics, government, political science, and various courses and vocations that could help the development of rights and responsibilities. These are expected to promote genuine social cohesion and good neighbourliness as found in developed nations like USA and Britain, where citizens are proud of their nations, and not just of themselves as individuals or the sections they belong to in their nations.

Recommendations

Since traditional African education promoted socio-political rights and responsibilities greatly before Nigerian independence and shortly after independence (particularly during the nationalists' collective struggle for independence and the struggle for a dynamic nation immediately after independence), it is recommended that the Nigerian citizenship education emphasises the nature of traditional African education which helped in promoting genuine social cohesion and good neighbourliness. This could help Nigeria to get out of the present state of mutual suspicion among ethnic groups, and the political/religious violence that have been militating against the development of Nigeria for quite some time. Additionally, this disposition (and citizenship education) could help to reduce self centredness, and economic fraud in public and private businesses, and also help to reduce other socio-political malaise like kidnapping, and various other forms of social-political inadequacies.

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