AN ANALYSIS OF THE EFFECTIVENESS OF SECONDARY SCHOOL CIVIC EDUCATION ON THE ATTAINMENT OF NATIONAL OBJECTIVES IN NIGERIA

by

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An Analysis of the Effectiveness of Secondary School Civic Education in the Attainment of National Objectives in Nigeria

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Noting that colonial policies worked against the integral development of Nigeria, post-colonial administrations employed different policy initiatives to redress the situation. This case study aimed to measure the effectiveness of secondary school civic education in this regard. The Federal Capital Territory Abuja was chosen as the place of study due to its rich demographic variables. Fifty-four participants, covering six different segments of stakeholders were interviewed for analysis and results. The examination results in civic education at the end of the nine years of “Universal Basic Education” (UBE) program and the crime data of secondary school age students were also examined for enhanced credibility. The latter served as indicators of students’ understanding of the content of civic education and the demand for effective citizenship respectively. Since civic education was introduced into the UBE program to shore-up dwindling national objectives through education, the study used Human Capital Theory as the theoretical framework. This study was conducted between April and September, 2013. The findings showed that ingrained ethnic consciousness in the community, bad leadership, distorted value outlook, and get-rich-quick syndrome diminished the effectiveness of secondary school civic education in the quest for the actualization of national objectives.

Key Terms: National Objectives, Civic Education, Universal Basic Education, Human Capital
DEDICATION

To the greater glory of God I dedicate this work to my father Chief (Sir) Festus Mejeha Okehialam, KSJ (Okpeudo I of Onicha-Amairi). He was a teacher par-excellence and the historian of the community but today is physically and intellectually challenged due to ill-health. May the seed you have sown blossom that many may see the liberating power of education and the urgency to join in the task of human development. To my late mother, Lolo Bernadine Okehialam, whose deal with God protected my youth and landed me safely to the shores of Priestly ordination. To all who impacted my life through the grace of learning. To my natural family and Spiritan family and the many friends whose encouragement and trust have continued to support and challenge me to be the best of what God made me to be. Thank you all and may you not lack what you freely give.
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CHAPTER 1
INTRODUCTION

Because this dissertation will initially be presented to a non-Nigerian audience, there is a need to begin with an overview of the country of Nigeria. This will be followed by explaining the differences in the goals of colonial education and Post-colonial education. Primarily, the goal of Post-colonial education is to attain national objectives; and according to Ijaduola (1998) efforts since independence have been to formulate educational policies that serve national interest. One effort made in 2006 was the introduction of civic education in the school curriculum. The presidential concern for the introduction was articulated in the introduction to the civic education curriculum which stated that “This decision (That is, the introduction of civic education) was the outcome of the presidential concern for the development and transformation of Nigerian youths into effective and responsible citizens” (Federal Ministry of Education, 2007, p. v). Similar reasons had been offered by other scholars such as Yusuf and Ajere (nd), as well as Jekayinfa, Mofoluwawo, and Oladiran (2011). The effectiveness of this curricular effort is the focus of this study.

The name, Nigeria, was coined by Flora Shaw to designate the land and peoples who lived in the Niger River area of Africa (Meek, 1960). The establishment of the country of Nigeria was intertwined with the efforts of European expeditionists and Christian missionaries, who followed the abolition of the trans-Atlantic slave trade. The lines of political control were defined by the multinational members of the Berlin Conference (1884-1885), when the British colonialists were awarded the area of Nigeria in what was termed the Scramble and Partition of Africa (Griffiths, 1986). Today, the
nation is the product of the amalgamation of the British protectorates of Northern and Southern Nigeria in 1914 by Lord Lugard. Nigeria is located along the West African coast, and it is bounded on the east by Cameroon, on the west by the Republic of Benin, on the north by the Republics of Chad and Niger, and on the south by the Atlantic Ocean.

According to a report from the World Bank (2014), Nigeria is the most populous Black nation in the world with a population estimated to be over 162,000,000 people; it occupies a land mass of about 923,768 square kilometers with about 250 different ethnic nationalities (Onwughalu, 2011). Although Nigeria became independent from Britain in 1960, the indirect rule system of the colonial administration left the country with deep regional, ethnic, and religious disparities. Also, it made it more difficult to build a nation based on African values when there was so much dependence on foreign (European) ways of life.

At the time of independence in 1960, Nigeria began with the British style parliamentary system of government, and it was comprised of three regions, Northern, Western, and Eastern (Afigbo, 1991). Today, the political system of Nigeria is similar to the United States system of government with 36 states, 774 local government authorities, and a Federal Capital Territory. Although there was a three year civil war and several military dictatorships since the independence of Nigeria, representative democracy has been in place since 1999.

Apart from these aspects of history, Nigeria has experienced different forms and degrees of instability and incivility such as religious riots, social unrest, regional acts of militancy, and notorious acts of corruption and scams. Nigeria is comprised of
multiethnic groups or nationalities. However, because Nigeria was a British colony, English is the official language of the country, and it is used in government, education, and commerce. There are large Muslim and Christian populations in Nigeria and a dwindling number of those who practice what is collectively called, African traditional religions.

**Background of the Study**

Colonial policies in Nigeria, as in many emerging societies, were developed to serve the interest of the colonial powers and their need for raw materials to support the demand created by the Industrial Revolution (Charle, 1967; Davis & Kalu-Nwihu, 2001; Harris, 2004; Ibhwoh, 2002; Ityavyar, 1987; McKay, 1943; Meredith, 1975, 1988; Periton & Reynolds, 2004; Pittin, 1990; Shaw, 1984; Stokes, 1969; Stoler, 1989). In the words of Omvedt (1973), “The basic aim (of colonial power) was to procure the metals, spices and other products of the non-western areas for European benefit, to control trade in them, and to exploit certain forms of unfree labor power in slave plantations” (p. 1).

Because of the colonialists’ economic need there was little interest in education for the native people initially, even though it was requested by the missionaries from their home countries (White, 1996). When, finally, they responded, their education policies were a reflection of the same need to support the colonial home economy. In spite of the need to extract raw materials, for which technologists and agronomists were needed, Ajibola (2008) remarked that the colonial masters established only Grammar Schools, where the curriculum was devoid of the type of practical content suited for the development of an agricultural society. Moreover, it was also observed that the system differed notably in regard to the level and philosophy of education commonly available
in their home countries (Kelly, 1979). Kuye and Garba (2009) reported that the first university in Nigeria was founded in 1948, which was 34 years after the amalgamation of the Southern and Northern protectorates into one Nigeria. Also, it was 63 years after the Berlin Conference on the Scramble and Partition of Africa (1884-1885) when the competing European powers came together to apportion to themselves the African continent and imposed new national boundaries on the people regardless of ethnic affinities. The decision for the university came to fruition 89 years after the opening of the first secondary grammar school in Nigeria, the Church Missionary Society (CMS) Grammar School in Lagos.

The bias of colonial policy was demonstrated in other areas such as the policy of colonial transportation and the restriction of Christian missionaries from freely operating in Northern Nigeria. According to Ayoola (2006) and Porter (1966), the transportation policy of the time was criticized because it ran only from the hinterland into the coast where the raw materials were transported to the overseas industries. Similarly, it was the representatives of the colonial powers who did not allow missionaries to open missions and schools in the Muslim North in order not to disturb the religio-political structure on which the indirect rule system of colonial administration depended (Clarke, 1978; Ozigboh, 1988; Pittin, 1990; Tibenderana, 1983). That decision according to scholars of Nigeria’s education history like Aluede (2006), Clarke (1978), and Csapo (1981) is one reason given for the notable regional disparity in education in Nigeria.

From the time of independence in 1960, the main focus of the national educational policy was not primarily directed toward the enhancement of the pecuniary earnings of the indigenous people, as is one of the perceived goals of education
(especially that of higher education) in some Western cultures, (Knight & Yorke, 2003; Morley, 2001). Also, *rationality* was not a major goal as held in some classical philosophical educational models (Moshman, 1990). Rather, it was to bring about a new orientation that was to be rooted in African values, self-determination, and national consciousness. The purpose was also to fulfill the yearning of the indigenous and newly-independent people to be able to fill the gap created by the exit of the colonial officers (Fafunwa, 2004). This is why human capital development is considered the ultimate goal of all post-colonial policies, and subsequently, it is an essential part of the Nigerian national objectives. In reflection upon this orientation, Woolman (2001) maintained that the effectiveness of post-colonial educational policy was its ability to bring about a merge of African values and the demands of modernity.

Another example of the goal of education in independent African societies beyond the classical wage enhancement was voiced by Nieuwenhuis’ (1997) “An assumption that guided education policy formulation in post-colonial Africa was that education was one of the most important vehicles for bringing about development and change; that it was the way to ensure economic growth, to restructure the social order, and to reduce the social ills of society in general” (p. 134). A similar sentiment emerged from the Mombasa Conference of 1968 (Adeyemi, 1998) with the call for the development of citizens who can meet the challenges of the 21st century. In another reflection on the proceedings at the Conference, which suggested the replacement of Civic education with Social Studies, some goals were set for social studies such as: (a) cultural appreciation; (b) civic orientation; and (c) skill acquisition (Contreras, 1990).
Attendees of the first Nigerian education policy conference, the National Curriculum Conference of 1969 (Fafunwa, 1974, 2004; Woolman, 2001), perceived the purpose of their meeting as an effort to recast the objective of education in independent Nigeria in opposition to the colonial direction. Fafunwa (2004) stated,

In this first phase it was to review the old and identify new national goals for Nigerian education, bearing in mind the needs for youths and adults in the task of nation-building and national reconstruction for social and economic well-being of the individual and the society. (p. 225)

Based on these insights, the place and direction of education in independent Nigeria is very notably focused on nation-building and national reconstruction, which is to be founded on strong values as the building blocks for the other benefits that can accrue to the individual. The National Curriculum Conference of 1969 was followed by the 1973 National Seminar on Education, in which the attendees called for a national policy on education. In addition, conference attendees agreed that education is the greatest investment the nation can make “for quick development of our economic, political, sociological and human resources” (Fafunwa, 2004, p. 233). This conference laid the groundwork for the introduction of the free and compulsory six years of Universal Primary Education (UPE) in 1976. It was predicated on the unalienable right of the Nigerian child to: (a) education; (b) functionality in a democratic society; (c) self-reliance; and, (d) the duties of good citizenship (Fafunwa, 2004). Later, the 6-3-3-4 system (i.e., six years of primary schooling, three years of junior secondary schooling, three years of senior secondary schooling, and four years of university education) was implemented in 1983 (Uwaifo & Uddin, 2009).
The latest addition to the educational policy is the Universal Basic Education (UBE) program. This program was selected from previous programs and it expanded basic education to the junior secondary school, which made the first nine years of schooling free and compulsory. The objectives of the UBE program are:

1. Ensuring unaltered access to 9 years of formal basic education.
3. Reducing drastically the incidence of dropouts from the formal school system through improved relevance, quality and efficiency.
4. Ensuring the acquisition of appropriate levels of literacy, numeracy, manipulation, communication and life skills, as well as the ethical, moral and civic values needful for laying a solid foundation for lifelong learning.

(Universal Basic Education, 2006, p. 1)

The first three objectives of the UBE are more bureaucratic in nature and pertain to what the operators of the system must ensure at the administrative level. The fourth objective includes factors that can be measured or observed in the life and behavior of the students. These post-independence educational policies and orientations represent a shift in the aforementioned goals of education, that is, enhancement of the earning power of an individual, or simply, rationality. The current focus is on a broader sense of human development in the service of national interest; and one that is based on indigenous African values as opposed to one that serves colonial interest (Fafunwa, 2004). In order to bring this change about, the members of various government regimes have employed different measures to actualize the post-colonial objectives (including the area of
education). Shekarau (2009) observed that those measures were not effective, nor did they accomplish what they were intended to do; otherwise, they would not have been changed so frequently. Furthermore, how much they have helped to enhance human and national development is not fully known beyond the complaints about inconsistent policy formulations and administration of the policies (Abiogu, 2009; Ajibola, 2008; Akindutire, Ayodele, & Osiki, 2011; Ogunjimi, Ajibola & Akah, 2009).

In recognition of the failures of all of these programs and with the intention to bring about the needed change in the polity, the members of President Obasanjo’s (1999-2007) government decided to shift the focus of the target of the programs from the entire adult population to the student population as a foundational project. That foundation was to be established with the introduction of civic education in the schools to inculcate in the youth the skills they need for the actualization of national objectives (Federal Republic of Nigeria, 2007). The decision was not premised on any perceived bureaucratic failure in the implementation of the program in the first three objectives of the UBE policy. Instead, it was an expression of confidence in the schools as institutions to be able to promote social change and cultural orientation in the life of children at an impressionable age (Bray & Lee, 1993; Morimoto, 1997; Ryder, 1965) and one through which national objectives can be attained (Csapo, 1981).

Those national objectives, apart from the obvious quest for national unity, are best presented as human capital development because they contain issues that can be covered under the returns to education approach of the theory. The intent was that the provision of civic education would address the many socio-political problems experienced in the country even to that of electoral malpractices according to Aroge
Not only did the presence of these problems impede the actualization of national objectives, they prevented the development of the full capacity of the individual(s). This form of development goes beyond the economic gain to the individual to include the cultivation of a capacity in the citizenry to be able to attain functionality, ingenuity, and self-determination (Fafunwa, 2004). One effect of all these measures is to uplift the whole nation to stand as a trustworthy partner with other nations as intended in the Universal Basic Education program (1999). Above all, the goal is for a system that is founded on strong African values. The values will include spirit of hard work, sense of community, respect of peoples and institutions that keep the community together, honesty, and integrity.

It is presumed that through the study of civic education, students will, at least, acquire the needed skills to live in ways that agree with the above African value outlooks. It is also anticipated that civic education will inculcate in them the spirit of national consciousness that will support the integral development of all Nigerians in a democratic culture (Federal Ministry of Education, 2007). The application of the study of civic education in this manner goes farther than the art of political participation in a democratic society as seen in most Western countries gauging from the work by Niemi, and Junn (1998). However, this does not appear to be universally applicable, as there are increasing acts considered antithetical to the integral development and co-existence within the country such as the growing menace perpetrated by the Boko-Haram insurgency and other insurgent activities that dot the Nigerian landscape.
Statement of the Problem

With the various anti-social activities which tend to raise questions about the survival of national co-existence, the members of the different regimes in Nigeria embarked on different orientation programs. One such program was in the area of educational policy, as a way to encourage the young people to participate in the actualization of national objectives. Although one can find some evidence of the effects of these policies and programs (Dike, 2005; Jekayinfa, Mofoluwawo, & Oladiran, 2011; Omotola, 2006; Osoba, 1996), there is little evidence of the effectiveness of secondary school civic education. This lack of data is compounded by the absence of a clear assessment schedule and program beyond the indicated bureaucratic intention to do so as well as a clear definition of the behavioral outcomes characteristic of adherence to national objectives. Thereby, it is difficult for researchers to know what to measure in order to determine success or failure.

Purpose of the Study

The purpose of this research case study is to measure the effectiveness of civic education in the actualization of national objectives in secondary school students. Data will be collected from the observed behavior of secondary school students since the introduction of civic education into the school curriculum. Based on the policy of the UBE, it was proposed that student participation in the program would ensure the acquisition of life skills, as well as the ethical, moral, and civic values needed to lay a solid foundation for life-long learning, seen as aspects of the national objectives (Adunola, 2011; Federal Ministry of Education, 1999). However, in Nigeria, according to Kpangbon, Ajaja, and Umudhe (2008), student outcomes have not improved as
expected, and the national objectives have not been served. It is for this reason that civic education was introduced as part of the UBE scheme, in order to enhance the actualization of national objectives, as well as to improve the individual’s benefits.

From the field of scholarship, some studies have been conducted on the effectiveness of civic education elsewhere. Torney-Purta, Barber, and Wilkenfeld (2007) conducted a study with Latino students in the United States to determine the effectiveness of the provision of civic education in order to encourage the development of more informed citizenship. Other researchers, Finkel, Sabatini, and Bevis (2000), have also used civic education with students to promote participatory democracy and tolerance, as well as an improved ability to accommodate individual differences (Losito & D’Apice, 2003). Therefore, the focus of this study is to determine whether the use of this intervention with students in the Nigerian schools has accomplished what it was intended to do and, if not, why?

**Research Questions**

Three research questions were used to guide this study.

1. Has the study of civic education improved the sense of national consciousness in secondary school students?
2. Has the study of civic education helped instill the sense of effective citizenship in secondary school students?
3. Has the study of civic education helped to restore strong African values in secondary school students?

These questions are based upon some identified measures that are drawn as constitutive aspects of national objectives (i.e., to be detailed in the review of literature in Chapter 2)
rather than commenting on every plan that the government embarks upon. They include:
(a) national consciousness/unity, (b) self-realization and effective citizenship, and (c)
holding that these objectives be founded on strong African values system because part of
the purpose of educational policies in post-colonial Nigeria, according to Okoro (2010),
is to remove some colonial values, that are perceived as antithetical to the African spirit.
Data collected from the interview questions will be analyzed to answer these research
questions.

**Theoretical Framework**

The introduction of civic education courses in the UBE curriculum was guided
by the desire to have an emphasis on education that could positively impact students in
order to advance national interests and objectives (Federal Republic of Nigeria, 2007).
In recognition of the fact that current investments in education will pay dividends in the
future, members of the Nigerian government increased spending on education.
Unfortunately, educational expenses still represent only a small fraction of the overall
government budget (Ajotomobi & Ayanwale, 2005; Chuta, 1986; Moja, 2000; Omotor,
2004; Saint, Hartnett, & Strassner, 2003). For the reason of this investment, the
theoretical framework that is appropriate for this study is human capital theory (Becker,
1975; Schultz, 1961). In this theory, education is considered as an investment in human
beings that yields benefits to them directly and to their society in the future. This theory
is based on the economic principle of the factors of production where, *ceteris paribus*, if
one adds more of a factor of production in the production process, there will be more of
that product at the end. In this case, the more government officials add to the educational
process through expenses in the implementation of the civic education program, the
more the government will accomplish the national objectives through the activities of those humans who have gained greater capacity for good through the education they receive (Psacharopoulos & Woodhall, 1985; Sakamoto & Powers, 1995).

Human capital theory can be defined in different ways, all of which primarily acknowledge that investment in acquired education/schooling and other sources of knowledge have a positive impact on productivity and wages (Becker, 1962; Hanushek, 1979, 1996, 2002; Hanushek & Woessmann, 2007; Lucas, 1988; Nafukho, Haritson, & Brooks, 2004; Olaniyan & Okemakinde, 2008; Psacharopoulos, 2006; Quiggin, 1999, Sweetland, 1996; Schultz, 1970; Tsang, Rumberger, & Levin, 1991; Zula & Chermack, 2007). Also, Levin (1989) stated, “The theory was predicated on awareness that a society can increase its national output, or an individual can increase his or her income, by investing in either physical capital (e.g., a plant and equipment, to increase productivity) or in human capital (e.g., education and health, which also increase human productivity)” (p. 14). Furthermore, Weiss (1995), while explaining the use of schooling as a sorting model, in hiring decisions, of unobservable difference in productivity, defined human capital theory as that which “is concerned with the role of learning in determining the returns to schooling” (p. 134). Blundell, Dearden, Meghir, and Sianesi (1999) perceived education as a formation in human capital from the perspective similar to the decision which business leaders make to build and strengthen their work force.

Human capital theory is more of an economic theory, but in regard to education Olaniyan and Okemakinde (2008) maintained that, “The development of skills is an important factor in production activities” (p. 479). Therefore, potentially, the provision of education will help in the acquisition of these skills (Lochner, 2004; Psacharopoulos,
2006) and, thereby, the citizenry and their living standards are improved. Similarly, Sweetland (1996) wrote that “Individuals and societies have some economic benefits from their investments in people” (p. 341). Based on the views of these authors, one might ask whether human capital theory is appropriate for this study because the purpose of the study is not primarily about or limited to economic yield, but that of a general orientation for individuals to live in respectful and supportive ways to promote national unity and well-being. Scholars like Livingstone (1997), Psacharopoulos (2006), and Psacharopoulos and Patrinos (2004) see this as a limitation in the use of this theory solely to explain measurable wage gains from any increased unit of education. For example, there is evidence from some developed nations that shows that despite more education there is high unemployment or underemployment, which, all things being equal, means lower wages (Livingstone, 1997). Do these factors mean that education is irrelevant? According to Livingstone, as a consequence, some scholars have tried to argue for educational reform or advocate for lifelong job training to keep the theory relevant. Yet, there are relative economic benefits that come from the intangible outcomes of schooling. It is based upon these intangibles, also called externalities, which come with education, especially at the foundational levels in a nation, that the theory is used in this study.

Another reason for the adoption of this theory is that due to the added cost to the UBE agenda by introducing civic education, it represents an enormous government intervention and commitment. According to Checchi (2006), Fagerlind and Saha (1983), and Zula and Chermack (2007), human capital theory is one basic condition and justification for large public expenditure on education in any country. In some cases, it is
about building a conscientious community that can be mobilized in certain ways to support the public good or, as presented by Meyer, Tyack, Nagel, and Gordon (1979), for nation-building, because education is always cheaper than ignorance. This scenario applies to Nigeria which consists of a group of ethnic nationalities whose members struggle to emerge as one nation. Consequently, there is a need for a vision through which people can be mobilized to appreciate and embrace education.

**Significance of the Study**

There are several reasons why the findings from this study should be of value to the government and people of Nigeria. First, based on the responses from a wide pool of stakeholders, there should be an indication of the effectiveness or ineffectiveness of the intervention. The findings will yield a greater understanding on the perceptions of observed effectiveness based on reported student behavior rather than solely from the results of the UBE exit examination. The reason is because the two measures assess different learning domains. According to Olubor and Ogonor (2007), the curricular content of civic education indicates interest in the affective domain; whereas examination results indicate cognitive ability. Moreover, the prevalence of examination malpractices queries the integrity of the examinations. Lastly, the findings intend to introduce into the body of knowledge, for a more in-depth discussion, how educational interests in post-colonial nations could be different from the classical ones. Whereas, the classical goals of education include rationality and improved earnings, the goal for post-colonial nations is primarily that of human capital development. In this study, human capital development will be viewed from the prisms of national consciousness and value reclamation through which the society is enriched from the activities of the educated
individual. The approach is based on the fact that historically the purpose of colonial education was to serve colonial interests (Rodney, 1972). The implication is that products of colonial education are considered by some scholars like Davis and Kalu-Nwiu (2001) to be at best, hybrids that neither adequately apply to the local culture nor adequately represent the colonial culture.

It is for these reasons that this study applied “Human Capital Theory” (Becker, 1962) as its theoretical framework. Moreover, the findings showed that the expectations for civic education of people in developed countries may be different from those in developing countries such as Nigeria. The success of civic education may not be limited by participation in politics and agitation for democratic practices (Niemi & Junn, 1998), but include the more vital value re-orientations that support national consciousness and development. In consideration of the enormous financial costs involved in the UBE program and the broad, national implementation of the civic education curriculum, the findings will be pertinent in regard to whether it is a cost well-spent or if a different approach should be taken to gain the intended result. Findings also show there is need for a pilot study before the implementation of a program or the need to conduct a study with a verifiable control group as part of the sample.

Abuja, the Federal Capital Territory, was chosen for this case study in order to gain some understanding of what exists in the country at large. This area was selected because the residents of Abuja represent the different demographic factors of Nigeria (e.g., religion, ethnicity, urban and rural, highly educated and least educated). The findings from this study could help members of the government and the administrators of the program understand how to improve or enhance the delivery of the subject for
greater efficiency than abandoning it completely. It is anticipated that the concepts identified in this study to measure the effectiveness of civic education will become instrumental for future scholarly investigations in the field.

In Chapter Two, this author will examine scholarly themes as aspects of national objectives. They will include national consciousness/nationalism, effective citizenship and self-realization, and African values. These themes will be applied in measuring the effectiveness of civic education. The other measure came from an examination of what is addressed in the civic education curriculum under the topic, Our Values, which is offered in all three years of junior secondary school formation.

**Definition of Terms**

Since the initial readers of this work are non-Nigerians, it is relevant to provide the following definitions in order to ensure understanding of the terms and concepts used.

**National Objectives**

The idea of National Objectives based on the Constitution of the Federal Republic of Nigeria is very broad. It covers everything that is done to promote the security and welfare of Nigerians (Constitution of the Federal Republic of Nigeria, 1999). In this study, national objectives are those that are identified as such in the national policy on education, to be those things to which education aims in fulfillment of the national philosophy (Federal Republic of Nigeria, 2004). It will be covered, drawing from this policy document, under the following headings: national consciousness and national unity, effective citizenship and self-realization, and values rooted in African worldview. The values to be considered are mainly those that promote law and order as
well as trust which could be seen as building blocks on which community and human capital development can be sustained. They will include respect, honesty, and integrity.

**Amalgamation**

The merging by British authorities of the Northern and Southern Protectorates of Nigeria into one administrative entity called Nigeria (Ballard, 1971). This took place in 1914 under Sir Frederick Lugard who became the first Governor-general of Nigeria.

**Civic Education**

A classroom subject introduced into the Nigerian school curriculum as part of the basic education program for the purposes of “developing young Nigerian people into responsible citizens” (Federal Ministry of Education, 2007, p. v).

**Indirect Rule**

Indirect Rule is the British colonial system of administration. It is a system whereby the colonial masters administered the affairs of the colonized people through their native political structures (Matthews, 1937).

**Scramble and Partition of Africa**

This was the effort of the European powers to demarcate the natural African geographical boundaries for their colonial control. The Berlin Conference of 1884-1885 was an effort to resolve the confusions and tensions arising from the scramble (Griffiths, 1986).

**Time-Table**

In Nigeria, this term refers to the schedule of subjects and times they are slotted to be taught during the school week.
UBE

Universal Basic Education is the Nigerian term for the basic education program, which makes education free and compulsory for Nigerian children in the first nine years of schooling. It was introduced by the newly inaugurated regime of President Olusegun Obasanjo in 1999. However, the enabling law for it was passed by the national assembly as the “Compulsory, Free Universal Basic Education Act, 2004 (Adepoju & Fabiyi, 2007).
CHAPTER 2
LITERATURE REVIEW

With the purpose of measuring the effectiveness of secondary school civic education in the actualization of national objectives in Nigeria, focus will be to identify the aspects of national objectives to be assessed. By so doing, this research will be able to identify whether a gap exists in the study of Nigeria’s educational policy development that it intends to fill. For as much as different Nigerian scholars had commented on the ability of education to help in the actualization of national objectives, none has been able to enumerate what to look for as evidence of successful attainment of the objectives. The approach in this review of literature is not to compare and contrast different perspectives about national objectives, or to analyze a historical development of national objectives in Nigeria, or to report points of practical significance in its development (Lunenberg & Irby, 2008) in the implementation of the civic education and national objectives. The purpose, however, is to identify general themes in the literature of national objectives with the intention of fitting them to the aspirations embedded in the architecture of post-colonial education policy development in Nigeria.

The organization of this chapter, therefore, begins by describing the situation that made the post-colonial period of Nigerian history to be what this study considers a quest for the actualization of national objectives. Next, using a thematic arrangement, the study will present how other scholars have come to define national objectives. The consideration will not be about every activity of government for the well-being of the citizens but one that is viewed from the prism of national education policy as aid for the
actualization of national philosophy. The themes will be arranged as follows: (a) national consciousness and national unity, (b) values rooted in African worldview, and (c) effective citizenship and self-realization. Next, these objectives will be tied together in a perspective that fits the Nigerian situation. Lastly, the connection between these objectives and the theoretical framework of human capital will be made.

**Antecedent and Direction**

In a reflection on the history of Western education in Nigeria, it was clear that the goal of education during the colonial era was to facilitate the colonial objectives which supported the industrialization of the West (Charle, 1967; Davis & Kalu-Nwiwu, 2001; Harris, 2004; Ibhow, 2002; Ityavyar, 1987; McKay, 1943; Meredith, 1975; Meredith, 1988; Periton, & Reynolds, 2004; Pittin, 1990; Shaw, 1984; Stokes, 1969; Stoler, 1989). Colonial policies were developed to facilitate, rather than to promote, the integral development of the colonized people (Omvedt, 1973). Some evidences of this, apart from education, could be found in the colonial transportation arrangement and the attitude towards Christian missionary expansion. The development of colonial transportation was not about the facilitation of people’s travel but, rather, to transport raw materials produced in the hinterlands to the coast where they were shipped overseas (Ayoola, 2006; Porter, 1996). Similarly, it was representatives of the colonial powers who did not permit Christian missionaries to open missions and schools in the Muslim north (Clarke, 1978; Ozigboh, 1988; Pittin, 1990; Tibenderana, 1983), a primary reason, as previously reported, for the high regional disparity in education in Nigeria. On the other hand, where the missionaries freely operated, their works were seen as efforts to establish Christendom amid primitive and pagan peoples (Mackenzie, 1993).
One strong criticism of the colonial period was that it focused on the overthrow of certain structures that served the people before the emergence of Westerners in the African continent from the time of industrial revolution (Attah, 2011; Oduwobi, 2011; & Woolman, 2001). In response to these situations, post-colonial administrations in Nigeria aimed to operate in ways that should serve national interests. The National Education Policy (Federal Republic of Nigeria, 2004) therefore, set the goals of education to be in alignment with national objectives. Those national objectives the document affirmed included: (a) national consciousness/unity; (b) effective citizenship; and, (c) the appropriate type of values rooted in the African worldview (Federal Republic of Nigeria, 2004). The application of these objectives, the document argued, could lead to survival of the individual, the society, and the acquisition of appropriate skills, which would enable every individual to live and contribute to the growth and development of the country. Unfortunately, the policy made no attempt to identify a school subject that would be able to accomplish these noble objectives.

The direction for the introduction of civic education in the UBE scheme during the Obasanjo administration in 2006 was seen as an attempt to set things right. For according to Jekayinfra, Mofoluwawo and Oladiran (2011) “the necessity of introducing civic education in the Nigerian primary and secondary schools has become very obvious because of dwindling national consciousness, social harmony and patriotic zeal” (p. 3). However, after more than a half decade of implementation, no scholarly study has been conducted about its effectiveness. In the following sections, an attempt will be made to expand on the concepts identified as expressive of national objectives. Through this
approach a clearer picture will emerge of the connection between the research questions and the theoretical framework.

**National Consciousness and National Unity**

One of the identified aspects of national objectives according to the Nigerian Policy on Education (Federal Republic of Nigeria, 2004) is the inculcation of the spirit of national consciousness and unity. Without a full definition of what this consciousness entails, different literatures were reviewed for guidance; and they were found to be generally descriptive. Writing in post-apartheid South Africa, Singh (2005) addressed the issue of national consciousness as people, who see themselves as “A population with a common geographical origin and common purpose” (p. 339), which includes the acceptance of diversity and the need for mutual respect. Another understanding of national consciousness was described by Antler and Zaretsky (1967) as the willingness to be involved in the development of one’s country. Equally, it entails the ability to forge a national identity, in which a country establishes a goal for itself, as well as one that is motivated by the desire to do something that furthers the welfare of the people (Raeff, 1991). In addition, Raeff noted the need to create the sense of the other (i.e., one who is not part of the particular group) in the development of national consciousness. As Stokes (2003) stated, there is a “sense of commonality and collectivity that encourages groups to become more active in the political arena” (p. 363).

National consciousness includes the ability to smooth the rough edges that exist in the building of national identity. In reference to the Greek-Cypriot nationalism and national consciousness, Mavratsas (1999) reported that this can be achieved through an emphasis on the issues of identity, loyalty, and the need for cooperation to solve
national problems. Mavratsas, recognized the need for a people’s *lifeworld* as symbolized by the language and the importance of what the author referred to as *nationalist mythologies* drawn from the life and experience of the older generation that is transmitted to the younger generations.

It is important to note, that national identity goes beyond the mere “awareness of living within the bounds of a nation” (Watanabe, 2000, p. 337). Watanabe emphasized this concept in his writing about the national consciousness of the Mayan people of Guatemala before the occurrence of political violence. He referred to a procedural culture whereby the Mayan people grew in conformity to the letter of the law without growing in the spirit of the laws imposed on them by their non-Mayan political administrators. At its best, Watanabe perceived national consciousness as a sense of national identity that translates into a habitual observance of the laws of the land.

In regard to nation-building in Austria, Thaler (1997) noted that national consciousness is not based only on public policy, but it includes appeals to regional pride and the development of a strong self-image as a distinct nation. Although use of a common language is important, it also includes “people’s endorsement of the state in which they live” (p. 85) whether they speak the same language or not. Above all, the building of a nation is a project that starts at the level of consciousness and requires some commitment from the elites in that society. In summary, one can say that national consciousness is based on two premises, a sense of belonging and a commitment to the goals that improve the members of the group in all ramifications. Also, it should be noted that the diverse experiences of the peoples can impede the goal of national consciousness; however, it remains a vital goal and a challenge for leaders to attain.
National Consciousness and Unity in Nigeria’s Experience

Beginning with the idea of national integration, which from the perspective of Weiner, (1973) can be understood as the task to weld different peoples together into a nation-state who have the same identity and show the same loyalty, the Nigerian experiment could not be called a true success (Oduwobi, 2011). The colonial administrators in Nigeria brought the different ethnic nationalities together to the point of amalgamation as one country (Ballard, 1971). Afigbo (1991) in his work indicated also that the amalgamation of the protectorates was equally a matter of political expediency that failed to instill the sense of membership of a national family but one that projected regional consciousness. Even the Indirect Rule system of colonial administration was dependent upon local hegemonies, which did not promote national consciousness. In the area of education, Chukunta (1978) observed that from the colonial times, the schools, which were administered by missionaries and colonialists, served colonial needs and not integration needs. The goals in the different educational regions and their plans could not be said to support integration, since as indicated by Fafunwa (2004) there was no unified national education plan prior to independence. There were also comments that the curriculum, which was developed on the topics of colonial studies in history, geography, and physics, could not support integration (Chukunta, 1978). In another area, though not directly related to education, but seen as not supportive of the integration of Nigerians, Attah (2011) and Chukunta (1978) pointed to the colonial Townships Ordinance of 1917, which created the Sabon-Gari (i.e., Strangers Quarters) system. In this system, non-natives are quartered in a designated location outside the town in order to prevent contamination of the Islamic
purity of the native Muslims. Even in the current expansion of schools, where a student can remain in his/her state of origin for all stages of schooling and degrees, does not promote integration (Chukunta, 1978). Moreover, many Nigerians describe themselves, according to their ethnicities before anything else, and they are more prone to find friends and partners along those lines (Marizu, 1998). The various situations expressed, so far, are indications that the colonial system and education failed to instill a sense of common geographical origin, national integration, and common purpose among Nigerians, which are evidence of national consciousness.

Similarly, Gambo (2007), in a paper on “National Conference, Federalism and the National Question,” wrote that the occurrence of frequent inter-ethnic/religious clashes, as well as youth restiveness, are evidence that the Nigerian project of improved national consciousness, identity, and integration since Independence has been defective. Gambo suggested that part of the reason is the manner of the federalism in place. It also included the insistence of the various military administrations to remove from the discussion-table issues of “National Question” during the different constitutional conferences in preparation for the return to democratic rule. Some of the restricted national questions are the nature of citizenship and how national unity is to be understood.

Writing about the topic of inter-group relations from an economic point of view and as an aspect of national consciousness Attah (2011) indicated that the issue of inter-group relations, especially since the advent of colonialism, had been a threat to the corporate existence of the country. With the incursion of colonialism, the previous relationship that existed between the different communities and ethnic nationalities was
destroyed. The relationship has now grown apart, he maintained, on ethnic and religious lines, and it is worsened by politicians who exploit the situation for their political advantages. In order to accomplish this, the colonialists dismantled economic relations and created a system of scarcity and inequality that encouraged suspicion and ruthless competition, which is at the root of all the crises in the country (Attah, 2011). Some of the outcomes of the colonial strategies according to Attah, include: the civil war, the coup d’états, and the various ethnic and religious rivalries. Consequently, he concluded that, the problem of inter-group relations in Nigeria today and those of the national question is basically that of an economic failure and fear of domination of one group of people over others.

Another aspect of national consciousness, which is integrally connected to the national objective, is the idea of regional pride. For this study, regional pride is defined as national pride, and it entails the willingness to identify oneself as Nigerian before any other designation. Anumonye (1970) found that many Nigerians introduce themselves along ethnic lines, rather than as Nigerians, and their friendships are built the same way. In the study Anumonye perceived the Nigerian civil-war as a probable factor in the results, since the study was conducted shortly after the civil-war. However, no other researcher has shown the contrary to be true; rather, this view confirmed a previous study conducted by Klineberg and Zavalloni (1965). From the above it could be concluded that the spirit of national consciousness and the pride that people hold as citizens of the same country, seems to be low in Nigeria. This according to Onwughalu (2011) supports the high rate at which Nigerians emigrate outside of the country.
Concomitant with this poor spirit of national consciousness are equally low or mixed-levels of loyalty that the country receives from the citizens. For some people, according to James and Osuagwu (2002), their first loyalty is to their religious or ethnic communities. The presence of Islamic fundamentalism in Nigeria shows this very clearly in movements that undermine the drive of the federal government for national consciousness. Examples consist of refusal to recite the national pledge (Clarke, 1988) while showing support for a united Islamic community (i.e., Umma) by that group. Many even perceived the universal primary education as an erosion of the power exercised by their Koranic teachers, and so were ready to pressure for the division of the country along religious lines rather than to support and foster unity (Clarke, 1978). An example of regional loyalty, rather than national loyalty, occurred during the National Conference of 2005, where participants from the Northern region opposed the resource control agenda of the South-South region and the demand for an increase in federal allocation to the oil producing regions (Sklar, Onwudiwe, & Kew, 2006). Because of lack of loyalty to the true symbol of one country, cooperation to solve national problems has been difficult.

Also, national consciousness, as represented in what Mavratsas (1999) termed, *life-world*, from the perspective of language seems to be lacking. As an English colony, the people of post-colonial Nigeria recognize English language as the lingua-franca of the country. It is the official language of education, commerce, and governance. However, not all are able to speak it, and there is no single ethnic language that is nationally acceptable to replace it. Therefore, with neither the English language as the *life-world* in Nigeria, nor any other Nigerian language able to replace it, the sense of
national consciousness, which originates in the life-world, is only a dream. Unfortunately, there is nothing else that serves the purpose, not even religion or another way of life. With all of these disparate factors, it appears more difficult to have the various aspects of national consciousness become habitual to the people. As a caution, Chukunta (1978) wrote, “If Nigeria considers integration important for its survival as a polity, it is imperative to develop a comprehensive educational program that will consciously promote attitudinal consensus without which a nation exists only in words” (p. 74). The UBE policy and program, it appears, is one way to respond to that imperative (Federal Ministry of Education, 1999), and its enrichment with civic education from the perspective of the government (Federal Ministry of Education, 2007), is envisaged to provide the focus that will form the measure of effectiveness.

Values Rooted in the African Worldview

A golden age is always in the past, and most people like to think about its re-instatement. In reflection on the level of moral decay and the rudderless approach in Nigerian national life, some people, like Chukuezi (2009) and Okoro (2010), have argued that a return to the African roots and educational values will provide a good foundation upon which to build. From the perspective of these authors, this is one way to perceive the national objectives, that is, a way to reintroduce values in educational systems that are rooted in the African worldview. First, it will be necessary to consider how the African sees the human being in the world, and how scholars have assessed the impact of colonialism on that perception.

For Oduyoye (1979), African worldview can be presented in the following three points of view: (a) That the world has a divine origin and humanity is called to be
stewards of it and not its exploiters; (b) That life is always in relation with others; therefore, extreme selfishness and intolerance are abhorred and punished; and, (c) That Africans understand the value of agreement and contracts from the sense of covenants that have the force of death. The permeation of this sense of the divine demands reverence, and it is the foundation of the sense of respect for elders as closer to the ancestor-world. Institutions are perceived as helpers on the path to good living. The worldview recognizes and accommodates pluralism; that each individual is different, and that he or she can think and act differently. What these entail is the African spirit of tolerance.

Like Oduyoye (1979), Woolman (2001) held that colonialism destabilized much of African cultural diversity and disrupted the African worldview. Therefore, they maintained that, for the reclamation of national stability and strength in post-colonial Africa, much must be done in the area of effective integration of many African values like mutual respect, sense of the sacred, and the family/community strength. African scholars like Ajayi (2009), Garba (2012), Iheoma (1985), Lassiter (2000), Okereke (2011), Omotosho (1998), Wiredu (2008), and Woolman (2001) argued that colonial education introduced individualistic value systems that are alien to African communal mores. In doing so, students have been isolated from their local roots where the test of education was in the ability of the one educated to contribute to the wellbeing of the community, as well as to show respect to the social and cultural institutions.

Similarly, Awolalu (1976) reported that man is created-in-relation (i.e., to God and humans) for a purpose (i.e., fellowship). In this view, relationship is not lived at one’s liberty but regulated by some obligations. The inability to live this way, the work
maintains, upsets societal equilibrium and can bring about suffering and pain because the presence of respect for values and cultural/social institutions greatly contribute to the development of societies. To support this position, Woolman (2001) stated, “If violent ethnic rivalry causes national instability, this may inhibit economic growth by deterring investment even though schools have produced many graduates whose mathematics and science skills offer a good labor source” (p. 28).

In the African worldview, what happens to the individual is what happens to the community (Lassiter, 2000). This was exemplified by one of the foremost African theologians, Mbiti (1969), who reported that the individual can only say: “I am, because we are; and since we are, therefore I am” (p. 109). Therefore, kinship relationship is the foundation of African societies; from there the kinship expands outward into the society. The kinship is more of a communalism, which is different from Western kinship that is more individualistic (Wiredu, 2008). The result, Wiredu concludes, is a greater sense of security, without which, such negative factors as crime and violence are unleashed. The effectiveness of this worldview was supported by Mahmud (1993), who found that traditional African communities were not lawless, but functioned within a set of social and legal frameworks, where the family and community provided both support and a link with the wider society.

There are two other very important aspects of the African worldview, which are admired and encouraged. There is the value of respect, which is borne out of the sense of the sacredness of creation. The other is the spirit of family/community borne out of relationship that is imbued with a purpose to be and to work for the good of the community (Oduyoye, 1979). Unfortunately, for these scholars like Oduyoye and
Wiredu, nothing which was offered in their places since colonial time, has been able to stand on its own to support the forward movement of Africans. The chain effect of the absence of these values, they maintained, is chaos and violence, which inhibit economic growth, notwithstanding the number of graduates produced by the Western educational model. Consequently, Airhihenbuwa and Webster (2004) called for what they referred to as epistemological vigilance, by which Western values should be evaluated in regard to the possession of universal truths, in comparison to culturally tested ones.

Responding to this needed vigilance for an educational policy that furthers national objectives and development while upholding basic African values gave birth to the UBE policy. Its goal was enhanced in the promulgation to introduce civic education (Federal Ministry of Education. 2007). The question now is how has the use of this curriculum facilitated the actualization of the national objectives as perceived through the lenses of national consciousness and unity? Also, how have the values, which are aspects of the African worldview, been inculcated in secondary school students through the teaching of civic education? Next, it is relevant to identify some of the outcomes anticipated from the perspective of the goals of civic education.

Effective Citizenship and Self-Realization

After enumeration of the themes to be addressed in civic education, the syllabus on the subject went on to indicate that:

Knowledge gained in the course of undergoing the various issues are supposed to equip Nigeria’s young people with the skills to deal with various social and personal issues, including economic life skills and afford the learner an appreciation of his/her rights, duties, and obligations as a citizen and an
appreciation of the rights of other citizens. (Federal Ministry of Education, 2007, p. vi)

An understanding of these gains from education positions a student for personal benefits, as well as responsibilities, that are considered under the themes of self-realization and effective citizenship. Since self-realization is about personal gains (i.e., private returns to education), effective citizenship is about responsibilities to other citizens (i.e., social returns to education). In continuation of this study, the concepts of effective citizenship and self-realization will be further examined to gain more understanding of their use.

**Effective Citizenship**

In a study on good practices that support effective citizenship, Andrews, Cowell, Downe, Martin, and Turner, (2008) defined effective citizenship as “Educational, learning, or awareness-raising activities which help people develop the knowledge, skill, and confidence to engage with local decision making” (p. 490). As a definition drawn from the professional activities of local agents, it means that the effective citizenship (of the average citizen) could be understood by inquiring about what citizenship is. Beginning from an understanding of what a citizen is, Banks (2008) defined a citizen as an individual in a nation-state who enjoys certain rights and is held to specific responsibilities, chief of which is allegiance to the government. Following from this, citizenship is the status of being a citizen. However, for Lister (1998), the concept of citizenship is understood differently, dependent upon the political tradition in place in any community. Several definitions of citizenship are based on the work of Marshall (1964), who wrote that citizenship consists of three elements: (a) the civil; (b)
the political; and, (c) the social. These and other factors reflect the two sides of the citizenship coin (i.e., the rights to self and the rights of others) and all date back to the ancient Greek city states (Banks, 2008; Hargreaves, 2001; Lister, 1998; Painter, 2002; Reimers, 2006).

Effective citizenship can be regarded as the acts of citizens to live and act in informed manners that contribute to the growth and good of society. Even though Reimers (2006) presented a global perspective of citizenship, the basic message was, “Global effective citizenship includes the knowledge, ability and disposition to engage peacefully and constructively across cultural differences for purposes of addressing personal and collective needs and of achieving sustainable human-environmental interactions, this requires internalizing Global Values” (p. 275). If the term, global, is replaced by Nigeria, then effective citizenship includes the rights and responsibilities of citizens that are rooted in Nigerian values, but not separated from the values in the African worldview. Consequently, the ideal understanding of national consciousness and national unity in this study would be supported through the application of time-tested African values. It is the contention of this researcher that the above will not be very difficult to measure in the society whether it happens or not.

**Self-Realization**

Unlike the sense of effective citizenship, there is no scholarly evidence from Nigerian academics (as can be seen from the references below) about what self-realization entails. Whenever self-realization is mentioned as a gain from education in Nigeria, it has always been a repetition or a rephrasing of the expectation for a philosophical relevance of any educational approach in Nigeria. Two examples of this
are Afe (2002), who wrote that, “For us, education is seen as a tool used for the integration of the individual into the society so that he can achieve self-realization, develop national consciousness, promote unity and strive for social, economic, political, scientific, cultural and technological progress” (p. 5). Omotor (2004) wrote that “The National Policy on Education in Nigeria was launched in 1977. The orientation of the policy is geared toward self-realization, individual and national efficiency, national unity etc. aimed at achieving social, cultural, economic, political, scientific and technological development” (p. 106). The same idea is found in Adeosun (2010), Adeyemi (2010), Akpan and Ozuruoke (n.d), Ayeni and Adeleye (2012), Aliyu, Abdu, Khamis, and Abubakar (2011), Fafunwa (2004), Jekayinfa (2005), Ndiyo (2007), Ogu and Odimba (2010), Ojuah (2011), Okeke (2001), Ololube and Egbezor (2012), and all express one goal. Basically, the statement which these references are repeating and rephrasing is, “For the philosophy to be in harmony with Nigeria’s national goals, education has to be geared toward self-realization” (Federal Republic of Nigeria, 2004, p. 7). Therefore, since none of the sources explain what is meant by self-realization, it is necessary to find out how others have described the concept in order to have an appreciation of what can be measured.

As a concept, self-realization has been used in many fields of human endeavor, but more frequently in the areas of psychology and religion. According to Assagioli (1976), self-realization as a concept, which is used especially in the field of psychology, indicates a growth in awareness and a manifestation of potentialities that are latent in the human being; either of the spiritual self or of actions that affect others. In either case, it shows a value that is ordinarily considered as higher than the average. Equally,
Wehmeyer, Kelchner, and Richards (1996) maintained that self-realization is an understanding of one’s “Emotions, abilities and limitations” (p. 636), and also the extent to which they are driven by others or one’s own motivation and principles. There is also the understanding of self-realization as synonymous with self-satisfaction with one’s work (Halrynjo, 2009), as well as a psychological motive that triggers action like that of self-completeness (Trepte, 2005).

In Buddhism, self-realization is perceived as equivalent to arriving at god consciousness and god realization (e.g., where I know that I am not this body but a spiritual spark of god), which ought to be the goal of human life. There is recognition that this is a fallen age where several things, such as suffering, distract from this goal (De Silva, 1984). It suggests that the goal can be attained by yoga practice, a way to clean the dust from the mirror of the soul, which made it impossible to see oneself. Without this realization, it is argued that human life runs a race of defeat as shown by the inability of physical and economic advancements of civilization to usher in the needed peace and tranquility (Prabhupada, 1989).

The sense of self-realization that is used in this study is as expressed by Dewey (1893). Therein, self-realization is used as a process of attaining powers or capacities, which at the moment are only latent, and not as a dichotomy of a present self and an ideal self, outside of the individual. Dewey held that the sense of this capacity is not universal but always particular to an individual at a particular space and portion in time. Also, the process is only possible when it is brought into one’s consciousness. In relation to a child, the process of self-realization is brought into the child’s consciousness through education because the parent or teacher sees farther than the
child. However, that alone does not make for self-realization, until the consciousness is translated into the activities of the child at present.

The act of translating this consciousness into the child is also in recognition of the presence of a basic capacity within the child that is assisted to work in harmony with one’s consciousness. Since self-realization is about the awakening of a capacity, it is not to be understood as the establishment of an ideal self, who is detached from the present self, but the acting at the height of action in order to fill the present self with meaning. Dewey described this process as “The fructifying pollen of experience” (p. 661), without which there is disintegration of self and chaos to community; and that the moral goal of the community is to prevent the disintegration from happening. The down side of this expectation in the words of Honnet (2004) is that the concept of self-realization has expanded to become “A feature of the institutionalized expectations inherent in social reproduction that the particular goals of such claims are lost” (p. 467). Honnet’s conclusion was argued on the ground that the image of success is at the moment presented by the media (i.e., television or movie industries), and people are eager to attain it, as would the character in the media. Although this study acknowledges the influence of Honnet’s argument, it leans more towards the position advanced by Dewey.

The Nigerian Perspective

An extrapolation of the above discussions indicates that the goal of post-colonial education should bring into the students’ awareness the need for national unity and consciousness. Also, there is the goal to reawaken a strong sense of value that is rooted in the tested African worldview. Self-realization is the development of students’ capacities to appreciate what they are taught in the acquisition of this consciousness,
and no subject has the historical and value content in the secondary school curriculum to do this better than civic education (Aroge, 2012; Peshkin, 1967). Herein, the governmental promulgation, which introduced the subject (i.e. civic education), is a substitute for the parents or teachers who are able to see farther than the child is able to. The directive was able to be translated into a school subject with defined didactic outlines of how it can be brought into the students’ activities, their consciousness and the students’ need for national unity and strong value orientation. These motives are uniquely needed in a country like Nigeria which is still considered a nation state in the making and according to Oduwole (2011) is still struggling to cast off the influence of the inter-ethnic distrust encouraged by the colonial masters for their own advantage. This uniqueness is in agreement with Dewey’s (1893) assertion of situations that are particular at a particular space and portion in time. It is attained, based on the knowledge that no child is a *tabula rasa*, and that the post-colonial environment provides the ingredients that enables the capacity. All of these are possible, through the utilization of the potential that schools hold (i.e., as an institution), to inculcate not only knowledge in the students, but also the character and behaviors to help them to succeed (Benninga, Berkowitz, Kuehn, & Smith, 2003). In addition, the school can: (a) be a catalyst for development; (b) provide solutions to national ills; (c) banish ignorance; and, (d) help in the creation of patriotism and national consciousness in order to bridge the ethnic-divide and form a united people (Nwagwu, 1981).

Another benefit to this perspective of self-realization is that it is not about a flight from the physical self and the physical world to a place where the ideal self is filled up, but a way of acting at a height that fills the self with meaning. That meaning is
the way of life and attitude that are capable of touching the others for good, with the use of what Dewey (1893) called “the fructifying pollen of experience” (p. 661). These new ways of life are part of the social returns to education and are nurtured from the colonial experience of the nation, those of the teacher, the challenges of modernity and the day-to-day sorrows and joys of the people. With these views, it will be easier to test for self-realization through consideration of the value outlook of the students and their sense of national consciousness/national unity, as well as the demands of effective citizenship. In this case, and looking at the civic education syllabus (Federal Republic of Nigeria, 2007) the positive factors include: (a) democratic values; (b) rule of law; and, (c) the respect of the rights of others to be and to think differently. The negative factors on the other hand include: (a) acts that support disintegration; (b) disrespect of institutional structures; (c) disregard for the requirement of hard work and honesty; as well as, (d) the demonstration of chaos in the community. All of these factors support what Olubor and Ogonor (2007) stated, based in the content of civic education, “Citizenship education is intended to produce the ideal citizen who exhibits desirable traits of hard-work, fairness, diligence, national consciousness, and patriotism at all times” (p. 86). Their work was focused on the inability of teachers to employ adequate affective rather than solely cognitive ways of teaching and evaluating what has been taught in this regard. Nevertheless, they recognized that students were instructed on “Moral training, hard-work, national consciousness, values and attitudes promoting citizenship and respect for authority” (p. 85).

A response to this need can also be found in the establishment of the UBE policy as an improvement and expansion of previous policies (Adepoju & Fabiyi, 2007;
Aluede, 2006; Imam, 2012; Jaiyeoba, 2009; Omotayo, Ihebereme, & Maduewesi, 2008). However, experience showed that something was needed to achieve greater effectiveness. This was the reason for the promulgation to introduce civic education into the secondary school education curriculum under the UBE policy, which is geared towards the actualization of national objectives. Unfortunately, despite many reviews of the UBE policy, there is little information about whether the introduction of civic education has succeeded or failed. Also, there is a lacuna in the literature about how the topics covered under civic education can bring about the expected changes in the student population through the various efforts to reclaim the objectives of UBE, as well as the actualization of national objectives through sustained growth in human capital development. Most of the available literature seems to be more consultative than evaluative in nature, whereas the program has gone beyond the consultative stage. Therefore, this author sees this as one of the gaps in the field that needs attention, in order to determine whether the introduction of civic education is enough to tackle the perceived problems.

The review of literature in this study is incomplete without mentioning the fact that civic education was part of the colonial education heritage which Nigeria, like some other African nations, abandoned after the Mombasa Conference of 1968 (Jekayinfa, 2006; Udoukpong & Okon, 2012). The reason for the abandonment, they claimed, was that the colonial content had been inadequate to foster a nationally founded ethic. Based on the report by Peshkin (1967), the decision contradicted the position of one of the nation’s regional conference held in 1964, in which several factors were emphasized of the benefits of education to support: (a) manpower development in a new nation; (b)
leadership support; (c) governable citizenry; and, (d) national integration. In the report was the emphasis of the role of civic education wherein he wrote that “Civics also should be given a prominent place on the Time-Table and conscious effort made by secondary school teachers to instill in our youth the right attitude to and respect for our culture, our eminent men and women and our National Anthem and Flag” (p. 323). In its place, however, attendees at the Mombasa Conference proposed the study of Social Studies, which took another decade before it was started. The same Social Studies is being replaced now with civic education.

Apart from this, the experience of independent Nigeria has been marked by frequent regime changes, by military coup d’états, as well as restive concerns about marginalization depending on where the leader of the government in power comes from. Therefore, consistently, the policies have been influenced by the view of those who hold power at any given period and changed, at will, by those who hold power in the next period. These inconsistencies in policy can be said to be a reflection of poor evaluation of programs introduced to achieve renewed value systems, build a reliable human capital base, and support democratic institutions for the purposes of national unity. An important group in this type of study are the stakeholders (Bamberger, Rugh, & Mabry, 2012), especially since it involves curriculum and students. However, there is no known study in regard to the effectiveness of civic education from these many stakeholders in the same study, to actualize national objectives in Nigeria. The importance of this study, therefore, is to help fill this gap in research and thereby extend the limits of inquiry which could create scholarly interest for more focused studies in the future.
**Human Capital and National Objective**

Previously, the topic of human capital theory was presented as the theoretical framework for this study. In this section, the author will expatiate on how some scholars have applied the concept and the basic way it is understood. The goal is to explain the connection in the application of the theory with civic education in the quest for national objectives. Lastly, its application will be examined from the returns to education perspective.

Among things considered as human capital, education is prominent because it is perceived as an enabler for other benefits like good health (Schultz, 1961), and that it can be quantitatively measured in monetary costs within a particular time (Johnes, 1993). As stated by Psacharopoulos (2006), “The formation of human capital entails the sacrifice of resources today for the sake of a stream of benefits in the future” (p. 114). These benefits include the ability to participate as enlightened citizens in the society and upholders of its values, something that is not easily measured quantitatively, but come about at the cost of some sacrifice. As an offshoot of labor economics, the idea of Human Capital Theory was proposed by Schultz (1961) during research on *return-on-investment* (ROI) and further developed by Becker (1975) in the realization that physical growth does not exhaust what is observed in the general growth in income and wellbeing. It was Becker, however, who was credited as the developer of Human Capital Theory (Sweetland, 1996). Others, like Blaug (1976), traced the theory back to economists like Adam Smith (1905), John Stuart Mill (1848), and Alfred Marshall. Based on the works of these economists, the production functions of education are not only quantitative, but they include qualitative factors that can be acquired as well as the
abilities in people (Smith) that can make their receivers serviceable (Mill). It is here that education comes in as a means of stocking human capital that can be used in production and at best as a form of intangible human capital (Abramovitz, 1956). Other scholars involved in the shaping of the theory included Fabricant (1959) and Denison (1962), who maintained that no nation has reached greatness without adequate investment in education.

Although it is easier to speak about human capital in the areas of individual material benefits (e.g., private returns), which are measurable, the application of human capital in this study will address more of the externalities, that may not be easily measured. To be included here are the social returns to education because the introduction of civic education was not directly intended for the individual, per se, but to actualize national goals and objectives through the use of education. It is important to note that these other returns, in the long run, will affect economic yield. Ranis, Stewart, and Ramirez (2000) called them the reverse chain in human development where issues such as health, better nutrition, and education positively influence economic development; and what is recognized as capacity that can be applied and transformed for economic use (Mirowsky, & Ross, 1998; Weisbrod, 1962; Wößmann, 2003).

What these authors showed is that the wage dependent returns to the education model are only part of the whole story of the benefits of education. Weisbrod stated, “Earnings are an incomplete measure of the productivity of education to the extent that production occurs outside the market” (p. 106). An example of education, as not only the preserve of economists, is the fact that if political scientists were looking at the return to education, it would be in areas of political socialization and democratic
participation (Hanushek, 1979). The inability to measure these externalities, notwithstanding, education is still a stock of human capital. This was the view of Hanushek (1996) and Hanushek and Kimko (2000), who saw the aid provided to the education of the youth in developing countries as contributing to increases in [their] human capital in order to ensure the future growth of [their] national economies and socio-political stability, things that go beyond the increased wage of an individual.

There are two different approaches to the theory, the production function approach to the theory, which is how most scholars viewed it, and the return to education approach, which was the expectation hoped for with the introduction of civic education as a subject in the UBE policy. As displayed in Table 1, which is adapted from Nafukho, Haritson, and Brooks (2004), there is a chronological list of the studies related to the history of the understanding and application of human capital theory. One thing is clear—overwhelmingly, the theory is viewed from the economic production function point of view. However, there are other uses and an understanding of the sense of return to education approach that can accrue to the individual or to the larger society. According to Shultz (1961), this is presented in the form of investment that yields returns and Becker (1962) applied it in the sense of returns to the individual in the form of additional income and to the general society in a greater productivity provided by the educated. Other support can be found in the research conducted by Blaug (1976), Bontis (1996), Cohn and Geske (1990), and Psacharopoulos and Woodhall (1985), who showed other outcomes that are not always about measurable economics paradigms.
<table>
<thead>
<tr>
<th>Author</th>
<th>Year</th>
<th>Definition/Use of Concept</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shultz, T. W.</td>
<td>1961</td>
<td>Human capital as the knowledge and skills that people acquire through education and training being a form of capital, and that this capital is a product of deliberate investment that yields returns.</td>
</tr>
<tr>
<td>Mincer, J.</td>
<td>1962</td>
<td>Theory of human capital as education and schooling that will prepare the workforce</td>
</tr>
<tr>
<td>Denison, E. F.</td>
<td>1962</td>
<td>Theory of human capital as a form of education that contributes to economic growth by attributing a proportion of economic growth not explained by increases in capital, labor and productive land to improvements arising from increased educational levels in the workforce.</td>
</tr>
<tr>
<td>Becker, G. S.</td>
<td>1964</td>
<td>Theory of human capital as a form of investment by individuals in education up to the point where the returns in extra income are equal to the costs of participating in education. Returns are both private to the individual in the form of additional income, and to the general society in the form of greater productivity provided by the educated</td>
</tr>
<tr>
<td>Bowman, M. J.</td>
<td>1969</td>
<td>Theory of human capital as a form of investment. Expenditures on social services, health and education are analogous to investment in physical capital</td>
</tr>
<tr>
<td>Blaug, M.</td>
<td>1976</td>
<td>Human capital as the idea that people spend on themselves in diverse ways, by purchasing education and training not for the sake of present enjoyments, but for future pecuniary and Non-pecuniary returns. Individuals and governments incur direct and indirect costs, and a link exists between investment in education and individuals’ lifetime earnings</td>
</tr>
<tr>
<td>Psacharopoulos, G. and Woodhall, M.</td>
<td>1985</td>
<td>Human capital as investing in both formal and informal education and training, which provides and enhances individual productivity by providing knowledge, skills and attitudes and motivation necessary for economic and social development.</td>
</tr>
</tbody>
</table>
Table 1 (Contd.)

<table>
<thead>
<tr>
<th>Author</th>
<th>Year</th>
<th>Definition/Use of Concept</th>
</tr>
</thead>
<tbody>
<tr>
<td>Romer, P. M.</td>
<td>1987</td>
<td>Human capital as a continuation of the growth theory, which regards knowledge as more endogenous. Increasing returns to organizations are due to investment in human capital through specialization.</td>
</tr>
<tr>
<td>Romer, P. M.</td>
<td>1990</td>
<td>Human capital as the amount of total stock of human capital that an organization, country or economy has. The economy with a larger total stock of human capital will experience a faster rate of growth.</td>
</tr>
<tr>
<td>Becker, G. S., Murphy, K. M. and Tamura, R.</td>
<td>1990</td>
<td>Defines human capital in the form of the fertility model and argues that there is a correlation between family size and the decision to invest in human capital; therefore, societies with small families have invested in human capital and benefited from more economic growth.</td>
</tr>
<tr>
<td>Cohn, E. and Geske, T. E.</td>
<td>1990</td>
<td>Human capital as an investment in education and training that has both private and social returns. Schooling and training increase one’s productivity and thus one’s chances in a free market to obtain higher wages – and certainly increase the contribution to the social product.</td>
</tr>
<tr>
<td>Becker, G. S.</td>
<td>1993</td>
<td>Theory of human as investment in an individual’s education and training, which is similar to business investments in equipment. Looks at the economic effects of investment in education on employment and earnings, and shows how the theory measures the incentive for such investment.</td>
</tr>
<tr>
<td>Bontis, N.</td>
<td>1996</td>
<td>Expenditures made by individuals and governments in purchasing education and training is seen as an investment. This investment is expected to yield future pecuniary and non-pecuniary returns</td>
</tr>
<tr>
<td>David, P. and Lopez, J.</td>
<td>2001</td>
<td>Human capital as acquired human capabilities that are durable traits yielding some positive effects upon performance in socially valued activities</td>
</tr>
</tbody>
</table>

As valid as human capital theory is, there are criticisms, such as how is it directly related to income and occupational growth apart from various other factors (Bronchi, 2003). Another criticism asks how can it be used to calculate human depreciation? Scholars like Levine (1989) have also pointed to the inability of the various efforts in the war on poverty to affect reduction in poverty. Similarly, Olaniyan and Okemakinde (2008) reflected that there are risks involved, especially in politically motivated educational plans to accomplish intended goals without some forms of structural reform. Other criticisms of this theory include the overemphasis in regard to formal education over other means like on-the-job training and the disregard of other indices of growth, like ability and generational liquidity. The application of this theory creates pressure on all segments of the polity, namely the parents, students, governments, industrialists, and other sectors of the society, who require that the education system live up to expectations. Specifically, are the graduates ready to meet the challenges of the time, ready to be competitive in the global community, and able to avoid the commission of acts that hinder the attraction of all forms of needed investments?

As reported by Checchi (2006) and Lange and Topel (2006), it is as a result of these private and social returns on education that government officials choose to intervene in the education of their citizens, and Nigeria is no exception. From independence, Nigeria embarked on an aggressive expansion of her educational holdings (Fafunwa, 1974; Ndiyo, 2007), including: (a) the opening of more schools and
universities; (b) the provision of various forms of subsidies and scholarships (Amakom, 2012; Aromolaran, 2006); and, (c) the development of various policy adaptations. These policies included the introduction of Universal Basic Education (UBE), which is an expansion of Universal Primary Education (Jaiyeoba, 2009) and, most recently, the introduction of civic education. In these endeavors, private returns were not the only results anticipated. Others were improved social returns for the whole country that would: (a) reduce regional, gender, and other social imbalances (Ajayi, Fadipe, Ojedele, & Oluchuchwu, 2002); (b) improve knowledge in health care issues in order to equip people with simple rules of hygiene that can reduce the spread of diseases and illnesses (Patterson, 1955); (c) improve the spirit of tolerance (Jaiyeoba, 2009; Olujuwon, 2002), sense of dignity, and enlightenment (Reichmuth, 1996); and, (d) foster a national consciousness capable of overcoming the factors that enhanced colonial advantages.

Based on this understanding, it is clear that any addition to the national education policy is guided by the desire to improve the human capital base of the country, as well as, to further national objectives. It is from here that the broader view of human capital, upon which this study is based, draws its support. Expressing this view Blair (2011) wrote:

The term “human capital” is a shorthand name given by economists and other social scientists to the skills, knowledge, education, and capabilities of a firm, or of the population of a country, as well as the organizational arrangements and networks of relationships those people have formed that enables them to be more innovative and productive. (p. 49)

Human capital can best be described as the capacity in human beings that can be applied in any way they choose to improve themselves and their environment. In order
to find a connection between the focus of this study, the theoretical framework used in this study, and national objectives as applied in this study could be reached by asking: how is the introduction of civic education seen as an effort in human capital development, understood as an improvement in the capacity of individuals to act in ways that actualize national objectives?

The answer can be found in the introduction to the civic education curriculum, in which it is stated that, This decision [i.e., the introduction of civic education] was the outcome of the presidential concern for the development and transformation of Nigerian youths into effective and responsible citizens who are able to transcend issues and ideas that have hindered national development and the realization of national objectives. (Federal Ministry of Education, 2007, p. v)

Moreover, the authors in the same syllabus observed that the knowledge gained from the subject is able to equip the youngsters with the skills they will need to address the various social and personal issues of life. It is equivalent to saying that civic education, as planned out, has private and social return empowering capabilities and these are the ways that education, as a factor in human capital development, are considered. It was for these reasons that government officials involve themselves in education, for an educated population is not only good for economic growth but they are easier to govern and more motivated toward and committed to national objectives (Checchi, 2006). If the experience of modern Nigeria is instructive at all, it is of utmost importance to ask whether or not the investment of the government in this regard will yield the desired dividend.
Using human capital as the theoretical framework for this study, it is also appropriate to consider some issues addressed as social returns to education. To be considered, also, is how they are connected to national objectives as provided through secondary school civic education. The application of social returns in this study is not to disregard private returns to education, but in the realization that post-colonial educational directives are intended toward national development, and with the presupposition that there are private benefits, which accrue to individuals even as they work for the betterment of the entire society.

**Social Returns to Education**

Social returns to education are those benefits which move from the one who invested in education to the larger community and are termed externalities (Canton, 2007; Kimenyi, Mwabu, & Manda, 2006; Mingat, & Tan, 1996; Moretti, 2002; Psacharopoulos & Patrinos, 2004; Sianesi & Reenen, 2003). The concept, according to Lange and Topel (2006), can be defined as “The sum of the private and external marginal benefits of a unit of human capital” (p. 460). Further, this is extended to cover human capital externalities, where an individual’s private decision to accumulate human capital confers external benefits on others. For instance, there is the perception that more educated people are less likely to be involved in violent crimes (Lochner, 2004; Psacharopoulos, 2006); thereby reducing the number of victims of violent crimes in the society. Also, since more educated people are more socially informed, it is expected that they will make more informed electoral decisions and be more civically engaged (Dee, 2004). Again, it is held that, with more education comes better paying jobs which in
turn yield more in taxes that could be applied to the greater good of the greater number (Topel, 2004).

Other forms of the social returns that are non-pecuniary in nature include fertility choice and good health practices (Asadullah, 2006). In addition, the ability of one who has acquired the benefits of education to impact positively on his or her generation and local community cannot be overemphasized. According to Asadullah (2006), the real picture of the returns on education in developing communities is not only the measure of wage and monetary outcomes. One reason for Asadullah’s conclusion was the fact that the majority of the workforce in developing communities does not participate in the formal labor market. Consequently, one can speak of the gain of compulsory education and being in school, as provided by the UBE policy into which civic education is introduced, from the perspective of Oreopoulos (2007). It was a study that considered the effects of drop out in both the U.K. and the U.S. According to the study:

Empirical finding suggests that one year of compulsory schooling increases average lifetime spending by 15%. Students with additional schooling are also less likely to report poor health, being depressed, looking for work, being in a low-skilled manual occupation, and being unemployed. Adults with more compulsory schooling are also more likely to report being satisfied overall with the life they lead. (p. 2214)

Furthermore, Oreopoulos noted that the essential reason to maintain this compulsory schooling is because children are better off when they stay in school. According to the members of the Nigerian government, the purpose of education is to teach the children
of today the rudiments that will help them carry on the work of national development in a technological age. It also involves doing so amidst the challenges of diversity, international competition and collaboration, as well as the tide in human rights and respect of other’s freedom.

**Theoretical Application**

The application of these classical social returns to education in the Nigerian context begins with the assumption that there should be spillover effects to the whole Nigerian community from students who have studied civic education, just as it is shown in the literature on the return to education. Particularly in the Nigerian context, there is the need for torch-bearers of the governmental reform agenda to support the development and transformation of the country. This perception is based in the reason for the introduction of the study of civic education in which it was stated that,

A major factor for this [introduction of civic education] is the inability of the generality of the people to appreciate the need for or even comprehend these reforms. It was in the context of developing long-term solutions and addressing the roots of the problems that Civic Education curriculum for the Universal Basic Education (UBE) . . . has been developed. (Federal Ministry of Education, 2007, p. v)

The transformation agenda includes that of national consciousness and unity, the question of which has been, and still is, critical for the country. Alubo (2004) expressed a concern for the imperative nature of this transformation in the entire citizenry by stating that “While the ‘nation-building’ project was going on, along with the rhetoric of national unity, old patterns of exclusion and domination were continued and new ones
invented” (p. 138). The unfortunate thing about this is that ethnicism was said to be a tool of colonial power that the policies of post-colonial education policies were to solve in order to have greater national unity. In spite of this factor, Ukiwo (2007) maintained that there are indications that some of the policies have helped to reduce ethnic domination and distrust in order to forge unity. However, no study has been conducted about this issue with students of secondary school age, who are presumed to be the future of the country. In addition, Olujunwon (n.d.) reflected on university admissions policy and stated that “This is based on the premise that students from different backgrounds, religion, race, etc. will come together to pursue a common goal, learn, interact and share experiences about themselves. This will then bring about unity, understanding, tolerance, and erase biases, myths and misconceptions” (p. 3). Other identified outcomes of education are the smaller family size and improved health in comparison to what it used to be, which are attributed to: (a) fertility education; (b) knowledge of immunization; and, (c) better nutrition (Rotimi, 2005). Also, Fawole, Asuzu, Odutan, and Brieger (1999) showed how education, especially in regard to an HIV/AIDS awareness program, can increase precaution and reduce the incidence of the pandemic. These are aspects of the social returns along with increased awareness through civic education, which will not only be beneficial to the individual student, but also benefit the society at large.

In addition, there are signs of social returns to education and foundations to national development. Psacharopoulos and Woodhall (1985) perceived national development as the improvement of the productive capacity of a country through changes in social attitude, values, and behavior, as well as changes toward social and
political equality and eradication of poverty. One confirmation of this was reported by Jaiyeoba (2009), who found that the “UBE policy has contributed to social harmony, people’s political awareness, improved productive capacities and has promoted religious tolerance” (p. 57).

Presented below is a conceptual map (see Figure 1). Its purpose is to show how civic education can be used as a government directive in order to stop the decaying value and social fabrics of the nation. In this way, the country may be able to realize her national objectives seen from the perspective of the development of human capital enriched by the senses of national consciousness/unity, self-realization, and effective citizenship. Education is one mechanism that can be utilized to aid this actualization because it can infuse in the people the qualities that help them to function effectively in society (Checchi, 2006). In this case, education is not merely looked upon as a commodity, but as an investment where one spends today for a better tomorrow. In post-colonial Nigeria, Csapo (1983) recognized that:

The federal government of Nigeria looked upon education as the instrument par excellence for realizing rapid national development, for achieving social change, and for forging together a nation split by civil war. The world’s fourth largest democracy with over eighty million people and diverse ethnic, linguistic, and religious cultures needed an integrating force and placed strong faith in education’s unifying potential. (p. 91)

Finally, Checchi (2006) observed that the human capital, generated by education, is incorporated in human beings and cannot be resold, neither can it be collateralized, nor can it command market power because it depends on being employed by the recipients
for whom it was meant to serve. Through the educational interventions that have been identified, it could be said that the members of the government have made some commitment in order to build a strong human capital base and to realize national objectives. The question then is, has the intervention through secondary school civic education been effective as envisioned?

Figure 1: Conceptual Map.

What is explained in this map is that there are human capital and national objectives intentions in the educational policy of the government (A). The purposes of
these intentions are to overcome colonial values and the various decays in the post-independent national life; but the intentions have not been quite successfully realized. This situation led to the latest educational policy in the country, the UBE (B), which did not succeed to overcome the same colonial values as well as those issues of decay in the national life. For the recognized limitations in the policy, the idea of civic education (C) was developed. Like the UBE policy, the purpose of the civic education was to overcome the same conditions that led to the inauguration of post-colonial policies. It is assumed that the latest addition to the policy can bring about the desired human capital creation and national objectives over and above some acknowledged refinements (D) that resulted from previous policy directives. This strand of relationships and expectations are what helped to form the research questions that will guide this study.

In summary, the review of literature helped to identify themes that can be considered as constitutive aspects of national objectives from the perspective of different authors writing from different cultural settings. This approach helped to establish what to look for as evidence of the realization of national objectives, in order to fill the gap in research, of the effectiveness of civic education to do so. To do this, several main scholarly themes are considered in this study such as national consciousness and unity, effective citizenship and self-realization, and African values. The author presents the human capital theory, especially the aspect of social returns as a mark of effective citizenship. The next chapter will be a presentation of the method to be used in the study. Primarily, the research design is a qualitative one, and interviews will be conducted with several people who are considered stakeholders in the education
field. The study will also complement the interviews through the consultation of other secondary sources.
CHAPTER 3

METHODOLOGY OF STUDY

METHOD AND DATA

As earlier indicated, in Nigeria, there have been growing problems, which challenge her unity and moral standing from colonial times to the present. Education has been identified as one way to attain national restoration and actualize national objectives. To determine whether the use of civic education was successful is the focus of this study. The methodology for this study is qualitative, based on the collection of primary data (Patton, 2002). Above all, since this is a pioneer study of the effectiveness of civic education, a qualitative method of inquiry is very appropriate to provide the necessary picture that helps to understand the phenomenon. This supports the position of Sofaer (1999), that,

Qualitative methods help provide rich descriptions of phenomena. They enhance understanding of the context of events as well as the events themselves. The use of these methods tends to enhance peripheral vision, which is especially important at the early stages of inquiry. . . (p. 1102)

The study was conducted as a case study of the effectiveness of civic education. The purpose was to identify what is happening in a particular setting, the Federal Capital Territory, Abuja. As described by Yin (2009), this is a contemporary set of events outside the control of the researcher and can be referred to as a descriptive case study. Also, use of the different data collection strategies, such as interviews, document reviews, and descriptive data categorizes the design as a case study (Creswell, 2007). In reference to the distinction about size and intent in case studies (Creswell, 2007), this
study is about a program, Civic Education, and it is a single instrumental case study, because the focus of concern was the observed behavior of students, which is the measure of civic education effectiveness in light of Nigeria’s national objectives.

The study was conducted in Abuja, Nigeria. Abuja is unique because it is one territory, separate from all the 36 states of the Federal Republic of Nigeria, and was used as a critical case because of its demographic uniqueness. Parts of that uniqueness include its creation in 1976 to serve as a symbol of national unity assessable to all and where all are at home. In the map of Nigeria below (Figure 2) the centrality of Abuja (the mid-red point) can be seen as an embodiment of these aspirations. It was for this that the initial policy was to resettle the aboriginal inhabitants of the area. The plan changed later creating the problem of indigenes and settlers (Jibril, 2006).
Information from the FCT website (www.fct.gov.ng) shows that the territory occupies a land mass of about 8000 square kilometers and from the 2006 national census has an estimated population of 1.4 million residents. At the time of its creation, there were no secondary schools in the area and only a handful of primary schools. Although this study will not be used to generalize to all of Nigeria, it provides a window of understanding of what could be happening in the whole country as Abuja contains more diversity than any other Nigerian city, especially the variables of multi-ethnicity, multi-religion, and a wide variety of rural and urban settings. Abuja is a city where the
question of \textit{indigeneship} (i.e., about one’s parental state of origin irrespective of where one is born or how long one has lived in an area) remains a contentious issue, along with a strong presence of cosmopolitanism.

The method of study, as contained in Figure 3, illustrates the research and evaluation model that was followed in this study. It was an eight-step model, which led from the identification of the problem to recommendations for possible new research. It serves as a visual presentation of the stages in a qualitative study and is adapted from tested qualitative research authors like Creswell (2007), Patton (2002), and Yin (2009).

\textit{Figure 3.} Research and Evaluation Model.
Data Collection

The data were collected through the use of: (a) interviews (individual and focus group); (b) descriptive data; and, (c) document reviews. The combined use of these data collection methods was to enhance the validity and reliability of results.

Interviews: Individual and Focus Group

Interviews can be seen as ways of mediating cognition (Welzel & Roth, 1998). The reason for the interview was that the author sought to obtain information from the participants’ observation of students’ behavior. In this type of study, interviews are perceived as a reliable way to obtain information from people about what they know (Welzel & Roth, 1998). In this case, the questions relate to what participants know (i.e., have seen) about the effectiveness of civic education from their observation of students’ behaviors in the actualization of national objectives. A structured interview approach was used with open-ended questions (Patton, 2002). However, probing questions were utilized, as needed, for clarification and as a guide to answering the three central research questions. The interview questions are listed below and can also be found in Appendix B.

1. Describe ways you see students showing of national unity?
   (a) Have you seen a conflict between their display of national unity and defense of ethnic interests?
   (b) How so?

2. What is the primary way students describe themselves?
   (a) As Nigerians?
   (b) Or ethnically?
(c) What about religiously?

3. What can you say about students’ spirit of tolerance and respect of people?
   (a) Toward those who are different from them?
   (b) And their basic rights?

4. How can you describe their inclinations to leadership?
   (a) Are they appreciative of democratic culture?
   (b) Or anything that serves their interest here and now?

5. What can you say about their attitude to work?
   (a) Academic?
   (b) In the home?
   Do they see Nigeria as a meritocracy and thus work toward that?

6. How do students value education?
   (a) Do they see personal advantages in it, like enhancing their future earnings and well-being?
   (b) Do they see social advantage in it, like in improving their families and society positively?
   (c) What motivates them in pursuing an education?

7. What can you say about their sense of respect?
   (a) Of their elders?
   (b) Of social institutions?
   (c) Of traditional institutions?
   (d) Of religious institutions?
   (e) And law and order in the community?
8. Africans hold honesty and integrity as important virtues, how can you describe that in your observation of the students these past few years?

These questions are based on the perceived overarching topics in civic education curriculum that seem to be: (a) value oriented across the three years of junior secondary school education where the subject is taught; (b) the sense of education as foundational to human capital development; and (c) the desire for renewed national consciousness and effective citizenship which partly necessitated the birth of civic education in the schools. Detailed in Table 2 are the topics covered in the subject area for the last three UBE years where the subject is recommended and the weeks of coverage.

Table 2

*Civic Education Curriculum*

<table>
<thead>
<tr>
<th>Weeks</th>
<th>Junior Secondary 1</th>
<th>Junior Secondary 2</th>
<th>Junior Secondary 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Our Values</td>
<td>Our Values</td>
<td>Our Values</td>
</tr>
<tr>
<td></td>
<td>Citizenship</td>
<td>Citizenship</td>
<td>Duties and responsibilities of citizens</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>National consciousness and identity</td>
<td>Human rights/ Rule of law</td>
<td>Human rights/ Rule of law</td>
</tr>
<tr>
<td>4</td>
<td>Representative democracy</td>
<td>Representative democracy</td>
<td>Representative democracy</td>
</tr>
<tr>
<td>5</td>
<td>Nigerian constitution</td>
<td>Nigerian constitution</td>
<td>Nigerian constitution</td>
</tr>
<tr>
<td>6</td>
<td>Human rights</td>
<td>Social issues</td>
<td>Peace and conflict</td>
</tr>
<tr>
<td>7</td>
<td>Rights and obligations of Nigerian citizens</td>
<td>-----------------------------</td>
<td>National economic life</td>
</tr>
<tr>
<td>8</td>
<td>Social issues</td>
<td>---------------------------------</td>
<td>-------------------------------</td>
</tr>
</tbody>
</table>

The interview period lasted from April, 2013 to September, 2013 and took place on two levels, by phone and by direct face to face contact. During this period, the researcher spent three weeks in the field of study.
**Individual interviews.** Twenty-seven individual interviews were conducted over the phone and they lasted for an average of 32 minutes. The direct interviews lasted approximately 51 minutes. From among these, there were also nine direct follow-up interviews. The direct and follow-up interviews took place in a variety of places like, cars, guest houses, offices, business centers, mechanic shops, and homes. They were also not without interruptions and distractions. At the end of interviews all the participants welcomed the offer to be contacted in furtherance of the research and thanked the researcher for the opportunity to add their voices to this body of research.

**Focus group.** One focus group interview was conducted for this study. In the group was 22 people (A traditional ruler with 21 members of his cabinet) and they were all men. It took place in the traditional ruler’s palace and lasted for 84 minutes. Apart from the traditional ruler who was seated on his throne, the cabinet members as well as the researcher were all seated on the carpet. In the course of the interview all the other participants deferred to the traditional ruler and contributed after his responses. Only three cabinet members contributed to every question after the traditional ruler had spoken. Others contributed intermittently when they had something to add, while most others concurred by nodding. Those contributions only broadened the traditional ruler’s positions and never contradicted them. In all, the researcher made sure to hear from all the participants by offering them, at the end of the structured interview questions, the opportunity to comment on what they think can be done to get the best from today’s youths.

**Sample.** The study design intended to have about 30 individual participants for interview. But time permitting and more people interested to participate in the study,
there were 32 individual interviews and a focus group of 22 participants. A purposive and snowball sampling was employed in order to access participants, who could respond from their experience (Creswel, 2007; Maxwell, 2005; Patton, 2002). A conscious attempt was made to have maximum variation of interviewees (Patton, 2002). They included: (a) teachers; (b) parents; (c) administrators of education; and, (d) other educational stakeholders, such as security personnel, religious ministers, and community leaders. The reason for this variation in sampling was to determine how these representative groups contribute to the findings and to strengthen the validity of the research (Creswell, 2007 & Patton, 2002). Teachers see the students at school and were able to report whether there are observable changes in the students, or not. For validity of data, the researcher set a discontinuity limit of teaching in the same school in the past five years. The reason for this is to be sure that the study is measuring the same cohort of students.

Similarly, parents are able to supply the family view of observation since the intention of the introduction of civic education is to create a new way of life that is not only lived at the school. Parents in the study were selected based on the ground that they have children, or a child, in the secondary school during the past five years. The period of five years was applied to other respondents; that is, they were in the community during the past five years so that their reports could be said to be of the same cohort of students; thereby reducing the influence of other secondary variables.

A prior contact was initiated with the said Federal Capital Territory Education department, with some schoolteachers, parents, ministers, and community leaders, to request their participation in the study. The interviews were tape-recorded with the
permission of the interviewees after explaining the informed consent materials and obtaining their approval or signatures to proceed. To reduce the issue of subjectivity in participants’ interpretation of what they observed, the interviews were complimented with descriptive data and documentation reviews. Below is the demographic breakdown of the interviewees:

**Teachers.** Of the five teachers who participated, three were men and two were women. Also, three were Christians and two were Muslims. They have all been in the same school for more than five years and, on the average, have been teaching for 13 years. Equally, two of them teach civic education while the other three do not. Of this five, three have Masters Degrees while the other two have only a bachelor’s degree. Also, their average age is 41. With regards to original places of ancestral birth, two were from the north and three from the south.

Table 3

*Teachers Matrix*

<table>
<thead>
<tr>
<th>Sex</th>
<th>Age</th>
<th>Religion</th>
<th>Geo-Political Zone</th>
<th>Residence</th>
<th>Education Attained</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>50</td>
<td>Muslim</td>
<td>North-West</td>
<td>Semi-Urban</td>
<td>MA</td>
</tr>
<tr>
<td>F</td>
<td>31</td>
<td>Muslim</td>
<td>North-Central</td>
<td>Urban</td>
<td>MA</td>
</tr>
<tr>
<td>M</td>
<td>38</td>
<td>Christian</td>
<td>South-East</td>
<td>Rural</td>
<td>MA</td>
</tr>
<tr>
<td>F</td>
<td>40</td>
<td>Christian</td>
<td>South-South</td>
<td>Semi-Urban</td>
<td>BA</td>
</tr>
<tr>
<td>M</td>
<td>45</td>
<td>Christian</td>
<td>South-South</td>
<td>Semi-Urban</td>
<td>BA</td>
</tr>
</tbody>
</table>
Of these group of participants too, one each lives in the urban and rural areas of Abuja while the rest reside in semi-urban areas.

*Parents.* Three out of the six parents were women and three were men. They all have educational background not less than high school, of which, one holds a master’s degree and two a bachelor’s degree. With a guess that the two respondents who did not give their ages are in their 50’s, the average age of this group will be 48; also, their average length in marriage will be 18 years. About religion, three are Christians while three are Muslims. Of these, three are from the north and an equal number from the south. With regards to residence there are three urban, two rural, and one semi-urban.

Table 4

*Parents Matrix*

<table>
<thead>
<tr>
<th>Sex</th>
<th>Age</th>
<th>Religion</th>
<th>Geo-Political Zone</th>
<th>Residence</th>
<th>Education Attained</th>
</tr>
</thead>
<tbody>
<tr>
<td>F</td>
<td>48</td>
<td>Christian</td>
<td>North-East</td>
<td>Semi-Urban</td>
<td>BA</td>
</tr>
<tr>
<td>M</td>
<td>49</td>
<td>Muslim</td>
<td>North-West</td>
<td>Urban</td>
<td>MA</td>
</tr>
<tr>
<td>F</td>
<td>45</td>
<td>Christian</td>
<td>South-South</td>
<td>Urban</td>
<td>HS</td>
</tr>
<tr>
<td>M</td>
<td>AD</td>
<td>Christian</td>
<td>South-East</td>
<td>Rural</td>
<td>BA</td>
</tr>
<tr>
<td>M</td>
<td>AD</td>
<td>Muslim</td>
<td>North-Central</td>
<td>Urban</td>
<td>HS</td>
</tr>
<tr>
<td>F</td>
<td>46</td>
<td>Muslim</td>
<td>South-South</td>
<td>Rural</td>
<td>HS</td>
</tr>
</tbody>
</table>

*AD = Adult *HS = High School

*Administrators of education.* In this group of participants, two were school principals, and one each is employed by the junior secondary school board, the education research center, the UBE board, the National Orientation Agency, and one is a school master. Of
this number, there were three Christians and four Muslims. Gender designation of this
group has it as four females and three males. They all have education attainments
beyond the High School levels (with one master’s degree and three bachelor’s degrees).
Of this number too, five are from the north and two from the south; and their average age, if we consider those that claim adults as 60ish, is 51 (50.85). Equally, two
participants each live in semi-urban and rural areas; while three live in the urban areas.

Table 5

Administrators Matrix

<table>
<thead>
<tr>
<th>Sex</th>
<th>Age</th>
<th>Religion</th>
<th>Geo-Political Zone</th>
<th>Residence</th>
<th>Education Attained</th>
</tr>
</thead>
<tbody>
<tr>
<td>F</td>
<td>58</td>
<td>Christian</td>
<td>North-Central</td>
<td>Semi-Urban</td>
<td>MA</td>
</tr>
<tr>
<td>F</td>
<td>AD</td>
<td>Muslim</td>
<td>North-Central</td>
<td>Urban</td>
<td>BA</td>
</tr>
<tr>
<td>M</td>
<td>AD</td>
<td>Muslim</td>
<td>North-East</td>
<td>Urban</td>
<td>BA</td>
</tr>
<tr>
<td>F</td>
<td>44</td>
<td>Muslim</td>
<td>South-West</td>
<td>Rural</td>
<td>PS</td>
</tr>
<tr>
<td>M</td>
<td>33</td>
<td>Christian</td>
<td>North-Central</td>
<td>Rural</td>
<td>PS</td>
</tr>
<tr>
<td>F</td>
<td>45</td>
<td>Christian</td>
<td>South-East</td>
<td>Semi-Urban</td>
<td>BA</td>
</tr>
<tr>
<td>M</td>
<td>56</td>
<td>Muslim</td>
<td>North-West</td>
<td>Urban</td>
<td>PhD</td>
</tr>
</tbody>
</table>

*AD = Adult *PS = Post High School

Security personnel. Three grades of security personnel were engaged in this
research; the police, the military and the civil defense. There are two participants each
from the police and the civil defense and one from the military. The reason for this
choice is that the former, more than the latter, mingle more with the civilian population in their day-to-day lives. The average age of this group of participants is 43, and the average length of their engagement in these security outfits is nine years. Two of them are Christians and three are Muslims.

Table 6

**Security Personnel Matrix**

<table>
<thead>
<tr>
<th>Sex</th>
<th>Age</th>
<th>Religion</th>
<th>Geo-Political Zone</th>
<th>Residence</th>
<th>Education Attained</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>38</td>
<td>Muslim</td>
<td>North-West</td>
<td>Urban</td>
<td>HS</td>
</tr>
<tr>
<td>M</td>
<td>42</td>
<td>Christian</td>
<td>South-West</td>
<td>Urban</td>
<td>HS</td>
</tr>
<tr>
<td>F</td>
<td>32</td>
<td>Muslim</td>
<td>North-East</td>
<td>Semi-Urban</td>
<td>MA</td>
</tr>
<tr>
<td>M</td>
<td>53</td>
<td>Muslim</td>
<td>North</td>
<td>Rural Central</td>
<td>HS</td>
</tr>
<tr>
<td>F</td>
<td>50</td>
<td>Christian</td>
<td>South-East</td>
<td>Semi-Urban</td>
<td>BA</td>
</tr>
</tbody>
</table>

*HS = High School

Of this group too, three come from the north and two from the south; three are male and two are female. Residentially, two live in the urban areas, two in the semi-urban, and one in the rural. Lastly, one of the participants has a master’s degree, another a bachelor’s degree and the rest completed only high school.

**Religious ministers.** There were two Islamic ministers and three Christian ministers. Efforts to find a minister of African Traditional Religion in the area were unsuccessful because Christianity and Islam are fast becoming the symbols of being religious in the territory. The decision to go ahead, despite the absence, was because African traditional religion does not seem to have the type of growing membership the
earlier two have. The average number of years of these participants in their ministries is 16 and they have all been in their present assignments more than five years each. Their average age is also 51 years.

Table 7

Religious Ministers Matrix

<table>
<thead>
<tr>
<th>Sex</th>
<th>Age</th>
<th>Religion</th>
<th>Geo-Political Zone</th>
<th>Residence</th>
<th>Education Attained</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>49</td>
<td>Christian</td>
<td>South-East</td>
<td>Semi-Urban</td>
<td>MA</td>
</tr>
<tr>
<td>M</td>
<td>47</td>
<td>Muslim</td>
<td>North-West</td>
<td>Rural</td>
<td>QS</td>
</tr>
<tr>
<td>M</td>
<td>54</td>
<td>Muslim</td>
<td>North-Central</td>
<td>Semi-Urban</td>
<td>QS</td>
</tr>
<tr>
<td>F</td>
<td>45</td>
<td>Christian</td>
<td>South-West</td>
<td>Urban</td>
<td>BA</td>
</tr>
<tr>
<td>M</td>
<td>60</td>
<td>Christian</td>
<td>North-Central</td>
<td>Semi-Urban</td>
<td>PS</td>
</tr>
</tbody>
</table>

*QS = Quranic School  *PS = Post High School

Community leaders. This group has the largest number of participants courtesy of one of the tribal chiefs who requested if 21 members of his council could be allowed to be present during the interview. The session was turned into a focus-group. There were also four other community leaders who participated, and efforts were made such that they represent different ethnic colorations in the territory. They include the Gbagyi, the Basa, the Igbo, and the Yoruba. This choice is guided by the fact that most Nigerians strongly identify with their ethnic communities and have group celebrations and meetings regularly. Consequently, it stands to reason that their leadership will be
able to speak about their youths’ behaviors. The average age of this group is 59 (58.5), excluding that of the focus group which will not be very significantly lower.

Table 8

*Community Leaders Matrix*

<table>
<thead>
<tr>
<th>Sex</th>
<th>Age</th>
<th>Religion</th>
<th>Geo-Political Zone</th>
<th>Residence</th>
<th>Education Attained</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focus-Group</td>
<td>Mixed</td>
<td>Mixed</td>
<td>North-Central</td>
<td>Semi-Urban</td>
<td>Mixed</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(All Male)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>M</td>
<td>54</td>
<td>Christian</td>
<td>South-East Rural</td>
<td>PS</td>
<td></td>
</tr>
<tr>
<td>M</td>
<td>63</td>
<td>Muslim</td>
<td>North-Central Rural</td>
<td>HS</td>
<td></td>
</tr>
<tr>
<td>M</td>
<td>67</td>
<td>Muslim</td>
<td>South-West Rural</td>
<td>HS</td>
<td></td>
</tr>
<tr>
<td>M</td>
<td>50</td>
<td>Christian</td>
<td>North-Urban Central</td>
<td>BA</td>
<td></td>
</tr>
</tbody>
</table>

*PS = Post High School *HS = High School

**Documents Review**

The documents reviewed include: (a) the Civic Education Syllabus; (b) the UBE policy guidelines; and (c) National Youth Policy Guidelines. School Log-Books were intended to be viewed but that could not be as the schools were on vacation when the researcher was on the ground. The *National Youth Policy Guideline* is a federal government of Nigeria’s document published in 2001 by the Olusegun Obasanjo administration. It contains government’s set vision for youths, including their rights and responsibilities. In the same way, the *UBE Policy guidelines* and *Civic Education*
Syllabus are issued by the federal government of Nigeria in 2004 and 2007 respectively. The UBE policy guideline is the legal framework enacted by the national assembly for the government’s basic education program. The framework is titled “Compulsory, Free Universal Basic Education Act 2004.” On the other hand, the civic education syllabus presents the weekly and grade-by-grade outline of the themes to be covered in civic education. It is a product of the Nigerian Educational Research and Development Council (NERDC), part of whose responsibilities include the development, review, and renewal of school curricula.

The above documents contain defined objectives expected from students participating in the school programs and who are members of the society. For example, the introduction to the civic education syllabus stated, among other things, that the decision to begin civic education “was the outcome of the presidential concern for the development and transformation of Nigerian youths into effective and responsible citizens who are able to productively contribute to the Millennium development goals (MDGs)” (Federal Ministry of Education, 2007, p. v). The angle of the MDG here is not to confuse from national objectives because the introduction indicated that the civic education curriculum is rooted in the National Policy on Education. Also, the vision statement of the UBE states, “At the end of nine years of continuous education, every child should acquire appropriate and relevant skills and values and be employable in order to contribute his or her quota to National Development” (Etuk, Ering, & Ajake, 2012, p. 180).

The rest were viewed from the supervisory lenses of the national youth policy which proposes to build youths with a pride in the national heritage, diversity, and
respect. Most importantly, this policy’s mission statement aims to build up a youth “committed to the ideal of national unity and development as enshrined in the 1999 constitution of the Federal Republic of Nigeria” (Federal Republic of Nigeria, 2001, p. 12). Information from all these documents was considered with how their stated objectives are consistent with national objectives. The importance of these pieces of data was to find out if there is commonality with all these structures that touch on the students’ lives and on how they are being formed to accomplish national objectives.

**Descriptive Data**

The descriptive data used in this study is the examination results for civic education at the end of the nine years of UBE (i.e., Junior Secondary 3). What was available at the FCT Education Research Center Abuja are the last two academic sessions, 2011/2012 and 2012/2013. The crime data of secondary school age students for the past five years (2007-2012) was also intended to be assessed but what finally came from the FCT Police Command covered 2009 to 2013. The latter was complemented with the oral report by a very senior officer in the Command, who stated that crimes are on the increase in the territory. The choice of civic education results was to indicate the extent of students’ understanding of the content of civic education as measured by the education department. Equally, the crime data was accessed as an indication of how the students’ behavior is viewed in the area of the maintenance of law and order, which are evidence of effective citizenship, and as imperative for the actualization of national objectives. The police crime data is ordinarily categorized under the following headings: crime against persons, against property, against currency, lawful authority, and against local acts (Aduba, 1992) but categorized here only as
juvenile delinquency. The caveat to be noted here is to not equate these data with the interview results, given the difficulty of gathering reliable data in most developing countries (Puryear, 1995) and especially Nigeria (The World Bank, 2003).

**Analysis**

**Interviews**

The analysis protocol applied in this study is “Pattern Matching” as suggested for a case study by Yin (2009). The use of Pattern Matching as an analytic tool in this study allowed the researcher to check the congruity in how participants described the behavior of secondary school students, and reasons why. The essence was to find out if the observed behavior corresponded with predicted expectation that civic education will positively help in the realization of the national objectives. It was for this reason the study used the discontinuity of five years when it is presumed that the teaching of the subject has taken root in the schools. The first step in the analysis was listening to the tapes. The content of the tapes was then transcribed, followed by a consecutive rereading of transcriptions while listening to the tapes. From these readings, important statements and meaning units (Maxwell, 2005), that indicate what were observed in the students’ behaviors were identified. The coding was by way of matching how participants’ responses fitted presorted codes (Bogdan & Biklen, 1982) with the national objectives of national consciousness/unity, effective citizenship, and strong African values; which are based on the research questions. The following table (Table 9) is a representation of the various interview questions and how they tag to the three research questions which also constitute the major themes under which the findings were framed.
## Table 9

**Research Question Alignment**

<table>
<thead>
<tr>
<th>Question Areas</th>
<th>Specific Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NATIONAL CONSCIOUSNESS</strong>&lt;br&gt;Has the study of civic education improved the sense of national consciousness in secondary school students</td>
<td>1. Describe ways you see students showing of national unity? (Question #1)&lt;br&gt;(a) Have you seen a conflict between their display of national unity and defense of ethnic interests?&lt;br&gt;(b) How so?&lt;br&gt;2. What is the primary way students describe themselves? (Question # 2)&lt;br&gt;(a) As Nigerians?&lt;br&gt;(b) Or ethnically?&lt;br&gt;(c) What about religiously?&lt;br&gt;3. What can you say about students’ spirit of tolerance and respect of people? (Question #3)&lt;br&gt;(a) Towards those who are different from them?&lt;br&gt;(b) And their basic rights?</td>
</tr>
<tr>
<td><strong>EFFECTIVE CITIZENSHIP</strong>&lt;br&gt;Has the study of civic education helped instill the sense of effective citizenship in secondary school students?</td>
<td>1. What can you say about their attitude to work? (Question #5)&lt;br&gt;(a) Academic?&lt;br&gt;(b) In the home?&lt;br&gt;(c) Do they see Nigeria as a meritocracy and thus work towards that?&lt;br&gt;2. How do students value education? (Question #6)&lt;br&gt;(a) Do they see personal advantages in It, like enhancing their future earnings and well-being?&lt;br&gt;(b) Do they see social advantage in it, like in improving their families and society positively?&lt;br&gt;(c) What motivates them in pursuing an education?</td>
</tr>
</tbody>
</table>
Table 9 (Contd.)

<table>
<thead>
<tr>
<th>Question Areas</th>
<th>Specific Questions</th>
</tr>
</thead>
</table>
| 3. How can you describe their inclinations to leadership? (Question #4)  
(a) Are they appreciative of democratic culture?  
(b) Or anything that serves their interest here and now? |
| **AFRICAN VALUE REDEMPTION**  
Has the study of civic education helped to restore strong values in secondary school students? | 1. What can you say about their sense of respect? (Question #7)  
(a) Of their elders?  
(b) Of social institutions?  
(c) Of traditional institutions?  
(d) Of religious institutions?  
(e) And law and order in the community? |
| 2. Africans hold honesty and integrity as important virtues, how can you describe that in your observation of the students’ these past few years? (Question #8) |
| 3. What can you say about students’ spirit of tolerance and respect of people? (Question #3)  
(a) Towards those who are different from them?  
(b) And their basic rights? |
| 4. How do students value education? (Question #6)  
(a) Do they see personal advantages in it, like enhancing their future earnings and well-being?  
(b) Do they see social advantage in it, like in improving their families and society positively?  
(c) What motivates them in pursuing an education? |

In Table 9, Interview Questions 1, 2, and 3, and are linked to Research Question 1 (i.e., Has the study of civic education improved the sense of national consciousness in
secondary school students?). Interview Questions 4, 5 and 6 are linked to Research Question 2 (i.e., Has the study of civic education helped instill the sense of effective citizenship in secondary school students?). Lastly, Interview Questions 3, 6, 7, and 8 are linked to Research Question 3 (i.e., Has the study of civic education helped to restore strong values in secondary school students?). Interview Question 6 is answered in Research questions 2 and 3 because the goal of education is not only a human capital issue but an African value one. In the same vein, the appreciation of education, also, as key to human capital development, did not emerge with the advent of Western education. This is because traditional education proposed to equip the young person with the mastery of one skill or the other so that the one can be self-sustaining and take care of the one’s dependents (Okoro, 2010). In the same way, Interview Question 3 is answered in both Research Questions 1 and 3, because tolerance is not only a democratic virtue but also rooted in African morality.

**Documents Review**

The documents reviewed were the national youth policy, the civic education syllabus, and the UBE policy guideline. The review was done primarily as a content analysis (Miles & Huberman, 1994, & Patton, 2002) of the use of concepts that emerge in the explanation of national objectives such as unity, consciousness, development, citizenship, respect, education, and tolerance. The measure of the frequency of use was not intended, but attention was paid to how they are emphasized in the process of youth formation. The table below (Table 10) is a matrix of the analysis of these documents.
Table 10

*Documents Analysis Matrix*

<table>
<thead>
<tr>
<th>Document</th>
<th>NU/C</th>
<th>NtlDv</th>
<th>Ed/Tng</th>
<th>Rp/Tl</th>
<th>DmClt</th>
<th>Cz/CHtg</th>
</tr>
</thead>
<tbody>
<tr>
<td>National Youth Policy</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Civic Education Syllabus</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>UBE Policy Guideline</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
<td>X</td>
<td></td>
</tr>
</tbody>
</table>

*NU/C=National Unity and Consciousness; *NtlDv=National Development; Ed/Tng=Education and Training; *Rp/Tl=Respect and Tolerance; DmClt=Democratic Culture; *Cz/CHtg=Citizenship and Cultural Heritage.*

**National youth policy.** This policy was formulated after a wide consultation with different stakeholders, such as youth organizations, administrators, and NGO’s as a way of laying the foundation for developing, and harnessing, the potentialities in the youth for national development. Therefore, this policy document was used here as the umbrella for all youth organizations, knowing, though, that the different organizations will have their different areas of emphasis. The general policy defines youthfulness up to the age of 34 years and shows a breakdown of different things to be emphasized for different age cohorts. The concern here was those between 12 and 17 years of age. To this cohort, the policy emphasizes ‘education access’ to prepare them for the challenges ahead of them especially through the UBE program.
This document mentions concepts such as national and cultural heritage, unity and integration, development, citizenship education and training, tolerance and nation building. Among these, the concept of development comes out more prominently than the others. However, it is used from the perspective of developing and harnessing the energies in the young people for national development, both socio-economic and political. The youth according to this policy, “If correctly guided, adequately mobilized and fully integrated into the fabric of society, they will bring to national development a great reservoir of energy, resourcefulness, creativity and dynamism” (Federal Government of Nigeria, 2001, p.10). It is also important to note that it sees this as possible through civic training, democracy cultivation, promotion of cultural/ national heritage, hard work, national unity and integration, concern and respect for elders, as well as sowing the seed of being one another’s brother’s keeper. All these are aspects of the national objectives and form part of the contents of the civic education syllabus.

**Civic education syllabus.** As a class subject, the civic education curriculum has a programmatic didactic outlay. As it stated, the curriculum was born out of the need for the “transformation of Nigerian youth into effective and responsible citizens” (Federal Ministry of Education, 2007, p. v), to overcome the age-old hindrances to national development. The curriculum could be said to hold two strings: (a) themes that will teach the students about effective citizenship, as people who have things to contribute to national development, and (b) themes that teach responsible and behavioral lessons that support national development. Consequently, issues of national consciousness, citizenship, democracy, human rights, values, and national development came out
strongly in the curriculum. These not only lead to the actualization of national objectives, but do so from the perspective of human capital development.

**UBE policy guideline.** Although the UBE directive and protocols were introduced in 1999, the full machinery to operate it came with the 2004 UBE Act of the National Assembly. The Act repeated the desire for UBE to follow the directive of the National policy on education (Compulsory, Free Universal Basic Education Act, 2004, Part II. 9, C), and it was directed towards national development. However, the stated government’s intention in the introduction of UBE is “to eradicate illiteracy, ignorance, and poverty as well as stimulate and accelerate national development, political consciousness, and national integration” (Federal Ministry of Education, 1999, p.1). As a result, the didactic requirements of the policy focused more on the educational and values demands. These are to lay a foundation for life-long learning in the students, a habit that will help them to contribute adequately to national development and integration.

**Descriptive Data**

Two pieces of data were examined for the enhanced validity of the results of the research. They are the juvenile crime report from the Police department of the FCT and the junior secondary school certificate examinations in civic education. Requests for information were made and received by the departments (Appendix F, G, and H) but it took several weeks of visits and waiting before these institutions responded to the requests. Moreover, what were provided appear to be very limited information (Ref. to Appendixes I and J). To obtain these data, meetings were held on the 29th of August 2013 at the FCT Education Research Centre, Wuse-Abuja and FCT Police
Headquarters, Garki-Abuja. The meeting with the officer at the Education Resource Centre lasted about 30 minutes, but there was a waiting of 65 minutes. The wait at the Police Headquarters lasted for 53 minutes but was filled with phone interruptions by the officer. There was also 20 minutes waiting before the researcher and his contact person were called into the senior officer’s office. The officer was very courteous and cordial with the researcher and even offered some refreshments.

**Civic education results.** The officer from the director’s office at Education Research Center corrected the researcher that they have only had two Junior Secondary School Certificate examinations in civic education because of the time it took to fully implement the demands of the mandate in the FCT schools. The same officer said that the students’ grade in the subject has been impressive and that this year’s results are being put together for release. The table below (Table 11) is built from the data provided by an agent of the department on October 4, 2013. Although it did not satisfy the five years period (2007-2012) of interest, it is considered here as the only data available from the education department with regards to this study.

Table 11

*Civic Education Results*

<table>
<thead>
<tr>
<th>Year</th>
<th>Number Registered</th>
<th>Number Examining</th>
<th>Number Passing</th>
<th>% Missing</th>
</tr>
</thead>
<tbody>
<tr>
<td>2011/2012</td>
<td>17,391</td>
<td>17,047</td>
<td>Not Given</td>
<td>1.98</td>
</tr>
<tr>
<td>2012/2013</td>
<td>28,637</td>
<td>28,454</td>
<td>Not Given</td>
<td>0.40</td>
</tr>
<tr>
<td>Total</td>
<td>46,028</td>
<td>45,502</td>
<td>Not Given</td>
<td>2.38</td>
</tr>
</tbody>
</table>
An important piece of information not provided in the data is the number of students who passed the subject in the two years made available (See Appendix I). However, the following analysis could still be found in the data. More students registered and sat for the examination in the year 2012/2013 than in the year 2011/2012. That may not make any significant meaning since the data did not provide general schools’ enrollment numbers for the two years. What is of significance to this study is that there were more people who registered, but did not sit, for the examination in 2011/2012 (344 = 1.98%) than in 2012/2013 (183 = 0.40%). Since no explanation was given for this disparity, a possible conclusion one can draw from this is that students are enjoying the subject more and are becoming more courageous to sit for the examination. The courage could have come as a result of their better understanding of the content of the subject and confidence of passing it. Given the fact that the same number of students was advanced into the senior secondary grade, it will not be totally out of place to say that the same number that sat for the examinations also passed it. If this be true, it supports the claim that students grew more in their awareness and understanding of the content of civic education.

**Juvenile crime data.** The senior police officer from the office of FCT Public Relations Office began by acknowledging that the juvenile crime data is not online but shared some information on juvenile crimes in the FCT. In summary, the officer said that juvenile crime is on the increase, and that their investigations often reveal that most of youth crimes are the results of some adult insinuations on the young people to commit the crime. Other reasons for the growing crime rate, the officer continued, include the growing inclination among young people for pleasure rather than work; and
the busy parents’ syndrome which has left many young people in the hands of nannies. Later, the officer placed a request to the statistics department for the requested data. To obtain this data took several visits and a fresh request application (Appendix G). The table below (Table 12) is a presentation of the information from the Police department and was obtained and scanned to the researcher on October 29, 2013. The scanned copy from where this table is built can be found as Appendix J.

Table 12

FCT Juvenile Crime Data

<table>
<thead>
<tr>
<th>Year</th>
<th>Category</th>
<th>Reported Cases</th>
<th>Difference from Previous Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>2009</td>
<td>Juvenile Delinquency</td>
<td>2</td>
<td>N/A</td>
</tr>
<tr>
<td>2010</td>
<td>-do-</td>
<td>Nil</td>
<td>-2</td>
</tr>
<tr>
<td>2011</td>
<td>-do-</td>
<td>3</td>
<td>+1</td>
</tr>
<tr>
<td>2012</td>
<td>-do-</td>
<td>2</td>
<td>-1</td>
</tr>
<tr>
<td>2013</td>
<td>-do-</td>
<td>2</td>
<td>0</td>
</tr>
</tbody>
</table>

From this table one discovers that juvenile crimes in the FCT came only in one category as juvenile delinquency. This is unlike the general crime report format, which according to Aduba (1992) and the Nigerian Police crime watch website (www.nigeriapolicewatch.com/resources/crime-data/) has the following categories: crime against persons, against property, against currency, lawful authority, and against local acts. One also observes that there were not many significant changes in reported
crimes in the years provided. The minor differences were in 2010 when no case was reported and in 2011 when three cases were reported. Apart from these, there were always two reported cases of juvenile crimes in the FCT in the years provided. Although the data was not specific of what these issues of delinquencies were, they are still not in conformity with national objectives because, they, in one way or the other, impinge on the peace in the land, which is necessary for national development and personal development of citizens. Moreover, without information for 2007 and 2008, it is difficult to begin mapping the effect of civic education on the rate of juvenile crimes as intended. Also, from a zero entry in 2010 to a three-case entry in 2011, leaves more room for speculation; could it be the tension between perceptions vs. reality? Could it also be an evidence of the poor data gathering mechanism the country is noted for? These speculations are based on the oral communication with the said senior officer who confirmed that juvenile crimes are on the increase notwithstanding the introduction of civic education in the schools.

Validation of Data

Validity, according to Maxwell (2005) “refers to the correctness or the credibility of a description, conclusion, explanation, interpretation, or other sort of account” (p. 106). This inquiry applied the following validation strategies (Maxwell, 2005): (a) member checking with interviewees; (b) triangulate between the interviewees, documents, and descriptive data; (c) negative case analysis in the interviews; and, (d) peer review as findings was shared with other scholars who are invested in the role of and the development of education curriculum in Nigeria. These various strategies were explored to eliminate issues of bias and reactivity in the search
for deeper understanding of the effects of civic education on national objectives.

Another validation strategy to be noted was the five years discontinuity employed in the study. Although some pieces of data were short of, or over the 2007 to 2012 range, it was nonetheless applied as a measure of certainty that the study was about the same cohort of students since there were no control groups and the chance for a pre-test group. Figure 4 is an outline of my data gathering methods and validation methods. The following was how the different validation strategies were applied.

**Triangulation**

The basic triangulation protocol applied in this study was in the variation in the composition of the participants. These variations could be found in the shades of parents, teachers, religious ministers, community leaders, security personnel and, administrators. Another shade of variation was in the different ethnic nationalities represented by the geo-political zones of origin, as well as places of residence in the FCT, Abuja. There were also the variations in religious affiliations, age brackets, and level of education. This was applied to check for any congruity, or none of it, in participants’ observations (opinions) in how much the introduction of civic education have impacted the lives of this cohort of students in the actualization of national objectives. On a general note, there is a very negligible difference in observed opinions. What seemed to stand out is that the different status of participants tended to emphasize different things. That difference in emphasis will be considered under peculiar findings in the next chapter. The interview outcomes were also triangulated with the two descriptive pieces of data, namely, the civic education results at the end of the UBE year and the juvenile crime data from the FCT Police command. In these instances, the
researcher wanted to know of any correlation between, (a) what the students know about the subject and how participants describe their behaviors; and (b) between how participants describe the students’ behavior and how their actions in the world of law enforcement agents are considered antithetical to national objectives.

Figure 4. Data Gathering Matrix
Peers Review

The peer review journey for this study spanned from the choice of a possible topic of study in April 2012 to the sharing of the results of study in September, 2013. Without a background in professional education, the researcher asked two college educators in Nigeria what areas of education policy in the country are in need of better understanding. It was this contact that gave birth to the rudiments of this study and researcher maintained contact, shared ideas, and results of study with these educators. A major shift in the interview approach came from this contact, one of which is the question of the order of preference between ethnic affinity, religious affinity, and national affinity. They corroborated with the findings and challenged the researcher for further study, especially in the area of the role of religious ministers in national orientation. The circle expanded to include some religious ministers, secondary school and college educators, as well as civil servants. The latter group of people were not part of the interview group but were all interested to know of the research and the findings. Some of these led to the consultation of some literature especially those that helped to put past and present African value outlooks in perspective.

Negative Case Analysis

This method according to Bowen (2005) “involved a re-examination of every case, after initial analysis was completed, to see whether the characteristics or properties of the emergent themes were applicable to all cases” (p. 216). This approach helped in whittling down the number of documents reviewed for this study to three, namely, national youth policy, civic education syllabus, and UBE policy guideline. It helped in providing a focus with themes that are in consonance with aspects of national objectives.
and the framework of human capital development. Another area where this approach helped was in the area of maintaining the focus of study from some deviating responses during the interviews. One of those deviations was the appeal for improved government patronage to traditional rulers to be able to complement government’s efforts in the local communities. Another was the call to improve the benefits for teachers for them to better their services. Much as these, and more, could have provided interesting leads for something more, this study wanted to keep its set-out objective, since it is a pioneer study.

**Member Checks**

Much of the member checks were employed in seeking for clarification from the responses of participants through follow up questions. For example, many times during the interview the researcher asked participants, “What I heard you say sounds like an opinion, and that is fine. However, I am also interested to know of what you have observed.” Another way was by trying to summarize participants’ responses and asking for their approval or disapproval if the researcher understood the participant’s position. Some of this approach led to changes in wordings, or even a more radical grandstanding. For instance, one participant in response said, “Yes, that is what I mean. You can print my name boldly and even include my phone numbers in your final report. This is our country and I am not afraid of anything.” A deliberate member check method was in the selective follow-up interviews with nine of the participants. These yielded richer data for the study by ways of affirming and elucidating what was said in previous interview sessions.
**Ethical Considerations**

Ethical standards for research with the use of human subjects were followed carefully. There was clear disclosure of: (a) the purpose of the study; (b) the confidentiality and/or anonymity of respondents; (c) respondents’ freedom to withdraw from the study anytime they choose; and, (d) their freedom to answer or to refuse to answer any question. The permission to tape-record interviews was sought from participants, to which they all gave. Participants were informed that the voice and paper records will be carefully stored away from anyone apart from the researcher. They were also assured of every effort to remove anything that could reveal their identity in the final report. The first step in these considerations was the request and approval to conduct this study from the members of the University of Colorado at Colorado Springs Internal Review Board (IRB; see Appendix C), as well as the Informed Consent Form (see Appendix D), which every participant had to assent to in order to participate in the research study. The content of the “Informed Consent Form” was explained to the participants once they settled for the interview. Only three participants took time to read it before signing; the rest assented to or signed the form after the researcher’s explanation.

**Limitations**

The study was not without limitations. The first came from the method of investigation. As primarily a qualitative method of study, it may not have offered some specific indices of the impact of civic education in Nigeria, which will be the interest of many national and international investigators and partners that want to contribute to the promotion of the national objectives. The focus was on the observed behavior of
secondary school students in the past five years, when it could be said that the teaching of the subject (i.e., civic education) has gained ground. Moreover, as a government directed program that started at the same time, there were no control groups to be equally studied for a more reliable result. Therefore, there would then be the need for a more robust quantitative study to provide more than the descriptive narratives present in this study.

Another possible limitation to this research is that this author is an international student who could be viewed as an outsider. Some respondents, especially teachers and parents were observed to be very cautious in their response at times. This was interpreted as cautionary, employed as not to dent national pride or expose national shame to outsiders. They could have also felt that the students’ attitudes and behaviors are reflections of their own personal examples and guidance. As such, it is important to acknowledge that participants’ responses were subjective. Equally, it should be noted that most of the respondents expressed not knowing much about the curriculum or subject contents of schools since parental involvement in Nigeria, as in other third world countries, is limited by different constraints (Amatu, 1981; Kazeem & Musa, 2008; Odimegwu, Solanke, & Adedokun, 2002; O’Toole, 1989). Also, some participants did not have children in the schools at the time of research.

Effort was made to minimize the effects of these limitations with use of the described data collection and validation methods. It is important to note that despite these limitations, a study such as this has not been conducted and so this study addresses a gap in the literature and practice. Equally, this study is timely because it will help to find out if this is another white-elephant project [something without use or
value and difficult to maintain] and if not, it will help identify how it can be applied to serve the citizenry better.

In this chapter, the methodology used in the study was outlined. It included the primary data-gathering procedures, the analytic procedures, and the procedures of data validation. Also included are the ethical considerations in respect to the relationship with participants and the handling of data. Lastly, perceived limitations to the study were acknowledged.
CHAPTER 4
FINDINGS

Grappling with the need to form a nation able to take care of its peoples and one rooted in African values, Nigeria, from her independence in 1960, initiated several policies and embarked on several programs. Secondary school civic education under the UBE program is one of them; however, not much is known about the effectiveness in actualizing these aspects of the national objectives. To unravel this, the following three questions were applied: Has the study of civic education improved the sense of national consciousness in secondary school students? Has the study of civic education helped instill the sense of effective citizenship in secondary school students? Has the study of civic education helped to restore strong African values in secondary school students?

A maximum of 30 people and a minimum of 25 people were initially intended to be interviewed, but on entering the field, the researcher seized the opportunity of more people willing to participate in the study. The outcome was 32 individual participants and a focus group of 22 people. Using the principle of maximum variation (Patton, 2002), not less than five members of the following groups of stakeholders freely accepted to participate: (a) teachers, (b) parents, (c) administrators of education, (d) security personnel, (e) religious ministers, and (f) community leaders. The demographic breakdown of the participants has already been given in the previous chapter. This chapter begins with what it termed “General Findings,” which are the ordinary findings in a research work, and concludes with what it termed “Peculiar Findings.” The peculiar findings are issues that seem to have come out more prominently for each of the participating groups from the researcher’s own evaluation.
General Findings

The approach in this section takes the research questions one after the other. Even though participants’ responses to the different questions varied, the themes to be highlighted in the answers are those that reflected a wider unanimity of responses. In doing so, the presentation will still acknowledge and mention the minority positions.

Research Question 1

Has civic education improved the sense of national consciousness in secondary school students? Drawing from the review of literature, this research question sought to find out the following evidence in the behavior of the students: A sense of common origin, identity, and purpose; acceptance of diversity, need for respect of the diverse groups in the country, willingness to be involved in the development of the community; sense of the other, loyalty to the nation, developing habitual observance of the law and acceptance of nationalist ideologies. The reason to answer this question from these perspectives is that the national education policy was specific that the aims of education include the building, of not only a democratic society, but also the need for them to “live in unity and harmony as one indivisible, indissoluble, democratic and sovereign nation founded on the principles of freedom, equality and justice” (Federal Republic of Nigeria, 2004, p. 6).

Ethnic and Religious Loyalty over Nationalism

Responding to how students are showing the sense of national unity, many of the participants did not give encouraging answers. Some of the responses were, “poor,” “zero,” “not too impressive,” “they are confused,” and “no.” On the other hand, some responses were affirmative. Interestingly, most of the affirmative responses came from
parents and teachers. Beyond the face value, this calls for a possible interpretation which will be considered in the discussion section (next chapter). Some of the evidence provided in the affirmative responses to the question was from intra-mural school activities like school sports, the singing of the national anthem, and recitation of the national pledge. One participant presented it thus: “They work together within and outside the class and tend to tolerate each other’s culture and differences.” Another said, “I saw it displayed during the “Around the World” in our Academy where the students show-cased other Nigerian cultures other than their own.” Yet for another, “They interact with one another regardless of ethnic, religious, and social background.” One of the religious ministers interviewed responded by saying that for her, the younger people are more cohesive and trust each other more. Her comment was that, “Anybody that can perform they vote that person into leadership.” Another participant also said, “Only during football (i.e. soccer) matches between Nigeria and another country that one sees the sense of unity and commonality.”

From the point of view of 25 participants there is no common sense of origin and purpose in the students. These groups tend to think that ethnic and religious affinities are stronger than that of national origin or purpose. As such, the students, according to these respondents, fight to protect their understanding of their religion and ethnic group, which they see being abused by the others.

Their sense of ‘the other’ according to some of the participants is equally ethno-religious based. Some participants gave examples with statements that some students made when interrogated in crises moments such as: “that Igbo boy” “that Hausa boy”
“that Christian” “that Muslim” “that Arana” (Islamic code for an unbeliever). A skewed response from one of the teachers came this way,

Many of the fights I have settled among the students in my school bother on students feeling that they need to defend their religion and ethnicity. And if the bitter seed had been sown this early in the lives of these children am afraid we are not too far from another civil war.

Another participant (security personnel) said that, “I think the seed of ethnic and religious hatred is so deep in the students like in the general population that I have to weigh carefully what I say and where I say them.” The respondent gave the example of a fight between a Muslim student and a Christian student that he ran into while off duty. Since it was in his neighborhood where they all knew him as a security officer he reached out to intervene. “To my greatest surprise,” he said, “the fight began because one of the students (who was Muslim) felt insulted when the other student called him Boko” (a code name for Boko Haram, the insurgent Islamic group that are causing terror in Nigeria presently). Another participant who is a school principal reported of an effort in the school to forge a spirit of unity among the students. According to this respondent, one of the students said that he was warned by the parents about people of other religions. The principal retorted by saying how erroneous that counsel was. Finally, she asked the student if he believes what he was told at home and the student replied by saying, “Yes Ma, I see what happens everywhere.”

Asked if there is an observable conflict in the students’ sense of national citizenship with their ethnic and religious loyalty, most participants took time to
respond. Their response, in the words of one of the participants, is that, “It’s all a mess because it is not only being ethnic minded but for many students they don’t even want to be Nigerians.” A teacher said that in one of her civic education classes a student remarked that, “Only people who have stolen the resources of the country like the ways things are.” According to her, most of the students who had passed through her class will jump on any opportunity to leave the country. The parents in the study were unanimous in their affirmation of the existence of the conflict. Some made statements to the view that their children had asked them why they could not answer that they are from Abuja since they were born in Abuja and had lived all their lives in Abuja. One parent said, “My children speak Hausa more fluently than they speak our native language.” At last, that parent asked me, “How does it happen in the USA? [Silence] “Why can’t we just say that we are Nigerians?”

As a result, a follow up question was posed to the participants of what they consider the order of precedence, from their observation, of the students among religion, ethnicity and national citizenship. Gauging from their responses it would be in this way: ethnicity, religion, and national citizenship. One respondent, who has a security background, presented it this way, “Students’ way of self-description is state-bound.” The participant was quick to excuse it by saying that, “It is consequent on the craze for statism. You see in everything people are asked their state of origin. Therefore students have been unconsciously programmed to respond in state concepts.” A noticeable difference, however, was how Muslim participants did their own ordering. Agreeing to the existence of the conflict, one of them responded thus, “I am speaking as a Muslim and a northerner. For us, religion comes first with about 70% to 80% choice.
Ethnic choice will follow as second depending on what happens in the local community—if the people are enjoying the dividends of local leadership.” Despite this difference in ordering, the choice of national citizenship always came last.

With this sense of conflict, a further attempt was made to find out how the sense of unity can still be formed beyond religion and ethnic consciousness. The attempt was in the area of the use of language as commented in the literature by Mavratsas (1999). Therefore, a follow up question if a Nigerian language should be made compulsory as national language, at least as an evidence of a national lifeworld. To this, most of the respondents tried to sit up and rearrange themselves where they were sitting. They all joked about their own native language as the one to be chosen. In all, they recognized that it will not happen. One of the participants articulated it like this; “Nobody will allow another’s language to be chosen; even the war will start at the national assembly if such an idea is foisted”. Another said, “But we are not taking the English language that we all have together, seriously.” This respondent pointed to the various ethno-language conscious awakening that the elite from various ethnic groups are championing and asked, “Do you think after all these efforts somebody will allow their own language to be drowned? E no go happen” (it will not happen).

**Distrust and Identity Crises**

For many of the participants, what is observable in the students is something akin to mutual suspicion and confusion. Asked to explain what is implied by such assertion, some of the participants responded in this way, “All you need is to take time and hang around these kids where they are playing and you will hear as many languages
as there are up to two people there” (meaning two people from the same language group). One participant said, “The other day I observed this student, as if insensitive of the presence of the other students in front of him, speak in vernacular for his brother some meters away that the student in front of him belongs to the other ethnic group that is causing trouble for everybody.” Going further, the participant indicated that his worry was the innocent way that student appeared, such that, his uncomplimentary message appeared as innocent comment. The idea of confusion as observed in the life of the students can be presented in the following responses from two different parents.

Speaking of their vacation with their children one said, “It was even last time we travelled. Someday my kid came back crying that the other children laughed at the way he spoke our native language.” Another, recalling the same experience, said that she was shocked when one of her children asked her one early morning, “Mommy who are we? At Abuja we are looked upon as strangers, here in the village we are seen as visitors. I am confused and I think I need to leave this country.”

The above notwithstanding, all the participating teachers spoke of the well-adjusted and integrated spirits in their students. Although they did not deny the vestiges of distrust and identity crises in the students, they present them as what some students come with, and which are easily overcome by the school culture.

**Greater Spirit of Tolerance**

With heightened sense of difference and conflict in common identity as Nigerians, the research was equally interested to find out how students live with these differences by asking of the students’ spirit of tolerance. The answer to the question
varied from positive to negative and very negligible mid-point. On a general note, participants indicated that students are more tolerant than the adult population. They equally offered reasons for intolerance found, at one time or the other, among students. One of the participants put it this way, “The students I observe are generally very tolerant. There are instances though of non-tolerance and when you try to investigate, you find that they are rooted in some racial or religious fanaticism which I think is sown in the family or by association.” A consensus in the focus group about tolerance was put in this way, “It is faulty. In short it is not there; like they say in computers, “cabbage-in, cabbage-out.” Our system lays emphasis in book knowledge and not in total transformation of life.” A different way of assessing students’ spirit of tolerance from a participant was a reference to the effect that students from well-educated families show higher sense of tolerance than those from families with less education. Another said, “Students are more tolerant than adults, at least, more than when I was their age.”

And with regards to the respect of others’ basic rights, another participant responded, “Largely the students I have observed in the school where I teach have great respect for others’ basic rights. I think, though, because, many of them come from rich backgrounds and have travelled wider than the average Nigerian student.” Another gave it 50-50. In all, they alluded to the fact that the causes of hooliganism among students is not far from the rate of joblessness in the country. Asked if the attention of the students should be for jobs or schooling? One participant articulated a response thus: “It is schooling, but in those days students get vacation jobs where the spirit of work is inculcated in them and which keeps them busy and out of troubles.”
An interesting observation from a religious minister who had been active in the
catholic youth organization was in the area of students’ spirit of tolerance of those who
are different from them. He said that, “They make fun of them. Often they are surprised
of the difference in the way these others do things instead of doing what is in vogue.”
For another participant, an area worth mentioning is the poor tolerance in the freedom
of people to worship as they choose to. This participant frowned at the ugly sentiments
students show when another is converting from Christianity to Islam or vice versa. Here
too, it was interesting to observe the divergence from Islamic and Christian participants
who asserted that there is more intolerance from the other religious group.

What could be deduced as a summary of the question of students’ spirit of
tolerance and respect of others is what another Christian religious minister articulated.
This participant offered that there are two variables that erase the spirit of tolerance in
the students. They are: 1) any act or statement that shows insensitivity to their religion,
etnicity, or cultural ways of life like food, clothing, language and so forth; and 2) If
they feel that their dignity is deflated.” Supporting the latter, the participant told the
story of a student gang-up to beat up their school principal because he called them fools
in front of the whole student body.

Although the sense of their inclination to leadership and appreciation of
democratic culture can be assessed as part of national consciousness this research will
consider them in the next finding under effective citizenship. What tended to be
common here is that the students are conflicted in their senses of national identity with
different circumstances, making their primary choice for national citizenship remote.
And though they tend to be more accepting of diversity and more tolerant than the older
generation, there still exists mutual suspicion among them. As a result, their habitual
growth in national loyalty and involvement for community development are diminished.

**Research Question 2**

*Has civic education helped instill the sense of effective citizenship in secondary school students?* This research question intends to find out the observed behaviors of students that are built on the human capital frame of this research, with particular interest in the return to education approach. Therefore, the concern here will be how students’ appreciation of education is described for the things it enables them to contribute towards the actualization of national objectives. This will be brought out in the question of their observed attitude to work and value for education. Since the idea of effective citizenship is equally envisaged in democratic Nigeria, this research addressed the students’ attitude towards democratic culture, their perception of Nigeria and their attitude towards leadership in this section.

It is also pertinent to note that the theme of effective citizenship proposes two outcomes: one, to the students as beneficiaries of civic education studies, and second, to the students’ community as beneficiaries of their learning. Through the study of civic education their capacities ought to be awakened to act in ways that show their commitment to education for the benefits they derive from the studies in their quest for self-fulfillment and as leavens that ought to contribute positively for the good of society. Olubor and Ogonor (2007) articulated what is expected from the subject when they stated “Citizenship education is intended to produce the ideal citizen who exhibits desirable traits of hard-work, fairness, diligence, national consciousness, and patriotism
at all times” (p. 86). And while acknowledging the dearth of adequate affective delivery methodology, the authors maintained that students’ were instructed on “Moral training, hard-work, national consciousness, values and attitudes promoting citizenship and respect for authority” (p. 85). Therefore, from this theme we will be interested in the description about the students’ positive and negative behavioral outcomes. Positively, we will be interested to find out if students act in ways that demonstrate democratic values, rule of law, and respect for others to be different. On the negative side, we will articulate how their acts demonstrate a support for people’s disintegration, disrespect of institutional structure, disregard for hard work and honesty; and/or how their acts demonstrate chaos in the community.

**Poor Attitude to Work**

Answers about the students’ attitude to work varied. One participant remarked that from her observation many students are willing to work if given the opportunity. She gave the example of many students she knows who are raising poultry in their parents’ backyard, running phone-booths, and those doing dry-season farming to the extent of getting sponsorship from the department of agriculture in watering their garden. Another gave remarkable percentage strength of 75% to the students’ attitude to work. However, according to this participant, there are the few whose work attitude is nothing to write home about by saying, “You know that in every 12 there must be a Judas.” And when asked if the alloyed attention will not limit the student’s reaching his/her potentials in the long run, the participant answered, “But it is better than stealing and being a danger to others.” Curiously about academic (hard) work, teachers, and some parents, spoke about improved grades as evidence of hard work on the part of the
students. On the other hand, some other participants indicated that students of today are not measuring up to what they knew when they were younger and at the same class level with “these students.” One participant put it this way, “We live in a global village and most students these days have no sense of world history and events outside the country except British football, American music and they are always glued to their phone-games.”

Furthermore on the students’ attitude to work, 28 participants did not see it so well. One participant had this to say, “Generally, I will say that what I see is not encouraging. The young people I see don’t like hard work; they want the easy way to things; but always wishing for the fruits of hard work.” Another participant answered that from her observation she can hazard this statement, “Children of today work less and they prefer leisure and playing around to working.” One of the things participants offered in describing the leisurely nature of the students is what they called their craze for the internet. When informed that the internet is a medium of knowledge acquisition, some participants responded by saying,

May be in the regulated American society but here I can tell you it is more of a distraction. Students now request for laptops, ipads and iPhones but unexcited when you offer them books as gifts. They don’t want to work hard, or accept the discipline of academic life. They want things that come with the touch of a button and stupidly they often download them as their own work.

The poor work ethic, according to participants, is all encompassing, at home, with school work, and with community projects. However, one finds out that for the majority
of the respondents, their own children are good at home. A community leader put it this way,

Even though I have had reasons to suspect that the children are not working at home, because I see them loitering often, I don’t get much report from parents in this regard. And should I speak about my children, they do their best. In short they dare not because they know I will not tolerate laziness and dirty environment.

An interesting remark from a participant brought out the notion that students work hard if they are given incentives. The participant put it this way, “I have no child myself but many of the students tell me that they are challenged to work hard at home or at school because of the reward their parents have set for them. These children make it look like without these, they would just aim for the minimum.” Something close to this was from a participant with a security background who said, “They are lazy but do something when they are watched. If civic education is to make hard-work habitual in them, am yet to see that.”

**Poor and Distorted Sense of Value for Education**

With more participants responding in ways that show a poor attitude to work, the researcher tried to find out about how they have observed students sense of value of education, their driving force, their view of Nigeria, and their inclination to leadership. These inquiries are driven by the sense of education as pivotal in building a strong human capital base in the students and for the country—something scholars think that education has a greater capacity to do than most other things. It was for this that the
governments invest heavily in education (Checchi, 2006; Fagerlind and Saha, 1983; Zula and Chermack, 2007); and in Nigeria it comes to the extent of introducing civic education (Federal Ministry of Education, 1999; and Federal Ministry of Education, 2007). It is believed that if the students know this value of education, they will embrace it well. To this, 85 percent of the individual interviewees said that from what they see, it appears that most students have not come to appreciate and embrace the values that education can provide. On the other hand, very few of the participants reported that students do value education. However, they indicated that from their observation, most students’ value for education is not for future enhancement of earning or enlightenment but as a chase after certificates that facilitate social breakthrough. In support of this, one participant reported a statement from a student that, “I don’t want the national cake to finish before I graduate from the university.” As a result, many participants responded by saying that “there is nothing in it that is altruistic on behalf of the society but everything selfish and personal gain.” Another equally said students’ value for education is “not necessarily about building national unity or primarily contributing to national interest but all about selfish financial gain.” Yet for another participant, “education as purely liberatory and for sound and affective formation is not what I see in most of the people.”

For some of these, the family background of the students plays a very pivotal role in their value of education. Some participants reported that students from well-educated families value education more; and for others, children from poorer families value education more. Speaking about the latter, one participant said,
I will want to distinguish between children from poor homes and those from rich ones. The former have a greater appreciation of education because they know it is their only gateway to success. The latter generally don’t mind because they know that money has been stashed for them to use. They only go through the motions of school attendance.

One of those who explained the value of education from an educated background had this to say, “I imagine from those I have interacted with that family background is a great motivation. Children from strong educated families give their heart to the schools more than others.” The same participant indicated that once in a while one observes efforts indicating a value for education from students with less educated backgrounds. He supported this assertion with the story of a student who said that the father sat him down to plead for him to take his education seriously so that he doesn’t end up like him at the lower rungs in the society. The father, he said, was the brightest in his grade school days but because he wanted to earn money fast, he left school at that level and twenty years later was junior to somebody he helped pass his math class in grade school.

Generally, four of the five participants who responded that many students today do value education, did so in a context—the making of money. Consequently, going to school becomes an exercise undertaken for the purposes of pride, power, and control. According to one of the participants, “I imagine that for them it is a fancy to be in school without the aim of being a true product of the disciplines of education.” In the words of one of the participants, “I think that their value of education is for personal gain because no matter what they say they want to become in the future, they end it
with, “so that I can make enough money as not to be taken for a ride.”” Drawing from this reason, the majority of the participants maintained that the unimpressive job situation in the country affected students’ value for education. One participant’s articulation of this position reads, “I think they see the high level of unemployment and conclude that education doesn’t pay. Moreover, the rate of examination malpractice tells you that it is the certificate that the students want as launching pads for what they want and not the benefits coming from educational discipline.”

Responding in a way of comparison between now and what held before, a participant said,

Not as much as we did in our own time. Then, only the educated gain access to jobs and high social standing. Today things are different because many graduates roam the streets with no jobs to show for their certificates. On the other hand there are some who never went that far but have wealth to throw around. And if what we see is the measure of value of education, I can tell you that it is not highly valued because even the students’ are not fully engaged with their studies. They just want to make money and make it fast.

Another reason from one of the participants is the de-emphasis on the dignity of labor. The participant went on to say,

The children of today are lazy. But I don’t blame them alone because for some time now the emphasis on the dignity of labor has shifted to one that seeks easy solution with the touch of a button. This I think has affected the students
academically as depth is eroding and even at home their distraction with cell phone games is on the rise.

The dearth of a true spirit for hard work and value for education, according to participants, flows from these students’ perception about the nation. According to participants, the students are aware that the country is not operated on merits but on who you know. According to one participant, “If their manner of speaking is indicative of their belief, I can say with emphasis that they don’t see Nigeria as a meritocracy. And you see that they too look forward for gratis like asking to be helped with few points in order to get a better score in exams—or even flatly cheating in order to pass.” Therefore, students of today are more interested in things that give them quick results. One participant said that she confronted some students to find reasons why and was told by a student, “Cross the bridge and deal with it over there.” For them it’s all favoritism and the drive to get money believing that once one has money and contact one will get there no matter how shabby one’s work is.

Faulty Inclination to Leadership and Poor Appreciation of Democratic Culture

The view of Nigeria as not a meritocracy further conditioned the students’ inclination to leadership and appreciation of democratic culture. In the words of one participant, “Students’ inclination to leadership is distorted.” Acknowledging this position, the participant continued, “From my observation and my interaction with some students their inclination is motivated by personal gain, the desire for the praises that are given to those in authority and nothing altruistic. It’s on how to come in and steal money for one’s personal gain and not for the good of the community.” Hence, their
appreciation of democratic culture is also found to have its own distortion. With democratic culture understood partly as allowing the will of the majority and paying attention to the opinion of the minority, participants described their observation of students in two ways: 1) when it concerns them directly and 2) when it does not. According to the participants on an ideal level, students behave in ways that support this sense of democratic culture. But when their individual interests are at stake, they are ready to subvert the culture in order to get that which they desire.

However, for many of the participants the idea of democratic value was only perceived as opposed to military rule—and I was asked to clarify what I meant by democratic value. I offered the clarifications to include respect of the will of the people, respect for the rule of law, search for consensus, and willingness to jaw-jaw than to war-war. To this, 20 participants (none of whom is a teacher) who are not teachers responded negatively. Some of the responses include “the children only do what they see others do and you know that the seed of democracy is only being sown.” A police officer commented that “from my working experience I will doubt if the students are taught to jaw-jaw as you said. You find them fighting and quarrelling over things that are very very small.” Another participant after listening to my clarification retorted, “Really! You mean that the students are taught the values to respect the will of the people, especially the majority? I don’t see it. What I see is their resisting and complaining if their own feelings are not represented in things.” The participant went further to say, “Don’t you see it even in our politics when election results remain in courts for many years because people don’t want to accept the decision of the majority?” One parent responded by saying, “You know you cannot measure young
people’s respect for the rule of law because they just do what they are told to do; but I think they are becoming more politically conscious. My son in secondary school now seems more engaged with what is happening than his older siblings when they were at that age and same level few years ago.”

Regarding the right for others to be different, some of the respondents spoke in ways implying that such is not done, but that it is not a serious issue. According to them, young people have a crowd mentality where they want to do whatever everybody else is doing. Three participants used the term “copy-cats” to describe this attitude and going further one said, “Therefore the occasion to test their capacity to accept differences is reduced.” Sometimes people who really are different are made fun of, according to some participants. When I interjected by saying that it amounts to bullying, the response from the group of teacher and administrators was, “Yes, but.” Trying to know about the but yielded answers like “we are still trying to understand how that concept translates in our environment here. Have you not realized that some peer cajoling have helped to turn some students around for good?” One administrator said, “Once in a while we get something you could call a serious act of bullying like when a group of students were intimidating another to dare reveal what they were doing.”

It is in some of those negative areas that there seems to be unanimity in responses showing that the level of respect among so many students today is very low. One community leader put it this way,

Our society has changed. In some ways the changes are good and in others not so good. You have more young people able to read and write today than when I was growing up. They seem to be out more and bring home new ideas they learn
from school and people from other ethnic groups. But with respect as we know it in our tribe, it’s no longer the same.

**Easily Manipulated for Chaos**

Although participants acknowledged the instances of students’ behavior that can be identified as spreading the fire of chaos in the land, they readily asserted that the students are only tools in the hand of some wicked people and greedy officials to create political and religious tensions. One participant put it this way, “Although I cannot say that the behavior of students in my community creates chaos here but in the light of your question I will say that it is easier to mobilize them for violence than for true community service.” Asked for evidence to support the assertion, the participant pointed to the difficulty in getting the students to volunteer on rag-days (days of environmental cleaning held as charity fund drive) while they easily succumb to the lure of politicians against their political opponents and very easily join in acts of ethnic and religious conflicts. What this picture shows is that, for the majority of the students’ the need for self-development in order to be leavens for community’s development in a peaceful and transparent way has not been ingrained. However, participants are unanimous in saying that students want to have a say in things and are happy when their opinion is sought.

Putting the above findings in perspective, it can be said that participants were unanimous that students’ sense of effective citizenship is conditioned by their perception of the country. Since they do not see it as a meritocracy but one tainted by corruption, the students attitude to work and value for education are affected negatively. What is uppermost in the students’ minds, from the observed opinion of the
participants’, is to make money quickly regardless of how it comes; since
unemployment is high, merit is not recognized, and the dignity of labor no longer a
standard.

Although this cohort of students were found to be more politically conscious,
yet their sense of leadership is about how to corner power for economic control and to
relish in the praise that the rich and politically-connected enjoy. Consequently effective
citizenship arising from participating in acts for personal development (especially
education and all manner of hard work) in order to more fully impact others, according
to participants, do not come first to the students. A simple instance of this is in how
easy it is to manipulate the young people to cause mayhem by the elite in their power
struggles with little monetary offers than to engage them in community development
projects. And all these are hinged on their perception of the nation as not a meritocracy,
and their view of leadership as positions for personal enrichment and not community
development.

**Research Question 3**

*Has civic education helped to restore strong African values in secondary school
students?* The aim of this question is to assess how the introduction of civic education
has restored some of African values in the students. The values include respect for
elders, institutions, as well as law and order. Also considered was the students’ spirit of
honesty and integrity. The values to be educated and to imbibe the spirit of hard work
and tolerance, which are also other African values, have been considered earlier but
some comments will be made here.
Eroded Sense and Changed Motive for Respect

Asked how they can describe students’ sense of respect, one participant said, “Their sense of respect is like a mixed bag. They are and they are not. To those whom they fear or those that benefit them, they are respectful; otherwise, they are not.” This statement reflects the different ways participants answered the question which includes, “zero,” “poor,” “very little respect,” “yes,” lacking,” “moderate,” “low,” “high,” “fair,” “good,” and “minimal.” Given the nature of these responses, participants were asked to express their answer in quantitative scale of 1 to 10 (with 10 being very respectful and 1 as not respectful). 22 of the participants scored the students between 1 and 3; three participants scored them between 7 and 8; and six scored them between 4 and 6. Shockingly, one respondent scored them 10. Given the overwhelming number that scored them between 1 and 3, it stands to reason that for the majority of the participants the virtue of respect is lacking in the students. The one participant who responded that students are very respectful was quick to qualify it by saying, “but not as in those days.” Another participant more graciously said, “I don’t mean that respect is totally gone, but I imagine that the reason to respect has shifted. It is now directed by wealth and power. If you don’t have these, don’t expect much from young people and you really need to be careful around them.” Generally speaking, more of the respondents scored the students sense of respect low in all the ways this research seeks to find out.

With respect to elders, some participants responded in words that indicate that it has eroded, while others stated that the reason for respect has shifted. There were others, too, who offered reasons why the shift occurred. The example offered by those who responded that it is eroded, when asked, pointed to the sense that many young
people today wait to be greeted before they can offer theirs and that some of them do not deeply show the needed gestures. A respondent of Yoruba extraction said, “We say in my language that *okunrin o kin gbin agbado*; that a guy does not plant maize. Meaning that a guy prostrates to salute an elder not just bending, but these days it seems planting maize is their way.” Reasons participants gave for the erosion and shift include changed value orientation with no thanks to the internet. About the former, many of the participants made statements like, “It’s all about money; money is the reason for their respect and I think the extent to which they respect the elders, social institutions, religion and so on is dependent on how much money these weld in their lives.” Another said, “Age is no longer a measure of respect but usefulness and productivity. If you are an adult and they don’t see what you do their respect is low. They respect fame and all those things. Don’t you see how our footballers and musicians are respected than our community leaders?” For yet another participant the reason for respect shifted to external comportment. This participant said,

Youths’ respect is dependent on the comportment of the people and institutions who demand the respect. When they demonstrate that they have regard for the young people, they will be fully respected. For example you will observe that many young people do not fully respect the traditional institution because some of them don’t appear royal and reverential as they are supposed to be. In short even where some atoms of respect are found they don’t match what used to be some decades back.
For those who blamed the internet, it can be summarized in this statement from one of the participants, “Look at all those movies and pornography. When a child has seen and known what his father knows, do you think the respect will be there again?”

Another form of shift participants noted is in the area of the quest for modernity and in copying things Western. For example, participants made statements in these forms, “Our value system is shifted; we have changed from being our brother’s keepers to celebrate selfishness, there is no way you can be respectful to that which you see as something to be manipulated to serve a selfish agenda,” “We tend to copy the Western world thinking that theirs is the best. It is not.” “The eradication of corporal punishment in the school is partly responsible for the breakdown;” and lastly, “We are all responsible because in the search for job and self-fulfillment we have left the children to be molded by TV idols. So why do we want a different outcome.”

The above trends of the erosion and shifted value system, according to participants, also affected students’ relationship and respect of other social institutions in the country. Participants reported that their observations show that students fear and not so much respect the institutions that enforce law and order. In the words of one participant, “I think the students, like us adults, fear them and they even loathe them. They are very corrupt and all they try to do is to intimidate us common people.” Participants were unanimous in the observation that in the presence of law enforcement young people observe law and order in the community but on their own they are always seeking short cuts and are easily manipulated to cause regulatory breakdowns. Precisely, many of the participants made statements similar to this,
Respect for law and order in the community, and even towards those who enforce them, are weak among the youths of today. The attitude of most youths, even us elders, tends to indicate that social norms are mere decorations. Worst of all or most times you observe these young people cheering those who break the law. It is pathetic.

A policeman in the sample put his response in a rhetorical form when he said, “None of my children want to join my profession. Is that a mark of respect?”

**Greater Respect to the Religious Institution**

From the foregoing it is clear that the majority of the institutions in the life of the country do not enjoy much respect from the cohort of students in this study. The only difference is that participants reported that the religious institution enjoys a more appreciable respect than the rest. The report of a more appreciable attitude toward the religious institution does not mean that all the participants saw it in that light, as one participant gave it less than 40% of acceptability. Another participant told the story of a young girl who lashed out at the church-warden for cautioning her on her dressing that was considered immodest. There was also the story of a church youth group who locked up the church insisting that no worship activity would be held until their demand, among which was the re-imbursement to one of the resident priests, was met.

Reflecting on a previous finding where Muslim students choose religion before ethnicity and the nation, a question was asked about which students show greater respects for the religious institution. To this, most participants gave it to Muslim students but without diminishing the Christian students’ adherence and respect to their own religious institution. As a result of this, participants spoke of religion as one
institution where the hope of the country can be reclaimed if religious leaders are brought into partnership with the national orientation effort of the government. The reason, in the words of one participant, is that “religion is part of our cultural formation.”

**Diminished Spirit of Honesty and Integrity**

Another aspect of the African value system that was of interest in the study is students’ honesty and integrity. To this inquiry, participants scored students low. The following responses from different participants bring this out: “To be candid, they are not.” “Not up to 25%,” “lacking because there is great worship of wealth,” “their sense of honesty and integrity are questionable because of the conflict between their general perception and individual wants,” “I think that the cover-me-up syndrome has taken away the sense of honesty and integrity among students,” and “I will say not up to 50% because things are getting bad and people want to survive. Therefore they do anything for it.” A participant offered reasons why these values are waning among the various segments of the population by saying that “with the poor it is because they want to catch up and with the rich because they want to protect their crimes.”

The above notwithstanding, three participants reported that the senses of honesty and integrity are not as bad as people say among students. Their remarks are as follows, “If you want to know what is happening in the society they will be the people to tell you,” “unless they behave differently before me as the district head, otherwise, I will say that the spirit of honesty and integrity among these grades of students is still high,” and “I think they do. Though they fail to be honest when it hurts them, but those who do they respect them and have more respect for political leaders who tell the truth.” In all,
participants placed the blame of diminished senses of honesty and integrity on the society and the craze for wealth. One participant told the story of a proprietor of a private school who told his teachers to make sure that their students pass in good grades, since it was one way of attracting government support. As a result teachers in the school according to this participant felt pressurized to help the children in cheating during their exit-examinations.

Furthermore, the response from some participants’ poses a question on the effectiveness of the entire school and family system. Their answers are captured in this statement from one of the participants, “The well-trained students are very respectful to the core.” Pressed further for clarification this group of respondents indicated that the seed of respect is sown and majorly nurtured at the family level. According to them the school and the society can only reinforce it. Another respondent supported this with an Igbo proverb, “Anaghi ebute ukwa n’ukwu ukpaka” (you do not pick the head of bread-fruit from the foot of an oil bean tree). Pressed for instances that support the overwhelming poor respect, some participants responded with stories, others with proverbs and still others saying things like, “Are you a stranger in this country?” “How long have you been outside the country?” “Don’t you know it, or don’t you see it?” “You want it to come from me?”

These notwithstanding, respondents viewed the disrespect of elders and religious institutions, where they exist, as more disturbing. One respondent articulated it by asking rhetorically: “Have you forgotten we are Africans no matter what?” The participant further said, “Children these days operate as if there are no taboos again. No wonder many of them are misbehaving like people who have lost their minds. It is
because when one abuses the land, the land chases the one around.” Participants also made reference to how this diminished quest for integrity is seen in the quick money syndrome through corruption and all forms of dishonest behaviors. In the words of a participant,

Most of these students abhor hard work as if it is a plague. Going to school for many of them looks like pulling teeth. Some of them are as good as illiterates; and I am worried if their generation can fit into the shoes my generation is leaving for them. In short we need plenty prayers.

Furthermore, participants reflected that the tensions of these new value outlooks and the difficulty in gaining them, or the quest to gain them at all cost, is at the root of some of the violence in the country. This can be summarized in the words of one participant, “The young people are no longer ashamed in their quest for whatever they desire. They are ready to fight anywhere and have no need to be tolerant or to listen to the voice of caution and restraint.” Basically participants reported their observation of poor value outlooks in ways that put the blame on shifted value frameworks in the entire society. According to participants the reason for respect has shifted to wealth, power, and fame. Shifted also is the value orientation promoted by the internet and quest to copy western models that are more individualistic than communitarian. What these amount to in the words of one participant is, “Most people are concerned about their survival and the end justifying whatever means they use. Am sorry Father, not many people take to church and grandparents preaching again.”
Peculiar Findings

One reason for the variation in participants is to have a more representative group of stakeholders. However, some peculiar findings came through from a deeper reflection on the responses of each of the participating groups. These revealed some particular interests held by each of the various group of participants and could provide pathways for further research.

Teachers

Teachers’ responses showed a mix of interpretations. They tended to speak of students’ appreciation of others’ cultures in the friendships they make and in their team works in the school. On the other hand they responded that the students are touchy with ethnic issues. One teacher responded that “they tend to react when issues concerning their cultures are raised and criticized.” If they are co-operative and touchy at the same time, one imagines it to be a sign of heightened ethnic consciousness which the teachers want to present as not coming from school experience.

Security Personnel

From this group of participants is an emphasis that students show a nonchalant attitude to everything, especially to work whether at home, in the school, or in the community. For them, students’ compliance in these is not habitual. They also maintained that it is often when the students are coerced or when their parents are around that a more positive attitude is observed. They, more than other group of participants, say that the idea of nationalism means little or nothing to the students. This observation seems to be in sync with the line of duty of these participants as security personnel who are more concerned with law and order.
Parents

For this group of participants’ issues of lack of respect and tolerance appeared more. They all had in their response the phrase “children nowadays. . .” They also spoke about students’ engrossed attention to the use of cell phones rather than being helpful at home. In a way, one could hear the voice of blame, which they tend to put on the society. One parent remarked that, “The present Nigerian government fails to reward excellence and so the students’ attitude towards hard work is reduced; they just want to make it anyhow.” Another participant while responding to question about honesty and integrity said “They are depreciating, may be due to high rate of corruption in the country.”

Ministers

What stood out here is their response in the area of values. The participants indicated that there is no content-value to what the students know in regards to the question on honesty and integrity. In the response one participant said, “Students know that in principle and not in practice.”

Administrators

From this group of participants is the greatest observation of students’ disrespect for institutions. One person summed up the answer by saying, “They do not respect these institutions and even perform ungodly acts in these institutions.” When probed for an example of an ungodly act, the respondent spoke of several forms of environmental abuses students perform in the school buildings. However, they felt that it is as a result of peer pressure. According to one respondent “Most children are instilled with the
character of respect from their childhood in our environment here but peer pressure affects their good values.”

**Community Leaders**

From an African frame of thought this group is said to be closest to the people, upholders of their people’s aspirations and embodiments of their community’s cohesion (Vaughan, 1995). Their responses show some sense of discomfort from what students have become these days. They tend to see it as a lessening in their roles in the society. On the other hand, they tend to speak of how the youths in their domains are responsive due to their good leadership. One of them reported how he would go in or be invited to speak to the students whenever something happens in order to win back the students compliance to school requirements. Also, from the focus group came this assertion, “Students’ respect and spirit of tolerance to social institutions depend largely on how good they feel the type of leadership they provide.”
CHAPTER 5

DISCUSSIONS AND CONCLUSION

This chapter discusses the findings presented in Chapter 4 in the light of the central research question for this study on the effectiveness of secondary school civic education in the actualization of national objectives in Nigeria. In this section we will discuss the findings, while at the same time look for ways they support, or fail to support, other scholarly works. An attempt will equally be made to anchor the findings on the theoretical framework of the study; and will also consider new leads coming from the findings plus make recommendations for further research. Each of the findings is discussed from the perspective of the theoretical framework guiding this study. To be considered also is how the findings correlate with the descriptive evidence. Finally, policy implications will be articulated and opinion for further research will be offered.

Review of the Study

Several scholars have studied the effectiveness of civic education in different life and social situations. Some of them are in grooming informed citizenship (Torney-Purta, Barber, & Wilkenfeld, 2007); in developing students cognitive and affective domains to be able to accommodate individual differences better (Losito & D’Apice, 2003); to help create institutional frameworks for young democracies (Finkel & Ernst, 2005); and in growing democratic orientation, political participation, general knowledge, as well as tolerance and bridge-building between people (Finkel, Sabatini, & Bevis, 2000). There had appeared in Nigeria, also, some opinion pieces of what civic education can help accomplish. For instance, Aroge (2012) held that the content and focus of civic education are,
To introduce citizens to the basic rules and institutional features, principles and practices of democratic political systems, to convey a specific set of values such as political tolerance, trust in the democratic process, respect for the rule of law, and compromise; and to encourage responsible and informed political participation (p. 141).

Falade (2008) wrote about civic education as important for nation building. For Ushe (2012) civic education will be important for deepening democratic practice and to addressing ethical and social issues. Moreover from the aspirational point of view, Jekayinfa, Mofoluwawo, and Oladiran, (2011) wrote this about government’s intention in promulgating the introduction of civic education, “The necessity of re-introducing civic education in the Nigerian primary and secondary schools has become very obvious because of dwindling national consciousness, social harmony and patriotic zeal” (p. 3). Another quote found in the introduction to civic education curriculum maintained, “This decision (That is, the introduction of civic education) was the outcome of the presidential concern for the development and transformation of Nigerian youths into effective and responsible citizens who are able to productively contribute to the attainment of the millennium development goals (MDGs)” (Federal Ministry of Education, 2007, p. v). In furtherance to this therefore, the goal of this particular study was to find out if the subject has been effective in actualizing national objectives from the observed behavior of secondary school students.

To this end, three research questions were proposed: (1). Has the study of civic education improved the sense of national consciousness in secondary school students? (2). Has the study of civic education helped instill the sense of effective citizenship in
secondary school students? (3) Has the study of civic education helped to restore strong African values in secondary school students? These questions were developed from what are considered national objectives in the national policy on education: to awaken a national consciousness among the citizenry, develop a strong human capital base for the country, and doing so in the spirit of African worldview (Federal Republic of Nigeria, 2004). The basic engagement here was the understanding that by the formation of the students using the civic education curriculum, they will not only benefit individually but will be leavens for the good of society. It was for this that the framework for the study was woven around the human capital theory.

**Discussion of Findings**

**Research Question 1: Has the study of civic education improved the sense of national consciousness in secondary school students?**

Herein, the interest of this research was to find out the students sense of origin and identity as Nigerians before any other designation. It also included their acceptance of the rich and complex diversity in the country, their willingness to be involved in community development, their sense of national loyalty, and observance of law and order. From the findings, it could be concluded that, to a great extent, the sense of national unity and consciousness rooted in the idea of common origin and identity is absent. For them, much of students’ behaviors are reflective of ethnic and religious consciousness and loyalty more than national consciousness. Reasons for this include State demands and the depth of religion in the lives of people in Nigeria. The concept of the State demand can be articulated in what one of the participants said earlier, “It is consequent on the craze for statism. You see in everything people are asked their state
of origin. Therefore, students have been unconsciously programmed to respond in state concepts.” Question on state of origin, in the mind of many people, is a shield for ethnic identity. This is what Igwara (2001) meant by saying that, “There is little or no difference between statist and ethnic sentiments because an individual’s ethnic identity is recognizable from his state of origin” (p. 88). Participants maintained that this demand is an ongoing experience for students as they fill out their forms for most things in the territory. The difficulty this poses to national consciousness and unity has been commented upon by other concerned citizen with the suggestion to change the state of origin question to state of residence (Omotoso, 2010).

As plausible as this reason is, it is also possible to be an extension of the colonial past that failed to inculcate a sense of national family but instead projected regional consciousness (Afigbo, 1981). The same colonialism is also perceived to have created mutual suspicion among the different peoples in the struggle for resources (Attah, 2011); and inter-ethnic distrust intended to benefit the colonial masters (Oduwole, 2011). Following from the manner the follow-up question was framed, a majority of participants felt that students would choose ethnicity and religion before the nation. This is not unconnected with the national mood where one’s trust is felt to be better held by his or her immediate community. In the words of Omotoso (2010), “All Nigerians are overprotecting their indigeneity because of the attraction it offers” (p. 146)—and makes them put it above other things. Anyanwu, (1982) highlighted the extent of this ethnic choice or distrust when he wrote of the existence of the perception that “The nation belongs to the ethnic group or groups in power” (p. 105), who may have to behave like colonialists towards the other groups. In another way, it supports
previous studies that highlighted the prevalence of ethnic consciousness over national consciousness among Nigerians. For example, Anumoye (1970) wrote of how Nigerians are prone to describe themselves according to their ethnicities before anything else; and how their circle of friends follows the same manner. The same was confirmed by Marizu (1998) and they all confirm a previous study conducted by Klineberg and Zavalloni (1965). Atta (2011) also wrote of how the relationship of many Nigerians has grown apart on ethnic and religious lines. In the same vein, James and Osuagwu (2002) wrote that for most Nigerians their first loyalty is to their religious or ethnic communities. A demonstrated evidence of this was the issue reported earlier at the 2005 Constitutional Conference in the bid by delegates of northern extraction to strike down the demands by delegates from the South-South region (Sklar, Onwudiwe, & Kew, 2006).

The surprising finding from this study is the sequence of religion and ethnicity before the nation as presented by participants of Islamic extraction. Clarke (1988) reported how Islamic fundamentalists try to undermine national consciousness, like in refusing to recite the national pledge, in preference to building the Umma. In this case, all the participants made the same choice without professing to be fundamentalists. The peer-review of the study did not find it surprising making reference to the fact that Islam is a way of life more than simply a religion where the idea of a separation between state and religion is held sacrosanct. One of the peers made reference to the fact that Muslims consider it so because there is Islamic prescription for every aspect of the life of an adherent, in worship, politics, social, and economic activities. This position supports how one of the participants articulated the answer by saying that
“religion is part of our cultural formation.” What is embodied in this sentiment gives credence to what is happening in the Boko Haram menace in Nigeria (as well as other acts of Islamic insurgency in the world); and according to Bagaji, and Simon (2012) this type of resurgence is not new in the history of Nigeria. This movement, and those before it, is said to be motivated by the drive to enthrone the practice of Islam as the basic way of life in the constitutional secular society of Nigeria and it does not hide its disdain for western education and civilization (Adesoji, 2010; Onuoha, 2010). The movement also urges to galvanize northerners to join in their cause (Cook, 2011). There are others who have written in ways reflecting on Islamic leaders’ complicity due to their silence in the midst of the carnage. As it concerns Nigeria [and I think world over], Adesoji (2010) wrote, “The ambivalence of some vocal Islamic leaders, who, though they did not actively embark on insurrection, either did nothing to stop it from fermenting, or only feebly condemned it” (p. 95).

The observed conflict in the students’ sense of ethnic, religious, and national consciousness largely affected their relationship to the diversity in the country. It was seen as “us versus them” and never, as ours. Instances of this could be found in the words like “that Igbo boy,” “that Hausa boy,” “that Christian” that Muslim,” or “that Arana.” Fellow students were not seen as fellow citizens thereby eliminating any sense of common origin—and so breed competition instead of co-operation. Instances of ethnic and religious rivalry have been observed in Nigeria by some scholars. For example, Mustapha (1986) saw it as a result of the rivalries in the peoples’ pursuit to overcome their perceived inequalities, whether economic, political or educational. Igwara (2001) in his study also highlighted how these ways of thinking have created
strong stereotyping of people with the statement that “Ethnic stereotypes are widespread. This tends to encourage people to use ethnicity to characterize those with whom they have no closer ties” (p.89).

The issue of willingness to be involved in community development as evidence of national consciousness was found to be limited. Participants spoke how it is easier to mobilize students to commit violence than to participate in community service. The reason was presented as their succumbing to the lure of the political class who is ready to use them to accomplish their own selfish interests. Some authors have deduced the level of poverty in the land as contributory to why people easily fall to the trap of being used. One of those authors is Tenuche (2009), in his study of the role of Ebira youths in the violence in their community. He hinged his position on the low level of violence in the community during the construction of the Ajaokuta Steel-Mill (2002) where a lot of the young people were engaged. Tenuche’s observation here affirms how participants alluded to the poor job climate as contributory to students disdain for the nation and community development programs. According to them, they just want to survive and they know it will not come from the center [concept for government] but from those around them. Through these acts, students show where their loyalty resides—not in the nation but in the people who manipulate them for their own selfish political or religious agenda.

Although the teachers in the group were positive in their assessment of students’ sense of national consciousness, it is important to note that their evidence came from intra-mural school programs. These programs, one imagines, are part of the school requirements and form part of curricular and extra-curricular activities of the school. It
remains to be seen whether they enjoy doing them willingly or feel obliged to be part of them. Therefore, it would be appropriate to find out what could happen to a student who fails to participate. In either case, the true measure of how these curricular and extra-curricular activities are helping to shape national consciousness is still to be determined by people who observe the lives of the children outside the school. And for the majority of participants interviewed for this project it is not there.

From all of the above, it could be said that to a large extent secondary school civic education has not helped in the improvement of the sense of national consciousness in students. This is because the old habits which the program was created to tackle, or at least sow the seed for their dethronement, still remain strong in the community. Consequently, the students are conflicted with what they are taught versus what they live and breathe daily in the society. The situation adversely affects the human capital development of the country because the pursuit of ethnic and religious interest above national interest can be likened to the pursuit of colonial interest against that of the indigenous people. And as Anyanwu (1982) indicated there exists the perception that “The nation belongs to the ethnic group or groups in power” (p. 105). The outbursts of Islamic insurgency also show a jihadist tendency to conquer and convert infidels and do not respect the diversity of nationalities and creeds in the country. Another reason for its anti-human capital development stance is its bid to discourage Muslims from participating in the national government as it currently is (Cook, 2011). Furthermore, its rejection of western education affects young adherents accessing the benefits of education for themselves, their families, and the community. A painful experience illustrating this failure was the refusal for polio vaccination with the
reason that it was the western ploy to spread AIDS virus, sterilize Muslim girls, and as Americas revenge on 9/11 (Dugger and McNeil, 2006; Yahya, 2007). This antagonism rose to the extent of the attacking and killing of vaccination officers (Alpert, 2013).

**Research Question 2: Has the study of civic education helped instill the sense of effective citizenship in secondary school students?**

From this research question this study tried to summarize its understanding of the country’s aspiration in education since her independence. The study calls it human capital development and it was the reason why the theoretical framework guiding the study is human capital theory. Herein, the interest of this research focused on the students’ appreciation of education and their attitude towards work. Other aspects of their lives considered here include their appreciation of the democratic culture, their inclination to leadership and how they perceive Nigeria. How these are tied to effective citizenship includes the fact that if they value education and learn, they will work hard enough to develop themselves so as to be able to help develop others. Included also is the aspiration of the country to operate in a democracy (Federal Republic of Nigeria, 2004; Ushe, 2012) and how the operational climate encourages or discourages the students to contribute to its growth.

It is important to note that although the majority of the participants did not see students’ attitude towards work to be good, there were some whose observation were different. Beginning with their appreciation of education, more participants concluded from their observation that many students are in it for fancy or in quest of the exit diploma that will help them climb the social ladder even though they may not be able to defend that diploma. This means that students were unable to give their studies the
required devotion that is needed. Evidence of this can be found in the reports of examination malpractices, lowering standards and mass-failures recorded in schools. Even though some parents and teachers spoke of improved grades, their position seems not to be a common perception. A *Daily Times* report by Onyekwere (2012) stated, “Indeed, exam malpractice is on the increase in every part of the country and at almost 100 percent. What we have now is a situation where students are determined to pass at all costs with little or no studies.” Equally, two different newspaper entries echoed this same sentiment. The first submitted by Idoko (2011) reads this way, “In response to recent mass failures recorded in students’ performance in public examinations in Nigeria, the universal basic education commission (UBEC) has set up new unified minimum standard for establishment and running of schools in Nigeria.” The second was by someone referred to as ‘Our Reporter’ (2012) who stated that, “The minister decried the high rate of examination failure in schools, describing it as an embarrassment to the country.” These problems and how they erode the value base of the citizens and negatively affect the human development of the country are immeasurable and do not seem to be abating (Alutu & Aluede, 2006; Fasasi, 2009; Jimoh et al., 2009; Ogunji, 2011). This is worsened by what appears to be institutional aiding in this dishonest behavior which many of the participants observed. One participant told the story of a proprietor who encouraged his staff to do all in their power to get a good result for the school. Studies by Alutu and Aluede, (2006) supports this claim of institutional and even parental aiding, with the notion from the students studied who were saying that malpractices will be difficult to be eradicated. This supports similar intents, practices, or even directives observed in the infamous miracle

At these centers students’ success in the examination are guaranteed regardless of their preparedness for the said examinations. What was common across the board was the observation that students embrace education for the sake of making money for themselves. This situation is closer to the production function approach of the human capital theory and not necessarily true of the return to education approach; for in the latter, pecuniary growth is a by-product and not the original intent. The same intent for quick money and less devotion to the discipline of education was equally close to how participants described their observation of students’ attitude to work generally. One word that came out prominently was the description of students as lazy.

Laziness is antithetical to effective citizenship because it shows the students’ inability to invest in their own development so as to be better able to impact the society. Scholars have written about the apathy of the less educated to participate in the democratic or political process (Almond and Verba, 1963, 1989; Campbell, Converse, Miller, & Stokes, 1960; Hillygus, 2005; Nie, Junn, & Stehlik-Barry, 1996; Schlozman, 2002; and Wolfinger & Rosenstone, 1980), or to make good electoral decisions. No wonder ethnicity and religiosity have continued to trump nationality in the Nigerian state (James & Osuagwu, 2002; Uadiale, 2011). From the human capital development theory the effects go beyond diminished and ineffective political participation.

According to Kpangban, Ajaja, and Umudhe (2008) this corrupt action can lead to decrease in national productivity and loss of confidence associated with the inability of the cheaters to defend their certificates. For Olatoye (2008), the system can frustrate
some intelligent and honest students who cannot gain access to things because of corruption, thereby affecting the manpower development of the country. And for Folorunso (2007), it can lead to low level of investment from local and foreign investors, impact democratic rule, reduce economic growth and lead to policy ineffectiveness. The consequence of these is reduced social returns and stunted human capital development of citizens.

The above notwithstanding, a common trend in the participants’ response about the poor work ethic of students was in their ability to excuse the students for this lack. The majority of participants, as shown in the findings, imagined the poor job field in the country as stifling students drive and even leading to crime and violence. About this, much has been written including the study by Pfeffer, Cole, & Dada, (1997) that compared the way British and Nigerian young people describe the reasons for juvenile crimes. Whereas British students attribute it to internal situations and dispositions, Nigerian students make reference to external attributes, one of which is joblessness. Other studies in this frame that posited external attributions to juvenile crimes in non-western nations include Clinard and Abbott, (1973); Cole, (1982); Moghaddam, Taylor, and Wright, (1993); Obidi, (1984); Oloruntimehin, (1973); Omotor, (2009); and Weisz et al. (1984).

Participants reported a poor picture of students’ democratic culture like that of the general adult population. Their admiration of it according to participants is only when it will be to their advantage. Tamuno (1991) and other Nigerian authors have written about this attitude in the citizenry on many fronts like in an apparent unending transition plan by the military (Ibrahim, 2000); shadowy democratic push among some
civil society groups (Aiyede (2003); the police against vigilante groups (Baker, B. 2002); the press to protect their benefactors and promote their interest (Ette, 2000); in fostering political instability (Fagbadebo, (2007); and in advancing religious interest (Harnischfeger, J. (2004). All these, on another note, confirm what was observed in the students, that for many of them Nigeria is not a meritocratic community but a bastion of corruption. Consequently, the students’ view of leadership and their inclination to leadership have nothing altruistic in them but everything to do with some selfish gain. This is why a participant called it distorted, because it is motivated by the inordinate drive for praises and the opportunity to misappropriate public funds for one’s personal aggrandizement than for the good of the community.

However, in this section one notices some gains from civic education. For instance, a parent reported a greater political consciousness, of the son in the school now, than his siblings when they were at his age and stage. This agrees with studies that reveal the importance of civic education in creating attitudinal change (Finkel, 2000); in political participation as against apathy (Branson, 2001; Morduchowicz, Catterberg, & Bell, 1996); in inculcating a spirit of accountability of leadership (Abdi, Shizha, & Bwalya, 2006). The evidence of this can be found in some of the remarks by participants, to the extent that among students they acknowledge performance among their peers and want to have a voice in the things that concern them. These gains however, do not diminish the overwhelming observations that threaten effective citizenship and negatively impact human capital development.
Research Question 3: Has the study of civic education helped to restore strong African values in secondary school students?

Considering the notion that colonial power was not favorable to some important African value holdings (Tenuche, 2009), this question was intended to find out if the study of civic education has been able to restore them. Those values that were targeted in this question include the virtues of respect, honesty, and integrity. Included in the consideration was the attitude towards work and the value of education. Although the latter had been considered earlier under effective citizenship, it is important to explain why they are also considered as parts of the African value holdings. For instance there is the African (Igbo) adage that “obu aka aja-aja butere onu mmanu-mmanu” (it is the dirty-dirty hand that brings about the oily-oily mouth). In the classic Things Fall Apart by Chinua Achebe, the image of the lazy, non-hard working man was Unoka and the height of how the culture abhors people like him was shown in the way he was told by the oracle to “Go home and work like a man” (p. 12); and how the son’s (Okonkwo) life became a struggle not to become like his father (Achebe, 1986). And to be educated in the African culture is to acquire a skill, what Mbefo (1988) descried as being a master of something so that one can take care of oneself and one’s dependents. This agrees with the idea that there is dignity in labor, a concept which some participants and scholars like Adelabu (2008); Arua, (1982); Chukuezi, (2009) claim need to be re-emphasized in the present time.

The observation of participants (as shown in the findings) in the area of respect was very low. They spoke about it in comparison to what used to be and as a sign of shifted perception. For example, the African’s respect for the elders and other social
institutions draw from the notion that the elders are custodians of the culture and guardians of the young in their journey into adulthood (Beugré & Offodile, 2001).

According to Moemeka (1998) “The elders are seen as repositories of wisdom and knowledge and, therefore, assets of great value to the community, especially the young” (p. 131). Their respect of the social institutions is rooted in the fact they are symbols of the “we are” that is the basis of the “I am” (Mbiti, 1969). Participants spoke of respect as no longer habitual but dependent on some conditions or when coerced. Some spoke about money and wealth as reasons for respect among today’s students. Others spoke about it from a utility point of view like when one participant said, “I think the extent to which they respect the elders, social institutions, religion and so on is dependent on how much money these weld in their lives.” The same shift/reason has been deduced by some authors in Nigeria like Egharevba, and Idowu, (2013). With state agents of law and order, such as the police and the military, they are looked upon as partial in the discharge of their duties and “as agents of oppression or mercenaries of powerful men in government” (Ukiwo, 2003, p. 129). Consequently they are respected [obeyed] out of fear and not goodwill.

The participants’ perception of students’ diminished honesty and integrity hinged on the drive, like the other members of the community, for material things. Although many have written about it as a general problem that is not specific to the youths (Olasehinde-Williams, 2005), this research was able to name the reason for the endemic nature of dishonesty in the land. In the words of one participant, “With the poor it is because they want to catch up and with the rich because they want to protect their crimes.” Since these two sets of people tend to be a given, in any society it is
feared that these vices will remain endemic in the country longer than expected. Given all these, it is either that the attempt to use secondary school civic education to reclaim dwindling national objectives is not working or has still a long way to go to be realized. Dishonesty breeds distrust and distrust breeds unhealthy competition that can lead to violence. The effects of violence among other things can lead to low-level investment, could discourage school attendance, and even foster brain drain. On the other hand loss of integrity breeds corruption with its concomitant effects on human capital development. Some of that will include the flagrant deception of the poor class to resist education and social services like the polio vaccine indicated above, the manipulation of the poor class for political advantage by the elite, and the advanced fee fraud for which Nigeria has become notorious. All these vices which dot the Nigerian landscape negatively affect the human capital development of the country.

**Summary and Recommendations**

Examining the responses of the participants to the three research questions, one observes a great deal of confirmation of previous studies and opinion pieces. Basically, it boils down to how people have perceived the rationale for the country’s existence. Reflecting on the making of the nation through the “good will” of Europeans at the Berlin Conference (1884-1885) and the forced amalgamation by Lord Lugard, one of Nigeria’s foremost nationalists, Obafemi Awolowo, was referred to have said that Nigeria is a mere geographic expression (Alubo, 2004). According to Davis and Kalu-Nwiwu (2001), “When Nigeria achieved independence from Great Britain in October 1960, like most other countries decolonized in Africa, it was a nation in name only. It existed as a political and legal, entity, not as an effective and emotive identity.” (p. 1).
Viewing the results of this study from this perspective makes all the difference. It is not the ineffectiveness of civic education but that of the foundation on which the nation was built and the manner in which the nation has been administered. Without a national sense of origin and with heightened ethnic and religious consciousness exhibited in the polity, students could not match what they are being taught with the experience of their day-to-day living. This is confirmed in that student’s response to his principal, “Yes Ma, I see what happens everywhere.”

Looking at places where the introduction of civic education had been marginally successful, it is pertinent to note that attention solely to the youths will not yield the needed result if the adult population is not re-oriented. Paying attention to other things like good governance, job creation, social and national security, will create the sense of belonging on which the values of hard work, education, honesty, and integrity can grow. This way of thinking has been expressed by some scholars that the inability to build sustainable national objectives includes the institutional failure to redress the lapses in the federal structure (Adamolekun & Kincaid, 1991; Badmus, 2006); the failure to deliver the dividends of democracy and share resources for the peoples welfare (Akinyele, 2001; Marizu, 1998; Ukiwo, 2003); and the tendency to use violence to redress perceived marginalization and hopefully win power (Ukiwo, 2007).

However, there were noted progresses in the observation of the cohort of students in this research compared to their older cohorts. Participants reported on the students’ increased political consciousness and the greater sense of tolerance found among them compared to the previous cohorts, as can be deduced from the participant who said, “Students are more tolerant than adults, at least, more than when I was their
age.” They were said to recognize and affirm the competence in each other more than
the adult community—something which shows a form of break away from ethnic and
regional myopia. Notwithstanding the collapse in the respect shown to the institutions
of state, the cohort of students in this research was observed to still have respect to the
religious institutions. These show some positive developments coming from secondary
school civic education and satisfy some of the intentions for its introduction (Federal
Ministry of Education, 1999; Yusuf & Ajere, n.d). Furthermore, it supports what has
been discovered elsewhere with the introduction of civic education; like in growing
democratic orientation, political participation, general knowledge, as well as tolerance
and bridge building between people (Finkel, Sabatini, & Bevis, 2000). Also, the
introduction of civic education had been observed elsewhere to support in helping to
create institutional frameworks for young democracies (Finkel & Ernst, 2005); and in
helping to develop not only students cognitive domains but also their affective
experiences in such a way that they are better able to accommodate individual
differences (Losito & D’Apice, 2003). Equally it supports another study of Latinos and
non-Latinos using the IEA civic education study technical report that showed that civic
education is important in grooming informed citizenship (Torney-Purta, Barber, &
Wilkenfeld, 2007).

The figure below summarizes in a glance what the expectations were in the
introduction of civic education (A). This study considers them as aspects of national
objectives and human capital development which also gave birth to civic education. The
findings from this study indicated that the expectations are hindered by several factors
Figure 5: Findings Matrix

Civic Education

A: Expectations
1. Create a sense of common identity
2. The acceptance and respect of diversity
3. Improve the spirit of national loyalty
4. Interest to join in community development
5. Habitual observance of law and order
6. Appreciation of the spirit of hard work
7. Appreciation of the value of education
8. Appreciation of democratic culture
9. Improve sense of respect, honesty and integrity.

B: Hindrances
1. Ingrained ethnic and religious divide
2. Bad governance
3. High rate of unemployment
4. Non recognition of merits
5. Changed values outlook

C: Recommendations
1. Attention to good governance
2. Improved social and national security
3. Political will to sustain the teaching of civic education
4. A leadership that prizes the values of education and hard work
5. Partnership with religious institutions in national orientation
6. General national orientation for national pride and consciousness
that are ingrained from the colonial past and still dot the national landscape (B). And that the noble intentions in the introduction of civic education may not be lost due to the identified hindrances, the study came up with some recommendations (C) that can aid in a greater actualization of the expectations. The hope is that these will improve the general civic education outlook of the entire citizens and subsequently help to grow the human capital stock of the country. The essence of these recommendations is that the students have shown an improved participation in the subject [Table 11 and Appendix I]. Therefore on the cognitive level, they know what are expected from them. The non-significant difference in juvenile crimes [Table 12 and Appendix J] as well as reported increased rate of their misbehaviors and participation in acts that disturb the peace of the community shows that their cognitions were not strong enough to change their affective outlook. The information in above matrix came from majorly two of the research sources. From the documents reviewed the matrix intentions were created. The interviews provided the hindrances and helped build the recommendations. What came from the descriptive data supports the hindrances that it was not the fault of poor delivery of the subject or students not understanding it. Rather it was social and environmental problems which equally fed their appetite for delinquent behaviors. This study therefore concludes that the students’ social environment, for now, is stronger than all the good-will and teaching intended from civic education. If the government seriously desires that civic education accomplishes in Nigerian students what it is proved to have accomplished elsewhere, then some more works must be done.
Policy Implications

Considering the positive and negative outcomes that participants have observed in this cohort of students holds some policy implications in the attainment of national objectives. In the first place, the present situation in Nigeria makes the sole reliance on secondary school civic education in the actualization of national objectives untenable. Consequently for civic education to accomplish the task of nation building and create a crop of youths who will be patriotic to raise the country’s human capital base with virtue-based sentiments, the political class will do their part in the spirit of justice. Part of that according to the participants will include the political will to sustain the teaching of civic education. Next is the focus and example of good leadership that prizes education. An instance of the danger of these lacks come from what one participant spoke about the students interest with what happens abroad and their disillusionment with our political culture which seems like an eternal struggle and the worship money as well as the connections one has than the one’s competence.

Reflecting on how earlier participants responded to the existence of conflict in the way students see and describe themselves led to inserting the question for an order of precedence among ethnic consciousness, religious consciousness, and national consciousness. The result as already indicated showed the difference between participants of Islamic extraction and the rest. The former put religion first whereas the latter chose ethnicity first. A point of agreement, despite this divide, was in the opinion of participants that the religious institution enjoys a more appreciable respect than the other institutions. The implication of this leaves an open door that policy drivers can plug into, that is, the need to partner with the religious leaders in the work of national
orientation. This is not a matter of naiveté because there could be fanatic insurgency but because the ministers of religion enjoy more affective followership than the agents of government.

From all indications it is clear that the benefits of civic education have been expressed by other studies as well as the dangers of a nation-state without institutional cohesion. What are new in this study include the addition of the voices of many stakeholders who have observed this cohort of students undergoing this program in the conversation from the national objectives perspective. This is important because the introduction of civic education came by presidential fiat (Alani & Isola, 2009), something which some bureaucrats referred to as an order from above (Ogunyemi, 2010). Secondly, no known study has considered the observation of such a wide range of stakeholders in the appraisal of the policy’s effectiveness to accomplish what it is targeted to do. Thirdly, this study has led the way out of an opinion piece of what civic education can accomplish to how the subject has fared. And fourthly it finds the possibility of greater civic education success if the policy makers can partner with the religious bodies in the delivery. It is clear that the effectiveness of secondary school civic education in the attainment of national objectives cannot rely solely on the classroom work but to include other external factors like the powers of the political class, the student’s family background, and all the structures of the society.

**Further Research**

As a pioneer work in assessing the effectiveness of secondary school civic education in the attainment of national objectives in Nigeria, the findings and the experience of the researcher in the field offer glimpses for future research. For instance
there would be a great benefit for a quantitative study to find out what aspects of civic education are statistically significant in the attainment, or not, of national objectives. Such approach could equally show the impact of each segment of the demographics in the study to the final result, thereby giving lead to more specific further research. The method can also offer a lead to what to emphasize or deemphasize in the present curriculum.

Another window for further research is the view of a missing segment in this research, the students. Although the omission here was deliberate, since the target was about the observed behavior of the students, but its addition could create a comparison between what others are saying and what the beneficiaries of the program say.

Furthermore, the peculiar findings among the groups of participants demonstrate a form of biased lens through which the various groups view issues of national objectives. It would be interesting in a further study to find out the impact any of them has in the actualization of national objectives. Further studies could equally be directed on the role of each of the group of participants in the actualization of national objectives.

**Conclusion**

The results of this study largely show that, in its present form, secondary school civic education has not been fully effective in sowing the seed for the actualization of national objectives in Nigeria. Students’ sense of and demonstration of national consciousness has not matched up to their ethnic and religious devotedness. Their quest for quick material gains, tainted by poverty and corruption in the land, has impacted negatively their value for education and commitment to hard work. It also affected their
moral compass to the disregard of the core foundational values of honesty and integrity. Consequently the development of a strong human capital stock able to fit into the shoes left by colonialists and to progress the country on the path of global developmental challenges is impacted.

In support of previous studies on the social, political, economic, and educational events in the country the study finds enough reason for the ineffectiveness in the Nigerian cultural setting. It is a setting, where what the students are taught is contradicted by their daily experiences and where the quest for survival is stronger than the appeal for the application of virtues and living according to democratic principles. The relevance of this study from the observation of a wide range of participants is that it reduces the assumption of particular biases in the application of the findings. The choice of Abuja, the Federal Capital Territory, also minimizes the effects of ethnic and religious biases that can be ascribed to a study such as this. Although the intention of the study was not to generalize, being a qualitative study, but the spread of participants and the study site offers a window of how many Nigerians judge the effectiveness of secondary school civic education in the actualization of national objectives. The policy implications from the findings call for going beyond secondary school civic education to include a purposeful general national orientation. It calls for good governance and positive promotion of the dividends of democracy. And finally it will need a framework for partnership with religious institutions in conscientizing their adherents that no people can grow their human capital stock in the midst of violence and division; in the absence of good education and hard work; and in disregard to the demands of positive value-filled life.
References


*Comparative Education, 29*(1), 45-66.


Appendixes

APPENDIX A: FIELD-WORK INTERVIEW PAGE FORMAT

DEMOGRAPHIC PAGE

(Indicate that Which Applies)

Sex: Male……………. Female ……………………

Status:  Teacher ………….. Administrator …………. Community Leader……
Religious Minister …………. Security Officer ………………..  Parent……..

Education Attained: Primary School…… Secondary …… Post-Secondary……
Master’s Degree/ More ………

Religion: Muslim …… Christian ……. Traditional Religion …… None……

Geo-Political Zone of Origin: SE….. SW….. SS …… NE … NW …. NC……

City Of Residence: …………………………………………………………………

Will you like a follow up contact if need be: Yes ……………. No …………..

RESEARCH QUESTIONS

1. Has the study of civic education improved the sense of national
consciousness in secondary school students?

2. Has the study of civic education helped instill the sense of effective
citizenship in secondary school students?

3. Has the study of civic education helped to restore strong African values in
secondary School students?

ANCILLARY QUESTIONS

Looking at the behavior of young people in our secondary schools in the past
five years which coincides with the introduction of civic education as a subject
in the schools, I will appreciate it if you will help me answer these questions. I
am interested in what you have observed and not so much of what you think it
should be like.
APPENDIX B: INTERVIEW QUESTIONS

Looking at the behavior of young people in our secondary schools in the past five years, which coincides with the introduction of civic education, as a subject that ought to enhance national objectives,

1. Describe ways you see students showing of national unity?
   (a) Have you seen a conflict between their display of national unity and defense of ethnic interests?
   (b) How so?

2. What is the primary way students describe themselves?
   (a) As Nigerians?
   (b) Or ethnically?
   (c) What about religiously?

3. What can you say about students’ spirit of tolerance and respect of people?
   (a) Towards those who are different from them?
   (b) And their basic rights?

4. How can you describe their inclinations to leadership?
   (a) Are they appreciative of democratic culture?
   (b) Or anything that serves their interest here and now?

5. What can you say about their attitude to work?
   (a) Academic?
   (b) In the home?
   (c) Do they see Nigeria as a meritocracy and thus work towards that?

6. How do students value education?
   (a) Do they see personal advantages in it, like enhancing their future earnings and well-being?
   (b) Do they see social advantage in it, like in improving their families and society positively?
   (c) What motivates them in pursuing an education?

7. What can you say about their sense of respect?
   (a) Of their elders?
   (b) Of social institutions?
   (c) Of traditional institutions?
   (d) Of religious institutions?
   (e) And law and order in the community?

8. Africans hold honesty and integrity as important virtues, how can you describe that in your observation of the students’ these past few years?
APPENDIX C: IRB APPROVAL

University of Colorado
Colorado Springs
Institutional Review Board (IRB) for the Protection of Human Subjects

Date: 1/7/2013

IRB Review

IRB PROTOCOL NO.: 13-102
Protocol Title: An Analysis of the Effectiveness of Secondary School Civic Education in the Attainment of National Objective in Nigeria
Principal Investigator: Ujuowa Patrick Okeahialam
Application: New Application
Type of Review: Expedited 7
Risk Level: No more than Minimal Risk
This Protocol involves a Vulnerable Population: N/A (No Vulnerable Population)
Expires: January 6, 2014

*Note, if exempt: If there are no major changes in the research, protocol does not require review on a continuing basis by the IRB. In addition, the protocol may match more than one review category not listed.
Externally funded: ☒ Yes ☐ No
OSP #: 
Sponsor: 

Thank you for submitting your Request for IRB Review. The protocol identified above has been reviewed according to the policies of this institution and the provisions of applicable federal regulations. The review category is noted above, along with the expiration date, if applicable.

Once human participant research has been approved, it is the Principal Investigator’s (PI) responsibility to report any changes in research activity related to the project:
- The PI must provide the IRB with all protocol and consent form amendments and revisions.
- The PI must approve these changes prior to implementation.
- All advertisements recruiting study subjects must also receive prior approval by the IRB.
- The PI must inform the IRB of any unanticipated serious adverse (within 24 hours). All unanticipated adverse events must be reported to the IRB within 1 week (see 45CFR46.103(b)(5)). Failure to comply with these federally mandated responsibilities may result in suspension or termination of the project.
- Renew study with the IRB prior to expiration.
- Notify the IRB when the study is complete

If you have any questions, please contact Mike Sanderson in the Office of Sponsored Programs at 719-255-3903 or rkb@uccs.edu.

Thank you for your concern about human subject protection issues, and good luck with your research.

Sincerely yours,

Jeanne P. Nelson
Jeanne P. Nelson, PhD
IRB Chair

www.uccs.edu/irb/parcelforms/
Version 11/13/12
1420 Austin Bluffs Parkway, Colorado Springs, CO 80918
719-255-321 phone 719-255-3706 fax
APPENDIX D: INFORMED CONSENT FORM

University of Colorado
Colorado Springs (UCCS)
Consent to be a Research Subject

Title: An Analysis of the Effectiveness of Secondary School Civic Education in the Attainment of National Objective in Nigeria

Principal Investigator: Ujunwa Patrick Okeahialam

Funding Source: N/A

Introduction
You are being asked to be in a research study. This form is designed to tell you everything you need to think about before you decide to consent (agree) to be in the study or not to be in the study. It is entirely your choice. If you decide to take part, you can change your mind later on and withdraw from the research study. You can skip any questions that you do not wish to answer.

Before making your decision:
- Please carefully read this form or have it read to you.
- Please ask questions about anything that is not clear.

Feel free to take your time thinking about whether you would like to participate. By signing this form you will not give up any legal rights. If you are completing this consent form online, you may want to print a copy of the consent form for your records.

Study Overview: The study of civic education was introduced into the UBE program to among other things restore the spirit of national consciousness, effective citizenship, and the dwindling value system. The purpose of this study, for me is to gain insight from you as a stakeholder (teacher, parent, minister, administrator, community leader, security personnel, or national orientation officer), your observation of secondary school students’ behavior in the past five years (which coincides with the introduction of civic education studies in the schools). Can it be said that the students are growing in their spirits of national consciousness, becoming more effective citizens, and exhibiting the right values in their comportments. This study will help assess if the introduction of the subject is a success in actualizing these pieces of national objective or if the country has to look elsewhere for possible solution.

Procedures: The procedure of this study will be through a purposeful and snowball sampling technique where open-ended structured questions will be conducted through interviews to find out your assessment of observed behavioral changes of students since the introduction of the civic education studies. This interview will be tape recorded if you give the permission and will not be more than an hour at a time. There could also be a follow-up session if you permit. Outside of this, the study will also consider the
evidence of civic education success-trends from the junior secondary school examination which is conducted at the end of the ninth year of UBE; I will also inquire of the crime rate among this cohort of young people from the appropriate channel. This will be to determine if there is a correlation between what participants say and how the students perform in the subject and what the rate of youth criminal activities show.

**Risks and Discomforts:** The potential risk in this study may be the effects of reflecting and making a “near judgmental statement” on a government program in a society where many people are afraid of being critical of government policies. Apart from this there are no other envisioned physical, mental, emotional, or legal risks involved. However this risk will be further mitigated by ensuring that all interview data and equipment are kept securely and that confidentiality is upheld in all reports. Towards this your true name will not be used in any presentation or publication of this project. I will protect the confidentiality of these recordings and ensure that they are securely stored when I am not using them. The voice recordings will be destroyed after transcription is complete.

**Benefits:** By participating in this study your observed opinion will be added to the body of a scholarly rationale that will inform the teaching of civic education. Therefore as a participant your view will be an important input in the eventual government assessment of the subject’s effectiveness in accomplishing its set objectives.

**Compensation:** There is no pecuniary compensation for participating in the study; however the result of the study will be communicated to you as a participant if you so choose.

**Confidentiality:** Certain offices and people other than the researchers may have access to study records. Government agencies and UCCS employees overseeing proper study conduct may look at your study records. These offices include the UCCS Institutional Review Board, and the UCCS Office of Sponsored Programs. UCCS will keep any research records confidential to the extent allowed by law. A study number rather than your name will be used on study records wherever possible. Study records may be subject to disclosure pursuant to a court order, subpoena, law or regulation.

**Voluntary Participation and Withdrawal from the Study**
You have the right to leave a study at any time without penalty. You may refuse to do any procedures you do not feel comfortable with, or answer any questions that you do not wish to answer. If you withdraw from the study, you may request that your research information not be used by contacting the Principal Investigator listed above and below.

**Contact Information**
Contact (PI’s info: Ujunwa Patrick Okeahialam)
uokeahia@uccs.edu
+1 719-320-4735
• if you have any questions about this study or your part in it,
• if you have questions, concerns or complaints about the research, or
• if you would like information about the survey results when they are prepared.

Contact the Research Compliance Coordinator at 719-255-3903 or via email at irb@uccs.edu:
• if you have questions about your rights as a research participant, or
• if you have questions, concerns or complaints about the research.

Consent: A copy of this consent form will be provided to you. Also ”Are you interested in being contacted about future research? □ Yes or □ No.

I understand the above information and voluntarily consent to participate in the research. By signing this consent, I am confirming that I am 18 years of age or older.

Signature of Participant
Date ___________________________ _______
APPENDIX E: PUBLISHERS PERMISSION FOR TABLE 1

Our Ref: RB/RHRD/P9106

2nd August 2013

Dear Ujunwa Okeahialam

Thank you for your correspondence requesting permission to reproduce the following material from our Journal in your thesis:


We will be pleased to grant entirely free permission on the condition that you acknowledge the original source of publication and insert a reference to the Journal’s web site: http://www.tandfonline.com

We are happy for you to post the preprint version on the website of University of Colorado. Please include the following:
This is a preprint of an article whose final and definitive form has been published in Human Resource Development International © Human Resource Development International Copyright Taylor & Francis; Human Resource Development International is available online at:

http://www.tandfonline.com/doi/abs/10.1080/1367886042000299843

Please note we are unable to grant you permission to include the final published version within the 18 month embargo period.

Thank you for your interest in our Journal.

Yours sincerely,
Rachel Bray, Permissions Administrator
APPENDIX F: FIRST REQUEST TO THE POLICE DEPARTMENT

UNIVERSITY OF COLORADO AT COLORADO SPRINGS

COLORADO, USA

March 13, 2013

The Inspector General of Police

Edet House, Area 11 Garki

Abuja

Sir,

Request for some information

I am a Nigerian studying in the above school. I am intending to write a thesis on the effectiveness of civic education in achieving national objective; with Abuja as my reference point. In this study I consider national objective to include issues of national consciousness and unity, effective citizenship, and behaviors rooted in the African value system as opposed to foreign ways of life—especially respect of elders, traditional, and social institutions.

The study will be mainly through the interview of some individuals considered to be connected with students who will be asked of their observation of the behavior of students who are presumed to be studying civic education. However I also intended to look at the police report of juvenile activities that are considered antithetical to national objectives. I intend using it as a way of authenticating if they are imbibing what they are being taught.

Looking at the Police crime data online there is no juvenile section. I am therefore requesting your permission and assistance to assess the juvenile crime data of FCT Abuja. I will be interested to know two things: 1) what crimes are prevalent among these young people and 2). The rate differences between the years especially in the past five years, if it is available. If not I will be satisfied with however number years available.

I solemnly declare that the data/Information will be used only for the stated study and I will be willing to make available to you a copy of the study if you so request. I will be grateful if you grant my request. Since I am not in Nigeria now, I will be glad if the information can be sent to my e-mail address. On the other hand I will be glad to send somebody to collect it for me or to collect it personally when I visit Nigeria after my summer classes. My email address is uokeahia@uccs.edu. Hoping to hear from you. Thank you and God bless.
Yours Respectfully

Uju P. Okeahialam
APPENDIX G: SECOND REQUEST TO THE POLICE DEPARTMENT

HOLY GHOST FATHERS NIGERIA, ABAJI-ABUJA

September 12, 2013

The Commissioner of Police

FCT Command

Abuja.

Dear Sir,

REQUEST FOR INFORMATION

In order to contribute towards the formation of Youths in our dear country I am writing a paper on the effectiveness of Secondary School Civic Education in the Attainment of National Objectives. To this end I am using Abuja as my reference point due to its demographic diversity.

Consequently I will be glad to collect from your command some simple statistical information.

1. The ways or headings under which juvenile crimes are categorized in the FCT
2. The numbers of such reported crimes in the past five years (or the number of years available)

I will appreciate it if you could give to my cousin Engr. Tony Udumka the information to pass on to me. Wherefore you want to communicate with me I can be reached at through this email or by phone at +1719320435.

Thanks for your help and I will be glad to show you my work when I finish it if you so desire.

Yours Sincerely,

UJUNWA PATRICK OKEAHIALAM

(pokeahialam@yahoo.com; uokeahia@uccs.edu)
APPENDIX H: REQUEST FOR CIVIC EDUCATION RESULTS

UNIVERSITY OF COLORADO AT COLORADO SPRINGS

COLORADO, USA

August 29, 2013

The Director

FCT Education Research Center

Wuse, Abuja

Sir,

Request for Information

I am a student writing a research paper on the Effectiveness of secondary school civic education in the actualization of national objectives in Nigeria. For this study I am choosing the FCT Abuja as my field of study.

Although it will be primarily a qualitative study I intend to use the JSSCE results in civic education as a supporting measure of students understanding or not of the subject’s content.

Therefore I humbly ask for permission to assess the above subject’s results in the past five years or any number of years available. I will be interested to know

1. How many students registered for the examination each year?
2. How many students passed the subject?
3. What is the percentage difference of these every year?

I promise to use the information solely for the study herein stated; and will be willing to share with your office the findings from my study, if you so desire.

Thanks and God bless.

Yours Sincerely,

Ujunwa P. Okeahaialam

+17103207435 (pokeahialam@yahoo.com, uokeahia@uccs.edu)
APPENDIX I: E-MAIL TRANSMISSION OF CIVIC EDUCATION RESULT

From: FATAI HALIMAT <fatai.halimat@yahoo.com>
To: "pokeahialam@yahoo.com" <pokeahialam@yahoo.com>
Sent: Friday, October 4, 2013 4:09 AM
Subject: Result Analysis

2012/2013 Civic Education Result Analysis
No of student that Registered =28,637
No of students that Sat =28,454

2011/2012 Civic Education Result Analysis
No of students that registered =17,391
No of students that sat =17,047
APPENDIX J: SCANNED TRANSMISSION OF FCT JUVENILE CRIME DATA

The Commissioner of Police,
‘F’ Department,
The Nigeria Police,
FCT Police Command,
Abuja.
25th October, 2013

Holy Ghost Fathers Nigeria,
Abaji, Abuja.

Attention
UIJUNWA PATRICK OKEAHIALAM

RE – REQUEST FOR INFORMATION

I refer to your letter dated September 12, 2013 on the above subject matter.

2. Juvenile Crimes are categorized under Juvenile Delinquency in the Federal Capital Territory, Abuja and below are the reported cases in the last five years

3. (i) January – December – 2013 -2cases
   (ii) January - December – 2012 – 2cases
   (iii) January – December – 2011 – 3cases
   (iv) January – December – 2010 – Nil
   (v) January – December – 2009 -2cases

3. Please, accept the assurances and esteemed regards of Commissioner of Police.

[Signature]

O/C MSD,
FOR: COMMISSIONER OF POLICE
FCT POLICE COMMAND,
ABUJA.