

## **A Reflection on Political Education and Democracy in Nigeria: A Thematic Exposition**

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### **ABSTRACT**

Political Education is indispensable to for sustainable democracy. The present disenchanting orientation or attitudes of Nigerian towards government, the political class and politics in general is a product of political education received. The National Orientation Agency (NOA) is currently saddled with the responsibility of political education in Nigeria. The approach of formal agents like NOA, and even the media (print and electronic) and the schools the lopsided in favour government polices of actions and must of the time ad hoc in reaction to particular government policies and programmes. It is most of the time reduced to propaganda. However, the informal agents of political education - family, cultural/ethnic organizations, politicians, political parties religious groups - have conveyed political education through their activities or actions and even utterances. Through the use of secondary sources, relevant data relating to the objectives of the paper were generated and analyzed. Consequently, the study stresses the need to institutionalize and intensify political education programmes at all levels so as to enhance political skills, knowledge and participation of the citizens. The outcome of such education is a conscious effort to educate the population on the implications of government policies and actions. This type of education could precipitate violence in election, ethnicity, separatist movements by aggrieved groups and disrespect for constituted authority. Such actions threaten the existence of Nigeria as a cooperate entity and does not ensure the sustainability of Nigeria's nascent democracy the paper concludes.

**Keywords:** Political Mobilization, Democracy, Political Education and Political Literacy, Independent National Electoral Commission& Political Participation.

### **INTRODUCTION**

The commitment to democracy and political education by statesmen, political philosophers and the populace is now widespread and reasonably genuine for the people in Nigeria in particular and the globe in general. But what, precisely, has that commitment been given to? An attempt will be made in this paper to analyze some of the much discussed and debated classical documents, ideas and theories to at least make a statement of the nature of democracy, political education and their essence. In attempt to make a statement on the nature of democracy, there are questions that ask whether democracy is at the core, a way of reaching decisions, a process of deliberation, a bargaining process among competing interests, a market place for ideas, a system of competition for leadership, a frame of mind or the system of participation in government itself? (MacDonald, 1972).

Appropriate, well structure, effectively coordinated and articulated political education is paramount to sustainability democracy in any polity. Unfortunately, it appears that various governments regimes in Nigeria since independence in 1960 have not given political education the prominence it deserves. Efforts made so far albeit ad hoc, through the National Orientation Agency and government owned media (press and electronic) have assumed the form of propaganda in favour of government policies. The formal education sector has also seemingly paid lip service to political education. This gap in the area of political education has been occupied by informal agencies of political education. The content of political education by these informal agents have led to emergence of a political culture of violence, ethnic politics, disrespect for constituted authority, and the political class economic sabotage, ethnic and religious conflicts, and a general lethargy in politics of most Nigerians. These dispositions and orientations are inimical to sustainable democracy.

The contemporary political era in Nigeria has witnessed the emergence of gigantic bureaucracies and growing rate of the state in organizing and regulating social life. Centralized organization and concentrated powers can too easily produce mass manipulation of the poor and the unorganized.

The fact that Nigeria is planning another election come 2023 after twenty years of democratic transition is a sign that democratic principles have been widely accepted in spite of the myriad of problems confronting the process. As the state shows growing commitment to its stability, the time is ripe for civil society to prepare itself and the citizenry to demand for the exercise of power in a truly participatory democracy. The first step is to educate itself and the public about democratic principles and create an environment in which more people are contributing to development by registering to vote and are voting to prepare the ground for greater citizen's voice in decision making, increased pursuit of equity and equality.

This study, therefore, examined the relevance of political education in a democracy with a view to finding out the impact of political education on political participation of the citizens. Moreover, the study identified the factors militating against political participation in Nigeria. It discusses political education in Nigeria from a historical perspective. It will also take a look at classical democracy, democracy in Nigeria and issues on sustainable democracy. Reasons for the failure of past efforts of various government in evolving a new political culture/orientation via political education would be identified. Finally, recommendations on how political education could ensure sustainable democracy would be proffered.

### **Contextualizing Democracy & Political Education**

#### **Democracy**

Democracy like most concepts in the social sciences has no universally accepted definition. This is so because scholars have conceptualized it from different perspectives. The development of democracy and the dynamism that characterized its development have led to varying democratic theories, each explaining different type(s) of democratic systems. These differences have compounded our understanding of democracy as a concept and as a system of government. For instance, there is a serious theoretical tension between democracy defined as a form of rule characterized by universal suffrage, regular elections and basic civil rights and democracy conceptualized as Political equality in actual practice (Tar & Mustapha, 2016).

This apprehension, according to Kura (2009), stems from procedural and substantive forms of democracy. The former *emphasizes* on meeting the basic criteria of democracy; of establishing all necessary institutions of democracy, irrespective of whether they function according to the basic tenets of democratic values (Kura, 2009). Furthermore, Kura (2009) attests that *latter on* the other hand, go beyond the basic procedures to define a democratic system as one whose institutions are indefatigably functional. It is vital, however to emphasize that using empirical illustrations from Nigeria, it can be argued that establishing mere elements of democracy does not make a country democratic.

Notwithstanding, it is vital to look at a few definitions of democracy as advanced by scholars. The famous/classic definition of democracy by the American President, Abraham Lincoln is, "Government of the people by the people for the people" (Harris 1976). This is direct democracy. However, this type of democracy has become irrelevant for modern nation states because of their large populations. All nations of the world now practice Representative Democracy. The very essence of democracy is the right to vote and be voted for. For Churchill (1944), at the bottom of all the attributes paid to democracy is the little Man, walking into the little booth with a little pencil, making

a little cross, on a little bit of paper - no amount of rhetoric or voluminous discussion can possibly diminish the overwhelming importance of that point.

As defined in Webster's College Dictionary, democracy is "government by the people; government in which the supreme power is retained by the people and exercised either directly (absolute or pure democracy), or indirectly (representative democracy) through a system of representation (Blair, 1972). Government by the people in the true nature of democracy means more than simply government by the majority. Certain basic rights are guaranteed to all the people whether they are members of the current majority or members of groups within the minority. Thus, a system of democratic government reflects four basic principles – majority rule, minority rights, political equality and regular election (Blair,1972). For instance, democracy provides the way of liberation both from mass intolerance and from the ruthlessness and corruption of power. It gives equal rights to all persons and by doing so it breaks all barriers of education, culture and opportunity, which formerly set people apart as pre-ordained inferiors and superiors (Blair,1972).

Lord-Mallam (2016) sees democracy as a form of government in which the sovereign power resides in and is exercised by the whole body of free citizens directly or indirectly through a system of representation as distinguished from a monarchy, aristocracy or oligarchy. Democracy is a moral imperative, as it entails a permanent aspiration of human beings for freedom, for a better social and political order, one that is more human and more or less egalitarian. It is a form of rule based on the respect for the rule of law and political civil rights of individual citizens.

The single most important influence upon the thought of the nature of democracy was probably the philosophy of John Locke. Locke's liberalism focused its attention upon the relationship between the individual and the state. The state existed to preserve the life, liberty and property of the individual and the rights of the individuals were defined as limitation upon the state. No account was given of other social realities – family, church, social status – to near exclusion of the individual, and Locke was attempting to restore the individual to a place of importance. Adopting Locke as their patron, proponents of democracy, built a government on the fallacious assumption that the whole of political and social reality is encompassed in the relationship between the individual and the state. Thus, it became, commonly accepted that the core concepts of democratic theory evolve around the nature of the individual citizen from which the concept of the state in which a person lives is developed. This sequence of roles is a sharp contrast to other systems of government that explain the nature of the state first and then construct the concept of the individual around his life and duties as a citizen of the state. A country is democratic depending on the extent to which institutionalized mechanisms exist. Democracy is supposed to provide a functional government and a responsible citizenry.

### **Political Education**

The concept of political education has been subjected to different interpretations by scholars. In traditional socialization studies, the term political education was used synonymously with political literacy to mean the goal of political education (Denton & Woodward, 1990). In a similar perspective, Denver and Hands (1990), have conceived political literacy or education as the knowledge and understanding of political issues, which enable people to perform their roles as citizens effectively. Moreover, Galston (2001 & 2004), have conceived political education as the potential for informed participation in political activities. Annette (2000) employed the concept of education for democracy to describe political education. He argues it is education that is based on the study of politics for the purpose of encouraging civic participation, as well as the development of virtues, and political knowledge through the provision of opportunity for service learning or active learning in the community.

Eme, Onuigbo and Asadu (2018) articulated these views by positing that the role of Civil Society Organizations in development has been reinforced in recent times by the emphasis on participatory development and democracy. In this regard, they are seen as the gate-keepers of our polity. In Nigeria's grand design for good governance, the populace assigns to them enormous responsibility to take development and democracy down to the people. Unfortunately, this is not backed up with adequate infrastructure, knowledge of democracy, development and resources. Their role is also circumscribed by an over-centralized state and persistent top down approaches to development. While the state does not fully understand which types of engagement with Civil Societies would work on the one hand, Civil Societies on the other do not fully perceive the importance of a partnership with the

state. Their proposed involvement in voter education and mobilization of the electorate during elections provide another opportunity to experiment with Civil Societies' participation in governance. This initiative was specifically designed to support the entrenchment of participatory democracy and drive it to a sustainable level in Nigeria with Civil societies mobilizing and sensitizing the electorate to increase voter registration and ensure a free and fair election in 2019.

Educating potential voters, is however not electoral bodies like the Independent Electoral Commission's responsibility alone; political parties, civil societies, religious and traditional institutions, as well as the National Orientation Agency should also collaborate with the electoral body in this regard. The government should be willing to fund such organisations in the voter education campaign, from the grassroots level upwards. As. Nwodo said,

The process of complaints where one's name is omitted, the dangers of violence and rigging, how to protect their votes and how to make votes count generally will be avoided. All information related to the elections should be made known in advance for the betterment of the exercise, (Tsa,2014:4).

They went on to argue that the first step is for the polity to educate itself and the public about democratic principles and create an environment in which more people are contributing to development by registering to vote and are voting to prepare the ground for greater citizen's voice in decision making, increased pursuit of equity and equality. The targets of this capacity building project should be CBOs organized by and for both men and women. The youth are included and should be assigned a major role in erasing the consequences of apathy and disinterestedness of the electorate. Through a partnership between the state and civil society which are saddled with the responsibility of information dissemination, voter education and mobilization of the electorate for the 2019 elections.

Political education, therefore, for the purpose of this work is synonymous with political literacy as captured by Eme et.al (2018). It refers to transmission and acquisition of political knowledge, skill and attitude necessary for informed participation in the political process. A politically educated citizen, in this context, is a citizen that has acquired the basic political knowledge and awareness that enhance the citizen's involvement in conventional political activities such as registration as a voter, voting in elections, running for political offices, membership of a political party and discussing political matters.

Put differently, political education should focus on the core issues of democracy and good governance. These concepts are located within the context of sustainable democracy and development to assist electors to appreciate the link between the elections and the social development problems of the polity. With a combination of simple lectures, brainstorming and group work, for instance, the major concepts are elucidated and applied in an analysis of the developmental effects of poor voter registration, low turnout at elections and rigging. The need for elections, functions of elections and requirements for a free and fair elections are also given due coverage in political education. The Constitutional and other legal frameworks for elections and provide the foundation to understand the Constitution and laws protecting the peoples' mandate, the roles of the different layers of government, the structure and functions of INEC, the judiciary, the political parties, law enforcement and security agencies, CSOs, faith based organizations, the media, communities and individual citizens are equally vital in the understanding of political education (Emeet.al, 2018).

## **METHODOLOGY**

The researcher used secondary data, generated from literatures with focus on political education and democracy. The extant literature consists of published and unpublished texts, including books, journals, government publications/documents, gazette, newspaper, magazines as well as internet materials, which are relevant to the study.

The study adopted content analysis as its method of data presentation and analysis. Content analysis is a research technique for the objectives, systematic and qualitative description of the content of communication. The content analysis enables the researcher to scrutinize the content of the documents in other to understand their underlying structure, ideas and concepts and the message they relate in the work. Hence, adopting this method of data presentation and analysis makes the researcher explains reality, verify and validate the hypothesis as well.

**Political Education in Nigeria: An historical Perspective.**

Despite the differences in the traditions, political arrangements of the various communities, it is important to note that the ethos of governance were similar. There were established procedures for successor to political leadership which were anchored in the customs and traditions of the various communities. Political education was conveyed through the family, cultural organizations, cults, age grade, masquerades, Religious and traditional institutions. There was a near complete compliance to laws of the land. Deviants were sanctioned according to set down procedures for their offences. Though these societies were not democracies per se, people were actively involved in decision making process and participated actively in the affairs of the various communities. This accounts for the relative stability enjoyed by these communities before the advent of colonialism.

At independence from colonial rule 60 years ago, Nigeria, Africa's most populous nation held the hope of black renaissance. For the citizenry then, it was freedom at a great cost, and it must be jealously guarded. With a citizenry fired by the zeal to make a mark within the shortest possible time, the country looked forward to a future with prospect as the British Union Jack was lowered and the green-white-green hoisted at the Tafawa Balewa Square (TBS), in Lagos. The belief that the nation would stamp its feet in the comity of nations in a record time was never in doubt given the zeal with which nationalists like Herbert Macaulay, Nnamdi Azikiwe, Obafemi Awolowo, Ahmadu Bello and Tafawa Balewa fought the departing colonialists. Besides, Nigeria is blessed with abundant human and natural resources. With an area of over 923,773 square kilometers, the largest single geographical unit along the west coast of Africa and an estimated population of 42.5 million people (now over 190 million), the largest in Africa, Nigeria has the most envious economic profile on the continent. The nation is the leading producer of crude oil and gas in Africa and the 6th in the world. However, 60 years after self-rule, Nigeria remains a land of poverty and violence despite her huge potential. This, many believe, was made possible, mainly by ineffective leadership, unbridled corruption and ethnicism, which have in turn forced the various nationalities that make up the country to continue to lose interest in the union. Nigeria's problem had never been paucity of funds and resources, but lack of political will by her leaders to do the right thing. This explains why the country has stagnated in almost all facets of life, as it takes commitment and focus on the part of leaders to deliver good governance. Also, the lack of bond among the people has been responsible for the persistent calls for the country's restructuring if the present composition of the Nigerian state, which is gradually drifting towards disintegration is to be sustained. The argument in this regard is that the unitary constitution/system of government presently in place under the guise of a federal system will not guarantee political stability needed for economic growth as there ought to be some measure of autonomy for the federating units (states) against a too powerful centre (the federal government).

Generally, education during this period was designed to serve the purpose of the colonial administration. Curriculum was geared towards providing the much-needed manpower for the colonial administration. In addition, pupils were taught to be loyal to the British Government and the Imperial Majesty the Queen of England, the duties and obligations of citizens in relation to maintenance of law and order were stressed.

Despite efforts of Nigeria's founding fathers at fostering unity, Nigeria has not been without challenges. At various times, in the nation's history, the regions had used threats of secession to extract concessions from the Federal Government. For instance, in 1950 the North threatened to secede if it was not granted equal representation with the South in the legislative council. In 1953, the West also threatened to secede over Nigeria revenue allocation and thus carving of Lagos as the Federal Capital Territory. In 1967, the East (now the South-East and South-South) declared the Republic of Biafra in line with the tradition of using the threat of secession as a political instrument to secede. Unfortunately, the nation paid a very high price for the civil war. The huge price notwithstanding, some Nigerians are still adopting secessionist approach to national issues. Hence, often times there have been calls for disintegration. Misplaced as the clamour may seem, some Nigerians, have never concealed their deep disquiet on the issue of North-South dichotomy. But, the question against this backdrop is: Can disintegration solve the country's problems? Most stakeholders believe it will not as every ethnic nationality is a miniature of Nigeria with the same contending variables.

Agitation for a review of the curriculum by nationalist was resisted by the colonial administration (Sklar, 1971). This spurred nationalist to embark on a massive political education campaign by

creating awareness of the colonial status of Nigeria, its attendant deprivations and injustices. Hence political education took the form of mass mobilization of the people against the colonialism (Coleman, 1986). This was achieved through cultural organizations, political parties/associations, students' bodies, youth movements, ethnic unions, labour unions and traditional authorities. The nature, content, scope and strategy of political education during this period was contingent on the colonial situation. Also, the traditional structures of political education were the same as in the pre-colonial period.

Unfortunately, by the eve of independence, political bitterness ensued between the major actors of nationalist protest against the colonial administration. The political culture that emerged was that of suspicious, antagonism and hatred, lack of commitment to national cause, transfer of loyalty from the nation to the regions and the different ethnic groups (Awa 1972). The political rascality as was evidenced by all sorts of political acrimony, violence, election malpractice, falsification of census figures, intemperate utterances by leading politician and their supporters led to the demise of Nigeria's First democracy experience through a coup de' tact and cumulated into the Nigerian Civil War.

Political education was informal and unstructured. Experience of the Nigeria Civil War expanded the content of political education. The agents were politicians, political parties/organizations, cultural organizations, religions organizations. These agents exaggerated the differences amongst the different groups that make up Nigeria for their selfish political ambition to the determinant of peaceful co-existence of Nigerians.

It should be noted that an electoral system gives credence to the quality of democracy that exists in any country, as the system of government entails having in place, an administration run by the true representatives of the people. These representatives must have been elected through a credible and widely accepted electoral process. In the case of Nigeria, it has been a gradual descent down the hills since independence as the electoral process over time has been characterized by violence and manipulation. A 2006 publication of the United States Agency for International Development (USAID), stated that the "combination of insecurity, petro-dependency, and the need to hold or have access to the presidency, drives members of the oligarchy to fix elections, organize political violence, constantly reshuffle alliances, and avoid institutionalizing stable political parties." To remedy the situation, many have doggedly called for an electoral reform process to revolutionize and overhaul the system to make it yield to the tenets of democracy. The response from the government however, has not been encouraging, given indifference to implement the various reports of several electoral reform panels set up in the past, particularly the Justice Mohammed Uwais Electoral Reform Panel. The panel, among other had recommended for the establishment of an Electoral Offences Tribunal to be saddled with the responsibility of prosecuting electoral offenders, so that Independent National Electoral Commission (INEC) can concentrate its energy on conducting elections professionally and competently. The recommendations are yet to be implemented.

Despite the past painful political experiences of Nigeria, most government regimes (Military and Civil) have not shown serious commitment towards ensuring that Nigerians receive appropriate political education especially at the implementation stage. This negligence on the part of government has stultified all efforts by government, to bring about a new political culture/Orientation which will enable Nigeria harness her vast human resources towards attaining sustainable democracy and the emergence of a self-reliant economy.

In realization of the significant role of political education in evolving a new orientation, on Jan 23 1978, the then Head of Federal Military government at the occasion of the first inaugural meeting the National Advisory Council on Education for citizenship; stressed that, correct orientation can be most conveniently and effectively achieved through appropriate devices in the cause of formal education (Obasanjo, 1978). Unfortunately, this programme was not well implemented so, the problem of appropriate political education lingered.

A bold step towards ensuring appropriate political education was taken during the administration of President Babangida. The political Bureau (1987) recommended the establishment of an organ to mobilize Nigerians towards nation building. To that effect, MAMSER was established and formally launched by President Babangida on July 25 1987. The cardinal areas of MAMSER were:

- Political Education
- Mass Education and
- Mass Mobilization

MAMSER, now National Orientation Agency (NOA), was the first attempt by any Nigerian government to set an institution or structure for political Education outside the school system. However, NOA, like other government agencies has scored very low in the area of the emergence of a new political culture orientation in Nigeria. Eme-Uche (2014) documented the reasons that account for the failure of various past and current efforts of government and her agencies to ensure sustainable democracy through political education to include;

- ad hoc approach and strategies in policy making and execution or political education policies and actions. This implies that policies are directed to remedy immediate problems or promote specific government policies/programmes without paying attention to long term issues.(Babangida, 1986).
- The content, scope, structure, target, strategies and policies were not born out of Nigerians cultural and religious background, political experience and economic potentials of the Nigerian state.
- Political education has been mainly the concern of the pre-primary, and primary schools through social studies or civel education curriculum. In most cases pupils were exposed to limited factual knowledge such as the national pledge, national anthem, states and capitals, citizenship (Rights, Obligations and Duties) arms of government and tiers of government. No effort is made to expose pupils to in-depth information on Nigerian history, peoples and cultures of Nigeria. Nationalism, Patriotism, principles of democracy and constitutionalism. The informal political education structures within the schools such as the clubs - Girls/Boys Scout, Brigade, School/Classroom governments are not adequately supervised as simulations to impact desirable national goals in line with the Fundamental Objectives and Directive Principles of State Policy (Constitution of the Federal Republic of Nigeria 1979).
- There is no curriculum for political education at the post secondary and tertiary levels
- The informal political education agents - the family, cultural/religious organizations ethnic groups - have dominated the political education process in Nigeria since independence. Given Nigeria's cultural/ethnic diversity, political history, economic recession and the consequent effects on the economic well being of failures, claims of marginalization of various groups, and controversies over resource allocation, these informal agents promote and inculcate values that give prominence to values that are not supportive to government and national integration. These agents been very active and effective in this crusade. Hence, the frequent religious/ethnic conflicts, interpretation of government policies and actions from a religious, cultural and ethnic bias.
- The restiveness of youths and threats of secession that have become a major feature of the Nigerian Political process are products of political education or indoctrination conveyed by the informal political education agents.
- Extant studies by U.N (2001) and UNIFEM (2004) show that discriminatory access to education and poverty amongst woman especially in the rural areas hinders women's participation in decisions-making process.

### **Strategies for Effective Political Education in Nigeria**

There is consensus amongst scholars such as Gao (2016), Zhang and Wei (2017), Awa (1972) and Coleman (1986) that political education enables the recipient to become on effective member of the political community. Sequel to the above, this paper therefore recommend as follows

- Political education should be conveyed through informal and formal structures or institutions.
- The schools and other government agencies such as the NOA, should be actively involved in political education. The curriculum should be born out of Nigerian political history and experiences and also deliberately designed to include topics like: peoples and cultures of Nigeria, patriotism, nationalism unity in diversity, among others that would inculcate values and orientations that are supportive to government. Appreciation of democratic attitudes of cooperation, consultation and equal opportunities for all. This should commence early in life; starting from the pre- school stage through to the University level.
- Political education courses should be made compulsory at all levels of education. Informal structures within the schools such as Clubs. Student's Union Governments, Hall governments,

Students' Professional Associations etc. should be strengthened and encouraged because they are good training grounds for developing democratic values.

- Independent National Election Commission (INEC) and all other government agencies responsible for the conduct of elections and the entire electoral process should be autonomous and free from the manipulations and control of government. Since Election (voting) is the foundation of democracy. There is need to sanitize and restore confidence in the electoral process. This will enhance the development of positive voting behaviour which is indispensable to the sustenance of democracy
- Money should be de-emphasized as one of the criteria for the registration of political parties and eligibility for contesting elections. This will encourage more people to participate actually in the democratic process.
- Everybody in Nigeria, should have access to political education. As Obasanjo (1978) succinctly stated that, "All effort at re-orientation should be extended to involve every citizen beyond the pale of formal education. For such citizens the same elements could be taught as part of adult or extra moral education system and through the mass media. All informal agents of political education should benefit from this programme.
- All barriers - cultural, economic religious or societal, that inhibit women from participation in politics should be eliminated through a conscious political education process. This is because women are very effective change agents when empowered. As mothers, they are an estimable asset in the political education of their children and sometimes spouses.
- Poverty is a major barrier to the sustenance of Nigeria's nascent democracy. Simply put, a hungry, improperly dressed, illiterate, and homeless Nigerian has no reason to be supportive of government. Government should embark on poverty alleviation strategies to reduce poverty in Nigeria. For instance, the situation in the Niger Delta and the North- East has been aggravated by abject poverty in the midst of plenty. Government should enter into meaningful negotiations with these groups.
- Lastly, the Fundamental Objectives and Directive Principles of State Policy should guide government in all its actions.

## **CONCLUSION**

It was high hopes at independence on October 1, 1960. For Nigeria's founding fathers and the citizenry then, it was freedom at a great cost. But 60 years after, it is still unfilled dreams, leaving many to wonder if Nigeria's independence is not freedom mismanaged. With an area of over 923,773 square kilometers, the largest single geographical unit along the west coast of Africa and the largest population in Africa, Nigeria has the most envious economic profile on the African continent. The nation is the leading producer of crude oil and gas in Africa and 6th in the world.

Yet 60 years down the line, Nigeria remains a land of poverty and violence despite her huge potential. This, many believe, was made possible, mainly by ineffective leadership, unbridled corruption and ethnicism, which have in turn, forced the over 350 ethnic nationalities that make up the country to lose interest in the union.

With a few exceptions, Nigeria has been struck by a string of incompetent leaders, who have only succeeded in running the country aground, while less endowed nations that got independence the same time with her, continue to make giant strides. Nigeria's problem had never been paucity of funds and resources, but lack of political will by her leaders to do the right thing. This explains why the country has stagnated in almost all facets of life, as it takes commitment and focus on the part of leaders to deliver good governance.

Faulty structure political has been blamed for the nation's woes. Though Nigeria's fragmentation predates independence given her over 350 ethnic groups, efforts by successive administrations to cement the crack have not yielded the desired result. As a result of this, the country is still seen by most of its citizens as nations within a nation. It is obvious that the political tolerance, cohesion, stability and the emergence of democratic attributes of deliberation, consultation and cooperation depend largely on political education received. The government should ensure that everybody in Nigeria has access to appropriate political education. This has become a very urgent situation, given negative political orientation prevalent in the country today.

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