
Research Paper

Basis of Civic Education in the Philosophy of Aristotle: A Nigerian Reflection

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ABSTRACT

Citizenship and national development have been proven to be very synergistic. This means that proper education of citizens on their civic responsibilities is a sure way to development. The quality of civic education a country practice is to a large extent determines the civility and the level development and civilization possible in a country. Aristotle placed much importance on civic education to cultivate humans who will contribute to national development. Therefore, this research was carried out to investigate Aristotelian civic education and how it reflects civic education practiced in Nigeria. Aristotle's position on civic education is on the assumption that good government and citizenship are intimately associated; as the disintegration of any government is inevitable if citizens neglect to actively and virtuously support it through civic practices. However critical analysis of the Nigerian system in correlation with civic education has shown that Nigeria practices a modified and adulterated version without reflection of the original concept as established by Aristotle. However, this problem could be attributed to apparent lack of political will, bad national policies and leadership quality observed in today's leaders of Nigeria. Issues militating against the proper implementation of civic values in Nigeria are; misconception of the ideology behind civil education vaguely defined and unelaborated purpose, nature and practise of civic education, monitoring and implementation of programmes among others. The above listed and many more are factors that have fractured the purpose of civic education and consequently, detrimentally affecting national development. However, with extensive consultation and critical review, all hope is not lost as there are in this work, good recommendations which will enhance the implementation of civic education which serves as a vehicle for individual national development. These include policy restructuring, overhauling of the practice of civic education to capture the Aristotelian philosophy and government commitment to ensure success of the programme

Keywords: [Aristotle, Civil education, Citizenship, Nigeria]

INTRODUCTION

Philosophical theories and educational objectives are consequential factors that facilitate academic processes (Cohen, 2013). The role of education in general and civic education in particular in the individual and national development is incalculable. Mr. Adar Cohen, who was the state- wide supervisor in Israeli Education Ministry realizing the importance of civic

education, introduced the teaching and approved civic text books in schools (Cohen 2013) This led to the termination of his appointment, which many scholars, tutors, and well- meaning nationalists rejected and regarded the action as a “political incoherence” Cohen explained, making reference to the work of Dewey (1916) “Democracy and Education” that:

The scheme of a curriculum must consider the adaptation of studies to the desiderata of the subsisting community life; it must select with the intention of ameliorating the life we live in common so that the future shall be better than the past” (p. 191).

Kennedy (1958) found a relationship between illiteracy and catastrophe and then between education and civilization. In a democracy, there is always a race between catastrophe and education, if education wins the race the result is civilization. In a democracy such as ours, we must make sure that education wins the race. Education makes a nation prosperous. Civilization in this regard does not mean structural development alone. Its meaning is endless; indicating a transition from antique to advancement in terms of capacity building, infrastructure, thinking and the contributions of individuals to the growth of any nation. The strides achievable with civic education is numerous (Sloan, 2012) as its application brings about development and further interest in learning the subject (Walsh, 2013).

It is surprising that, most scholarly institutions that utilizes the phrase “civic education” considers it as an intentionally designed programs associated with formal learning institutions, in contrast to *paideia* (civic or city) (Crittenden & Levine, 2013) and other forms of citizen training which involves cultural and lifetime activities. Nevertheless, one of the reasons instituted in a foremost empirical evidence which placed emphasis on schools is that it easily influences civic habits and values at tender age; hence, making schools most appropriate when failure of other means of civic inculcation is eminent (Sherrod, Flanagan, Youniss, 2002; Owen, 2013; Crittenden and Levine, 2013).

Citizenship education has gone through a series of dramatic vicissitudes in the last decade (Cristol, Michell, Gimbert, 2011) with several scientific and experimental endeavours among philosophers of education, socio-educational psychologists, curriculum experts, and in

particular educational sociologists towards the categories and components and ingredients associated with education and the crucial missions of scholastic institutions and centres. But one generally acceptable norm is that education is aimed to rapidly develop humans in their personal and social life. Not only that, education gives a holistic fulfilment. This whole mission is also applicable to civic education. Citizenship demands the knowledge about government and also representation in governance. It involves knowing how to distinguish and evaluate oneself about issues, investigate and assess available solutions, and then exhibit problems resolution abilities. It demands that one knows how to interact respectfully with others. And it asks that one takes responsibility for resolving reoccurring problems in the community and proffer solutions to the national challenges.

This work is a critical analysis of Aristotle’s philosophy of civic education and how it reflects Nigeria situation. Operationally, this work is structured into four sections. The first section provides an introduction into perspectives of Civic Education. The second section conceptualizes the key variables. The third section analyses the role of civic education in national development while the fourth section discusses the researcher’s findings. The fifth and final section concludes the article and suggests some reforms for enhancement and implementation of Aristotle’s Civic Education in Nigeria.

Civic education is a paramount and indispensable component of education in any country that encourages citizens to participate in the public and political life. Such education enables citizens to utilize their rights, perform their duties and carry out their responsibilities with proper cognizance and skills. This noble and immense gift and responsibility is vested upon the adolescent ones who, be it as it may, are the future of the nation. But in recent times there have been growing violence in the political and socio-economic

provinces of the Nigerian nation and decline of interest in political activities. Citizens are being politically unconcerned during elections. This is as a result of corruptions on the part of our leaders; selfish bellwethers, who deprive citizens their fundamental rights. Because electoral promises are not kept, Youth restiveness, violence and incivility have become the order of the day. Civic virtues in all spheres are disappearing every day. Morality which is the product of proper education is declining at a higher speed. Issues are emerging everyday like the incessant cult activities in our institutions of learning both at the secondary and tertiary levels. HIV is menacing the nation, people are abducted and the recent peril of Boko Haram, and the Biafran's perpetual protests for independence. All these are treats to our frangible democracy. Thus, modern democracies cannot categorically state its achievements owing to many challenges, including the inability to sustain themselves in times of crises, especially Nigeria whose democracy is still puerile.

Over the past few years Nigeria has faced many challenges struggling to sustain democracy across a diverse range of culture and political diversities within. Yet, a common theme to all democracies, even in America and in other developed, developing and under developed countries is the need for active, responsible and informed citizens who can, in all circumstances, support and sustain their democracy. But from the recent happenings, it is evident that the civic virtues and political qualities that make good and responsible citizens as Aristotle once described are fast declining. The above situation is a serious threat to the survival of our fading democracy. Thus, there is a clarion call for action to ameliorate the situation through civic actions. Something is wrong with our civic education. The state of civic education in Nigeria is at its crossroads. It is against this backdrop that this study examines the basis of civic education in Nigeria on the philosophy of Aristotle.

CONCEPTUALIZATION OF KEY VARIABLES

The key concepts of this research are discussed for better comprehension. These include; Civic Education, Aristotelian philosophy of civic education, and civic education in Nigeria subdivided into;

1. The history of Civic Education in Nigeria
2. The nature and types of Civic Education in Nigeria
3. The approaches to Civic Education in Nigeria. These are the key variables which this study examines.

Civic education

Dushanbe (2007) and Olibie and Akudolu (2013) viewed civic education as an essential part of education and also an essential and basic process for social and democratic development; as it equips the people with acceptable standards, morals, and a comprehension of how democratic institutions functions. It teaches them about their rights and obligations to take part in the political framework. Bagheri (2000) finds a link on the realm of importance between civic education, education for collective life, democratic education in regards to human rights (Smith, Fountain, McLean, 2003) and gives understanding of the rule of law and good governance (Aristotle, 1988; Finkel, 2002). It is also said to concern itself with those elements that make the society to function well, things that make for law and authoritative mandate, gregarious harmony and peaceful co-habitation of citizens (Aristotle, 1988; Finkel, 2002; Oyelami, Abayomi, Olatunde, 2011). Civic education creates political awareness. It seeks to organise people politically, for example, through public interest or reform groups or through trade or professional sodalities (Finkel, 2002; Crittenden and Levine, 2013).

Peterson (2011) perceived civic education as first, a formative enterprise, second, It teaches the citizens the cognizance, skills or dispositions required for citizenship. Such knowledge prepares

and fortifies citizens with whatever is needed to actively participate and contribute to their own governance (Centre for Civic Education, 2001; Branson, 1998). This is the type of education our youthful generation needs to understand civil and social life. It equips and prepares the people for political and social life hence, it is described as an educational system that is inclined to inculcating a generation civic principles so that citizens become proximately acclimatized with the principles of civic life such as being law-abiding, being responsible, having critical thoughts and objectiveness, being coordinated in activities, understanding the principle of politics, kenning the structure of political system and a dozen of other related subjects and components (Shabani, 2013).

Civic education can also be regarded as the instruction given to citizens on how to contribute civically; especially within the borders of national and ecumenical citizenship (Centre for Civic Education, 2001; Branson, 1998). It enables them to exercise their rights as free human beings (Kerr, Ireland, Lopes, Craig, Cleaver, 2006). Etetegwung (2006) submits that civic education is the bedrock of national co-existence, values and identity in Nigeria. This position also concurs with Dudley's (1977) earlier definition of civic inculcation as "education which makes the individual conscious of himself as a citizen or as a member of a political community." To him, it is "education for citizenship." Civic education in a simpler form is the kind of education that teaches younger ones how society works as a system and, how to be leaders and good followers. Civic values could be acquired through formal and non-formal means hence, it incorporates classroom-predicated enlightenment, and might exist beyond the classroom, as it does not confine within the 'four walls' or limited within the structures and ethos of schools themselves. It also involves activities within the community as well (Peterson, 2011). According to Cohen (2013), children should not be exposed to

civic knowledge alone, or how the electoral institutions works, or the historical perspectives of electioneering and so on, but professionalize civility, (civic skills) which include respect for others and collaboratively acting in ways that is fair and just and active participation in the endeavours of the community.

Aristotle's Philosophy of Education

For Aristotle, the education of children is of utmost concern to the political community because they determine the continuity, stability, and sustainability of the government (Politics 1337a10–18). However, there exists a critical issue; as to what type of education should be inculcated into the children. Paralleling the critical issue between the good citizen and the good person, Aristotle argues that education should correspond both to a political community's peculiar ends, that is, a democratic education for democracies, and to virtue itself (Politics, 1276b). Ladikos (2011) further explained that virtue is of two kinds, intellectual and moral. Intellectual virtue, is most generally, produced and expanded by instruction, and thusly requires experience and time; while moral virtue is the result of habit. Therefore, it is clear that none of the moral virtues formed is genetically factored in by nature.

Aristotle himself, the original philosophical theorist of this model of moral education, certainly affirms the crucial roles of both practical wisdom and choice in virtuous action. According to Aristotle, the entire subject of ethics, and the idea of responsibility in particular, presuppose that the agent could have taken a different toll, and one of the other conditions of virtuous action is to know what is to be decided. On account of virtue, an act is not performed justly or with restraint if the act itself is specifically directed, but only if in addition the agent has certain attributes as he performs it (Neu, 1971). Firstly, he (the agent) must be aware of his doings, second, he must choose to act the way he does, and he must choose it self-inclined, and in the

thirdly, the act must be as a result of firm and unchangeable character (Aristotle, 1962).

Finally, Aristotle held that civic education is pluralistic and differing. By this he meant that the sole purpose of education is for the common good of the political community, this therefore refers to both its peculiar ends and virtue. Those properly educated citizens consequently need to adjust, as regards their personal interests, the political community's interest, and virtue itself; in their determination for the good for all (common good) (Trepanier, 2014). The diversity of these goods; personal interest, peculiar ends, and virtue is only conceivable if pluralistic institutions and a diversity of good are sustained. An exception to these components, an individual remains defective both as a citizen and as a person.

Nigeria and Civic Education

Nigeria is a multi-ethnic and multi-cultural society. This, as a matter of fact affects the manner and way in which civic education would impact in the learners across the geopolitical zones, state and ethnic groups. With the implementation of a multiple system of education across the regions of the country, civic education may no longer be universal; the way in which the people perceive the importance of civic education in these different geo- political zones differs. More also, the ideas and concepts in civic education still exist in other related disciplines like political science and sociology, coupled with the anxious desire of our political elites to trample the rights of citizens under their feet have made the need to teach civic education as a core course in our institutions difficult. It has constantly faced heavy political resistance by the leaders.

Civic education was introduced by the colonial government before Nigeria got her independence. The colonial masters saw the importance of civic education in Nigerian education system and how it could help eradicate low level of civic

responsibilities among the Nigeria populace. It was regrettable to note that colonial civic education was not for the good and advantage of the citizens but was introduced to induce obedience from the people to their colonial masters. It is worthy of note that the process was informal until President Olusegun Obasanjo's administration approved the teaching of civic education in Nigerian primary and post primary schools in 1999. Prior to this, there was an approval for the enactment of "*CITIZENSHIP AND LEADERSHIP TRAINING CENTRE ACT*" 1989 by General Ibrahim Babangida; saddled with the responsibility of training individuals for citizenship, leadership and development for the common good.

Considering the socio-political condition of Nigeria at the time, the Federal Government of Nigeria in collaboration with the National Council of Education (NCE) and Nigerian Educational Research and Development Council (NERDC) made conscientious effort to re-establish civic education curriculum in our school system. Consequently, the Federal government of Nigeria in 2009 directed that the teaching of civic education be re-introduced in schools. It was first introduced in the Basic Education levels and was later introduced in Senior Secondary Schools in 2011. In the year 2012 civic education was made a core subject in the Senior Secondary Schools in Nigeria.

Today civic education is one of the obligatory cross-cutting subjects that all students regardless of their field of study are to take. Since it has been made a curricular subject in senior secondary school, it is trusted that if the educational modules are successfully executed, the objectives of accomplishing powerful citizens will be ensured. This is in collaboration with the perspectives of the National Orientation Agency (NOA, 2006), which expresses that the principle rationality behind the teaching and learning of civic education educational modules in Nigerian schools is the creation of successful citizens and fashioning a strong society. Similarly, Wahab (2011) and

Ganuyu (2011) maintain that civic education helps successful fair process and sustenance of democracy. This entails that the beneficiaries of civic education will doubtlessly secure desirable habits, states of mind and values that are required for genuine democracy which thus quicken national development.

Thus, it can be attested to that theories are keys to the analysis, clarification and understanding of the part civic education plays in national development in Nigeria. Consequently, what is required is not a new curriculum as such, but a radical new approach to dealing with education, to see that what is learnt is meticulously and actively implemented. This involves saddling them with important association in the formation of educational modules, classroom like, and school organization and administration with the mind-set of the end goal (to practically learn democracy).

Unfortunately, the approach to civic education in Nigeria is based on curriculum without the fundamental and important societal values that builds a good citizen. Therefore, good civic education strives for the development of competency in explanations and analysis by the learner. In view of the observed, a proactive measure is necessary to uncover factors influencing the degrading societal values and norms. Citizens are required to identify and critically analyse such events as result and aftermath of ideas, social, political, or economic processes, and institutions. The ability to scrutinize enables the easy and speedy differentiation of facts and opinions, process and outcome or means and end. It ensures the citizens clearly understand and separate obligations and mandates such as; personal and public responsibilities, elected and appointed or officials and citizens.

DISCUSSION OF FINDINGS: CIVIC EDUCATION IN THE NIGERIAN CONTEXT

In Nigeria, civic education is being taught in primary and high schools. The

formal acquisition of civic education in Nigeria's primary and secondary schools is no doubt fundamental; especially in the face of dwindling levels of national consciousness, social coherence, patriotic zeal and social virtues. Painfully, evidence puts the lack of civic education and patriotic orientation as consequence of disorientation in schools and the larger society.

Nature and Types

Endeavouring to clarify the nature of civic education may seem futile due to its undefined and vague nature. Civic education is a unique and all-embracing subject as any other field of study as it encompasses subject areas such as the social sciences, political studies and citizenship education. It is concerned with governance and what promotes good governance; hence, it lays emphasis on democratic principles and constitutionalism, the rule of law, leadership accountability and human rights (Nwanna, 2013). As a school subject civic education exposes the learner to the rudiments of governance in an organised society. It deals with issues of rights and duties of citizens as members of a state. It studies the structures and functions of government and how power is acquired and exercised in democratic societies. More so, it addresses social issues and problems, their nature, causes and consequences on the society and attempts to proffer solutions to such social problems. Currently, it can be said that Nigeria practices two common types of civic education; formal in basic and secondary level while its informal aspect is evident mostly in C<C in strategic locations across the federation.

Before the introduction of introduction of Civic Education into school's curriculum in 1999, the act that backed the establishment of the Citizenship and Leadership Training Centre (C<C) in Nigeria was already alive. It had four main objectives;

1. Provide training for the development of citizenship and leadership for societal benefit.

2. Enhancement and expansion of individual awareness.
3. Instilling in the citizen, qualities of self-reliance, self-control and selfless service.
4. Develop consciousness of national issues and international understanding (FGN, 1989).

Although the above goals are in line with the general philosophical basis of civic education as highlighted in the works of Soko (2012) and Trepanier (2014); however, key ideologies of Aristotle were silent. These included; enlightenment for full and productive participation (Sanders, 1968) in governance, to promote critical thinking and rational decision making and query policies against the common people (Aristotle, 1988).

Scope and Components

The scope of civic education covers contemporary issues on governance and the promotion of liberal democracy. It covers the issues that plague society and bring discomfort and misery to human beings. More so, it covers issues such as natural disasters, drug abuse, cultism, human trafficking, drug trafficking, environmental problems (flood, erosion, and desertification), poverty, kidnapping, and other anti-democratic processes. Civic education is deeply concerned with democracy and promotion of good and civil governance. Therefore, political participation, popular participation of citizens in the affairs of the state is of concern to civic education. The core concern of civic education is explicably to inculcate the components of civic education such as civic knowledge, skill and disposition on the students for them to have a better understanding of citizens for leadership and good governance, with emphasis on elections and leadership selection, as well as advocating for unbiased, free and fair elections as a means to social stability and good governance. Hence, the general norm of civic education, which is vested on good governance and its

appurtenances, namely, accountability, due process and transparency. However, Alexander (2012) observed that students are not properly taught the values that are necessary for national development. Civic education is an important tool for nation building, national consciousness, national integration and national unity; however, with the dwindling leadership, political and selfless resolve it would be agreed that the Scope of Civic Education in Nigeria still remains a script yet to be acted.

Approaches to Civic Education

The subject of civic education can be studied through formal education structures (as established in schools and institutions of learning - 1999) and (as established in training centers - 1989). But the approach for inculcating the knowledge, skills as well as civic deposition is paramount to how knowledge of the subject can be acquired, either through informal settings such as the family, age grade associations, political gatherings, town meetings, cultural settings, marriages, traditional ceremonies, television and radio programmes, newspapers and magazines, or formal setting such as structured or institutionalised form of learning. The approaches entail the following methods:

- a. **Enquiry method:** this involves research field study and investigation of events, social issues and human problems.
- b. **Observation:** this is done through participation and observation of social and contemporary events, for example, elections, voting, campaigns, and so on.
- c. **Interview method:** this involves interviewing principal actors or authorities in relevant fields.
- d. **Excursion:** this involves field trips, excursions to relevant organisations or institutions for fact finding.
- e. **Debates and Drama:** here students engage in debates for and against different proposals of interest.
- f. **Audio Visual:** this involves general media programmes (news on radio and television), cinema and film show.

g. Discussion: this involves interchanging ideas, views and experiences.

In Nigeria, civic education is being taught in primary and high schools. The formal acquisition of civic education in Nigeria's primary and secondary schools is undoubtedly fundamental; especially in the face of dwindling levels of coherence of national consciousness, patriotic zeal and social virtues. Painfully, evidence puts the lack of civic education and patriotic orientation as consequence of disorientation in schools and the larger society.

Politics and Civic Education

The educational system in Nigeria has both the General curriculum and Islamic curriculum; this system is very complex and thus, the full implementation of civic education would face lots of challenges as on one hand the system may see equality as unachievable; on the other hand, it may be criticized as being too idealistic. Although, the federal government entrenched the civic education initiative in National Policy of Education (NPE), in 1991, there is still a lot to be trashed when it comes to the practical support for its implementation; as effective actions will enhance discipline and commitment. Civic education in Nigeria still remains a concept yet to be fully actualised; as the Citizenship and Leadership Training Centres (C<C) are mostly patronised by the law enforcement agencies while civic education only has its existence in basic and senior education while at higher level it exists on papers. It is therefore, suggested that there should be adequate planning that would manage both short- and long-term goals as well as the strategies of evaluating the progress being made by learners.

In addition to the above discussed, there are limitations encountered due to the relative newness of civic education in Nigeria; Whereas western education was introduced into the country in 1842 (NTI, 2012), civic education was formerly announced in 1999 and implemented in 2006, that is, after a century. To this end,

Iyamu (2003), citing Mokwenye, affirmed that, the government and parents in Nigeria have not done enough to positively and creatively occupy the minds of the youth to the extent that most of them have derailed and veered off the path of moral decency and dignity". Without prejudice, I think the leadership of Nigeria sees the politics in civic education rather than civic education in politics as highlighted by Aristotle. This evidently has led to the deplorable state at which leaders rule the citizens.

Civic Education in Nigeria's National Development

By and large, civic education has been seen by numerous scholastics as a course of study that is adapted towards creating dependable and honest citizens for national development (Ukegbu., 2009; Ogundare, 2011; Ityonzughul, 2014). For instance, Ukegbu, Meziobi, Ajileye, Abdurahaman and Anyaocha (2009) outlined targets of Civic Education to include:

- Developing and changing the Nigeria youths into responsible and capable citizens.
- Creating familiarity with one's rights, obligations and commitments as citizens of this great country furthermore to value the privileges of different citizens, and
- Helping the youngsters to gain a feeling of loyalty, trustworthiness, discipline, courage, commitment, appreciation, patriotism, and diligence. It instils in students the spirit of patriotism and alluring propensities, values and attitudes (CELI, 2015).

A close analysis of the goals of civic education uncovers its significance in citizenship training (Ityonzughul, 2014). Citizenship is a position or status of being a citizen with every one of the rights connected with it (Ukegbu, Meziobi, Ajileye, Abdurahaman and Anyaocha, 2009). It is an idea used to find out the status of a person who has full political and

lawful rights in a state and who adds to national development. Civic education is of foremost importance for the preparation of viable citizens. Civic education is a planned exertion made by the power to confer on individuals from the state certain knowledge, facts, capacities, societal qualities and standards and disposition important for an active and helpful life in building a dynamic and incredible country (Ukegbu, Meziobi, Ajileye, Abdurahaman and Anyaocha, 2009).

It is imperative to note that in Nigeria, generally, the level of civility has remained low, a phenomenon attributable arguably to the lapses of the school and home. Our concern today, therefore, should be to fill the gaps by exposing the youths to the appropriate learning experiences and activities that help to raise their civic consciousness and develop appropriate social values. It is therefore important for the Nigerian government to create constitutional awareness, and provide adequate funds, among others.

CONCLUSION

The study reiterates the need for the Aristotelian civic education as the basis of education in Nigeria. This is important because there is need to overcome the cultural and ethnic boundaries observed across the nation. As discussed in the contents of this study civic education is an important aspect of education that promotes citizens to actively participate in the public life as well as carryout their responsibilities as citizens with the necessary knowledge and skills they have acquired. In this wise, it introduces national unity and development. Hence, the basis of Aristotelian education is to focus first on the individual and secondly on the society. However, the basic education in the curricula in Nigerian schools did not sufficiently emphasize on the civic contents so as to positively influence students' attitude towards civic society. Thus, this study affirmed that even though basic social studies curricula lack substantial civic contents, it can still be used to promote civic

education and citizenship training of youths to fit into the dynamic Nigeria society. It is therefore expected that appropriate measures should be taken to infuse more civic education contents into the basic education curricula in Nigeria.

Recommendations

Based on the findings, the study made the following recommendations;

1. That the nature and types of civic education in Nigeria should be improved upon using the Aristotelian philosophy.
2. The components of civic education such as civic knowledge, skills and disposition are very important features, if properly harnessed will bring about a harmonious and purposeful Nigeria filled with patriotic citizens for national integration and development.
3. That stakeholders, government, as well as scholars should work towards building a framework for the development of civic education in Nigeria with deep-rooted values and norms for national development.
4. The approaches to civic education have some upsets therefore; there is need for re-examining the approaches to civic education in Nigeria from the Aristotelian standpoint.

Policy Recommendations

School and Institutional Level

Suffice me to state that these recommendations are in line with those set to the United State Government by Branson (1998). Special attention should be accorded to civic education in the primary, secondary, as well as higher institutions curriculum. There is strong need to incorporate the value of civic education into the core goal of education, not neglecting the curricular requirements, as well as state policies. The wrong assumption; that civic education is imbibed in course of learning other disciplines or it is a product of schooling rather than a core course should be addressed.

We are aware of the great and important contributions made by other courses that teach about society, the people and politics like history, government, economics, literature and other subjects; however, it is inevitably impossible to substitute any of the aforementioned with civic education. Therefore, civics should be regarded as a central focus from crèche through secondary school, be it

taught as a part of the curricula or as separate subjects. It could also be integrated into the higher institution as a general study for those in 100 level or a separate discipline that will produce future teachers of the subject.

At this point, we firmly recommend that the federal government seriously consider the allocation of sufficient time and finance for civics and essence of good government in schools.

National, State, and Local Level (Government)

Owing to the fact that the enhancement and maintenance of our tender constitutional democracy is dependent upon the skills, knowledge, charismas, and personality of all citizens (public or private), It is strongly recommended that the government take a national resolution to rejuvenate civic education. A national initiative in civic education will be position to demonstrate the importance of inculcating civility in every child in Nigeria which provides a foundation for the understanding of the rights and responsibilities of members of a constitutional society. Such an initiative should buttress civic learning, improve civility among citizens, promote the identification and appraisal of the performance of democratic institutions and processes, and enhance critical reasoning and the perception of political effectiveness.

The foundation for the revival of civic education has not intensely been laid as articles by educators, scholars, and journalists are still scanty and there is additionally drought information about the framework for development and improvement of civil education in Nigeria. However we as scholars and advocate for improved governance for sustainability should call upon Nigerians to elevate standard in the questioning of “self-governance” and advocate for the support and advancement of civic education anywhere it is taught.

This is the right time for the development of nationwide programme capable of promoting and raising citizen’s interest, understanding, and participation in all level of government, including civic organisations, practices, and intents of the society.

The primary objectives of this would be to:

- ✚ Expand understanding of the historical, philosophical, political, social, and economic bedrocks of Nigerian constitutional democracy.

- ✚ Kindle understanding of how a constitutional regime functions and promote reverence for the rights and responsibilities of citizens.
- ✚ Encourage enlightened, faithful and responsible participation in civility.
- ✚ Advocate for the preservation of the values and sanctity of independence, the constitution, and democratic process through civil practices.

Finally, we recommend without prejudice that civility be taught within all arms of government. It can be raised as compulsory seminars at various parastatals while the other arms of governments direct its impact within their communion.

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