
**A CRITICAL ANALYSIS OF GOVERNANCE AND
VALUE EDUCATION IN NIGERIA**

Aliyu **MOHAMMED** & Idris Salisu **KURAH**
Department of Social Studies, Zamfara State
College of Education, Maru

Abstract

Nigerian state is characterized by two systems of governance i.e. civilian/democratic and military administrations in different epochs (colonial, independence and post-independence). The leaders in the governance systems lacked the requisite values worthy of transforming the systems for the common good of all and sundry in the polity. Value education is, therefore the key issue in ensuring good governance thereby achieving the common goal as acclaimed by those in the realm of public affairs. Broadly, this paper examined the imperative of Value education in Nigeria's governance system for the overall development of the nation. Specifically, the paper explains the place of value education in Social Studies; importance of good governance and manifestations of its indicators; and the paper critique the dilemma of Social Studies, value education and national values. The paper concludes by recommending among others that the Nigerian governance system should be geared towards the application and manifestations of series of indicators of good governance coupled with the implementation of value education at all levels of education; that Social Studies should be seen playing role in research and curriculum development for

the application of value education at all level of education in the country; that Nigerians should imbibe the habit of being good citizens, protecting their rights without violence and respect the rights of others for peaceful and harmonious living.

Key words: Critique, Governance, Value, Value Education, Social Studies

Introduction

Governance phenomenon is surrounded with many crucial issues impacting the life-style of the citizens of the state. These issues, according to this paper, encompass among other things; socio-economic, politico, cultural, scientific and technological aspects of human life. Saliu, (2010), maintains that in Africa, there is the patron-client exerting a lot of pressures on the resources of the continent. It gives impetus for the diversion of resources from productive ends in favour of godfathers and politicians whose palms must be greased with the resources of the state. In Nigerian context, the governance systems from independence to post-independence era, were characterized by many crises of governance ranging from social, economic and political upheavals coupled with pervasive corruption that leads to institutional decay and moral decadence in the Nigerian society. It is against this background the paper concurs with Mohammed (2020), that socio-economic crises hinder development in Nigeria, adding that the absence of good governance is what begets the socio-economic crises which distort progress, growth and development of the nation. Similarly, lack of good governance generates tensions and crises in Nigeria and it negates development, thereby deepening poverty of the poor. The resultant effects of lack of good governance are among other things: political tension, unemployment, sub-standard education, inequitable resource allocation and increasing poverty (Mohammed, 2020). It is worthy to note that while describing governance system, a phenomenon called corruption is regarded as a central retarding force in any country. In Nigeria, corruption has permeated every sector of the society and has acquired a reputation of its own. Value

education therefore, needs to promote virtues and limit vices as vital requirement for good governance. Accordingly, vices and virtues could be found at all levels of national life. It is most critical at national level manifested in political activities and leadership positions. At that level, governance is affected and it is enhanced or marred depending on which of the variables dominates (Saliu, 2010).

The purpose of the study is to give a rigorous analysis on the importance of value education to the governance systems in Nigeria, make a critique of governance systems as driving force for engineering socio-economic and political crises and proffer cutting-edge solutions by embarking a wholehearted application of value education in Nigeria's formal and informal school settings. Value education serves as a medium through which positive attitudes are inculcated to the citizens, thereby discharging their duties, obligations and responsibilities accordingly. Hence, the need for value education becomes germane with effective application of indicators of good governance in the polity. The study is guided by the following research questions: What are the causes of the failures of governance systems in the country? Are the stakeholders in governance systems discharging their duties, obligations and responsibilities according to the dictate of laws? Why the applications of value education become imperative for the entrenchment of the principles of good governance? What are the challenges posed by ineffective implementation of principles of good governance? What are efficacies of embracing the objectives of Social Studies focusing on value education as a critical issue in Social Studies? What are the possible ways out of the woods?

Conceptual Clarifications

The concept of "governance" is not new. It is as old as human civilization. Simply put, "governance" means: the process of decision-making and the process by which decisions are implemented or not implemented. Governance can be used in several contexts such as corporate governance, international governance, national governance and local governance UNESCAP (2009). The concept of governance has been focused and influenced largely by a wave

of public sector reforms in the 1980s, which characterized many developed countries, entailing privatization, following pressures on traditional welfare state, and new political culture in which traditional methods of delivering the services of the welfare state are no longer regarded as 'empowering'; the transfer of private sector management principles to the public sector; and decentralization of authority, including deconcentration, delegation and devolution (Wali, 2010).

Good Governance: It is important to note that good governance has three ambits: economic, political and administrative. Economic governance includes decision-making processes that affect a country's economic activities and its relationships with other economies. It clearly has major implications for equity, poverty and quality of life. Political governance is the process of decision-making to formulate policy. Administrative governance is the system of policy implementation. Encompassing all three, good governance defines the processes and structures that guide political and socio-economic relationships. Good governance therefore, concerns not just the organization and activity of government but also ends to which "benefit the population as a whole" and promotes the "literary education and employment opportunities" which in turn enhance the ability of the population to demand and participate effectively in good government (Olu-Adeyemi, 2017).

UNDP (1997), identifies the principles of Good Governance which are considered indispensable for ensuring a sustainable development in Nigeria's governance system. They are as: **Participation:** All men and women should have a voice in decision-making, either directly or through legitimate and intermediate institutions that represent their interests. Such broad participation is built on freedom of association and speech, as well as capacities to participate constructively; **Rule of law:** Legal frameworks should be fair and enforced impartially, particularly the laws on human rights; **Transparency:** Transparency is built on the free flow of information. Processes, institutions and information are directly accessible to those concerned with them, and enough information is provided to understand and monitor them; **Responsiveness:** Institutions and processes try to serve all stakeholders. This is done

by responding to the demands and aspirations of the governed in a polity; Consensus orientation: Good governance mediates differing interests to reach a broad consensus on what is in the best interests of the group and where possible, on policies and procedures; Equity: All men and women have equal opportunities to improve or maintain their well-being; Effectiveness and efficiency: Processes and institutions produce results that meet needs while making the best use of resources; Accountability: Decision-makers in government, the private sector and civil society organisations are accountable to the public, as well as to institutional stakeholders. This accountability differs depending on the organisations and whether the decision is internal or external to an organization; and Strategic vision: Leaders and the public have a broad and long-term perspective on good governance and human development, along with a sense of what is needed for such development. There is also an understanding of the historical, cultural and social complexities in which that perspective is grounded.

The above characteristics are germane to value education of any given state. For Nigerian state, inculcation of value education such as good attitude towards work, exhibition of maintenance culture on public utilities, respect for elders and constituted authority, exercising one's responsibilities and obligations, prompt payment of taxes, cherishing one's culture and tolerating other people's culture, protection of others' rights, fighting against corrupt practices, etc. will pave way for effective implementation of good governance thereby ensuring sustainable development in all human endeavours.

The Concept of Value: It is important to note that values are pertinent concepts which are regarded as a worth of a thing in the society. Values are, therefore, the attitudes an individual holds in the society with respect to worth and desirability (Philip-Ogoh & Abdul-Ghani, 2014). This explains that whatever is worth or desired by a person, he/she values it to the extent that he/she maintains, preserves and even works for it. Furthermore, Aibangbe (2011), defines value "as quality of a thing according to which it is thought of a being more or less desirable, useful and estimably important". Value is therefore, a universal issue cutting across all societies of the world.

Values are cherished by members of the society as ingredients of cohesion, development and socio-economic, political and cultural changes. What is deducible from the definitions above is that values are behavior patterns that are considered legitimate and accorded with highly esteemed passion, the worth of which is not easily measureable. Therefore, cherishing values may lead to a prosperous and harmonious living (Philip-Ogoh & Abdul-Ghani, 2014), and indeed values influence individual thinking and actions in positive way for the good of the entire society.

Ajitoni and Omoniyi (2017), opine that society without required positive values cannot live in peace, growth and development. While citing Nigeria as example, the authors maintain that as a result of the absence of embraced and cherished values, Nigeria is characterized by citizens that neglect the desired values. The negative values institutionalized by Nigerians are among other things; flagrant abuse of office; unbridled corruption at all strata of the society, exhibition of poor attitude to work and public utilities and greediness, etc. Ajitoni and Omoniyi (2017), further emphasized the indispensability of the involvement of stakeholders- teachers, parents and leaders for ensuring that values needful for societal development are transmitted. This is akin to the explanation of the concept of governance and the need for the active participation of the government, the ordinary people and the private sector are partners for ensuring effective management of societal resources for sustainable development.

Value education is subject to controversy in terms of definitions. Some see it as all aspects of the process whereby teachers transmit values to pupils. In other words, value education is perceived as an activity that engages people to be trained (by those with technical expertise) within an organizational setting in cooperative gesture. The essence is to assess the effectiveness of values and behavior for long-term well-being of self and others. Value education will help students in knowing the importance of values and reason to be inculcated. It will guide pupils in handling ups and downs and finding solutions of life (Mondal, 2018).

Herein lies the fact that value education is change-oriented in relation to the attitudes, beliefs and behavior of children and adult

members of the society. Closely related to Mondal (2018) view-point, Aibangbe (2011), reported that value education is the active and purposeful internalization or dissemination of values through socializing agents- family, school, religious institutions and media. It is a conscious attempt through structural curricular programme to give the learners the values needed for socio-civic life in the society. This is to say that the education Nigerians required is value-oriented in nature which will be used to govern the affairs of Nigeria free from array of problems (Ajitoni & Omoniyi, 2017).

In their critique of value education which is akin to political culture, Anazodo, Agbionu & Uche (2015) maintain that value education of a country affects its practices. However, the type of value education practiced in Nigeria has robbed it of its national development. It is therefore, concluded that Nigeria's date with destiny has been put on hold because of the citizen's attitude towards the political system and the leadership behaviour towards what they should be doing for the citizens for the overall development of the country. Nigeria is a rich nation, it has all potentials for greatness, it is a nation blessed with vast natural and human resources, but its political culture and corrupt attitude of the leaders have forestalled its match to greatness and sustainable development. If the amount of illegal resources acquired by those at the corridor of power is ploughed into some key sectors of the economy like education, health, agriculture, human capital development, infrastructure and power, the nation would have been rated among the most developed countries of the world (Anazodo, Agbionu & Uche, 2015).

A Critique of the Nigerian Governance Systems

Momah (2013), maintains that the Nigerian state was occupied by the British imperialist agents who were obviously, at their best in administration. Conversely, the imperialist agents of the United Kingdom used different methods of divide and rule tactics, the use of force and in some cases diplomacy in order to achieve their motives at the expense of good governance in Nigeria (Mohammed, 2012). Furthermore, Momah (2013), reported the root causes of Nigeria's persistent problems to policy decisions by Lugard. Lists of some of these problems were captured as: Conquest of the North by force of

arms rather than peaceful penetrations as was the case in the South; Preservation of the institution of Fulani rule while others were destroyed; The imposition of direct taxation in the South and indirect taxation in the North; The insulation of the North from Christian missionaries, lawyers, traders and civil administrators; Sir Hugh Clifford committed his own error by introducing a Nigerian constitution in 1920 with forty-six members of Council of which only four were Nigerians (three from Lagos and one from Calabar) and none from the North; Even after amalgamation, the North on social and religious issues acted separately. For instance, Northern Region did not outlaw slavery till 1936; and Colonial masters failed to practicalise the principles of the amalgamation by not allowing the South to interact with the North. Even in 1946, the protectorates met with differing views on independence of the country. The South was unequivocal about independence while the North was in a wait-and see mood (Momah, 2013: 11-12).

Ujo (2008), reported that politically, after independence, Nigerian elites inherited the state from the colonial masters. Their task was restructuring the organs and apparatus of power of the state toward justice, thereby creating social order for the citizens. Unfortunately, the Nigerian leaders were carried away by ethnic nationalism, political gangstarisms, tribalism, unholy alliances, thuggery and personal aggrandizement etc. (Momah, 2013). Closely related to Momah's view point, Otoja, Alopun & Otoja (2019), lamented that absence of selfless, non-corrupt and committed leaders aggravated the socio-economic and political upheavals stifling the development of Nigeria. This was evident in the First Republic. The atrocities committed during the period were what prompted the first military coup on January 15, 1966. Subsequently, General Gowon ruled the country at time when Nigeria experienced an unprecedented wealth from oil boom of the 1970s. The regime was characterized by embezzlement of the economy and was enmeshed in deep-rooted corruption. In the Second Republic, Shagari's administration was characterized by unbridled corruption and bad governance. As the President, Shehu Shagari did nothing to stop looting of public funds by elected officials. After the overthrow of Shagari's administration, the Buhari/Idiagbon dictatorial regime

tried and jailed many politicians and dismissed many civil servants. Thereafter, Buhari/Idiagbon regime was overthrown by General Ibrahim Badamsi Babangida. The Babngida's regime was marked by deep-rooted corruption. This led to the annulment of what was generally regarded as the freest election ever conducted in Nigerian chequered political history. During Abacha's regime, it was alleged that there was horrible looting of public funds for personal enrichment to the highest order. Similarly, in this regime, the economic down turn caused an increased hardship for the masses (Mohammed, 2018) and (Otoja, Alop & Otoja, 2019). In fact, there were scars of corruption cases in all the regimes depending on the nature and extent of the involvement of actors in power. Otoja, Alop and Otoja (2019), have succinctly summarized corruption and bad governance attributed to President Olusegun Obasanjo, Goodluk Jonathan and Buhari's administration, thus:

“The looting that bedeviled the leadership of President Olusegun Obasanjo, Goodluck Jonathan is point to lack of good leadership in Nigeria. General Buhari who promised to stamp out corruption and indiscipline in Nigeria could not be better. His administration is also deep-neck in corruption. The institutions established to fight corruption under Buhari are mere kangaroo ones. They engage in selective investigations and are highly discriminatory too. The democratic values and tenets are at zero level. The life of ordinary man is not secured. Boko-haram and Fulani herdsmen are more powerful than the nation's armed forces. Cattles in Nigeria are more valued than human beings. The Plateau killings recently by herdsmen justified this claim, therefore where is the road map to national development in Nigeria?”

A precise critique of governance systems in Nigeria was aptly captured in the work of Baba (2020):

‘As a post-colonial state, the inherent and self-inflicted crisis that besieged the country undermines its drive for strong, united and prosperous nation. For one, the task of nation-building was hardly correctly conceived both as a national agenda and project to be vigorously pursued by successive governments with the popular support of the people. For another, the generic political instability in the country squanders all the opportunities to craft and actualize the highly envisaged ‘Nigerian project’. Thus, within the span of sixty years of Nigeria’s existence, the enormous potentials in human, material and natural resources have not been adequately and efficiently mobilized, utilized and managed for the country’s political and socio-economic development. Persistent instability that manifests in the context of leadership crisis, bad governance, corruption, weak and fragile institutions, disoriented citizenry accentuated by the division among the governing and non-governing elites undermine numerous attempts to transform the Nigerian state into a strong, viable and progressive nation’.

Considering the above critique of governance systems in Nigeria as succinctly pointed out by Baba, there is urgent need to consider the application of educational objectives which are in consonance with value education for ensuring a country characterized by people of decent concerns in their interaction with their fellows. These educational objectives are reported by Philip-Ogoh & Abdul-ghani (2014), based on National Policy on Education (2007) as: The inculcation of national consciousness; The inculcation of the right types of values and attitudes; The training of the mind in the understanding of the world around; and The acquisition of appropriate skills, attitudes necessary for the development of the society.

The afore-said educational objectives are in line with the logic of development of Nigerian society at all ramifications of human life. The second objective focuses on the inculcation of the right

types of values and attitudes. This educational objective is connected to value education as a segment of Social Studies. The values of discipline, decency, transparency and accountability, tolerance, self-reliance, respect, selflessness, reporting criminals and the gesture of community-self-help services are transmitted to both children and the adults for effective and efficient mobilization and management of human, material and natural resources of Nigerian state.

A Critique of Value Education as a Critical Issue in Social Studies

It is necessary to emphasise the need for Social Studies for Nigeria in order to pin point the critical issues. Value education is one of the crucial issues being used to solve array of problems confronting Nigerians. Philip-Ogoh & Abdul-Ghani (2014), put forward these critical issues as: Objectives in terms of emphasis; Objectives in terms of School level; and Objectives in terms of general perspectives.

The paper focuses on the emphasis on value education. Value education is aimed at inculcating in the child the culturally acceptable behaviours within the society. Values, in this sense, are considered as basic ideas or beliefs about what is accepted by members of a society as good or bad. Therefore, value education become ideal for a learner in Nigeria after colonial experience, learners need to be properly re-oriented for cultural adjustment. This is because, it is believed that the whole African states were associated with hunger and starvation, diseases, political rebellion, ethno-religious crisis, wars and bad leadership (Ogundiya & Baba, 2012). Interestingly, the nature of Social Studies in Nigeria and Africa as a whole aims at clearing relics of colonization and corrections towards the mistakes of the colonial period. The nature at primary, secondary and tertiary levels of education lays much emphasis on human beings, Philip-Ogoh & Abdul-Ghani, (2014). The above objectives of Social Studies are of paramount important for the development of human capacity in Nigeria. More importantly, inculcation of culturally acceptable behaviours for the overall development of human resources, good governance and sustainable development in Nigeria. It is also deductive from the above objectives

of Social Studies that inculcation of acceptable values is the fulcrum of societal re-engineering and re-organisation for a virile, viable and prosperous nation.

Conclusion

Governance is one of the crucial issues in Nigeria. The fact being that socio-economic, political and cultural developments revolve around sound governance systems, value education is also seen as indispensable ingredient for ascertaining and consolidating good governance system. It is believed that values such as discipline, respect for the rule of law and constituted authorities, respect for one's right and the right of others, religious and cultural tolerance, self-reliance, etc. are strongly needed in any governance system for the development of individual, community and the larger society. In Nigeria, however, the governance systems are characterized by corruption, indiscipline, political instability and economic mismanagement coupled with other vices such as: the mentality of personal enrichment, rapacious greed and parochial culture of the political elites. It is concluded that for Nigeria's governance system to function effectively and efficiently, it becomes imperative to germane all indicators of good governance with value education. This is because value education if applied in both formal and non-formal setting will pave way for a sophisticated political culture (value education). This will lead to effective service delivery and provision of fundamental needs of citizens of the state. The critique of the paper further contends that changes in nomenclature of Social Studies related issues such as citizenship education, civic education, value education, etc. may not be seen as a threat to the collapse or weakening of Social Studies as a giant course of study at all levels of education. It is suffice, therefore, to say that the relationship between Social Studies, Social Sciences and other disciplines is also strength due to integrative nature of the discipline. Value education remains a segment in Social Studies that promotes national values for socio-economic and politico-cultural development of the Nigerian state.

Way Forward

There should be a sincere and vigorous fight against corruption and materialism in Nigeria. This entails that corruption as monster must be fought and drastically reduced to barest minimum. Governance system cannot said to be good in nature with high level of corruption in the country. The institutions established to fight the menace must be doing so without fear or favour of anybody in the polity. The heads of the institutions must be men and women of unquestionable character. This will ensure governance system characterized by indicators of good governance, participants' political culture and all benefits of development.

Value education should be applied to all levels of education. Values that are accepted in the society such as: discipline, decency, modesty, self reliance, loyalty to the nation, respect for national symbol, respect for elderly people and constituted authorities, etc. if observed accordingly will transform the country for a better living. The value of tolerance should be observed thereby respecting the principle of 'unity in diversity'. Nigerians should understand and appreciate the value of differences in ethnicity and religion and embrace unity and cohesion for the overall development of the nation. The problem of leadership should be resolved so as to have good followers that support good leaders with prayers and action-oriented gesture for the progress of the nation.

Social Studies should be supported by resolving critical issues and value education as one of the issues in Social Studies should be accorded the required considerations for ensuring good citizens in the state. Social Studies should be seen playing role in research and curriculum development for the application of value education at all levels of education in the country. That Nigerians should imbibe the habit of being good citizens, protecting their rights without violence and respect the rights of others for peaceful and harmonious living.

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