

教育と民主主義的理想への理論的展望：ナイジェリアにおけるグローバル教育運営への提案

Theoretical Perspectives on Education and Democratic Ideals: Implications for Administering Education Globally in Nigeria

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ABSTRACT

本稿では、ナイジェリアにおける教育と民主主義的理想について理論的観点より述べる。特に、ナイジェリアの教育における民主主義的理想の哲学、ナイジェリアの教育についての伝統的および進歩的見解、民主主義的教育の理想、グローバル教育、そして現在のナイジェリア政治体制の中での教育の未来と民主主義的理想に触れる。精神を解放せず、教育を受けた者や社会全体に自由を与えることのできない教育、そして社会的、経済的、政治的に貢献できない教育は、社会変革のために十分な役割を果たさず、進歩的とは言えない。むしろ、それは本質的に伝統的で非民主主義的であると考えられよう。教育の重要な役割は人々の意識を高めることによって社会悪を（生み出すのではなく）是正する点にあることから、教育行政者はこのような点を考慮に入れたグローバルな人材を生み出す教育システムを見据えなければならない。教育指導者として学校運営者は民主主義的理想とその考えを支持し押し進める責任がある。ナイジェリアの教育と民主主義的理想は、ナイジェリア国内の個人や国民全体だけに有益なのではなく、グローバルな展望を持った教育システムを支え、他国と関わりを持ちながら世界規模で貢献できる人間の輩出にも寄与するだろう。

1.0 Introduction:

The philosophy of democratic ideals in implementing an educational programme in Nigeria with a global perspective has as its basis the idea that Nigeria's educational system should be able to meet the needs of individuals and Nigerian society at large by providing a democratic ideal that will serve the interests of the Nigerian people. The democratic ideal even goes beyond this; it also means a system that takes into consideration the freedom of individual intelligence in the educational development of its people (Dewey, 1916). Related to this idea is the concept of moral values. Moral values according to Unruh (1975) enable people to make judgments about the worth of a particular idea or actions; therefore, democratic ideals should be considered to be social values and social values are related to the welfare of individuals and the society of which they are a part. It is through a well planned educational system that Nigeria can encourage the development of democratic ideals capable of transforming the society politically, socially and economically. Education which does not liberate the individual to think freely and openly is not democratic enough.

The cultural pluralism of Nigeria, as reflected in its vast and rich cultural heritages, demands constant adaptation if the country is to benefit from educational development with democratic ideals for the people. Traditional views of curriculum development should therefore be disbanded, and in their place, a progressive outlook that will draw from the rich cultural heritage of Nigeria's people should be fostered. The major problem with traditionalism is that ideas remain static. But

in a world that is always changing, Nigeria's educational philosophy cannot afford to remain static. Political awareness is on the increase throughout the world, and this makes it even more important for curriculum planners and educational administrators in Nigeria to redirect their attention to facilitating education with democratic ideals. Democratic education is progressive and helps administrators to see things globally in their day to day functioning.

1.1 The Issue:

In Nigeria, many people in education, including school administrators, have probably looked at education with little or no consideration for its democratic ideals. As the world is becoming a global village, democratic ideals in education should enable people to share ideas and concepts with the rest of the world. Research findings and curriculum improvements of one country can contribute toward improvement in the educational systems of other countries. One country's educational problem becomes the problem of all if democratic education is to make sense.

1.2 Purpose of this study:

The purpose of this paper is to encourage educational administrators to incorporate democratic ideals in their day to day functioning as school leaders.

2.0 Method utilized in this study is theoretical analysis

2.1 Progressive Education:

According to Sehukar (1983), progressive education is very much related to democratic education and its goals. It is education aimed

at bringing about changes in the entire system. Refinement in the system to meet the changing needs of the society is the concern of progressive educators. In Nigeria, progressive ideas are always well elaborated in theory but their implementation is the problem. There are Nigerians with noble ideas about curriculum improvements that can address our political, social and economic problems, but these ideas are criticized and/or not allowed to mature. A case in point is the philosophy of education set forth in the National Policy on Education issued in 1977. The ideas in Nigeria's National Policy on Education (revised in 1981) are the best that have ever been written regarding the country's educational policies. Democratic ideals have to be translated into reality before they can become operational in the sense envisioned by the policy. Troutman and Palombo (1983) see democratic ideals as putting emphasis on understanding and respect for, and involvement in, the democratic process. Flexibility is an important aspect of incorporating democratic ideals in curriculum development; therefore, emphasis in Nigeria's education should be geared toward making the system more functional through flexibility in order to accommodate other aspects of society.

2. 2 Traditional and Progressive Views:

The past provides clues to the present, and as Doll (1982) maintains, human beings resist change and would rather die than shift their position. They do this by inhibiting change through the power of tradition. On the other hand, progressives speed up change through social and cultural dynamics and also apply pressure from society to bring about change. Progressives allow for flexibility unlike the

traditionalists who resist change.

Schukar (1983) points out that the transition from one educational period to another has always been marked by one kind of historical event or another, or a series of events, that in turn change the value system of the society. In the United States, for instance, the poor treatment of blacks and other minorities in schools and work places gave rise to the Civil Rights and Human Rights movements. As a result, lawsuits on school segregation and desegregation became common in the United States in the 1960s and 70s.

In Nigeria, events that have occurred in the country in the past twenty or more years have resulted in different attitudes in respect to curriculum planning and educational administration. Because of the oil boom of the 1970s, the Nigerian government embarked on the Universal Primary Education (UPE) program in 1976. Due to the food shortages at that time, the government decided to include in the school curriculum certain programs aimed at boosting agricultural production in the country. Universities with an agricultural focus were established, a school to land program was begun and a program known as Operation Feed the Nation (OFN) got under way. Shortages in spare parts for motor vehicles and other machinery resulted in the setting up of colleges of technology and polytechnics so that Nigerians could learn some of these basic trades. Recently, the country introduced the Universal Basic Education (UBE) program in order to provide basic education to all Nigerians. Last, but not least, the government assumed control of schools immediately after the end of the Nigerian civil war with the aim of bringing uniformity to the school systems in some of the states in the

Nigerian Federation.

2.3 Global Education:

According to Schukar (1983), global education is rooted in the progressive movement tradition. Adherents of this tradition are sometimes known as Reconstructionists and their central belief is that schools are not for social reproduction but for social reconstruction. The responsibility of schools is not to perpetuate but to correct the social ills of society. This is why many countries of the world, including Nigeria, closely monitor student protests to avoid production of social ills. Many Nigerians have also called for political education in schools and society at large in order to educate the masses during the transition period. This is because the ills of the past still haunt many Nigerians. The democratic ideal behind the concept is to liberate Nigerian society and to provide freedom for individuals. The educational curriculum in Nigeria should be geared toward transformation of the society and for a better world. Global education should be far reaching to enable an understanding of the wider world, politically, economically and socially. It should be a crossroads education where people can meet for the exchange of ideas. The school administrator should therefore be a facilitator as well as an educational leader.

2.4 Future of Nigerian Education and its Democratic Ideals:

The future is always unknown but the past can provide clues about how the future might unfold. Awareness of the future and the role education will play in shaping the future provides an indication of where Nigeria is heading.

Within the past few years, emphasis in the educational system and curriculum has been redirected toward vocational, technical and science education. Now, some Nigerians are calling for political education for better transition and, in fact, inclusion of political education in the curriculum may allow Nigeria to experience a good and peaceful transition to the future. The idea is to create awareness in the Nigerian people so that they can contribute meaningfully during political transitions in the country.

The experience of past educational planning efforts becomes an essential basis on which judgments can be made about future planning. The impact of lack of foresight, lack of reliable data, poor finances and political unrest in the country should be taken into consideration by administrators charged with planning the future of education in Nigeria.

2.5 Lack of Foresight:

In the past, lack of foresight in Nigeria has resulted in educational planners working with inaccurate and short-lived information. The UPE expected an enrolment of 2.3 million children when it started but, in fact, an additional 700,000 more children had to be accommodated. The margin of error here showed lack of foresight on the part of the planners. UPE planned programs were expected to cost 500 million naira, but from 1974 to 1977, the actual cost to the federal government was over one billion naira (Toiwo 1980).

The present 6-3-3-4 single-track system of education embarked upon by the federal government is also a source of concern as the program is not being implemented in the manner originally intended. For example, at

the time this program was initiated, its true costs were not estimated accurately. Although the 6-3-3-4 single-track system is yet to establish itself firmly, President Obasaujo, on the 30th of September, 1999, launched another educational program, the Universal Basic Education (UBE) program, a major aim of which is to create an educational consciousness in the citizenry at large.

Nigerians are yet to know the impact of these programs on the country. Competing demands on the country's resources have to be reconciled. A country that, by virtue of its large oil reserves, was once rich and proud of its finances, is now deeply indebted to major countries of the world, and this external debt continues to mount. Overspending and borrowing from industrialized countries of the world have put the country's educational system in trouble and Nigeria cannot fund its educational system adequately at the moment. To get out of the present situation, the current civilian administration must make an effort to reduce the country's external debts or have them written off.

It is too early to make judgments about Nigerian education. Despite the negative aspects outlined above, it is possible to retain some optimism about the future of Nigerian education and its democratic ideals, especially at this time when the country has made a successful transition from military rule to a civilian government. If this transition is to continue successfully, the country's educational system, based on democratic ideals, must remain responsive to the needs of the individuals and society at large.

Troutman and Palombo (1983) have proposed that as part of the process of curriculum development, basic skills such as

training in computer and other information technologies should be introduced, allowing for greater flexibility in the curriculum. Democratic ideals need to be nourished and, with an eye to the future, global inter-relationships, life-long education, the use of media, staff development and community involvement all need to be encouraged. In the end, of course, it will be the actors themselves — the administrators, the teachers, the students, and society at large — who will have to transform abstract concepts and ideals into a practical and everyday reality.

3. Conclusion

Nigeria requires an educational system infused with basic democratic ideals in order to match current global educational standards. Also, democratic ideals will require the involvement of the Nigerian people in the educational process at the grassroots level. Since people tend to resist change, it will take a well-planned and responsive educational system to change the people's needs at the grassroots level.

For democratic ideals to flourish in the country's educational system, schools should be the vehicles for reconstructing Nigeria's social ills rather the agents of such ills. Education which cannot liberate the mind and provide freedom to individuals should be considered undemocratic.

School administrators should be able to identify the necessary conditions to enable a globalized education experience. The school administrator should understand that an educational system which cannot provide freedom for its graduates and which does not contribute socially, economically and politically to the welfare of the nation is not

responsive enough to transform the society at large.

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