

INFLUENCE OF CITIZENSHIP EDUCATION ON NATIONAL INTEGRATION: THE NIGERIAN EXPERIENCE

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Abstract

This study investigated the influence of citizenship education on national integration in Nigeria as perceived by secondary school teachers in Emohua Local Government Area of Rivers State, Nigeria. Two research questions and two hypotheses guided the study. The research questions were answered using percentage while the null hypotheses were tested using chi-square. All null hypotheses were tested at 0.05 alpha level. From a population of 108 teachers. A sample of 103 teachers participated in the study. The instrument for data collection was Citizenship Education and National Integration Questionnaire. It was validated by experts in social studies and political science. Its reliability index of cost was established using Kuder-Richardson method. The results of the study showed that citizenship education does not have influence on national integration in Nigeria. Male and female teachers accepted that citizenship education do not have influence on national integration in Nigeria and there is no significant influence of gender on the teachers' perception on the influence of citizenship education on national integration in Nigeria. It was therefore recommended that for civic education to produce the desired result of national integration in Nigeria, citizenship education must not be restricted to schools, rather it should be taken to the offices of political office holders and civil servants among others.

Keywords: *Citizenship education, national integration, stability, ethnic diversity, maladministration.*

Introduction

Nigeria is a country with great ethnic, religious and cultural diversity. She has many tribes among which Ibo, Hausa and Yoruba are predominant. She has well over 250 languages spoken in different parts of the country with English Language as the official language and lingua franca. She has three major religions which include Christianity, Islam and Traditional Religion. The culture of the people in any part of the country is determined by the dominant tribes and religions of the people in that part of the country. Hence, just as the religions and

tribes are multifarious, so are the cultures of the people.

Following the amalgamation of northern and southern parts of the country in 1914 by Lord Lugard, to form Nigeria, the people with diverse tribes, languages, religions and cultures were brought under one central government. Without pre-amalgamation consensus on how the country should be governed, a stage was set for friction as people from different tribes and cultures appear to have different agenda and views about how the government should be run (Edinyang & Ubi, 2013). The cultural diversity in the

country was accompanied by mutual suspicion, distrust and antagonism among the people. There was fear of domination of minority ethnic groups by majority ethnic groups. These problems have created a threat to the peace, unity and development of the nation. Not satisfied with the system of government, there was a call in some quarters for secession which culminated in outbreak of war in 1967.

At the end of the war in 1970, efforts were made to unite the country despite the diversity. This resulted in entrenchment of regional governments and subsequently federalism. This was to permit a good level of cultural and religious autonomy for the ethnic groups and at the same time maintain a stable and peaceful country. Other measures, policies and programmes put in place to keep the country, united, stable and peaceful and to facilitate national integration include National Youths Service Corp (NYSC) scheme, unity schools, national language policy, national sports competition, federal character principle, Universal Basic Education (UBE), Joint Admission and Matriculation Board (JAMB) (Edinyang & Ubi, 2013).

What then is national integration? National integration was defined by Duverger (2012) as a process of unifying a society which tends to make it a homogeneous state based on an order its members regard as equitably harmonious. National integration is the process which is followed by ethnically plural society in which different groups having different languages, customs, values and cultures bring into one national culture by eliminating parochial interests and loyalties so as to maintain a stable,

peaceful and united state. It can be seen as a process of recognition of oneness or unity of the citizens of a nation irrespective of differences in religion, region and culture of the people. It is a sentiment shared by the people of a country having the feeling of living together with goodwill for all, the desire of co-operation and sympathy for each other, the willingness to forget differences of caste, language, religion and region and to work together for the welfare of the country. Ojo (2015) saw it as a process by which members of a social system develop linkages so that the boundaries of the subsystems become less consequential in affecting behaviour and the boundaries of the system persists over time. National integration finds its expression through the feeling of oneness, common identity, nationalism, patriotism and sense of loyalty towards the nation. It entails the translation of diffuse unorganized sentiments of nationalism into the spirit of citizenship through the creation of state institutions that can translate into policies and programmes in line with aspirations of the citizenry. When the feeling of cooperation and brotherhood manifest itself in the sense of mutual oneness among the citizens of the nation, they become conscious of national unity, identity and integrity.

National integration is a very important cohesive tool in a heterogeneous society. It is important in building a strong, peaceful and prosperous nation. It enables people to forget about differences and bias in order to build egalitarian and harmonious society. It promotes patriotism and unity which facilitates smooth interaction among citizens based on

principles of fairness. Through national integration, members of a state see themselves as one, treat one another fairly and work cooperatively, and freely agree to resolve their differences peacefully in the overall interest of the nation. In this way, unity, fairness, cooperation, consensus, and peaceful conflict resolution become essential components of loyalty to the nation. In integrated society, members of the community are ready to compromise and treat each other fairly and equally. They accommodate and respect one another and their view points. The people develop common institutions and norms for peaceful conflicts resolution and cooperative pursuit of collective goals. It is a system which helps to treat every member as a citizen and not as a non-indigene who should be avoided, treated with disdain or scorn and who is not eligible for political, social and economic benefits. It helps to weld together a plural society to enhance development but without necessarily jeopardizing ethnic identity.

To achieve national integration in a Nigerian state is not an easy task. Deliberate and concerted efforts should be made by all and sundry to make it a reality. A major concept which has been touted to be helpful in achieving national integration in a diverse country like Nigeria is fervent citizenship education. Citizenship education has become an increasingly important tool for a country to educate her citizens on their rights and responsibilities. It is ideal for awakening national consciousness. Citizenship education was defined by Iyamu (2017) as a conscious effort to inculcate in youths a set of values and attitude contingent on the

need and problems of the society. Yusuf (2015) defined citizenship education as a system for the acquisition and internalization of values, sentiment and norms of the society in which they live and actually get involved to ensure that the common good of the citizens is catered for including resisting antisocial and unguided youthful exuberances. To Osakwe (2013), citizenship education conveys to the learners, the body of knowledge, set of values and behavioural orientations that are considered vital and necessary for the sustenance and survival of the society and maintenance of the well being of the people. Citizenship education is educating the children from early childhood to become clear-thinking and enlightened citizens who participate in decision making concerning society. With citizenship education, people are provided with the knowledge of the nation's institutions and the rule of law that applies to social and human relationships. Through citizenship education, people are made aware of ethics, extant laws, their obligations/duties, privileges, fundamental human rights and citizens' rights recognized by the national constitution. Through citizenship education, people are trained in tolerance, liberty, patriotism, dignity and solidarity, and are made aware of equality of the people before the law. Citizenship education is capable of helping Nigerians to become good citizens. A good citizen is the one who possesses certain desirable attributes including looking at things with a democratic slant; believing in decency and fair play, forbearance and acquisition of the customs, tradition and nationalistic ideals of his country.

Citizenship education is geared towards achieving a harmonious relationship between the different nationalities within a state frame that is strong enough to win loyalty and commitment from all its citizens and nationalities. It is geared towards disseminating information which enables citizens to imbibe the correct cultural values, acquire worthwhile skills and attitude to function properly and effectively in the society.

Citizenship education liberates people from the shackles of ignorance, superstitious beliefs, ignoble attitude and irrational behaviours. It helps to produce citizens free from uncompromising stance, citizens who cannot be brainwashed and used to achieve selfish interests. It trains out good citizens, that is, citizens who are aware of the human and political issues at stake in the society, and requires from each ethical and moral qualities. All forms of citizenship education inculcate respect for others and recognition of equality of all human beings, and combat fundamentalism, indoctrination and dogmatism, and all forms of discrimination which may be racist, gender-based or religious in nature by fostering a spirit of tolerance, empathy and peace among human beings. The overall aim of citizenship education is to make learners become patriotic, socially responsible and good citizens by understanding the social milieu (Azide, 2017). The corruption free, humane, moral and integrated society which Nigeria is craving for cannot be achieved without a sound foundation as well as instruction in social studies which can be achieved through citizenship education. The three

major objectives of citizenship education as listed by Yusuf (2015) include

1. educating the people in citizenship and human rights through an understanding of the principles and institutions which govern a state or nation.
3. learning to exercise one's judgment and critical faculty
3. acquiring a sense of individual and collective responsibilities.

Based on the principles of equal dignity and respect for others, citizenship education has the task of combating all forms of negative discrimination and racism, sexism and religious fanaticism. It seeks to educate citizens and empower them to be free to make their own judgments and uphold their own convictions. It helps to liberate the people from cowardice and blind submission to rules and authorities of dictators, despots and autocrats with their wicked self-styled leadership.

Statement of the problem

The existence of multiple nationalities within the same nation-state, Nigeria tends to create problems for national integration and stability of the country. This is because attraction which ethnic nationalities have for citizens who share their cultural identities tempts the citizens to develop more attachment or loyalty to their nationality groups than they would have for their nation-state. This near-automatic attraction for the ethnic nationalities can be weakened or strengthened by the attitude of the state authorities to these nationality groups.

Where they treat these nationality groups with respect, justice and fairness, and where there is citizens' enjoyment of social, economic and developmental benefits without discrimination, the state stands a good chance of attracting their support and loyalty, but where the state marginalizes the ethnic nationalities or disrespects them by favouritism and discrimination or by seeking to coerce their loyalty, the groups are more likely to feel estranged from the state, and therefore become a threat to the stability of the state (Onyeoziri, 2002). This is so as today, Nigeria is threatened by various sectional demands. Some states in the north have implemented sharia law as a substitute for statutory law; in the southwest, Yoruba leaders have revived the idea of regional federalism; in the southeast, the Igbos have called for confederation while the southsouth called for ethnic federalism or resource control (Onwudiwe, 2010). In recent times, there is formation of different security outfits in different parts of the country. In Enugu state, forest guards and Neighbourhood Watch have been inaugurated since 2019, in Anambra state, a security outfit has also been inaugurated, in the south west, the Amotokun security agents are helping to provide security to the people. Discriminatory school fees as charged in many states of the federation are all indications of lack of feeling of oneness and a failing policy of national integration. This is why in Nigeria, despite the expected benefits of citizenship education in healing the wound of the civil war, eliminating ethnic bias and promoting national integration, unity, cooperation, good citizenship among others, opinions are divided about its efficacy. Hence, the

statement of the problem of this study is that citizenship education in Nigerian context may or may not have practical influence on national integration.

Research Questions

This study is geared towards investigating the influence of citizenship education on national integration in Nigeria. Therefore, the research questions are as follows;

1. What is the influence of citizenship education on national integration in Nigeria as perceived by civic education, government and social studies teachers in Emohua Local Government Area of Rivers State, Nigeria?
2. What is the influence of citizenship education on national integration in Nigeria as perceived by female and male civic education, government and social studies teachers in Emohua Local Government Area of Rivers State, Nigeria?

Hypotheses

1. There is no significant influence of citizenship education on national integration in Nigeria as perceived by female and male civic education, government and social studies teachers in Emohua Local Government Area of Rivers State, Nigeria.
2. There is no significant influence of citizenship education on national integration in Nigeria as perceived by civic education government and social studies teachers in Emohua Local Government Area of Rivers State, Nigeria

Methodology

The area of study is Emohua Local Government Area of Rivers State. There are 17 secondary schools in Emohua Local Government Area of Rivers State, Nigeria at the time of this study. All the government, social studies and civic education teachers in the local government area constituted the population of the study. As at the time of study which was November, 2020, there were 108 teachers who teach government, social studies and civic education to junior and senior secondary school students in the area (Emohua Education Authority, November, 2020). Government and civic education are taught at senior secondary schools, while social studies and civic education are taught at junior secondary schools. As a result of paucity of the population size, copies of the questionnaire were distributed to 106 teachers who could be reached, but only 103 teachers filled and returned the questionnaire. Hence, the sample of the study is 103 teachers. The instrument for data collection was

Citizenship Education and National Integration Questionnaire. It was a researcher-made instrument. It was designed based on the information obtained from the existing literature. It had two sections. Section A was for demographic information of the teachers, while section B contained 15 items with two-point response format of yes and no. Two lecturers who specialized in the field of Social Studies education and three lecturers from social sciences especially political science helped to provide validity for the instrument by vetting the instrument to ensure it possessed face and content validity. The reliability of the instrument was established by the use of Kuder-Richardson method. Hence, the reliability index of the instrument was 0.86 which was sufficiently high for the instrument to be used in the study. The data generated from the instrument were analyzed using percentage for research questions and chi-square for the hypotheses.

Results

The following findings were made in this study

Table 1 shows that female teachers who are respondents in this study are 48 in number which represented 46.6% of the sample. Male teachers are 55 in number which represented 53.4% of the sample. Civic education teachers are 47 which is 45.6% of the sample, government teachers are 21 which is 20.4% of the sample while social studies teachers are 35 which is 34% of the sample.

RQ1: What is the influence of citizenship education on national integration in Nigeria as perceived by civic education, government and social studies teachers in Emohua Local Government Area of Rivers State, Nigeria?

Research question 1 was answered by the use of percentage and the results are shown in table 1.

Table 1: Proportional response of teachers on citizenship education and national integration in Nigeria

S/N	Item	No	Yes
1	Through citizenship education, discrimination based on ethnicity has been eliminated in Nigeria	79 (76.7%)	24 (23.3%)
2	Citizenship education has inculcated the spirit of national consciousness and patriotism in Nigerians	54 (52.4%)	49 (47.6%)
3	Through citizenship education, Nigerians have learnt to love one another	58 (56.3%)	45 (43.7%)
4	Through citizenship education, discrimination based on region has been eliminated in Nigeria	60 (58.3%)	43 (41.7%)
5	Through citizenship education, discrimination based on religion has been eliminated in Nigeria	75 (72.8%)	28 (27.2%)
6	Citizenship education has helped Nigerians learn to show respect and tolerance for one another	52 (50.5%)	51 (49.5%)
7	Citizenship education has created a sense of oneness among Nigerians	53 (51.5%)	50 (48.5%)
8	Citizenship education has eliminated indigene/non-indigene dichotomy among Nigerians	68 (66%)	35 (34%)
9	Through citizenship education, hate speech, mutual distrust and suspicion has been eliminated in Nigeria	70 (68%)	33 (32%)
10	Through citizenship education, marginalization and skewed/lopsided political and job appointments have been eliminated in Nigeria	66 (64.1%)	37 (35.9%)
11	Through citizenship education, equitable distribution of national resources and amenities has been guaranteed	56 (54.4%)	47 (45.6%)
12	Citizenship education has reduced corruption in Nigeria to the barest minimum	78 (75.7%)	25 (24.3%)
13	Citizenship education guarantees fairness, justice and equity in Nigeria	60 (58.3%)	43 (41.7%)
14	Through citizenship education, mutual antagonism and inter-ethnic squabbles have been eliminated in Nigeria	72 (69.9%)	31 (30.1%)
15	Through citizenship education, discrimination based on socio-economic status has been eliminated	74 (71.8%)	29 (28.2%)
	Mean	63.11%	36.89%

Table 1 shows that 24 teachers representing 23.3% of the sample accepted that through citizenship education, discrimination based on ethnicity has been eliminated in Nigeria, while 79 teachers representing 76.7% of the sample disagreed that through citizenship education, discrimination based on ethnicity has been eliminated in Nigeria. For the item, citizenship education has inculcated the spirit of national consciousness and patriotism in Nigerians, 49 teachers representing 47.6% of the teachers agreed while 54 teachers representing 52.4% of the teachers disagreed. Teachers numbering 45 who represented 43.7% of the teachers accepted that through citizenship education, Nigerians have learnt to love one another while 58 teachers representing 56.3% of the teachers did not. Again, 43 teachers representing 41.7% of the teachers accepted that through citizenship education, discrimination based on region has been eliminated in Nigeria as 60 teachers representing 58.3% of the teachers disagreed. Teachers who are 28 (27.2%) agreed that through citizenship education, discrimination based on religion has been eliminated in Nigeria, while 75 teachers who represented 72.8% of the teachers disagreed. For the item, citizenship education has helped Nigerians learn to show respect and tolerance for one another, 51 teachers (49.5%) agreed, but 52 teachers (50.5%) disagreed. Again, 50 teachers representing 48.5% accepted that citizenship education has created a sense of oneness among Nigerians, while 53 teachers representing 51.5% of the teachers did not accept that citizenship education has created a sense of oneness

among Nigerians. Some 35 teachers who represented 34% of the sample agreed that citizenship education has eliminated indigene/non-indigene dichotomy among Nigerians, whereas 68 teachers representing 66% of the sample disagreed. For item 9, 33 teachers representing 32% of teachers agreed that through citizenship education, hate speech, mutual distrust and suspicion has been eliminated in Nigeria, while 70 teachers representing 68% of the teachers disagreed. Some 37 teachers representing 35.9% of teachers agreed that through citizenship education, marginalization and skewed/lopsided political and job appointments have been eliminated in Nigeria, but 66 teachers representing 64.1% of the sample disagreed. Furthermore, 47 teachers representing 45.6% of the sample agreed that through citizenship education, equitable distribution of national resources and amenities has been guaranteed, 56 teachers representing 54.4% of the teachers disagreed. Some 25 teachers who represented 24.3% of the sample accepted that citizenship education has reduced corruption in Nigeria to the barest minimum while 78 teachers who represented 75.7% of the sample disagreed. Similarly, 43 teachers representing 41.7% of the teachers agreed that citizenship education guarantees fairness, justice and equity in Nigeria, while 60 teachers representing 58.3% of the sample disagreed that citizenship education guarantees fairness, justice and equity in Nigeria. Again, 31 teachers who are 30.1% of the teachers accepted that through citizenship education, mutual antagonism and inter-ethnic squabbles have been eliminated in Nigeria, while 72

teachers who are 69.9% of the teachers disagreed. Finally, 29 teachers representing 28.2% of teachers accepted that through citizenship education, discrimination based on socio-economic status has been eliminated, but 74 teachers representing 71.8% of the teachers disagreed.

From table 2, majority of the teachers' response was negative. That shows that citizenship education has not eliminated discrimination based on ethnicity in Nigeria; citizenship education has not inculcated the spirit of national consciousness and patriotism in Nigerians; through citizenship education, Nigerians have not learnt to love one another; through citizenship education, discrimination based on region has not been eliminated in Nigeria; citizenship education has not eliminated discrimination based on religion in Nigeria, and citizenship education has not helped Nigerians learn to show respect and tolerance for one another. Furthermore, citizenship education has not created a sense of oneness among Nigerians; citizenship education has not eliminated

indigene/non-indigene dichotomy among Nigerians; through citizenship education, hate speech, mutual distrust and suspicion has not been eliminated in Nigeria; through citizenship education, marginalization and skewed/lopsided political and job appointments have not been eliminated in Nigeria, through citizenship education, equitable distribution of national resources and amenities has not been guaranteed; citizenship education has not reduced corruption in Nigeria to the barest minimum; citizenship education does not guarantee fairness, justice and equity in Nigeria; through citizenship education, mutual antagonism and inter-ethnic squabbles have not been eliminated in Nigeria, and through citizenship education, discrimination based on socio-economic status has not been eliminated. The majority of the teachers' responses were on the negative implying that citizenship education does not have influence on national integration in Nigeria as perceived by civic education, government and social studies teachers in Emohua Local Government Area of Rivers State, Nigeria.

RQ2: What is the influence of citizenship education on national integration in Nigeria as perceived by female and male civic education, government and social studies teachers in Emohua Local Government Area of Rivers State, Nigeria?

Research Question 2 was answered using percentage and the results are shown in table 2.

Table 2: Proportional response of teachers on citizenship education and national integration in Nigeria based on gender

s/n	Item	Female		Male	
		No	Yes	No	Yes
1	Through citizenship education, discrimination based on ethnicity has been eliminated in Nigeria	40 (83.3%)	8 (16.7%)	39 (70.9%)	16 (29.1%)
2	Citizenship education has inculcated the spirit of national consciousness and patriotism in Nigerians	25 (52.1%)	23 (47.9%)	29 (52.7%)	26 (47.3%)
3	Through citizenship education, Nigerians have learnt to love one another	21 (43.8%)	27 (56.2%)	37 (67.3%)	18 (32.7%)
4	Through citizenship education, discrimination based on region has been eliminated in Nigeria	27 (56.2%)	21 (43.8%)	33 (60%)	22 (40%)
5	Through citizenship education, discrimination based on religion has been eliminated in Nigeria	35 (72.9%)	13 (27.1%)	40 (72.7%)	15 (27.3%)
6	Citizenship education has helped Nigerians learn to show respect and tolerance for one another	24 (50%)	24 (50%)	28 (50.9%)	27 (49.1%)
7	Citizenship education has created a sense of oneness among Nigerians	21 (43.8%)	27 (56.2%)	32 (58.2%)	23 (41.8%)
8	Citizenship education has eliminated indigene/non-indigene dichotomy among Nigerians	26 (54.2%)	22 (45.8%)	42 (76.4%)	13 (23.6%)
9	Through citizenship education, hate speech, mutual distrust and suspicion has been eliminated in Nigeria	32 (66.7%)	16 (33.3%)	38 (69.1%)	17 (30.9%)
10	Through citizenship education, marginalization and skewed/lopsided political and job appointments have been eliminated in Nigeria	33 (68.8%)	15 (31.2%)	33 (60%)	22 (40%)
11	Through citizenship education, equitable distribution of national resources and amenities has been guaranteed	25 (52.1%)	23 (47.9%)	31 (56.4%)	24 (43.6%)
12	Citizenship education has reduced corruption in Nigeria to the barest minimum	36 (75%)	12 (25%)	42 (76.4%)	13 (23.6%)
13	Citizenship education guarantees fairness, justice and equity in Nigeria	28 (58.3%)	20 (41.7%)	32 (58.2%)	23 (41.8%)
14	Through citizenship education, mutual antagonism and inter-ethnic squabbles have been eliminated in Nigeria	35 (72.9%)	13 (27.1%)	37 (67.3%)	18 (32.7%)
15	Through citizenship education, discrimination based on socio-economic status has been eliminated	34 (70.8%)	14 (29.2%)	40 (72.7%)	15 (27.3%)
	Mean	61.39%	38.61%	64.61%	35.39%

Table 2 shows that 40 female students representing 83.3% of female students and 39 male students representing 70.9% of the female students did not agree that through citizenship education, discrimination based on ethnicity has been eliminated in Nigeria. Female teachers numbering 25 and representing 52.1% of the female teachers, and 29 male teachers representing 52.7% of the male teachers did not agree that citizenship education has inculcated the spirit of national consciousness and patriotism in Nigerians. Female teachers who are 27 in number and

representing 56.2% accepted that through citizenship education, Nigerians have learnt to love one another, while 37 male teachers representing 67.3% did not accept that through citizenship education, Nigerians have learnt to love one another. Female teachers numbering 27 and representing 56.2% of the female teachers and 33 male teachers representing 60% of male teachers did not agree that through citizenship education, discrimination based on region has been eliminated in Nigeria. Female teachers who are 35 and representing 72.9% and 40 male teachers

representing 72.7% of the male teachers did not agree that through citizenship education, discrimination based on religion has been eliminated in Nigeria. Again, 24 female teachers representing 50% of the female teachers and 28 male teachers representing 50.9% of the male teachers did not accept that citizenship education has helped Nigerians learn to show respect and tolerance for one another. Female teachers numbering 27 and representing 58.2% of the female teachers accepted that citizenship education has created a sense of oneness among Nigerians, while 32 male teachers representing 58.2% of the male teachers did not accept that citizenship education has created a sense of oneness among Nigerians. From item 8, it can be seen that 26 female teachers representing 54.2% of the female teachers and 42 male teachers representing 76.4% of the male teachers did not accept that citizenship education has eliminated indigene/non-indigene dichotomy among Nigerians while a minority of female and male teachers accepted that citizenship education has eliminated indigene/non-indigene dichotomy among Nigerians. Female teachers who are 32 in number and representing 66.7% of female teachers and 38 male teachers representing 69.1% of the male teachers were not of the view that through citizenship education, hate speech, mutual distrust and suspicion has been eliminated in Nigeria. Item 10 shows that 33 female teachers representing 68.8% of the female teachers and 33 male teachers representing 60% of the male teachers did not accept that through citizenship education, marginalization and skewed/lopsided political and job appointments have been eliminated in

Nigeria. Item 11 shows that 25 female teachers representing 52.1% of the female teachers and 31 male teachers representing 56.4% of the male teachers were not of the view that through citizenship education, equitable distribution of national resources and amenities has been guaranteed. Again, 36 female teachers who represented 75% of the female teachers and 42 male teachers who represented 76.4% of the male teachers disagreed that citizenship education has reduced corruption in Nigeria to the barest minimum, while a minority of female and male teachers agreed that citizenship education has reduced corruption in Nigeria to the barest minimum. Item 13 shows that 28 female teachers who represented 58.3% of the female teachers and 32 male teachers who represented 58.2% of the male teachers did not accept that citizenship education guarantees fairness, justice and equity in Nigeria, while the male and female teachers who accepted that citizenship education guarantees fairness, justice and equity in Nigeria are in the minority. From item 14, 35 female teachers who represented 72.9% of the female teachers and 37 male teachers who represented 67.3% of the male teachers did not agree that through citizenship education, mutual antagonism and inter-ethnic squabbles have been eliminated in Nigeria. Finally, 34 female teachers representing 70.8% of the female teachers and 40 male teachers representing 72.7% of the male teachers did not accept that through citizenship education, discrimination based on socio-economic status has been eliminated, while a minority of female and male teachers accepted. On the overall, majority of the female teachers (61.39%) and

majority of the male teachers (64.61%) not influence national integration in accepted that citizenship education does Nigeria.

HO1: There is no significant influence of citizenship education on national integration in Nigeria as perceived by female and male civic education, government and social studies teachers in Emohua Local Government Area of Rivers State, Nigeria.

Hypothesis 1 was tested using chi-square (X^2) and the results are presented in table 4

Table 3: Chi-square results for the influence of citizenship education on national integration as perceived by male and female teachers

	No	Yes	Total	X^2	Df	Sig
Female	29	19	48	0.279	1	0.637
Male	36	19	55			
Total	65	38	103			

Table 4 shows that the degree of freedom is 1, the chi-square is 0.279 which is significant at 0.637 alpha level but not significant at 0.05 alpha level as 0.637 alpha level is greater than 0.05 alpha level. As the chi-square is not significant at 0.05 alpha level, the null hypothesis was

accepted. This implies that there is no significant influence of citizenship education on national integration in Nigeria as perceived by female and male civic education, government and social studies teachers in Emohua Local Government Area of Rivers State, Nigeria.

HO2: There is no significant influence of citizenship education on national integration in Nigeria as perceived by civic education teachers, government teachers and social studies teachers in Emohua Local Government Area of Rivers State, Nigeria.

Hypothesis 2 was tested using chi-square (X^2) and the results are presented in table 4.

Table 4: Chi-square results for the influence of citizenship education on national integration as perceived by civic education, government and social studies teachers

	No	Yes	Total	X^2	Df	Sig
Civic education	37	10	47	1.60	2	0.449
Government	18	3	21			
Social studies	25	10	35			
Total	80	23	103			

Table 4 shows that the chi-square (X^2) obtained for the influence of citizenship education on national integration as perceived by civic education teachers, government teachers and social studies

teachers in Emohua Local Government Area of Rivers State, Nigeria is 1.60. The degree of freedom is 2. The chi-square value is significant at 0.449 alpha level, but not significant at 0.05 alpha level as

0.449 alpha level is greater than 0.05 alpha level. Hence, the null hypothesis is accepted. This implies that there is no significant influence of citizenship education on national integration in Nigeria as perceived by civic education teachers, government teachers and social studies teachers in Emohua Local Government Area of Rivers State, Nigeria.

Discussion of findings

From the responses of the teachers, it was found that citizenship education does not have influence on national integration in Nigeria. This finding is in agreement with the finding of Edinyang and Ubi (2013) which revealed that there was a complete failure of social studies education in Nigeria as the subject has failed to produce a sizeable percentage of honest, dedicated, law-abiding and hardworking Nigerians. The possible explanation for the inability of citizenship education to give rise to national integration is that the political office holders fan the embers of disunity in the country. When the political office holders manifest sectional interests by making political/job appointments or providing developmental projects or providing employment opportunities to people from their localities to the neglect of other localities, they inadvertently cause dissatisfaction among the people. This is why while some social amenities are concentrated in some areas, some other areas are in a pitiable state. The people apparently have lost faith in Nigerian politicians to lead the country aright. The politicians have succeeded in creating bad blood among people from different ethnic groups making it difficult for the people to be patriotic, committed to the service of

father land, love one another and live together in peace and harmony. People from different ethnic groups harbor ill feeling against people from other ethnic groups. Furthermore, there is a palpable mutual suspicion and distrust among the people of different ethnic groups. Strife of some sort is a regular occurrence in the country. Citizenship education given to the people without corresponding quality governance will not produce the desired result.

It was found that male and female teachers accepted that citizenship education does not influence national integration in Nigeria and there is no significant influence of citizenship education on national integration in Nigeria as perceived by male and female teachers. Similarly, there is no significant influence of citizenship education on national integration in Nigeria as perceived by civic education teachers, government teachers and social studies teachers in Emohua Local Government Area of Rivers State, Nigeria. The finding of no significant influence of citizenship education on national integration based on gender and subject area is in line with the findings of Olofinde (2018) which revealed that teachers irrespective of gender and subject area were unanimous in accepting that citizenship education does not guarantee unity, peace, stability and national integration in Nigeria. The finding of no significant influence of citizenship education on national integration based on gender and subject area can be explained from the fact that teachers in Nigeria irrespective of gender and subjects they teach are equally affected by events in the geographical entity called Nigeria. They

are integral parts of the society. They share the same experiences and sentiments. They experience the same bad governance characterized with favouritism and discrimination which makes it impossible for majority of the people to enjoy the dividends of democracy. Therefore, male and female teachers, social studies teachers, civic education teachers and government teachers share the same perception that citizenship education in Nigeria does not guarantee national integration.

Conclusion

Nigeria is a country blessed with material and human resources. Bad governance breeds corruption and corruption breeds disenchantment about the government and the politicians at the helm of affairs. When government in power fails to carry majority of the people along by providing quality leadership which guarantees equity, fairness and justice to all without discrimination or favouritism, she will command less loyalty from the citizens and less patriotism becomes the order of the day. In a situation like this, no amount of citizenship education can bring about national integration, unity and stability. Until Nigerian politicians entrench good governance, it will be impossible for citizenship education to produce the desired results which include peace, unity, and oneness which by themselves are symbols of national integration.

Recommendations

Based on the perception of social studies teachers, government teachers and civic education teachers, citizenship education does not give rise to national integration in Nigeria. This finding is at variance with what is obtainable in developed countries. For civic education to produce the desired result (national integration) in Nigeria, citizenship education must not be restricted to schools.

1. Citizenship education should be taken to the offices of political office holders, civil servants, government organs and agencies to bring about a change in value orientation among Nigerians.
2. Politicians must be compelled to practise what they preach.
3. Politicians/Governance must shun all forms of discrimination, marginalization and favouritism.
4. Government/Politicians must strive to spread dividends of democracy evenly to all parts of the country.
5. Ethnic and sectional bias by politicians should be avoided. Lopsidedness in political and job appointments and provision of infrastructures and amenities by stake holders should be avoided.

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