<table>
<thead>
<tr>
<th>Serial No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Author 1</td>
</tr>
<tr>
<td>Author 2</td>
</tr>
<tr>
<td>Title</td>
</tr>
<tr>
<td>Keywords</td>
</tr>
<tr>
<td>Description</td>
</tr>
<tr>
<td>Category</td>
</tr>
<tr>
<td>Publisher</td>
</tr>
<tr>
<td>Publication Date</td>
</tr>
<tr>
<td>Signature</td>
</tr>
</tbody>
</table>
Citizenship Education and Lifelong Learning in Nigeria
Julie Okpala & Amaka Okpoko

Introduction

The issue of citizenship hinges primarily on a person wanting to be associated with a country and the country striving to satisfy that person's needs. It is a give and take relationship. Hence, every country prescribes terms of citizenship, the rights of the individual and the individual's obligations to the state. This chapter discusses the concept of citizenship and citizenship education in Nigeria; the prevailing factors that contribute to the current definitions and national policies for citizenship and citizenship education; an assessment of citizenship education in Nigeria; and lessons to be drawn from current practice for Nigeria and other nations.

The concept of citizen

A citizen is an individual who enjoys the full rights and privileges of a country (Nwahunanwa, 1996). Citizenship involves a reciprocal act:

- a nation-state, or a political community, bestowing full or qualified rights on specific individuals living within its area of jurisdiction;
- an expectation that, in return for these rights and privileges, such individuals would perform certain duties and render specified obligations to the state or political community concerned (Ezeh and Enem, 1996).

In the context of Nigeria, persons can become Nigerian citizens by birth, registration or naturalization. The Constitution of the Federal Republic of Nigeria states that a citizen by birth is every person born in Nigeria before the date of independence either of whose parents or any of whose grandparents belong to a community indigenous to Nigeria. The date of Independence here means the 1st day of October 1960. Citizenship by naturalization is granted through application to the President. A Certificate of Naturalization is granted on condition that, among other things, persons are of full age and, in the opinion of the Governor of the State where they are or where they propose to be resident, are acceptable to the local community in which they intend to live permanently; and have been assimilated into the way of life of Nigerians in that part of the Federation. By registration, a person is a Nigerian if married to a citizen of Nigeria; is of full age and capacity, and born outside Nigeria but any of the grandparents is a citizen of Nigeria. In all these types of citizenship, it is expected that persons are of good character, have shown the intention to be domiciled in Nigeria and are willing to make a useful contribution to the advancement, progress and well being of Nigeria.

The Federal Republic of Nigeria stipulates fundamental rights, which her citizens should enjoy. These are basically in line with the United Nations 1949 Universal Declaration of Human Rights. The rights of Nigerian citizens as stipulated in the Constitution are rights to: life; dignity of the human person; personal liberty; fair hearing; private and family life; freedom of thought, conscience and religion; freedom of expression and the press; peaceful assembly and association; freedom of movement; freedom from discrimination. Also, the property of Nigerian citizens shall not be
compulsorily taken into possession by the government except in the manner prescribed by law (Federal Republic of Nigeria, 1979).

On the other hand, citizens of Nigeria also have obligations to fulfill to the Nigerian State. These include: paying taxes; obeying the laws; assisting law enforcement agents in their functions; loyalty to the government of the day; participation in the political process; readiness to serve in the armed forces whenever called upon; willingness to participate in the national youth service, a program compulsory for all youth graduates from institutions of higher learning; respect for the national flag; taking pride in singing the national anthem; obeying the content of the anthem and other national symbols (Ahamefule et al, 1997: 7-9).

The concept of citizenship education

Education (formal, non-formal, and informal) is a vehicle through which citizens can learn the right attitudes and values system of their country. Citizenship education is a deliberate preparation of citizens to be aware of their social, civil and political rights in the state; as well as their duties and responsibilities towards the state. It is a systematic and orderly method of transmitting knowledge, skills, positive political, economic, social and administrative cultures to the citizens of a state for national development. Evidence of effective citizenship education should be shown by people’s competence in exhibiting appropriate personal values based on sound knowledge, moral and ethical decision-making, and participation in public efforts and activities that contribute to community and nation building. This should be a lifelong education and should cover all educational levels and ages.

In the formal school system, citizenship education should be taught from pre-school to tertiary education. At the non-formal school system, it should be implemented within the adult education programme that is similar to indigenous way of preparing citizens for effective living in society. From the Hamburg Declaration of July 1997, adult education has become more than a right and should prepare people for effective citizenship. The educated adult should exhibit active citizenship and full participation in society for fostering ecologically sustainable development, promoting democracy, justice, gender equity and scientific, social and economic development, and for building a world in which violent conflict is replaced by dialogue and a culture of peace based on justice.

In Nigeria, in recognition of the importance of adult education, the policy on adult and non-formal education was incorporated in the National Policy in Education in 1977, which was reviewed in 1981 and 1998. The areas emphasized in the policy were functional literacy education; remedial, in-service, on-the-job, vocational and professional training; aesthetic, cultural and civic education for young people and adults outside the formal school system (Federal Republic of Nigeria, 1977, 1981, 1998: 32)

Lifelong learning

Conceptually, lifelong learning draws attention most distinctively to the provision of learning throughout the lives of every person. It is learning from cradle to the grave. As a functional educational practice, lifelong learning also enables citizens to master different skills, helping them to improve and have job security. These uplift their economic and social status and enable them to participate and contribute actively to their local community and nationwide (Akinpelu, 1985). Some of the principles of lifelong learning include: acknowledgment of the lived experiences of all
Lifelong learning has become a key concept in women’s education. It empowers women, especially the poor and the disadvantaged, and renders them self-reliant citizens (Mangvwat, 1999). Lifelong learning of women is of great importance for: overcoming socio-economic dependence and exploitation; enhancing socio-economic status; knowing one’s rights, privileges and responsibilities; improving homes, and for building the character of children during the most impressionable years of their life. This is why there is a symbiotic relationship between national economic development and women’s education.

Factors promoting citizenship education in Nigeria

The need for lifelong citizenship education in Nigeria is necessitated by various intertwining factors embracing the historical, political, economic and cultural. Nigeria, a country of over 250 ethnic groups of which the main three are Hausa/Fulani, Ibo and Yoruba, is an ex-colony of Britain, becoming independent on October 1, 1960. Before colonization, the peoples were not just primitive wanderers. There were Kingdoms such as the Yoruba and Bini, west of the Niger; the Bornu Caliphate in the North; and many semi-autonomous communities. By 1900, Nigeria was an area with three administrative units, the Colony of Lagos and the Protectorates of Northern and Southern Nigeria. In 1914, the administrative units were amalgamated into a political unit with the capital Lagos. Until independence, there were three Regions - North, West and East.

Since independence, due to socio-ethnic and political pressures, the number of administrative units has been on the increase: 4 Regions in 1963, 12 States in 1967, 19 in 1976, 21 in 1987, 30 in 1991, and 36 in 1996 plus the Federal Capital Territory at Abuja. Each state has several Local Government Areas (LGAs) and, by March 2003, there were 774 of these. While the states cut across ethnic and dialect areas, Local Government Areas are made up of towns. As the creation of states and LGAs has been seen as opportunities for development, there is endless agitation for more states and LGAs. An example is the newspaper insert ‘Traditional ruler wants Ogoja State’ (Vanguard, Wednesday, March 5, 2003: 6)

Ogoja- The paramount ruler of Yala in Cross River State ... has called for the creation of Ogoja state out of the present Cross River State. “we have 18 local government areas within the old Ogoja province, the only colonial province that has yet to be transformed into a state”. He said that leaders of thought and prominent indigenes of the area had made several representations to government without success. “we have traveled to Calabar and Abuja to press for our demand. In all Nigeria, we are yet to see two or three senatorial zones the size of Ogoja Province, but they have been turned into
states. Why not us now?" According to him, Ogoja has the population, size and resources to sustain itself as a state when created...

The continued creation of states in Nigeria has been a political and socio-economic issue. As Nigeria operates federalism, resource allocation is largely from the common purse hence there is national cake for sharing even among the non-viable states. Over the years, people have learnt when to press the government such as the time of an election campaign for the presidency as, in this case, the election having been scheduled for 19 April 2003. As population is one of the parameters for state creation, one understands the reason behind the falsification of census figures which is detrimental to the country’s development. To date the national population estimate for Nigeria is still based on the 1963 census.

Monetary increase without strong value-orientation can hamper rather than improve a nation. Before independence, Nigeria was largely an agricultural economy - exporting cocoa, cotton, palm products, groundnuts, and hides and skin. Although there were minerals - tin, columbite, and coal - agriculture was the key foreign exchange earner (80%) as at 1950. Petroleum was discovered in Nigeria in 1955, and, by the 1970s, there was an oil boom that changed the attitudes of people to wealth and work. By the 1980s, the oil sector was the 90% foreign exchange earner. There was an increase in industrial growth and social sectors (e.g. schools) but a neglect of the agricultural sector. Employment rose and white collar jobs became synonymous with development. Those in the agricultural sector were regarded as a drag on the populace. The agricultural sector was attended to only in theory due to a misplaced value orientation. There was massive rural-urban migration and this depleted the rural agricultural workforce and increased the urban population to uncontrollable limits. Holding government office was seen as a way into a higher class with material enrichment rather than service as the motivation. Power tussles became a do or die thing. Hence thuggery, rigging of elections, armed bribery, corruption, examination malpractices at all levels swooped on Nigerian society. The oil economy ushered into Nigeria a new orientation and bourgeois class. Material possessions rather than values, which were acclaimed by African Traditional Religion (ATR) and the foreign religions (Christianity and Islamism), overtook people.

Religion is another major problem in Nigeria. Basically, traditional religion is a social institution through which the cultural norms, values, ideals, mores and aspirations of the people are transmitted to the young. According to the literature (Agu, 1997; Mbiti, 1978) African Traditional Religion existed in all tribes in Nigeria before the emergence of foreign religions. Even among the Hausa and Fulani, where Islam brought by the Jihad of Shehu Usman Dan Fodio in the 18th century led to the decline in indigenous religion in the north, traces of ATR practices still exist in some aspects of life such as birth and death (Agu, 1997: 78).

Despite the traces of ATR and its revival in various places, only Christianity and Islam have conflicts and create problems in Nigeria. Devastating religious riots in Nigeria were in Kano 1980, 1982, 1984, 1985; country-wide demonstrations in 1986, Bauchi in 1991; Kaduna, February and November 2002. A close look at the causes of the conflicts and riots reveal that they could have been avoided.

In 1986 Christians in Nigeria demonstrated against the attempt by a Moslem Head of State to sneak the country into the Organization of Islamic Countries. Despite their protests, Nigeria remains a member. A new horrible dimension is the distortion of ATR by youth in the practice of the secret cult especially in institutions of higher learning. According to Agu (1994, 1997), cults as practised in the
In the pre-colonial era, were not alphabetical and destructive. They were found vital for selecting leaders, checking their excesses, settling disputes and keeping peace in the community. The new dimension of 'cultism' among youth in Nigeria is destructive and dangerous, being characterized by murder, thwarting of justice and usury. This is disturbing as these are future adults and leaders. Cultists permeated institutions of higher learning in Nigeria in the late 1990s and the Federal Government promulgated a decree against it.

According to Okonkwo (1997), in no other sector are the characteristics of Nigerian society reflected as in politics. It reflects sectionalism in its ramifications as well as immorality - bribery and corruption, religious and ethnic factions; and all types of corporate activities. The ills evident during elections seem to be on the increase even in the 21st century. The Vanguard (Monday March 10 2003:16) published an article Political killings in the season that included the following:

The political landscape is gradually relapsing into an abattoir where politicians of diverse hue are killed by unknown assailants with reckless abandon.... The latest of such killings was on March 5, 2003 when Chief Marshall Harry, South-South coordinator of All Nigerian Peoples Party(ANPP) and a former National Vice-Chairman of the ruling Peoples Democratic Party (PDP) was murdered in cold blood.... We could not fathom why under a democracy, brutal and grotesque assassinations have become a frequent occurrence...

Observation during election campaigns make people wonder why people who claim to want to serve Nigeria spend enormous sums of money to lure supporters and use violence as a means of winning elections or retaining a position. Leaders also create situations conducive for themselves by 'strangling' followers through inadequate social facilities and non-payment of salaries. There have been occasions when workers in some states were owed over six months salary, and pensioners over one year pension! One wonders whether a subjected populace is bound to have the nation at heart. This contributes to negative citizenry.

From the scenario above, it is not surprising that there are uninformed leadership/fellowship problems. Citizens complain about unreliable and insensitive leadership. The many followers on the other hand are dishonest, opportunistic, hero-worshippers, corrupt and uncommitted to the national cause and therefore they enhance inefficient leadership. The role played by Nigerian followers with regard to the annulling of the most valid election ever in Nigeria, on June 12, 1993, by the government, was shameful. For Achebe (1983), the trouble with Nigeria is simply and squarely a failure of leadership. Okeke (1992) supports this view and argues that many leaders perpetuate tribalism and sectionalism and stir up unpatriotic behaviours among the unfavoured groups and people.

Among the problems facing citizenship in Nigeria, ethnicity is a major one. Individual issues, political and religious problems quite often deteriorate along ethnic lines. This was the case of a military coup in the first republic that degenerated into the attempt of the Igbo to secede as the Republic of Biafra. This was the cause of the thirty-month Nigeria Civil War 1967-1970. Despite the fact that Nigeria emerged as a nation in 1914 and became independent in 1960, national integration remains a fundamental problem. Ezeh and Enem (1996) quoted two eminent Nigerians (Chief Obafemi Awolowo and Chief Dr Nnamdi Azikiwe), who have on different occasions described the country respectively as a mere geographical expression and a historical entity. These statements
touch on the artificial nature of the nation-state and stress the urgent need for education for citizenship and national consciousness. A nation cannot be said to be building without basic characteristics in her citizenry, especially the psychological make-up to generate ideas that contribute to development. The enormity of the ethnicity problem in Nigeria will be appreciated more if one recollects that among the over 250 ethnic groups in Nigeria there are three major groups and the rest are minorities.

Incidentally, the wealth of the country, petroleum, is located within the minority area. This explains the unending demonstrations, uprisings and protests by the oil producing communities.

Steps towards citizenship education in Nigeria

Since the Civil War of 1967-1970, the essence of citizenship education in Nigeria has been the promotion of national consciousness, integration and unity. This is articulated in statements of the National Policy on Education from 1971 to date. (Federal Republic of Nigeria, 1971, 1981, 1998). The five broad objectives of the National Policy aim at building:

1. a free and democratic society;
2. a just and egalitarian society;
3. a united, strong and self-reliant nation;
4. a great and dynamic economy;
5. a land of bright and full opportunities for all citizens (p.7).

These objectives are still as valid as when they were first formulated (Federal Republic of Nigeria, 1981 and 1998). Consequently, the nature of instruction at all levels is supposed to be oriented towards inculcating values which are aspects of citizenship education, including:

1. respect for the worth and dignity of the individual;
2. faith in man’s ability to make rational decisions;
3. moral and spiritual values in interpersonal and human relations;
4. shared responsibility for the common good of society;
5. respect for the dignity of labour; and

The specific national educational aims and objectives to which the philosophy is linked are as follows:
1. the inculcation of national consciousness and national unity;
2. the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society;
3. the training of the mind in the understanding of the world around; and
4. the acquisition of appropriate skills, abilities and competencies both mental and physical as equipment for the individual to live in and contribute to the development

On measures for achieving these, it is specifically mentioned that education should be focused on overall community needs, must be lifelong and for all citizens, must be geared towards self-realisation, better human relations, individual and national efficiency, effective citizenship and national consciousness.

In order to achieve these goals, which are synonymous with the goals of citizenship education, Nigeria makes provision for them in plans for formal, non-formal and informal education. For formal education, at the various educational levels, the policy specifically mentions implementation of citizenship education and the curriculum planners have ensured that it is incorporated in the curriculum from primary to tertiary level. While citizenship is taught through some specific disciplines, it is more or less citizenship education across the curriculum. This is because it is expected that the infusion approach is a more far-reaching strategy than the subject arrangement. Hence, while specific subjects are identified as the key channels, the values that make for effective citizenship are expected to be imbibed through all other subjects. At the primary school level, they are imbibed in Social Studies and Citizenship Education. At the secondary school level, Social Studies and Citizenship Education is a core subject. At the tertiary level, it is incorporated into General Studies, which is a core course.

Examples of the content of the courses show the emphases of citizenship education:

**Primary Social Studies** - Nigeria: physical environment, cultural groups, national symbols, taking care of the environment.


**Tertiary General Studies**: Concept and scope of citizenship education; rights and duties of the citizens; socio-political problems and their consequences; nationalism and nation building, citizenship awareness and orientation (Uzoma, Nwizu and Njoku 1997; Federal College of Education, Eha Amufu, 2001).

In addition to the content of citizenship education in the specified courses, there is implicit emphasis on education for citizenship in all other subject disciplines. Hence, guiding rules in teaching/learning, examination regulations, and demands of continuous assessment mandate observation and recording of the learners' affective behaviour, such as co-operation, interpersonal relationships, commitment, respect for others and constituted authority. This is a compulsory component of the continuous assessment report at primary and post-primary levels. At the higher education level, one is awarded a degree only if one is worthy in character and learning.

The national policy recognizes the importance of language for integration in a multilingual setting such as in Nigeria. In the interest of national unity and the preservation of national culture, every child in the first three years of the six-year secondary education is expected to learn one of the three major Nigerian languages (Hausa/Fulani, Igbo and Yoruba) in addition to their own mother-tongue. In addition, one of the three major languages must be offered at the school certificate examination.

On measures for achieving these, it is specifically mentioned that education should be focused on overall community needs, must be lifelong and for all citizens, must be geared towards self-realisation, better human relations, individual and national efficiency, effective citizenship and national consciousness.

In order to achieve these goals, which are synonymous with the goals of citizenship education, Nigeria makes provision for them in plans for formal, non-formal and informal education. For formal education, at the various educational levels, the policy specifically mentions implementation of citizenship education and the curriculum planners have ensured that it is incorporated in the curriculum from primary to tertiary level. While citizenship is taught through some specific disciplines, it is more or less citizenship education across the curriculum. This is because it is expected that the infusion approach is a more far-reaching strategy than the subject arrangement. Hence, while specific subjects are identified as the key channels, the values that make for effective citizenship are expected to be imbibed through all other subjects. At the primary school level, they are imbibed in Social Studies and Citizenship Education. At the secondary school level, Social Studies and Citizenship Education is a core subject. At the tertiary level, it is incorporated into General Studies, which is a core course.

Examples of the content of the courses show the emphases of citizenship education:

**Primary Social Studies** - Nigeria: physical environment, cultural groups; national symbols, taking care of the environment.


**Tertiary General Studies**: Concept and scope of citizenship education; rights and duties of the citizens; socio-political problems and their consequences; nationalism and nation building; citizenship awareness and orientation (Uzoma, Nwizu and Njoku 1997; Federal College of Education, Eha Amufu, 2001).

In addition to the content of citizenship education in the specified courses, there is implicit emphasis on education for citizenship in all other subject disciplines. Hence, guiding rules in teaching/learning, examination regulations, and demands of continuous assessment mandate observation and recording of the learners' affective behaviour, such as co-operation, interpersonal relationships, commitment, respect for others and constituted authority. This is a compulsory component of the continuous assessment report at primary and post-primary levels. At the higher education level, one is awarded a degree only if one is worthy in character and learning.

The national policy recognizes the importance of language for integration in a multilingual setting such as in Nigeria. In the interest of national unity and the preservation of national culture, every child in the first three years of the six-year secondary education is expected to learn one of the three major Nigerian languages (Hausa/Fulani, Igbo and Yoruba) in addition to their own mother-tongue. In addition, one of the three major languages must be offered at the school certificate examination.
In non-formal education, the federal government lays emphasis on adult and non-formal education (Federal Republic of Nigeria, 1998:32-35). In order to enhance this programme, federal and state ministries of education have divisions of adult and non-formal education, they appoint regular organisers and workers in urban and rural areas to mobilise literate citizens for mass literacy and continuing education activities and campaigns all over the country. For effective implementation of this, training programmes have been mounted in universities and colleges of education. For effectiveness, the organisation of the programme is at three levels — federal, state and local. The Local Education Committees, based in the 774 Local Government Areas, are responsible for the day to day control and administration of local adult education programmes, recruitment of teachers and learners. The Programme involves Each-One Teach-One or Fund The Teaching of One Viewpoint; functional literacy education, women’s education, workers’ education, and remedial education. All aim at equipping citizens to be self-reliant in various aspects of their lives.

Informal citizenship education is encouraged by both governmental and non-governmental organisations in Nigeria. The government has in various ways tried to inculcate citizenship values in citizens. These include peaceful co-existence respect for others, honesty and accountability, cooperation, industry, discipline, self-confidence and moral courage. For example, during the Buhari/Iidiagho administration (1986), a War Against Indiscipline was introduced. This was the first attempt to force Nigerians to be orderly in public and in waste management. Breaking of the rules attracted both physical and financial punishment. Crude as the methods may be, queuing up became a culture. Due to the unscrupulous attitude of the leadership cadre, the programme came to a halt although some aspects of the programme achieved a lasting legacy, such as environmental sanitation that has continued to the present. Other programmes are Mass Mobilization for Social Justice, and Self-Reliance and Economic Recovery. The latter was a public education programme which, through various means, encouraged social, economic, political, cultural and spiritual progress among citizens. The programme encouraged all categories of people, from the grassroots to the highest sectors in urban and rural areas and endeavored to reach out to them through informal groups and the media. It emphasised political education, basic and functional literacy education; agricultural science, health education and home economics which, if properly integrated, sensitized and conscientised by the masses, the resultant effect would have created a solid foundation for citizenship education. Unfortunately, by 1999, this programme degenerated into government propaganda.

Attempts have been made by the government to revive the agricultural sector and enhance rural development. Programmes here have included the creation of water basin authorities and various dam projects, a Directorate for Food and Rural Infrastructure (1986), Green Revolution (1980), Operation Feed the Nation (1976). Unfortunately, only the dam projects have been sustained because they are involved in agricultural activities in the localities. The other programmes failed to survive as a result of constant changes in government. It should be noted that Nigeria has had only about 15 years of democratic government since independence in 1960. The rest has been military government.

With the political instability and other problems experienced in Nigeria, as mentioned earlier, if Nigerian citizens were to depend on the government to provide the wherewithal needed (cognitive, affective and psychomotor) for effective citizenship, many Nigerians would not receive attention. In many parts of the country, Nigerians are very much their brothers’ keepers. Many community groups embark on sustainability as well as capacity building projects. They donate money to schools and
hospitals for definite projects and award scholarships to indigent students. Good behaviour is specially rewarded. Non-governmental organisations are springing up and recruiting members from all social categories. In such organizations, the purpose is comprehensive and there is usually outreaching to and integration with various cadres of the society. An example is the University Women's Association. This is an association of females working in the universities or spouses of university workers. At the University of Nigeria Nsukka, for example, the association organizes workshops and seminars on topical issues such as environmental sanitation, conflict resolution and study skills. It regards literacy as power and hence has a Children's Centre and a library complex in it. The library not only reaches out to the schools around but also runs a library at the Nsukka Prisons. It has a motherless center group in which young people participate actively in visiting, helping and donating to the children at the existing motherless babies' home in the town.

Lessons from Nigeria

The major lessons coming from Nigerian experience of citizenship education are: the readiness of citizens to participate in improving the lives of others, and the need to combat ignorance, and poverty. On participation of citizens in citizenship education, Osuala's (1989) explanation of the human centre development concept is relevant. This view emphasises that changing the lives of the marginalized depends very much on their attitudes and behavioural patterns and not the amount of investment in them that will bring about lasting improvement in the standard of living. The success of this requires co-operators (the needy, the more able citizens and the government). Lifelong learning through human centre development can strengthen citizenship education by mobilizing the citizens' capacities and energies, increasing their knowledge and skills and then their informed participation. This will stimulate them to make a steady transformation in all aspects of their lives - cultural, physical, spiritual, social and economic.

This view is supported by observations of change of views to life and productivity among oppressed individuals when they belong to the same co-operative society with the educated and the more stable.

For informed citizenship to be a reality, knowledge and economic power are necessary. One wonders why even the educated succumb to financial traps set by politicians. One of the reasons is the financial squeeze. There is a dire need to encourage citizens to plan for sustainable living. It is not surprising that currently in Nigeria government workers plan for their retirement. Even while in service, many take up money yielding hobbies. With adequate planning this not only improves income but also provides opportunities for integration.

It should be noted that knowledge is power. Experience from a literacy project in which the Women's Study Unit of the Institute of Education, University of Nigeria worked with illiterate women, and, in cooperation with the leader of the community, started giving them basic education over five years ago. What was clear was the feeling of dejection that the many illiterate persons in every society experience. As they gradually received basic education, there were changes in their attitudes, interpersonal relationships and their economic life. Apart from economic gains, education leads to liberation of the mind towards society. This liberation of the spirit is the responsibility of all members of the society and the government. The implication of this is that every member of the society has a role to play in promoting citizenship education in the country. Every individual has something to offer to other people for the good of the society. There is a need for creation of awareness and the building of capacities for people to utilize such talents for the common good.
References


