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Sous la direction du :
Pr Gabriel C. BOKO &
Dr (MC) Innocent C. DATONDJI



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**REVUE INTERNATIONALE DE
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LIGNE EDITORIALE ET DOMAINES DE RECHERCHE

1. LIGNE EDITORIALE

La Revue Internationale de Recherche en Communication, Education et Développement (RIRCED) est une revue scientifique internationale multilingue (français, anglais, allemand, espagnol, portugais et yoruba). Les textes sont sélectionnés par le comité de rédaction de la revue après avis favorable du comité scientifique de lecture en raison de leur originalité, des intérêts qu'ils présentent aux plans africain, international et de leur rigueur scientifique. Les articles à publier doivent respecter les normes éditoriales suivantes :

➤ La taille des articles

Volume : 18 à 20 pages ; interligne : 1,5 ; pas d'écriture : 12, Time New Roman.

➤ Ordre logique du texte

- Un TITRE en caractère d'imprimerie et en gras. Le titre ne doit pas être trop long ;
- Un Résumé en français qui ne doit pas dépasser 6 lignes ;
Les mots clés ;

Un résumé en anglais (Abstract) qui ne doit pas dépasser
6 Lignes ;

Key words ;

Introduction ;

Développement ;

Les articulations du développement du texte
doivent être titrées et/ou sous titrées ainsi :

➤ Pour le **Titre** de la première section

1.1. Pour le Titre de la première sous-section

Pour le **Titre** de la deuxième section

1.2. Pour le Titre de la première sous-section de la
deuxième section etc.

➤ **Conclusion**

Elle doit être brève et insister sur l'originalité des
résultats de la Recherche

➤ **Bibliographie**

Les sources consultées et/ou citées doivent figurer
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Elle est classée par ordre alphabétique (en référence aux noms de famille des auteurs) et se présente comme suit :

Pour un livre : Nom, Prénoms (ou initiaux), Titre du livre (en italique)

Lieu d'édition, Editions, Année d'édition.

Pour un article : Nom, Prénoms (ou initiaux), "Titre de l'article" (entre griffes) suivi de in, Titre de la revue (*en italique*), Volume, Numéro, Lieu d'édition, Année d'édition, Indication des pages occupées par l'article dans la revue.

Les rapports et des documents inédits mais d'intérêt scientifique peuvent être cités.

- **La présentation des notes**

- La rédaction n'admet que des notes en bas de page. Les notes en fin de texte ne sont pas tolérées.
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- Les références bibliographiques en bas de page se présentent de la manière suivante :

Prénoms (on peut les abréger par leurs initiaux) et nom de l'auteur, Titre de l'ouvrage, (s'il s'agit d'un livre) ou "Titre de l'article", Nom de la revue, (Vol. et n°1, Lieu d'édition, Année, n° de page).

Le système de référence par année à l'intérieur du texte est également toléré.

Elle se présente de la seule manière suivante : Prénoms et Nom de l'auteur (année d'édition : n° de page). NB / Le choix de ce système de référence oblige l'auteur de l'article proposé à faire figurer dans la bibliographie en fin de texte toutes les sources citées à l'intérieur du texte.

Le comité scientifique et de lecture est le seul juge de la scientificité des textes publiés. L'administration et la rédaction de la revue sont les seuls habilités à publier les textes retenus par les comités scientifiques et de relecture. Les avis et opinions scientifiques émis dans les articles n'engagent que leurs propres auteurs. Les textes non publiés ne sont pas retournés.

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Tous les articles doivent être envoyés à l'adresse suivante : iup.benin@yahoo.com ou presidentsonou@yahoo.com

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La Revue Internationale de Recherche en Communication, Education et Développement (RIRCED) est un instrument au service des chercheurs qui s'intéressent à la publication d'articles et de comptes

rendus de recherches approfondies dans les domaines ci-après :

- Communication et Information,
- Education et Formation,
- Développement et Economie,
- Sciences Politiques et Relations Internationales,
- Sociologie et Psychologie,
- Lettres, Langues et Arts,
- sujets généraux d'intérêts vitaux pour le développement des études au Bénin, en Afrique et dans le Monde.

Au total, la RIRCED se veut le lieu de rencontre et de dissémination de nouvelles idées et opinions savantes dans les domaines ci-dessus cités.

LE COMITE DE REDACTION

EDITORIAL

La Revue Internationale de Recherche en Communication, Education et Développement (RIRCED), publiée par l'Institut Universitaire Panafricain (IUP), est une revue ouverte aux enseignants et chercheurs des universités, instituts, centres universitaires et grandes écoles.

L'objectif visé par la publication de cette revue dont nous sommes à la quatrième publication est de permettre aux collègues enseignants et chercheurs d'avoir une tribune pour faire connaître leurs travaux de recherche. Cette édition a connu une légère modification au niveau du comité de rédaction où le Professeur Titulaire Gabriel C. BOKO, devient le Directeur de Publication et le Professeur (Maître de Conférences), Innocent C. DATONDJI est le Rédacteur en Chef.

Le comité scientifique de lecture de la RIRCED est désormais présidé par le Professeur Médard Dominique BADA. Ce comité compte désormais huit membres qui sont tous des Professeurs Titulaires.

**Pr Gabriel C. BOKO &
Dr (MC) Innocent C. DATONDJI**

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FRENCH, MORAL AND CIVIC EDUCATION AS PANACEA FOR GOOD GOVERNANCE AND NATIONAL SECURITY

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ABSTRACT

Education is the key to development. It is the first and the most potent catalyst to freedom, emancipation from ignorance, poverty, superstition and underdevelopment. But, in order to achieve this noble goal of a developed, civilized and decent society, education has to be a standard one with Nigeria moral and civic background because quality education engenders national development. Today, Nigeria as a country is not adequately developing technologically because of her low standard of education, social decay, lack of proper, genuine and progressive orientation as manifested in the complete degradation of our social

values. Apart from English in Nigeria, French is playing a vital role in the development of the country.

INTRODUCTION

Today, in Federal Republic of Nigeria, French Government has more than the necessary establishments in the country. That is the reason why the Federal Government should not pay a lip service to the promotion of the language as one of professional tools in the areas of good governance and security technology. It is in the light of this that this paper traces the historical development of Nigeria's system of education since independence and calls for a standard, sound moral and civic education, believing that this will serve as a panacea for good governance and national security. The paper treats the historical background of Western education in Nigeria, the impact of Western Education, Civic Education and the way out of the current decay in the education sector. The paper concludes by laying emphasis on technical and commercial education with the introduction of French, moral and civic education in

order to hasten national development and promote good governance.

1. HISTORICAL BACKGROUND OF EDUCATION IN NIGERIA

Before the arrival of the European missionaries and colonizers, Africans have their own ways of educating their young ones through storytelling, folktales, riddles, jokes, praise-singing, oral tradition, proverbs, myths, culture and traditional religions. Traditional education is often peculiar to community and it is ethnic based because it varies from one ethnic group to another. The major goal of such method of education is to produce complete, and responsible adult man or woman who would continue to respect societal value right from the family level to the community and indeed for the promotion of peace, love and operation and cordial relationship. Traditional education does not have a time limit; rather it lasts from the tender age to adolescence and to adulthood, till the right experience is acquired. It is also not crowned with a certificate, but the beneficiary is recognized as a complete and reasonable

one with the full knowledge and experticism expertise in societal values. Good characters and moral training are the basic concepts of indigenous education i.e. the respect for elders and good behaviours are seriously and vigorously taught including honesty, courage, humility, perseverance and respect for the gods and belief in the Almighty God, whom they strongly believe is the creator of Heaven and Earth. The belief in destiny is also strongly enshrined in indigenous education. Whatever happens to any human being is predestined according to African mythology. Though as a good as indigenous African education is, it has its negative effects. They are: unnecessary fear, superstition, strict and unchallenged instructions. The young ones are threatened with severe consequences by the gods: i.e. Ogun, The god of iron, Sango, the god of thunder or Sanpanan the god of measles. (Ogungbola et al 2014)

Traditional education however takes care of local professions, though farming is the basic profession, for Artisans who are trained in the local ways, based on each clan or family's trade and practices by their ancestors. In the African setting, trades such as: blacksmithing,

hunting, local business of buying and selling, basket weaving, palm wine tapering, local alcoholic drink making, tribal marks, scarification praise singing, talking drum making, singers musicians, butchers, meat retail selling, shoe making etc. All those trades are learnt within individual family circles because they are hereditary and special names are given to family members of each profession. On the African education, since there was no white collar job then.

Every member of the society, male and female grows with the trades of his or her lineage. However, to make it a complete standard education, societal values, such as communal works are encouraged especially with farmers during harvest seasons and with hunters (group hunting expeditions) during the dry seasons. Before the arrival of the Europeans with their western education, there was no job seekers, no unemployment etc., so there was no salary, no pension and gratuity. (Ogungbola et al 2014)

Finally, informal education makes it easier for traditional rulers to govern peacefully and in a secure environment.

2. WESTERN EDUCATION IN NIGERIA

According to Oyelade (2014), Western Education was introduced to Nigeria as far back as the later part of the 15th Century when the Portuguese came into contact with the area now called Nigeria. These Portuguese were in search of commerce. Lagos and Benin were their first places in 1472. It should be noted that the aim of these first Europeans was not to educate the indigenous people they met but they were compelled to do so because of the necessity to speak the same language and to share the same faith with them, in order to facilitate and boost their businesses. This first initiative of introducing Western education was however frustrated by the slave trade. African traditional chiefs were more interested in the acquisition of firearms to boost their role as middle men in the slave trade than Christianity and Education. So they were not interested in educating their subjects.

A second and now successful attempt to introduce Western Education took place in the 19th Century, with the establishment of missionary schools in Lagos, Badagry, Abeokuta and Ibadan. The success this time around was probably due to the abolition of slave trade in

1807 (Oyelade 2011). Thus, the British Missionary School was established in 1792 followed by London Missionary Society in 1795 and the Church Missionary position in 1799. Later, many other missionaries followed suit establishing schools and Churches that is education and religion. Among them were Church Missionary Society (CMS) 1842, the American Baptist Mission (ABM) 1855, The Roman Catholic Mission (RCM) 1860 and Hope Waddell Training institute, Calabar in 1895. Also, we learnt from Emerdi (2000) citing Omolewa (1971; 379) that:

French and German were among the earliest subjects introduced into Nigerian secondary schools as from 1859 when the first secondary school (The Church Missionary Society Grammar School) was founded in Lagos.

It is pertinent to mention that the introduction of these foreign languages into the country was just to teach the Africans how to speak their languages because they needed helping hands in the various socio-political engagements such propagation of their missionary

activities in the continent. It is also worth mentioning that the first Christian Missionary Schools in the North were established in 1857 by Rev. Samuel Ajayi Crowther and Rev. J.C. Taylor at Iddah now in Kogi State. The school curriculum was more of colonialism than a real intention to educate and develop the nation. The curriculum for both primary and secondary schools were an initiation of the English School system as it failed to cater for the need of the Nigerian society. The textbooks were imported and there was no adequate teaching methodology. The missionary education campaign was not successful as such in the predominantly Muslim North. However, the Dutch Reform Church (RCM) made some in road in non-Muslim pagan areas of the far North. In 1890, the colonial administration established a Department of Education with Hans Visser as Director to change of the system of education for the protectorate of Northern Nigeria.

3. IMPACT OF WESTERN EDUCATION ON SOCIAL LIFE

It is an undeniable fact that Western Christian Education brought Africa in general and Nigeria in particular to the limelight in terms of literacy, modern civilization, awareness, change of attitude from local to modern ways of life, social behaviour, worship of divine being they believed to be One and Only God etc. It also brought about the development of local languages, especially Yoruba language. This led to the publication of a Yoruba journal titled *Iwe Iroyin* (New Paper) in 1859. It was published in Abeokuta. Through Christian Education which is the harbinger of Western Education, educationists, doctors, lawyers and engineers were produced. The development of local language also led to translation of the Bible in Yoruba by Bishop Samuel Ajayi Crowther. Another fundamental impact of Western Education is that it laid the foundation upon which the present education system, the 9-3-4 system is based with the aim of developing the nation.

As good as it may look, the Western/Christian education was not fashioned to bring technological advancement for the country; it was a deliberate policy of assimilation and training of the black man to serve his white masters better. Instead of a realistic, sound and standard education that can take the country, to higher height in terms of technological advancement in the comity of nations, the European aim was to train interpreters, teachers, clerics, nurses and mid-wives, medical doctors, half baked engineers without indept knowledge of high technology, just to serve their interests first and indirectly that of their immediate environment (Aliyu, 2017). Nigerian educational System since independence operates 3 levels of Education viz: Pre Nursery, Nursery and Primary School as one tier; Secondary Education i.e. Secondary School, Grammar School, technical/Commercial School and tertiary institutions such as Universities, polytechnics and Colleges of Educations, School of Professional training such as School of Nursing and School of Agriculture, School of Fishery, and a lot of others, all encapsulated in the 9-3-4 system of education with different bodies

charged with the responsibility of planning, implementing and overseeing their programme and activities. (Lynn, 2003

Thus, we have State Universal Basic Education Board (SUBEB)

UBEC – Universal Basic Education Commission for Federal Government Primary School Education.

SUBEB – State Universal Basic Education Board.

TESCOM – Teaching Service Commission.

NTBE – National Board for Technical Education is the supervisory body for polytechnics, Monotechnics, Technical colleges, Colleges of Technology and any other institutions where technical education is impacted.

As it is all over the world, universities otherwise called ivory tower are the apex institutions of higher learning charged with the responsibility of training highly qualified academic and professional; man power in all spheres of life and human endeavour. Nigeria can now boast of 128 (One hundred and twenty eight Federal, State and Private Universities, 102 Colleges of Education and 85 Polytechnics, Federal, State and Private ones).

Despite all efforts put at making education the catalyst for rapid and steady development of the country, it is of our opinion that much has not been really achieved in terms of a robust technological breakthrough despite colossal amounts of the country's resources expended on education at all levels. This is because the white men had not really laid down the basis of a standard and resource oriented education that could lead to technological and scientific discoveries as the case is in nearly all European countries. Nigerian education is fashioned in a way that the country will always depend on Europe and Asia and the United States of America for her growth. African countries are subjected to consumers; economies that will always depend on overseas countries. We continue importing goods and European machineries' without any hope of the much needed transfer of technology. After going through the rigours of education from the least to the highest qualification, our next expectation is to look for white collar jobs in the classroom, lecture room, laboratories, offices, companies and industries where Europeans are always the real technologists.

Socially, our society has become Europeanised. Everybody wants to live like a white man, dress like him, think like him and use his language as a medium not only of instruction but also that communication in the society. Our local/indigenous language has been jettisoned. Our societal value, culture respect for elders, religions customs etc. have been set aside and every aspect of our African social life has been turned upside down. All these negative trends in our life are a clear pointer to wrong and awkward educational background. The society is disoriented because of leadership problems. Our educational system has only succeeded in turning out a weak and an incapable political class.

4. CIVIC EDUCATION

It has been observed that ignorance is the major obstacle to decent behavior, proper orientation and positive thinking. Civic education is a discipline that aims at teaching the virtues of a decent society such as good behaviours, discipline, respect and consideration for others, selfless service to the community and the society at large, respect for social values, religions, colour and

ethnic tolerance through mutual understanding. Banks (2005) cited in Clement Okam and HaliluLawal hold that the ideals and values which are routed in civic education emerged about a century ago as a kind of panacea for solving problems confronting mankind.

Russel (1977) in Clement et al (2011) called the world a mad place. He observed that since the First World War, the world ceased to be constructive because men will not apply their intelligence in creative values which are conducive for international cooperation and understanding for the sake of making progress, but rather persist in retaining the division of mankind into hostile groups.

Such hostile groups are: forces of religion i.e. Christians versus Muslims, Muslims against themselves such as the Shite against the Sunni as it is in the ongoing conflict in Syria and Iraq, sex, rape, divorce, forced marriages, wrong religious education, class feeling and completion, social and economic injustices, stupidity and insanity as a result of poor level education and ignorance, ruthlessness, agreed, unjustified killings, intolerance, hatred unfair/imbalanced judgments, power

consciousness political in balance even instability distribution of National wealth and position fraud, embezzlement, dishonesty, money laundering, disloyalty, betrayal of trust, unpatriotic practice and a host of other social vices. With the current political and social-economic situation in the country of which the leaders are deeply involved, coupled with the negative, shameful and criminal acts being committed on daily basis in the society, the panacea is a sound moral and civic education to forestall chaos and anarchy. In the view of Orisa (2014), basing his submission on Nigeria's current position that 70% of Nigeria citizens are illiterates, the question of how the country's citizens with such high illiteracy level would be able to know their right and duties remains a subject of debate.

Citizens therefore need the school subject that will be able to address the issue of knowing the rights and duties. NERDC (2007) states that civic education lays emphasis on:

- i. Our values
- ii. Citizenship

- iii. National consciousness and National identity
- iv. Human right and rule of law
- v. Representative Democracy
- vi. Duties of obligation of citizen
- vii. Nigerian constitution
- viii. Social issues
- ix. Peace and conflict
- x. National Economic life

Mezieobi, and Uzoagba (2009) assert that civic education is specifically designed in content and function to produce good useful... informed, active, responsible and morally up right citizens.

Major goals of civic education outlined by Mezieobi and Mezieobi (2009) are:

1. To produce responsible citizens
2. To equip one with knowledge and understanding about how government in a given polity works (principles and practices) particularly in a democracy

3. To make its beneficiaries become aware of their rights, duties and obligation.

RECOMMENDATIONS

A standard, well planned, well organized and well executed educational programme is a sine qua non for good governance and national security backed up by a strong, discipline and well-equipped military. To achieve this objective, local languages must be strongly developed, encouraged and used as medium of instruction. The fact that Nigeria has over 300 ethnic groups should not be an excuse for making English the nation's medium of instruction. India is made up of 845 tribes while Malaysia has over two thousand ethnic nationalities yet Indian for example has been able to develop the language of the majority and sixteen other regional languages. Below are suggestions for a standard education capable of bringing about positive changes.

Our major languages should be taught and made medium of instruction in our schools in the areas where they are spoken by the majority.

A well planned moral education based on African traditional education where societal value would be taught through oral literature made up of storytelling, folktales in which good characters, responsible behaviours respect for elders and constituted authorities, selfless service/sacrificed to the community and the society are embedded should be entrenched in the curriculum. The struggle for money at all cost, material wealth, inordinate struggle for political power should be deemphasized and discouraged.

This should be crowned with learning and teaching in English and French languages so as to be bilingual in the area of their discipline in the near future. This in turn will reduce the rate of unemployment of youths in the country.

CONCLUSION

With the current socio-economic and socio-cultural trends in Nigeria coupled with ignorance, lack of patriotism, ethnic marginalization, religious bigotry, inordinate political ambition in effective and inefficient system of education, unemployment and the struggle for

almost inexistent white collar jobs, the best thing for the country's educational planners and policy makers is the introduction and implementation of a moral, civic, education. Emphasis should also be on technical, commercial and polytechnic education so that at the end of the day, our young school leavers would not become a nuisance to themselves and a threat to the society's security. Nigerian schools should train hands that would not continue to train half-baked and professionally incompetent job seekers. They should be able to fit in into the society and be capable of engaging themselves in self-relevant vocations and live decent life at both local and international arena.

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