

RELIGIOUS FANATICISM AND CIVIL EDUCATION IN NIGERIA: A PARADIGM FOR NATIONAL DEVELOPMENT

Ushe, M. U.

*Department of Christian Theology
School of Arts And Social Sciences
National Open University of Nigeria, Lagos
E-mail: mike.ushe@yahoo.com*

ABSTRACT

This study discussed religious fanaticism and civil education in Nigeria as a paradigm for national development. The study utilized existing literature and participant observation method for gathering of information. Findings from the research revealed that religious fanaticism is endemic and pervasive in Nigeria. Hence, it was recommended among others that for Nigeria to achieve its national development, civil education must be introduced to restore the lost image of the nation.

Keywords: Religious fanaticism, civil education, paradigm, National Development

INTRODUCTION

Religious fanaticism is a problematic issue confronting Nigeria today as a nation. Opitz (1985) opines that Nigeria is plugged into a deep mess that may be referred to as "religious fanaticism". The prevailing religious conflicts, persistent religious riots, rampant killings of innocent lives and destruction of property, all in the name of religion are indicative of the fact that religious fanaticism has taken over the Nigerian scene. Danfulani (2009) affirms that religious fanaticism is essentially a negative and vicious attitude to religion, characterized by exaggeration and immoderation, manipulation and exploitation, excesses and violence. Religious fanatics describe themselves as custodians of the community and religion which opposes innovations and uplifts the practices of their founder (Iwe, 2000). This fundamental belief which opposes adherents of other faiths is typical of Islamic religion and christianity.

Brouwer (1996) laments that the true spirit of religion and nationalism which advocates for religious liberty, peaceful co-existence and power sharing among adherents of other religions has been neglected and replaced with the Michevilian's philosophy of intolerance, domination of power, political thurgery and insecurity. Ushe (2010) corroborates that in the face of calamities and situations as these, the only way out would be introduction of civil education. Nigeria can only achieve her set goals as a nation if her youths are given proper civil education which has common principles such as promotion of justice and peace, respect for human rights, freedom of speech, religious tolerance and freedom of expression as common goals of the people (Iwe, 1987). Religious Fanaticism appears somewhat difficult to define. It is better described than defined. Iwe (2000) asserts that religious fanaticism is coterminous with religious extremism and may be descriptively defined as ...an irrational attitude to religion which leads the religionist to the practice of religion

beyond the bounds of reason and therefore, without moderation. Lehman (2002) sees religious fanaticism as a religious code which encompasses and governs with its prescription the entire private and public life of individuals and collectively. Many who used the term in this manner do not apply it to the broader descriptive sense to refer to various groups in various religious traditions, including those groups that would object to being classified as fanaticism. Christians and Muslims fanatics, who generally consider the term to be pejorative when used to refer to them often object to the placement of both groups into the category given that the fanatics of Christianity are different from the fanatics of Islam. Chesnut (2003) asserts that fanaticism is an idea with Christian origins, which applied to groups who wish to purify the faith. It has in recent times been misapplied to Muslims, when it would be better to call groups that imply wish to purify or return to the basics of their religion either as reformists or revivalists. In Islam, the term fanaticism is used to cover a wide variety of ideologies and behaviours that have appeared in contemporary Islam in the areas as far apart and diverse as Saudi Arabia, Indonesia, India, Pakistan, Iraq, Iran, and Nigeria. The contemporary usage of the term "fanaticism" shows that the belief possessed by Muslims is different from the belief of Christians.

Thus, Danfulani (2009) cautions that applying the term "religious fanaticism" to Islamic and Christian Pentecostals, the following should be noted: First, while Pentecostalism is attached to Christian "fundamentals" and to a conservative understanding of scripture, the heart of its distinctive appeals lies in empowerment through spiritual gifts offered to all. Second, whereas Islamic revivalism pursues an organic relation between law, society and faith Pentecostalism represents a fissiparous and competitive pluralism. Third, relates to understanding that view "fanaticism" as reactions against modernization, whereas, in most parts of the world where Pentecostalism is most expansive, notably Latin America and Africa, any extension of pluralistic voluntarism is arguably a manifestation of modernity.

Civil Education is an important component of education that cultivates citizens to participate in the public life of a democracy; to use their rights and to discharge their responsibilities with the necessary knowledge and skills. It is defined as the range of courses that expose students to our decent values, as well as our rights and responsibilities as citizens of a heterogeneous democratic society. The name of civil education varies from one society to another. In Britain it is called citizenship education, France calls it civil education and social Justice, while in Ireland, civil education is called social and political education. All these names emphasise the making of active, reflective and constructive citizens. In liberal democracies, the concept of citizenship is the core element of the political system. Citizens fit into a bevy of spaces as voters, neighbours, consumers, clients, fund raisers, volunteers and so forth. They are nurtured to make constructive and critical contribution to politics, society, charitable work and good neighbourhood. But like other concepts such as democracy, citizenship is culturally-constructed, that is, it differs from one society to another.

Civil education holds that a free society must ultimately depend on its citizens, and that the way to infuse the people with the necessary qualities is through education. As one step of this education process, higher education has been assuming the mission to foster citizens with the spirit to lead. The contribution of civil education is characterized by its broad time range, its composition of diverse voices from all kinds of participating social units (from individual to government), and the existence of rich international and comparative studies (Branson, 1998).

There are quite significant numbers of definitions of "development". These definitions have differences in length, description and degree of definiteness. According to Kukah (2002), the word "development" refers to a process of improving or making the poorer and un-industrialized countries to develop". Edwardo (2006) describes development as "the growth or formation of something over a period of time which is likely to have an effect on an existing situation". These involve increased skill and capacity, greater freedom, creativity, self-discipline, responsibility, material well-being of individuals and society.

Development in this context has to do with labor and improvement on the implementation and technology employed by labor. That is why youths in Nigeria need functional, creative and skillful education for technological take-off. The faster way work is done or things are produced connotes the concept of development. This vitiates the idea of equating quantity of goods with development (Kumu, 1987). National development in this study is seen as a multidimensional process that normally connotes changes from less desirable to a more desirable state. It is a normative concept, which has no single accepted definition. Some see national development as relative to time, space, circumstances and thus cannot be reduced to one universal application formula (Ajani 2003).

RELIGIOUS FANATICISM IN NIGERIA

Religious fanaticism in Nigeria has a long history that dates back to pre-Christian and pre-Islamic eras. Iwe (2000) opines that the history of religious fanaticism in Nigeria can best be studied in seven perspectives, namely; overt religious fanaticism, covert or hidden religious fanaticism, mild religious fanaticism, violent religious fanaticism, personal religious fanaticism, group religious fanaticism and institutional religious fanaticism. These seven forms of religious fanaticism according to Russel (1963) can be categorized into two groups, the Islamic fanaticism and Christian fanaticism.

Islamic Fanaticism: This is the school of thought which believes that the Islamic religion has lost its ancient glory because of the failure of Muslim adherents to uphold the true bases of Islam. These bases are the doctrinal teachings of the Qur'an and the Sunna of the prophet (Rodney and Finka (2002). As a result of these convictions, reforms and reform movements emerged. The fanatics who are young and old men claim that God is on their side positions perpetrate acts of violent destruction. Such individuals are driven by the certainty that they are privy to sacred

truths and are therefore morally obliged to do everything in their powers no matter how many people may suffer to act upon these truths. Coupled with their inflated sense of personal rectitude, moral certainty, and ideological purity is a tendency to dehumanize and even demonize those who oppose them.

Although this disorder can be called "religious fanaticism", those afflicted need not appear wild-eyed or deranged, but can present themselves as thoughtful and responsible inspired by the loftiest of ideas. Nevertheless, their absolute confidence in themselves, their cause, or willingness to create massive destruction for a supposed higher good and their dehumanization of their opponents all indicate the imbalance of a personality disorder. The main goal of Islamic fanaticism is to reform and revive the Muslim community by education and force. Thus, they call for true Islam without any innovation of its doctrines. Hourani (1967) explains this fact thus: For the Islamic fanatics, all Muslims must be reformed to conform to Islamic laws. Islamic government should be maintained. Religion should seek its growth within the limits laid down by religious laws.

Unlike religious fundamentalists, the religious fanatics condemned western culture, innovations in doctrine and worship, the right of reason and public welfare in matters relating to social morality, but even these must work within the limits imposed by the principles of Islam (Ushe, 2012). In Nigeria today, the most renowned fanatics are the *maitatsine* and Boko Haram. *Maitatsine* seem to have totally condemned the main principles of Islam as laid down in the Qur'an and the Sunnah. They also condemned the Holy Qur'an and denounced Prophet Mohammed (Ushe, 2012). Thus, Mala (1988) in a sight about *maitatsine* makes a fairly long comparison between them ("*maitatsine*" and other Muslims) thus: They pray while counting their *sebha* (rosary) five times, facing the East, but think that Prophet Mohammed was not a breathing image of Allah. They read the Koran but do not see the need to visit Mecca.

The *maitatsines* unlike the other Muslims do not put off their shoes when they enter mosques. Like the "other" Muslims, the *maitatsine* eat cattle meat and the cattle must be slaughtered by a member of their group. The other Muslims believe that death in a jihad insures one a seat on the right hand side of Allah. The *maitatsine* preach a strong compulsion to kill. They believe that if they are able to kill "arnas" (Infidels) who do not believe in Allah, they (the *maitatsines*) will go to heaven.

Furthermore, the *maitatsines* are described as *Izala* (itinerant preachers), driving from place to place preaching with their vehicle on which is written in green "*Jama'atu Isalatil Bidia wa Ikamati sunna*", meaning "the community for the removal of innovation and establishment of the practice of the prophet). Boko Haram on the other hand have terrorized Nigerian nation in recent times. Although no one seems to know the actual mission of this Islamic group, yet they exhibit characteristic features of fundamentalism and fanaticism or extremism. They are anti-western education, destructive and intolerant, even to their own parents, friends and the government. They also condemn, sometimes in an undisguised language and as strongly as they

can, all those who have accepted western civilization and do not share their religious views; They segregate themselves and refuse to share their joys and sorrows with non-members of their groups; They demonstrate a holier-than-thou attitude in all places and at all occasions. In fact, their peace cock and suicide bombing approaches to killing, destruction of life and property, and whatever brings them and others together shows clearly that they constitute a big problem not only to the Nigerian society but also to themselves (Ushe, 2012).

Christian Fanaticism: This is also known as Christian fundamentalism, arose out of Protestantism in the late 19th century and early 20th century among the evangelical Christians (Ushe, 2012). The founders reacted against Catholicism, liberal theology and the inerrancy of the Bible as essential for true Christianity. When Christianity came to power in the empire of Constantine, it proceeded viciously to repress all non-Christians and Christians who did not line up with the official orthodox ideology policy and practice. Many churches did not line up with the orthodox ideology and adopted a "fighting style" and certain theological elements such as dispensationalism (Ushe, 2012). Examples of Christians who refused to line up with the orthodox ideology were Nestorianism, Donatism and Monophysitism.

The fanatic Christian activities continued in Catholicism into the middle Ages with the crusades. These wars were attempted by the Catholics, sanctioned by the pope to reclaim the Holy Land from the Muslim (Iwe, 2000). The inquisitors saw themselves as educators helping people maintain correct beliefs by pointing out errors in knowledge and judgment. Punishment and death came only to those who refused to admit their errors. Even up to the end of the 20th century, religious fanaticism serves as an internal problem of Christian Churches. Most Christian nations, including Nigeria have adopted the principle of separation between church and state or accepting martyrdom as sacred activity which promises reward to those who do so. Thus, the term "religious fanaticism" was coined in 1920 by Catholic Church to designate Christians who were "to do battle royal for the fundamentals" (Ushe, 2012).

Features of Religious Fanaticism

There are many features associated with religious fanaticism or extremism in Nigeria according to Iwe (1986). They are as follow:

1. The demonic meets spiritual needs because human beings have a spiritual longing for understanding and meaning, and given the mystery of existence that spiritual quest can only be fulfilled through some kind of relationship with intimacy, whether or not that takes the form as a "transcendent order". Religion even demonic has the power to meet this need for meaning and transcendent relationship.
2. Demonic religion is attractive because it is real religion and to meet real human spiritual needs, it presents itself in such a way that those who find their way into it can express themselves in ways consistent with the particular vision of intimacy at the heart of this religious form.

3. The demonic is a live option which presents itself in competition with another way to be religious, the life-affirming option, and it sometimes wins. It wins because it is present to the moral consciousness as a live option that addresses spiritual need and satisfies human longing for meaning, power and belonging.

CAUSAL ANTECEDENTS OF RELIGIOUS FANATICISM IN NIGERIA

Religious Ignorance: Ignorance as a causal factor of fanaticism consists not so much in intellectual incapacity to grasp complex religious issues, as in the lack of the necessary religious knowledge where it ought to exist. It is a case of gross ignorance in religious matters which has more often than not, its source in religious indifferentism. This ignorant religious indifference has left the highly educated men in a state of perpetual catechistic and doctrinal infancy as they adhere to their churches, for they know not the way and would not want to know (Saila, 1984).

Spiritual Arrogance: Under the impulse and influence of spiritual and religious arrogance, there is an irrational unwillingness on the part of the believer to recognize and respect the authentic spiritual and religious values and contributions of other religions. The fanatics who are spiritually arrogant uphold their exaggerated claims to superiority over the religious beliefs and practices of other religious adherents. This attitude gives rise to unreasonable and unjustifiable religious prejudice, discrimination, religious persecution and violence in Nigeria.

Religious Triumphalism: This is a twin brother to spiritual arrogance. It is intellectually the direct consequence of wrong theology and spiritual euphoria. Both of these cumulatively lull the religious fanatic into a false sense of religious self-sufficiency and total spiritual victory in the field of religious traditions and experiences (Iwe, 2000). Addicted to spiritual euphoria and religious triumphalism, the fanatic believes that his religion or church has won for all its true adherents total victory which is also their exclusive monopoly and so would patronisingly expect adherents of other religions and churches to be either converted to his own religious tradition or face the consequences of religious discomfiture and eventual spiritual defeat (Saila, 1984).

Psychological Disequilibrium: The lack of psychological equilibrium and sanity naturally inhibits the religious fanatic and discriminator from correctly understanding the contents and logical implications of his beliefs and actions, as he is not guided by reason but by mere emotions and religious sentiments. The fanatic tends to perceive and interpret "the right thing" in the wrong way.

Cognitive Poverty: The intellectual deficiency creates for the religious fanatics and extremists a major obstacle to a sound grasp of the doctrines and rituals of their religions. As consequence, theological vacuum emerged as a result of this intellectual inadequacy, which lies at the base of religious prejudice and extremism (Odomuyiwa, 1988).

Paucity of Experience: Paucity of experience provides the fanatics with grossly inadequate psychological and cultural base for the positive and well integrated understanding and practice of his religion. The limited nature of his experiences, especially cultural and religious confines him to a religious and spiritual ghetto, where he suffers from spiritual myopia, siege mentality and persecution mania. He is ever on the offensive or defensive in his attitude to others in all religious issues (Iwe, 1986).

Poor Ecclesiastical Leadership: The religious fanatics are often the products of religious organizations and institutions from where they draw their inspirations and encouragements. An ignorant and unenlightened religious leadership is thus the most prolific facilitator of religious fanaticism and extremism. Such a poor religious leadership is often too conservative and too theologically and socially impotent to be able to reconcile and adapts its creed and practice to the legitimate imperatives and values of modern times. Poor religious leadership must be held primarily responsible for the inadequate and fanatical religious socialization of its adherents and their consequent extremist and violent reactions and activities in the Nigerian society (Rodney, 2000). Ignorant and inadequate religious leadership must be held as the most active source of religious fanaticism and violence in Nigeria as elsewhere (Iwe, 2000).

Vested Material Interests: Vested material interests are the primary motive of action of religious fanatics, as he indulges in religious excesses and violence. The inordinate desire to acquire and maintain positions of social and political power and influence, as well as the greed for material wealth or money, has often led men and communities to assume financial religious positions, especially in times of political and religious crises and conflict (Pirenne, 1955). This high greed for wealth and lust of social influence, accounted for religious fanaticism and violence during the era of Reformation in Europe (Trevelyan, 1960). Even in Nigeria today, the unhealthy and questionable vested material and political interests have never ceased to underlie outbursts of religious prejudice and recrimination and repression and violence (Walker, 1976).

Poor Secular Leadership: The inability of the secular authority to discourage religious extremism and violence becomes compounded, aggravated and more reprehensible when it cannot adequately upheld and protect the citizenry. In the circumstance, the fanatics bid their time and strike with impunity when they feel that they can be assured of the connivance of the authorities and of a favourable political climate.

Material Poverty: Material poverty causes religious fanaticism as it affects the religious and spiritual capacities of the fanatics who are easily rendered prey to exploitations and other religious abuses. The psychosomatic imbalance arising from this poverty rendered the victims powerless and opens them to religious extremism. As Karl Max rightly said, religion no matter how pure could easily be turned into the maxian opium, and in many respect, open to manipulation and exploitation by vested

interests and fanatical forces. Maitatsine riots of 1980s in Nigeria are typical examples of poverty-induced religious fanaticism (Kukah, 2000).

Social Maladjustment: Social maladjustment is the net result of improper upbringing and deficient socialization. The socially maladjusted can neither relate positively to his social milieu nor cope adequately with his social responsibilities. It is this social maladjustment and immaturity that inhibit the religious fanatic from releasing and appreciating the positive social dimensions and functions of religion, which imply mutual understanding, social solidarity and good neighbourliness (Iwe, 1979). In this situation, the fanatics are bound to be abnormal and immoderate in their religious responses and attitudes toward others.

Disinclination to Change: Anti-change religionists oppose religious changes even when new insights and developments in knowledge and the signs and circumstances of the times render imperative and necessary such changes in religious beliefs, interpretation and morality. This lays the true genesis of religious fundamentalism or Puritanism which most often leads to religious intolerance, extremism and other manifestations of fanaticism, all due to irrational predisposition against the necessary changes in religious matters, and to uncreative anti-change mentality (Iwe, 1979).

THE CONSEQUENCES OF RELIGIOUS FANATICISM ON NIGERIAN SOCIETY

Religious fanaticism has great impacts or consequences which are negative, impressive, disintegrative, counter-productive, violent and disastrous on Nigerian society. However, we shall discuss only few of them in this paper. First, the intolerant spirit of religious fanaticism has often led to religious totalitarianism which seeks to impose religious conformity and uniformity on the society by force and other questionable means (Walker, 1976). The reformation era in Europe is a classical example of devastating consequences of the fanatical desire to achieve by force religious homogeneity, uniformity and totalitarianism.

This extremist attitude to religion plunged the Europe of the 16th and 17th centuries into civil and religious wars (Badru 1980). The fanatical effort to impose religious uniformity proved abortive and counter-productive. For, at the end of her violent religious conflicts and bloody wars, Europe eventually achieved the recognition of religious pluralism and the necessity of religious tolerance through the peace of West-Phalia in 1648 (Fisher, 1957). These religious leaders of both Christianity and Islam in modern Nigeria have a wise lesson here that is the direct opposite of the desires of the intolerant religious fanatics of the era.

Second, even in modern times, owing to a subtle type of religious fanaticism in Nigeria certain forms of cultural discrimination and civil disabilities had been imposed on some citizens, because their religious affiliation. Some fanatical Muslims have corrupted the original Koranic meaning of the jihad and introduced the principle of the holy war in order to spread Islam by the sword and forced conversion (Lewis, 1969). The forced conversions to Islam in some Nigerian communities, especially the ancient Hausa states by Shehu Usman dan Fodio in the 19th century, were clearly inspired by religious fanaticism (Smith, 1978). This caused a lot of bloodshed and

cultural and institutional disruptions. Third, religious fanatics live at the lunatic fringes of the major world religions, especially Christianity and Islam.

Through their nefarious activities, the fundamental rights of innocent citizens are grossly and flagrantly violated: properties and lives are wantonly destroyed, and places of worship destroyed and burnt (Walker, 1979). This was exactly the disaster the Kaduna, rioters of March 2000 imposed on Nigeria, apart from ominously visibly and strongly threatening her unity and stability. This is the case with the periodic irreligious riots in Northern Nigeria by some Muslim extremists the maitatsine as well as Boko Haram religious fundamentalists who, fanatically have rendered the lives and properties of several Nigerian citizens insecure (Iwe, 1979). The violation of human rights and the disruption of public order are consequently some of the features of militant religious fundamentalism and fanaticism in Nigeria.

Thus, fanaticism is antithetical and inimical to all the positive values of modern democracy, which extol human dignity and human rights. Fourth, in a developing country such as Nigeria, with a culture characterized by ethnic and religious pluralism, violent religious fundamentalism and fanaticism are a great obstacle to the achievement of social integration and harmony only in a climate of religious pluralism and social democracy, then will the recognition and promotion of the principles of religious liberty and freedom of worship conduce to social integration and harmony. These are the human values which religious extremists seek to sacrifice on the altar of religious violence and intolerance (Trevelyan, 1960).

Fifth, religious fanaticism, with its divisive and destructive propensities and consequences, is the greatest danger to political stability. This is especially so in Nigeria, a secular polity with a religiously pluralistic setting which can only be sustained and nourished in a healthy atmosphere of religious freedom and scrupulous respect for human rights and the principle of the political secularity of the Nigerian nation and polity (Burke, 1961)

CIVIL EDUCATION AND NATIONAL DEVELOPMENT IN NIGERIA

For many years the need to introduce civil education in Nigerian schools (primary and tertiary) was met with gross resistance. The western influence on Nigerian society created a difficult situation that made the realization of this dream virtually impossible. Today, there is an obvious need in the face of fast dwindling national consciousness, social harmony and patriotic zeal to introduce civil education in Nigeria. It is painful to note that as far back as 1980's lack of civil education and patriotic orientation in Nigerian schools led to disorientation of children and the larger society. The consequences were being felt at all strata of Nigerian society.

Thus, the Babangida administration set up a political Bureau in March 1987 recommended the establishment of a Directorate for Social Mobilization which eventually transformed into the National Orientation Agency. Events of the recent past have indicated that Nigeria is facing the threat of losing its much cherished sense of nationhood, cultural identity and indeed, hospitable spirit. The prevalence

of corruption, indiscipline, disrespect for both elders and the rule of law, fanaticism and indifference to duty are some of the manifestations of negative trends in the Nigerian society. There is therefore the need for urgent value re-orientation because of their far reaching impact on national development. In all these, the school cannot be left out. The efforts of the National Orientation Agency and the National Technical Committee on Civil Education in initiating the writing of textbooks on Civil Education for Nigerian schools should be commended. The importance of Civil Education in the entire social re-engineering process cannot be over-emphasized especially in our country's desire to further deepen democracy, encourage the qualitative participation of the average Nigerian in the process of governance as well as promoting people driven democracy. Furthermore, it underscores government commitment to address the issues of ethics and values as the socialization of Nigerian children through citizenship education.

The recent botched bombing of a US airliner by a young Nigeria and other suicide bombing in different parts of Nigeria have among other issues thrown up the question of our national value system. More challenging is the fact that the misguided young men who involved in suicide missions got their radical orientation from foreign countries where they had gone to school or received their religious indoctrinations. Indeed, civil education has the potential of producing a labour force with the right kind of value that will enhance industrial growth and development.

Speaking at the public presentation of the books in Abuja, the Director-General of the National Orientation Agency, Alhaji Idi Frauk said the next phase will be the capacity building process for teachers who are expected to carry out the appropriate dissemination of the contents of the books in the classrooms. To this end, teachers are very critical to the success of this bold initiative. Theirs is to inculcate the right kind of values through effective teaching of civil education. It should also be noted that the evolvment and sustenance of appropriate levels of social and national consciousness is the responsibility of all and sundry. While government provides the opportunities for individuals and groups to make valid contributions to reviving a value-based nationalistic spirit, it is important to note that education and conscious positive information sharing hold the key to ensuring that citizens exhibit acceptable standard of socialization. It is therefore, a job for all. Parents should also be an integral part of the process as they constitute the first socialization contact for children. Although we seem to claim ignorance of our history which detached us from civilization and civility, yet we behave as people who live in medieval period. Civil values such as courtesy, respect, dignity, tolerance, dialogue among others, have migrated from our midst. There is an apparent entrenchment of militarism. To overcome this, it is important to offer "civil education" as a compulsory subject at all levels and tiers of education in Nigeria.

Thus, civil education was first introduced by the British colonialists to teach "natives" the virtues of good citizenship, particularly, the values of obedience, humility, and submission of constituted authority. Citizenship education was designed

in parallel with "leadership education" which was taught in the so called elite schools attended by sons and daughters of traditional rulers and other fractions of the bourgeoisie. Such schools were aimed at nurturing future rulers and leaders. At independence, the British colonialists handed over power to this corps of western educated elites who were trained to behave and act like white man is black skin. Like most institutions foisted by imperialism, we need to deviate from the faulty and unjust citizenship values that we inherited from our erstwhile colonial powers. It is important to deconstruct the very concept of citizenship with a view to tailoring a more productive and robust construction of the term.

As Kawu noted earlier with regards to the teaching of history, citizenship/ education too can be a site of contestation, especially in a chaotic fledgling pluralist democracy like Nigeria where key democratic institutions such as constitution, state, economy among others, are equally contested. There are a number of challenges to be considered. First, in Nigeria citizenship suffers from dualisation of society. Citizens are seen as synonymous to "followers" as opposed to "rulers". Those in position of authority (holders of public offices) orchestrate themselves as "rulers", a special set of privileged citizens to be unconditionally obeyed by the followers (citizens). Citizens/followers disobeyed their leaders at their own peril. Those of who are followers of religious (Nigeria is one of the most religious countries on the planet) are always inundated with spiritual verses enjoining obedience to constituted authority. We are not equally reminded of the fact that the same religious texts enjoin our rulers to rule with compassion, honesty and fear of the Lord. As if to reinforce the leader-follower divide, our laws are built unjustly: a leader who steals billions of dollars is set free after some phantom investigation and court proceeding; while a commoner who steals a goat risks the full wrath of the law.

Secondly, Nigerian citizenship is at the mercy of militarisation, the entrenchment of military values a resultant effect of prolonged military rule which ended only twelve years ago. Citizens are equated with "civilians", the very opposite of military and paramilitary men. On the one hand, civilian-citizens are constructed as docile and weak members of society who could not gather the courage to join the army or police to defend the country. On the other hand, military people are glamorised as our very own "Rambos" who have volunteered to lay their lives for the safety of the so called "bloody civilian" and therefore expect to be paid back with total awe, admiration and financial extortion. In common spaces such the streets, beer parlours, and petrol stations, civilian-citizens are expected to give up their queues and other entitlements to uniformed people as a sign of gratitude. Otherwise, they are prone to rough treatment from the armed personnel who will soon mobilise their kind to humiliate disrespectful fellows. In short, armed persons behave as if they are exempt from rule and regulations, and as if they are above other members of society (citizens).

Given the foregoing, it is imperative to struggle to develop institutions and policies on citizenship education, one that will inculcate participative, reflective and constructive citizens. And this journey may take time. A starting point is to

review our national policy on education, view to adding citizenship education modules, and embedding the secular democratic values needed by our country. Our primary and secondary schools and universities, should develop and deliver courses that aim at teaching the concepts and practices of constitutionalism, rule of law, civil liberties, civil society, equality, participation, election, nonviolence, dialogue, deliberation. These concepts should be customised to meet our national needs, and should be conscious of national culture and history. In our universities and other higher education institutions, citizenship education should be offered as compulsory General Studies (GST) module.

In addition to civil society, our military and paramilitary institutions need their very own citizenship education. All military training agencies-Nigeria Defence Academy, National Defence College, Staff College among others, should introduce courses that emphasise human rights, democracy, rule of law, justice, criminology and so on. The aim is to inculcate a sense of equal citizenship in our uniformed men, as well as respect for fellow citizens and the rule of law. In advanced democracies, uniformed men are trained to treat civilians as fellow citizens who taxes are used to sustain them and the country.

Civil education should be channelled in an effective manner that makes use of civic knowledge, skills, and the disposition to achieve a vision of the community that is desired. These skills should be furthered through purposefully structured civic education. The integral elements of adult civic education are information, values, and action which is adult civil education should be to help citizens learn how to use the aid of experts and qualified professionals in making public policy decisions while limiting it to citizen review and control. Another problem for adult civic education is to help learners develop civic virtue as a basis for acting when their involvement in a public issue in the first place is often driven by emotional investment in a special interest, deflecting attention from a larger view of public responsibilities. The ultimate objective of civic education is to help citizens learn to be morally responsible actors. Adult educators have responsibility to serve as advocates, not of specific choices or solutions to public issues, but of thoughtful and deliberate choice that is a prelude to action.

Even in the case of higher learning, civil education should make useful contributions in areas such as: extending higher learning to new classes of people, advancing the nation's frontiers, providing scientific expertise during wartime, and helping veterans return to rewarding civilian pursuits. Presently, the external needs for higher learning's services are apparently less urgent than in the past and colleges are questioning their purposes in society. Three historic functions of higher education are examined: teaching, research, and service. It is suggested that there are new challenges for higher education. Colleges must not only teach, but must also educate a generation of students quite different from those of the past. Not only must they conduct research, but they must do so with reduced federal support and must consider enticing but potentially compromising allegiances with the private sector. As a new

approach to service, public policy studies for all students are advocated, with special encouragement for a new program of civic education for adults.

The programme of civil education should centre on citizenship education as it is congruent with the mission of the community that is practical enterprise leading to self-governance. This programme is relevant because it is integrative, using a variety of cognitive skills, attitudes and knowledge. It is relevant to the community since it enhances career development. By adopting a conception of general education that inclines toward the notion of education for democratic participation, community schools can contribute to the process of political socialization and better fulfil their obligation to the community which is their source of support. Advantages of civic education for community school children include the possibilities of reducing political power differentials; addressing social issues of importance to a "late bloomer" children population; and developing a sense of community among children. Some objections to mandated programs in civic education focus on the curriculum constraints imposed on the community school. Issues of freedom versus constraint, individualism versus social obligation, and vocationalism versus liberal learning need to be resolved before such a prescriptive model of general education can be adopted.

In Nigeria, there is an unfortunate decline in moral behaviour such as: moral decadence, moral perversion, moral degradation, and moral degeneration, terrorism among others. Jenkins (2002) posits that despite the past and present administration's attempt to fight corruption, anti-social behaviours, crimes and terrorism, religious fanaticism and violent of all kinds are gradually dissolving into inconsistencies, maddening catastrophic and ethical disequilibrium. The impact of moral decadence and terrorism has brought a lot of setback to people and development in Nigeria. Iwe (1987) is right to postulate that only the upright and educated citizens will shun suicide bombing, religious bigotry, fanaticism, cultural ethnocentrism and all other forms of undemocratic behaviours in Nigerian society. According to Martin (2002), a lot of Nigerians, especially the youths seem to shy away from civil education that gives basic moral teachings and this is why public morality, an epitome of good citizenship and governance are often abandoned. This explains why Nigerian society is bemoaned with immoral idiosyncrasies and suicide bombing that are threatening her nascent development. Civil education has the capacity of inculcating moral values in the citizens that will not only achieve the educational objectives as demanded by the National Policy on Education but also lead Nigeria to sustainable national development. It should be stressed that the general objectives of civil education were derived from the national education objectives as outlined by Curtis (1957). These objectives include:

- i The development of good citizenship, the upliftment of moral character and promotion of religio-social understanding in the societies.
- ii The promotion of national unity and socio-economic development. Based on this consideration, civil education would be unity, economic progress and fertile land for development to flower.

CONCLUSION

From the foregoing, it is clear that for development to flower in Nigeria, the issues of religious fanaticism and civil education cannot be waved aside. Good civil education promotes fertile soil for national development to germinate, grow, flower and mature. Civil education is seen as an indispensable instrument for the promotion of moral values that will help national development to take root like other advanced nations of the world. Nigeria of all ranks and files must restate our value system and jettisoned such morally unpatriotic ethos such as terrorism, fanaticism and violence national development. In a panoramic view, therefore, it is recommended that:

- i There is need to introduce civil education curriculum that would inculcate moral and religious ethos for sustainable national development.
- ii The government should device means of tacking social vices in Nigeria such as terrorism, fundamentalism, and violence, among others for sustainable national development.
- iii Adequate effective security system for all Nigerians, especially for religious adherents should be established in the country. The adoption of this security network will help in protection of lives and property of citizenry in Nigeria.
- iv The government should uphold the principles of rule of law in the spheres of life.
- v Good religious leadership should be encouraged for all religions to jettisoned religious fundamentalism, fanaticism and other forms of violence in Nigeria.

REFERENCES

- Ajani, J.** (2003). Between Democracy and Development. Vanguard Newspaper, October 1.
- Burke, J.W.** (1961). *The Church Across the Centuries*. New York: St. Paul Publications.
- Branson, S.F.F.** (1998). *A Dictionary of Comparative Religion*. London: Nicolson Press.
- Brouwer, S.** (1996). *Exploring the American gospel: Global christian fundamentalism*. New York: Routledge.
- Badru, K.D.S.** (1980). *Islam and Christianity: A Muslim and Christian in Dialogue*. Ibadan: Daystar Press.
- Chesnut, A. R.** (2003). *Comparative spirit: Latin America's post-new religious economy*. New York: Oxford University Press.
- Curtis, S. J.** (1957). *History of Education in Great Britain*. London: University Tutorial Press Ltd.
- Danfulani, U. H. D.** (2009). Popular religiosities: Corporate faiths and the impact of globalization on religious landscape in contemporary Nigeria. Inaugural Licture, Department of Religious Studies, Faculty of Arts, University of Jos, Jos, Nigeria.
- Edwardo, A. U.** (2006). Understanding Jesus Healing Ministry in Contemporary Tiv Society. Unpublished B. A. Project, University of Nigeria, Nsukka.
- Fisher, H. A. L.** (1957). *A History of Europe*. London: Esward Amold Publishers Ltd.
- Hourani, A.** (1967). *Arabic thought in the liberal age (1798-1939)*. London: Oxford University Press.
- Iwe, N. S. S.** (1979). *Christianity Culture and Colonialism in Africa*. Port Harcourt: Rivers State College of Education. On some of the Causes of Religious Extremism.
- Iwe, N. S. S** (2000). *Religious Fanaticism Causes, Consequences and Remedies*. Lagos: Nigeria Saesprint Publishers.

- Iwe, N. S. S** (1987). *Socio-Ethical Issues in Nigeria*. New York-Berne: Peter Land Publishers.
- Iwe, N. S. S.** (1986). *The History and Contents of Human Rights*. New York-Berne: Peter Lang Publishers.
- Jenkins, P.** (2002). *The next christendom: The rise of global Christianity*. New York: Henry Holt & Co.
- Kukah, M. H.** (2002). Religion, Good Governance and the Politics of Communal Conflicts: An Assessment. Paper presented at the presidential Retreat on Peace and Conflict Resolution held at NIPSS Kuru, Jos. On the 23rd-26 January, 2002.
- Kukah, H.** (2000). Sharia has become a Political Tool. *Tell Nigerian Independent Weekly*, No. 10, March 6.
- Kumu, A.** (1987). *Orthodox and Radical Theories of Development and Underdevelopment in Nigeria and the Third World*. In Stephen, O. O. (ed) (2002) *The Futile Quest for a Difference in Alternative Political Futures for Nigeria*. Ibadan: Ibadan Printing Press.
- Lewis, I. M.** (Ed). (1969). *Islam in Africa*. Oxford: University Press.
- Lehman D.** (2002). *Religion and globalization*. In L. Woodhead, I, Fletcher, P. H. Kawanami, and D. Smith (eds) *Religious in the modern world*. London and New York: Routledge.
- Martin, D.** (2002). *Pentecostalism: The world their parish*. Massachusetts: Blackwell Publishers.
- Odumuyiwa, E. A.** (1988). *Socialization and religious indoctrination-christianity*, *Ibadan Religious Studies Series 2*. Ibadan: Orita Publications, Department of Religious Studies University of Ibadan.
- Opitz, E. A** (1985). *The christian century on religion and society*. In Walter B. Geoffrey B. and Kenneth E. (eds.) *Morality of the market: religious and economic perspective. Proceeding of an International Symposium on Religion, Economics and Social Thought, held August 9-11, 1982 in Vancouver, British Columbia, Canada*. Vancouver, B.C., Canada: The Fraser Institute).
- Pirenne, H.** (1955). *A History of Europe*. London: George Allen and Unwin.
- Rodney, S. K.** and **Finka, R.** (2000). *Acts of faith: Explaining*. Berkeley: University of California.
- Russel, B.** (1963). *Why I am not a Christian, and other Essays on Religion and Related Subjects*. New York: Simon and Schuster.
- Saila, A.** (1984). Religious fanaticism. *Times International*, 15, 25.
- Smith, E. W. S.** (1978). *African Ideas of God*. London: Edinburgh House.
- Trevelyan, G. M.** (1960). *History of England*. London: Longmans.
- Ushe M. U.** (2010). *The Mortgage Culture of Tiv Death and Burial Rites*. Lagos: Vast Publishers
- Ushe, M. N** (2007). *Kpôr of Tiv Culture*. Enugu: San Press Ltd
- Ushe, M. N.** (2012). Fundamentalism and Religious Conflicts in Nigeria: Implications for National Security. A Paper presented at the International Conference held in Ghana on Intellectuals and Sustainable Development in the Third World, Accra on August, 18-20, 2010.
- Walker, W.** (1976). *A History of the Christian Church*. Edinburgh: T & T. Clark Ltd.