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**INTEGRATING CHRISTIAN VALUES IN TEACHING
CITIZENSHIP EDUCATION IN NIGERIA**

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INTRODUCTION

Citizenship education has become an integral part of tertiary education in many countries in general and Nigeria in particular. The idea is that irrespective of one's discipline, the country's educational curriculum should position the citizens in a positive way. In other words, there is the need to generate in the citizenry that patriotic spirit that makes room for the smooth running of that country. Nigeria in particular has experienced social and political instability for almost 40 of her 46 years of nationhood. Little wonder that the national philosophy of education places a great deal of emphasis on redefining its citizenship structure and behaviour. As noted by Ofeimun (2004:24), "The state of formal education in Nigeria is ...in a chronic crisis that what new thing there is to add ought to be about an escape *route*". Several approaches have been adopted to achieve this aim. Many of these border on curriculum design to ensure relevance and avoid delivery problems (Akubue and Anyi, 2001:125). In the years before 1984 attempt to engage the private sector in tertiary educational enterprise in Nigeria failed (Nwabueze, 1995:110-111). It took 15 years later before genuine private incursion into tertiary education championed by Babcock University, an Adventist institution with a different philosophy was allowed. This University has come to redefine the teaching of citizenship education. While in some countries the political histories as well as the fundamental objectives of governance and social values are taught, in some others including Nigeria, the basic rights, duties and obligations of the citizens constitute the primary focus. In adopting the Nigerian option, Babcock University seek to align citizenship studies with the template of true education- that which is *redemptive and restorative* or as Ellen White(1995:15) writing on Education: Learning from the Master Teacher succinctly puts, it "to restore in man the image of his maker...love...redemption...the basis of true education".

STATEMENT OF PROBLEM

In trying to understand how a society can derive the best from its citizenry, it is pertinent to examine the content of its citizenship education, especially at the formal level. Why are citizens particular about their rights and less concerned about the corresponding duties and obligations? What is the whole gamut of citizens' participation in governance? Why do some citizens feel alienated? Of what relevance is System Analysis to the orderly arrangement of any society? These and many other questions engage the attention of scholars whose terrain is to study the society (see also Dulan: 1999). For us as Christian (Adventist) Educators, we are interested in higher level of concerns. We want to ask that in teaching citizens' duties, rights and obligation, what should be the approach of the Adventist Educator? How can we integrate Christian values to achieve a better

understanding of System Analysis and Political Participation? How can Christian values offer needed guide to the political system and actions?

SCOPE OF STUDY

This study is limited to the ways and means of integrating Christian Values in the teaching of Citizenship Education in Nigerian Tertiary Institutions in general and Adventist (Babcock) University in particular. It draws exclusively from the author's experience and approach in teaching Citizenship Education as a general education course in an Adventist (Nigerian) University. Emphasis is placed directly on integrating Christian Values in the teaching of four major topics in the curriculum designed for the general education course titled: "The Citizen and the State." These topics are listed below:

- a) Citizens' Rights
- b) Citizens' Duties and Obligation.
- c) System Analysis
- d) Political Participation

PURPOSE/OBJECTIVES OF STUDY

The general objective shall be to explore the best way to integrate Christian Values into the teaching of Citizenship Education. The specific objectives shall include:

- a) To explore the relevance of biblical teachings to the issues of Citizens rights, duties and obligation.
- b) To explore the biblical basis for System Analysis and by extension orderliness of the human society.
- c) To explore ways and means in which the Bible supports some forms of Political Participation.

CONCEPTUAL CLARIFICATIONS

In this section, we set out to clarify certain concepts generated by the choice of the title of this essay. The key ones are listed below:

- a) Integration
- b) Christian
- c) Values
- d) Teaching/Education
- e) Citizenship
- f) Political

a) Integration:

The concept of integration as used in this essay takes after Raquel Korniejczuk (34CC, 2006:1) who noted that integration "is understood as the connections and insights drawn from discrete facts and findings, which brings multi-disciplinar(ity) to the pursuit of learning". As it relates to curriculum and in the words of R.Tylor, (cited in Korniejczuk, 2006:1) "integration refers to the horizontal relationship of curriculum experiences. As it

relates to Faith and Learning, Integration (Rasi: 34CC) is a deliberate and systematic process of approaching the entire educational enterprise... from a Christian perspective". These views aptly capture Ellen White's admonition that "The Bible must be made the ground work and subject matter of education" (FCE 474-R&H, 8/22/12, cited in Akers, 1992: 3, see also Dulan, 1999:2).

b) Christian:

The word Christian originally refers to the Disciples of Christ... "the disciples were called Christians first at Antioch" (Acts 11:26). A disciple is the one who follows his master's teaching (John 8:3). This essay applies this word liberally to include members of the body of Christ (Romans 12:5). A Christian is a follower or believer in Christ. Essentially a Christian is a child of God... *heirs* of God... and *Co-heirs* with Christ (Rom. 8:17). A Christian is anyone who believes and professes Christ as his or her personal Lord and Saviour.

c) Values:

Values are a set of ethical priorities. They aggregate to form and, or influence a person's world view. They are gained, restructured or adjusted with new experiences and impact. Our values are our beliefs. Such Systems of Beliefs mould our world view.

d) Teaching/Education:

To teach for our purpose here, is to educate. To educate according to the Adventist philosophy of education is to redeem. According Ellen Gould White, the work of education and redemption are the same. In principle the Christian perspective to education is all-redeeming and all-transforming (Holmes, 1987: 45). Teaching is a deliberate attempt to impart ideas and facts. It is not exactly the same as indoctrination. We note also that the field of education is in a constant flux as educators struggle to reflect the various attitudes and perceptions that are most dominant in our society (Higgs, 1988: 1). Teaching programs at the universities have been greatly expanded, diversified and modified to ensure relevance and correspondence with *established needs* (Muwanga, 2004: 51)

e) Citizenship:

According to Aderibigbe (2000:91), Citizenship is the term which is used to express the status of individuals who possess full (political) rights in the state or in a country. Citizenship means membership of the most inclusive political entity which an individual can claim. The concept of Citizenship means exchange-that is an exchange between the State and the Citizens regarding certain basic provisions. While the state guarantees provision of the fundamental human rights, the individuals (citizens) owe the State certain duties and obligations.

f) Political

Political in this essay is taken to mean any issue that is not only value laden but requires making a choice. This partly aligns with David Easton's (Varma: 2000) definition of Politics as "authoritative allocation of value".

LITERATURE/THEORETICAL REVIEW OF KEY ISSUES IN THE TEACHING OF CITIZENSHIP EDUCATION

For the purpose of the essay, a review of literature on the four main issues in the teaching of citizenship education at Babcock University Nigeria shall be carried out. These are:

- a) Citizens' Rights
- b) Citizens' Duties and Obligations.
- c) System Analysis
- d) Political Participation

a) **Citizens' Rights:**

We noted earlier Aderibigbe (2000:91) that citizenship is a term which is used to express the status of individuals who possesses full political rights in a state. Most importantly, we noted that the concept of Citizenship involves an exchange between the State and her Citizens. Whereas the State guarantees the provision of what we call Fundamental Human Rights, the individual Citizens reciprocate by performing certain duties and obligations. Chapter four of the Nigerian constitution (1999), sections 33 to 46 laid in broad terms the full compliments of the rights of every citizen of Nigeria. These are the rights to:

- i) **Life** - Every person has a right to life and no one shall be deprived intentionally of his life, save in the execution of the sentence of the court in respect of a criminal offence of which he or she has been found guilty in Nigeria (Section 33:1).
- ii) **Dignity of Human Person** - every individual is entitled to respect for the dignity of his person, and accordingly- no person shall be subjected to torture or to inhuman or degrading treatment... held in slavery or servitude ...or be required to perform forced labour (Section 34:1 *abc*).
- iii) **Personal Liberty** - every person shall be entitled to personal liberty. No person shall be deprived of such except in accordance with a procedure permitted by law (section 35:1) which include execution of an order of a court in respect of a criminal offence of which a guilt verdict has been pronounced; for the purpose of bringing an accused before the court of law; and for those suffering from contagious disease, persons of unsound mind, persons addicted to drugs, alcohol or vagrants for the purposes of their care or treatment or protection of the community.
- iv) **Fair Hearing** - In the determination of a person's civil rights and obligations, every citizen (individuals) shall be entitled to fair hearing within a reasonable time by a court of law.(Section 36:1)
- v) **Private and Family Life**- The privacy of citizens, their homes, correspondence, telephone conversations and telegraphic conversations is guaranteed and protected (Section 37)
- vi) **Freedom of Thought and Conscience** - every person shall be entitled to freedom of thought, conscience and religion, **including freedom to exchange his religion or belief, and the freedom to manifest propagate his religious practice and observance** (Section 38:1)

- vii) **Freedom of Expression and the Press** - Every person shall be entitled to freedom of expression, including the freedom to hold opinions and to receive and impart ideas and information without interference (section 39:1)
- viii) **Peaceful Assembly and Association** - every person shall be entitled to assemble freely and associate with other persons (section 40).
- ix) **Freedom of Movement** - Every citizen of Nigeria is entitled to move freely throughout Nigeria and reside in any part thereof, and no citizen of Nigeria shall be expelled from Nigeria or refused entry thereto or exit there from... (except in accordance with) any law that is reasonable in a democratic society... e.g. restriction on movement of persons convicted of criminal offence etc. (section 41:i-ii ab.)
- x) **Freedom from Discrimination** - A citizen of Nigeria of a particular community, ethnic group, place of origin, sex, religion or political opinion shall not, by reason only that he is such a person-be subjected to discrimination of whatever form. (Section 42).
- xi) **Acquire and Own Immovable Property Anywhere in Nigeria-** Every citizen of Nigeria shall have the right to acquire and own immovable property anywhere in Nigeria.
- xii) **Freedom from Compulsory Acquisition of Property** - No moveable property or any interest in an immovable property shall be taken possession of compulsorily...except in the manner and for the purposes prescribed by a law that ...requires prompt payment of compensation... (Section 44).
- xiii) **Restriction on, and Derogation from Fundamental Rights** - Simply put, any “violation” of the Rights to Privacy, Freedom of Peaceful Assembly and Association and Freedom of Movement (section 37, 38, 39, 40, and 41) shall only be in accordance to any law that is reasonable justifiable in a democratic society (section 45).
- xiv) **Special Jurisdiction of High Court and Legal Aid** - Any person who alleges a violation of his or her right in any state may apply to the high court for redress (section 46). Such a person, if indigent shall be entitled to a legal aid (section 46 bii).

b) Citizen’s Duties and Obligations:

While the Citizens are entitled to the aforementioned rights, they owe the State certain Duties and Obligations. This essentially makes it a give and take matter. These Duties and Obligations, according to Aderibigbe (2000:94) include:

- i. **All citizens must pay their taxes.** These form a significant part of government revenue and are expected to be used to maintain the society.
- ii. **No citizen should interfere with the rights of others.** Every citizen for instance owes the state an obligation not to steal or rob others of their properties; not to kill or maim others etc.
- iii. **All citizens owe the state an obligation to report breach (es) of law** to the law enforcement agencies. This makes for law and order in the country.
- iv. It is the duty of the citizen and an obligation owe the state to **be prepared to appear before the law courts when required** and treat the judiciary with respect.

- v. A citizen is expected to **give constructive criticisms of the government**
- vi. A citizen should **respect the national flag, be honest and just in his dealings.**

c) **System Analysis:**

Any collection of elements that interact in some way with one another can be considered a system: a Galaxy, a Football Team, a Legislature, a Political Party (Easton, 1965). System Analysis is a part of the behaviouralist movement in Political Science (Varma; 2000: 222). In political discourse, it is generally agreed that David Easton was the first to analyse political events and phenomena from the point of view of Systems Analysis (Varma, 2000: 194, 223). This he did with his publication of the famous book: *The Political System: An Inquiry into the State of Political Science*. David Easton later wrote other books to further present his views on Systems Analysis. In 1965, he published the book titled: *A Framework for Political Analysis*; 1971, *A System Analysis of Political Life* and in 1973, a chapter in H. J. Johnson's edited book on *Political Theory*, titled "System Analysis in Politics and its Critics". Easton's concept of political life (Varma: 194) is that of a system of behaviour embedded in an environment to the influences of which the Political System itself is exposed and in turn reacts. This implies that outside and beyond the Political System, there are other Systems – e.g. physical, biological, social, psychological, etc.

What differentiates the Political System from these other Systems is what Easton described as "that system of interaction in any society through which binding or authoritative allocations are made and implemented (Easton 1953: 50). Easton treats all Political Systems as both open and adaptive systems and concentrates mainly on the study of the nature of the exchanges and transactions that take place between a Political System and its environment (Varma: 195).

The Political System receives challenges as well as support from the society. These come as *Demand* and *Support* and are processed as inputs into the Political System. These are processed and are returned back to the society as *Output* – i.e policy formulation and implementation. What follows this process comes as *Feedback*. According to Varma (2000: 197), a political process however is not merely a set of processes which converts inputs into outputs as a routine matter. The political system processes the demand and support to produce output. A *demand* according to Easton is an "expression of opinion that an authoritative allocation with regard to a particular subject-matter should or should not be made by those responsible for doing so. A political system therefore has a mechanism for responding to sets of *demands*. This mechanism is regulated and is four-fold:

- i. At the level of gate-keeping. Here the system regulates the inflow of *demand*.
- ii. Cultural mechanism – where certain *demands* are categorized as congruous or incongruous with cultural ethos of the society.
- iii. The political system could also develop series of communication channels through which *demands* are established or pushed forward.
- iv. The political system can also generate some reduction processes by which some *demands* may be supplanted.

Apart from the demand mechanism, Eastonian Political System enjoys *support* too. *Supports* are also input into the Political System. A Political System, in essence, survives

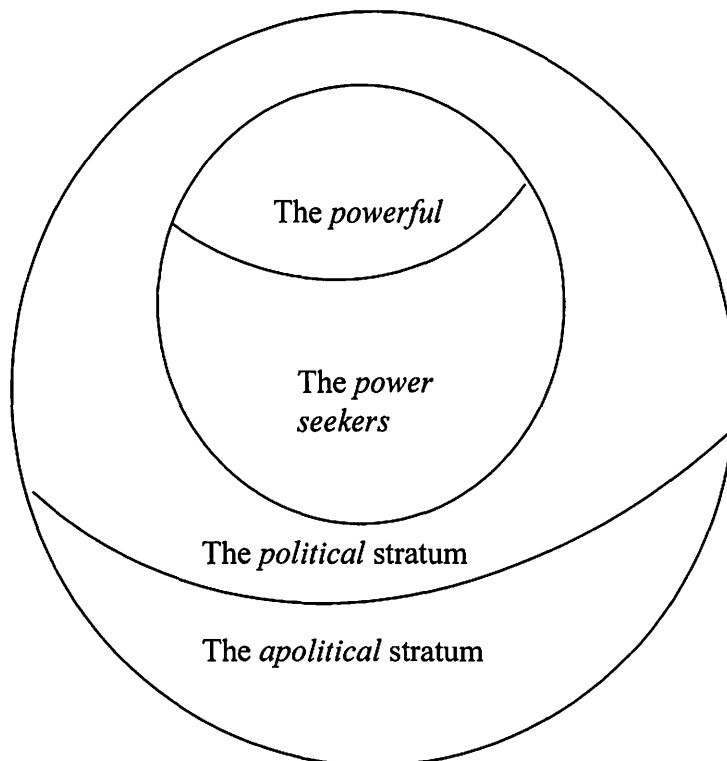
through a combination of self-regulation and support from the society. A number of scholars have taken up the challenge of expanding the frontier of System Analysis as it relates to Political Science and Political System. These include Morton Kaplan, Karl Deustch, Charles McClelland, J. David Singer, Kenneth Boulding and others. Kaplan indeed went ahead to analyse the International Political System using the tool of System Analysis.

4) **Political Participation:**

Our point of departure here is Robert Dahl's (1991: 95 - 111) typology of the four levels of political participation observable in any human setting. These are:

- i. The *Apolitical* stratum
- ii. The *Political* stratum
- iii. The *Power* (Influence) seekers
- iv. The *Powerful*

We contend here that every citizen or people who find themselves within the boundaries of a politically and geographically defined territory are by no means concerned with the political life of such community. This is a tacit acceptance of Aristotle's classification of a human being as a *political animal*. In discussing *political men and women*, Dahl (1991: 95) asserts that since human beings are social beings, they necessarily enter into a relationship of influence, and this is political. When such a relationship of influence is stable and repetitive, then a Political System exists. It was with this in mind that he illustrated the classification of the political men and women as follows:



i) **The *apolitical stratum***- these are a fraction of the political society (Ogunsanwo, 2003: 1) that remains “apathetic about politics and (are) relatively inactive” (Dahl; 1991: 97). They are the elements of the society who are disinterested in participating in political activities – voting during elections, commenting on local or national political issues. A major criticism here is that it is hardly possible to have people with *apolitical* stance or posturing in any society. Simply put, by paying taxes and obeying government laws willingly or unwillingly, *apolitical* posturing becomes either largely hypocritical or theoretical. Certain reasons have been adduced as largely responsible for being *apolitical*.

- Where the citizen places low value on the rewards expected from political involvement.
- Where the available alternative policies from where participants can choose portend no significant difference.
- Where the citizen believes what he or she does would not matter.
- Where the citizen believes the outcome of the policy issues at stake will be relatively satisfactory – whatever the outcome.
- Where the citizen feels his or her knowledge is too limited to be effective.
- Where a great deal of obstacle is placed before participants in the political society.
- Where, as some people think, religion and politics should be like oil and water – *they should simply not mix*.

ii) **The *political stratum***. According to Dahl (1991:102) participants in the political stratum are people who perform one, two or all of the following tasks- they are interested in politics, concerned about political matters, informed about political events and issues, and participate in the political life of the country. He assumed that an individual will more likely become involved in politics if he or she:

- Values the rewards to be gained.
- Thinks the alternatives are important.
- Is confident that he or she can help to change the outcome of issues on local or national agenda.
- Believes the outcome will be unsatisfactory if he she does not participate.
- Has knowledge or skill that bears on the issue on local, national and international agenda.
- Must overcome fewer obstacles to act.

Participants in the political stratum value their time; as such, the more time-consuming and, or costly a political activity, the lesser the number of active participants in the political stratum. People will more readily agree to simply vote during an election than attend long hours of political meetings and, or seek to influence government decision. The table below illustrates the percentage of people who have attempted to influence the government even in countries adjudged to be experiencing high level of political participation among the citizens’.

Country	Local government	National legislature	Number of sample
USA	28%	16%	970
UK	15	6	963
Germany	14	3	955
Italy	8	2	995
Mexico	6	3	1295

- **Questions asked:**
 - a. Have you ever done anything to try to influence a local decision?
 - b. Have you ever done anything to try to influence an Act of National Legislature?
- **Source:** Gabriel Almond and Sydney Verba; cited in Robert Dahl (1991), *Modern Political Analysis*, Prentice-Hall, Inc. Englewood Cliff, N.J USA.

NB: These figures have slightly increased over the last five years.

iii) The Power (Influence) Seekers

These are participants in a political system who are interested in gaining influence over government or governmental affairs either for common good or for selfish interest. Dahl developed a two-pronged approach to capture these people-their social characteristics and motives.

- **Social Characteristics-** Participants who demonstrate higher level of political participation are mostly the more educated persons, people with higher socio-economic status, older persons, executives, professionals and other white-collar workers.
- **Motives-** apart from the social characteristics, citizens' search for influence over the government or state can be due to certain motives-including general or common good of the society and pursuit of self interest. Sometimes some people are driven by other needs, wishes, desires, and motives of which they are not fully aware of. Some people are simply power hungry and are unable to define why they want power.

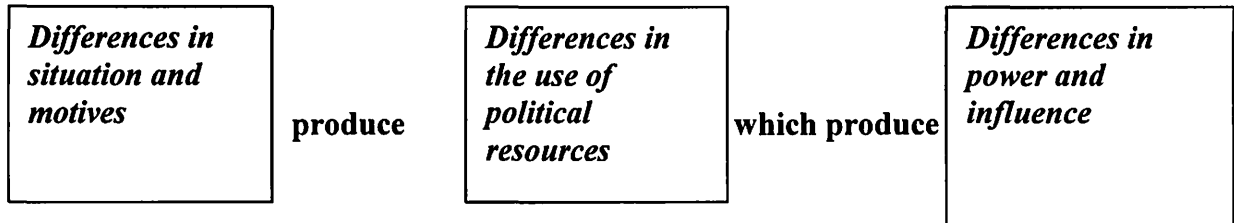
iv) The Powerful.

We implied by our previous categorisation that not all who seek power gain it. The question has been asked over and over as to why some people gain power and influence more than others. Again, Dahl's opinion is that if one gains more influence than another (over X, with respect to Y) then we may look to two possible sources of explanation:-

- Differences in the amount of resources used, and
- Differences in the skill or efficiency deployed.

While some people use more resources to gain better influence, some simply use whatever resources they have more efficiently and skilfully.

Over the years and in many countries of the world, there have been changes in political orientation. The changes in political orientation had been due to the personality or character, the general culture, personal experiences and circumstances etc. Generally speaking, differences in situation and motives produce differences in the use of political resources which in turn produces differences in power and influences. This can be illustrated below as Dahl did (1991:112).



CHRISTIAN VALUES AND KEY ISSUES IN CITIZENSHIP EDUCATION

As we seek to explore the Biblical-Christian values which inform or shape the key issues in teaching citizenship education, we bear in mind in need of the Nigerian society. This is the need for socio-political and economic reconstruction after decades of decadence and socio-political instability and crises. We seek to develop or inculcate in our students the idea that citizenship education can be enriched using Biblical-Christian perspective. Ellen White (1995: 35) counselled that "Loyalty to God, faith in the unseen was Joseph's anchor". She added when referring to Elisha's experience (1995: 59) that in order to direct wisely we must learn to obey and cherish the love and fear of God. We propose that we can only be better citizens of this world, if we accept and practice the virtues of the kingdom of Heaven as contained in the Bible. We recall in this section the age-long debate about whether or not Adventists should be involved in matters of political life of any society. Writing about *Citizens of Two Worlds*, Dudley and Hernandez (8CC:103) noted that for centuries Christian have argued about how they should relate to the life and issues of this present world.

They maintained that most (American) Adventists advocate non-involvement in the political process. For this group of people, government and politics represent a corrupt institution, a necessary evil, while the church's main task is the proclamation of the gospel. This position, Dudley and Hernandez affirm, is dangerous as "it denies that human beings are essentially social creatures" (8CC:103-4). It was on the basis of this that they advocated that (8CC:104) Adventists must uphold the centrality of the Scripture as authoritative for instruction and moral guidance. The Bible, they added, does not speak of a remote God, unresponsive to human need. Rather, God is found in the midst of the most desperate of human experiences- suffering, pain and death. Dudley and Hernandez submission has been reinforced by Raquel de Korniejczuk (2006:4) who maintained that "students completing the tertiary level at an Adventist institution should (among other things) manifest social sensitivity and loving concern for the well-being of others in preparation for citizenship within a diverse community."

These submissions of Dudley, Hernandez and Korniejczuk find rhythm in Livingston (17CC:313) who affirmed that in certain (Jamaican) contexts where the Seventh-Day Adventist Church formed the largest single denomination, the **church members** should seek to contribute to (shape) political discourse. For Livingston, it could be abstracted from the Christian world view that God who has ultimate authority of law and order is interested in good governance in the human sphere.

This essay accepts Livingston's counsel (17CC:324) that the Christian teacher of Political Science must be prepared to speak to the issues in his political environment by drawing from the Christian worldview to inform his analysis. It is with this in mind that we shall proceed to explore the biblical basis for the key issues as a general education course in Nigerian (Adventist) institutions of higher learning.

1) Christian Values and Citizen's Rights

Every nation has itemised a set of Fundamental Human Rights. We teach that these Rights are God-given. The State does not grant them. These inalienable rights are usually (as in the case of Nigeria) enshrined in the constitution. It is believed that for any meaningful existence, the Citizens must not only be accorded these rights, the State must seek to protect them against any form of abuse or violation. Central to these Rights, is the Right to Life. There is also the Right to Religious Liberty, Freedom of Worship and others. It is written for instance that no Citizen must be deprived of his or her right to life. We do know however, that God is the author of human life (Gen. 2:7, Isa.42:5). God not only formed man, He put him and his companion in a beautiful garden (Genesis 2:8). We teach that God's plan and law is that taking human life is forbidden (sinful) (Gen. 9:5-6, Ex.20:13, Rom.13:9-10). God enjoined humanity to multiply and fill the earth (Gen. 9:7).

Once the right to life is established, all others rights follow and are noted even in God's original plan. For instance, it was God's plan that humanity must worship Him (Ex. 20:8). In teaching that we have the freedom of thought and religious liberty, we educate our students that God is to be worshipped in spirit and in truth. True worship can be expressed by faithful observance of the Seventh-day Sabbath. For the Right to Private Family Life, the first assignment after creating man was to put them in the Garden of Eden where an unprecedented private family life was established (Gen. 2:18-24). This family before the advent of sin was blessed by God (Ps 128:1-6). The family essentially constitute the central unit in God's covenant (Gen 17:7).

2) Christian Values and Citizens' Duties and Obligations

Integrating Faith and Citizens' Duties and Obligation to the State has been captured in policy and general practice of the Adventist Church in Nigeria as encapsulated by Babalola' statement on participation in politics (2003: 135): "Whereas the Scripture

teaches that we are to render unto Ceaser the things that are Ceaser's and to God things that are God's (Mk 12: 17) and let every soul be subjected unto the higher power (Rom. 13: 11), Seventh-day Adventists hold that every Christian has an obligation to be a good loyal citizen of his community and of his nation, faithfully obeying the laws of the land and contributing his influence and means to the welfare of the community and state. He will recognise however that he is also a citizen of the kingdom, and where there is conflict of claims, as indicated by the words of Acts 5: 29, **we ought to obey God rather than men**".

As such, for guaranteeing the set of Fundamental Rights, the State expects in return that her Citizens will carry out certain Duties and Obligations. It is the duty of a Citizen to pay taxes for the upkeep of government and the provision of social amenities for the Citizens. After the parable of the wedding banquet, Matthew recorded Jesus' teaching regarding payment of taxes unto the government of the day. The Pharisees were out to trap Jesus into commanding His followers to discontinue payment of taxes to Caesar. Jesus, the Master teacher, asked for a coin and after identifying the inscription on it commanded "Give unto Caesar what is Caesars'" (Matt. 22: 21). The book of Romans was more categorical. It says this is why you pay taxes, for the authorities are God's servants (Rom. 13: 6).

It is the duty of every Citizen to submit to authorities not only because of the negative consequence that follow disloyalty but also because of conscience (Rom. 13: 5). The Apostle Paul categorically stated that everyone must submit to the authority (Government) for there is no authority except that which God has allowed (Rom. 13: 1). Given allegiance to authority is therefore a matter already settled by God. Disobedience to constituted authority is considered unacceptable. Satan attempted to supplant God's authority and was banished and condemned. It is the duty and an obligation of every Citizen not to interfere with the rights of others. The Bible had enjoined us thousands of years ago that we cannot interfere with the right of others to live – thou shall not assassinate. By the same token, we are not to steal, covet or commit adultery (Ex. 20: 15, 17). These are injunctions to safeguard the violation, dignity of human person and personal liberty.

3) Christian Values and System Analysis

The entrance of sin into the world created disequilibrium – a disruption of God's plan for man to live eternally beginning with Adam and Eve in the Garden of Eden. Apostle Paul in his epistle to the Corinthians upholds the basic principles of System Analysis. For instance, he emphasized (1 Cor. 12: 7-25) that just as all the organs of a human being are part of the same body and serve different but definite purposes, so are all believers in Christ. Talking about the various gifts, Paul encouraged the Church of God to not only manifest but put into active use their gifts to the glory of God and the blessings of humanity. "No one individual... receive all gifts. The New Testament likens the Church... to the human body: different parts, doing different functions, yet all working

together for a common goal.” (Sabbath School Study Guide, Saturday May 6, 2006). For the family as a system, Ellen White in *The Adventist Home* wrote that the more closely the members of a family ...work in the home, the more uplifting and helpful will be their influence outside the home (p.37).

Essentially, for any system to work, be it the Church, the human body, the social or political, there must be synergy of efforts by the constituent parts. For the effective and efficient running of the Society therefore, the Citizens must perform their duties and obligations in exchange for Government’s protection and guarantee of their rights and privileges.

4) Christian Values and Political Participation

Much has been said and written about how the Adventist should relate with the larger society – its culture, politics, and economics. Humberto M. Rasi (2006: 5) in dealing with culture recommends three approaches. Number two of these is the advice to *seek a critical engagement with the surrounding culture*. As he puts it, “we should involve ourselves in all lawful activities of the world, but provide higher standards of behaviour. We teach our students using Rasi (2006) counsel that they should seek wisdom from the Holy Spirit as they engage the world. Generally speaking, we teach that Adventists should not be Power Seekers. This within the Nigerian context is to ensure that they do not get involved in the political intrigues which include mudslinging, lying and cut-throat competition for power and positions. They should take after Bible characters that successfully participated in political events of their state and administered good governance to the larger society. These are people like Daniel, Joseph, Esther, Nehemiah, etc.

Like Daniel, the Citizen (Adventist Christian) should allow his or her belief in God to serve as the reconciliator, teacher to the faithful and whistle blower where the government fails to deliver. Christian participation in government affairs (politics) should draw from Daniel’s experience. In every matter of wisdom and understanding, the king found them (Daniel and his colleagues) ten times better than all the magicians and enchanters in his whole kingdom (Dan. 1:20). Daniel was a Special Adviser imbued with the Holy Spirit. He offered timely and forthright counsels.

Another character is Joseph who was sold to Egypt. Joseph was a shining example of a Governor with an incredible passion for credibility, truth and noble ideals. He was compassionate to his brothers who sold him into slavery. He would rather die than compromise with Potiphar’s wife and her lustful, deadly desire (Gen. 39: 7-9). Joseph’s credentials for honest behaviour in a society infested with all manner of perversion was a blessing derived from God. By standing for what was right God showered blessings upon him as well as the land where he was made an administrator. Ellen White (1952: 52) puts it succinctly, “In his childhood, Joseph had been taught the love and fear of God... he had gained strength of mind and firmness of principle”. The same can be the lot of an

Adventist who will find himself or herself in government and remain upright- the one who will stand by the truth at all times.

Esther played the role of a facilitator and bridge-builder. She relied absolutely on God's counsel to approach the king in behalf of her people. She found favour in the sight of God and men. Adventists today are in many places where God could use them to influence, for good, the minds of the political power holders. Esther's experience offers the needed guide. Like Esther, Nehemiah also depended on God for wise counsel and got the king's approval to visit Jerusalem and improve the welfare of the Israelites (Neh. 2: 4 – 10).

CONCLUSION

This essay calls for the integration of Christian Values into the teaching of Citizenship Education in Nigerian (Adventist) Institutions of Higher Learning. It posits that Christian Values provide a template for good citizenship – not only of this world but also of the world to come when Jesus Christ comes to take Christians home. It aligns with the basic provisions in the Nigerian constitution which guarantee Fundamental Human Rights. It contends that the Right to Life was first given and guaranteed by God. It affirms that the Right to Religious Liberty and Worship and others align with the freedom to choose which was also freely given by God – these include the freedom to choose eternal life. Ellen White in *The Desire of Ages* (p.446) puts it this way; “In the work of redemption, there is no compulsion. No external force is employed. Under the influence of the spirit of God, man is left free to choose whom he will serve”. As for the duties of a citizen, payment of taxes to support the state was practically demonstrated by the Master Teacher Himself who admonished that we should “give unto Caesar what is Caesar”. Finally, the ideal example of a good Citizen of any State is an obedient child of God.

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