Review Article

CITIZENSHIP EDUCATION IN GHANA: A TRADITIONAL AND MODERN PERSPECTIVE IN DEVELOPMENT

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ARTICLE INFO	ABSTRACT
	Citizenship education and pedagogy have gone through a number of changes in the decades encompassing the early days of our fore-fathers up to the modern days in Ghana. Throughout these dynamics, a number of changes both internal and external to the educational conceptions have shaped the role and direction of citizenship education. This article considers these changes from traditional and modern perspectives of Ghana. Through this historical overview, it is clear that there has been a change in the traditional form of citizenship education regarding new topics and the form of pedagogy over the last decades. Where it took the entire community members in an informal way to inculcate citizenship values among the youth has shifted to the formal education where the school is at the centre stage in shaping the youth to be civic conscious. It has become clear that the new focus for much of today's citizenship education has a greater emphasis on global citizenship and interconnectedness of people around the globe. These new areas of pedagogy bring to the fore challenges and opportunities for effective citizenship education in today's classroom environment and serve as a reminder of how citizenship education continues to change to meet current trends, issues and pedagogical approaches.

INTRODUCTION

Education is a unique tool for bringing about change and development in economic growth. Despite the provision made for the teaching of democratic citizenship in Ghanaian schools and colleges, it is widely acclaimed that very little attention is given to citizenship education by Social Studies teachers, especially those in the junior high and senior high schools where the subject is core. It is the graduates of the colleges of education who will eventually teach at the basic schools. Both tutors' and teacher trainees' as well as the general public's historical knowledge on the evolution on citizenship education during teaching and learning are likely to affect their commitment to teaching/learning and support for the programme . Some educators suggest that the upsurge of moral decadence among the youth of Ghana which the newspapers (Daily Graphic, 16th November 2008, The Ghanaian Times, 7th June 2009) gave prominence to this same idea, suggesting that citizenship education is either "untaught" or "under taught" in the schools/colleges. This might be attributed to the knowledge gap in the historical development of citizenship education in Ghana of teachers and students.

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This article presents a historical overview of varied changes in citizenship education from the traditional informal instruction in Ghana and to the modern formal instruction to the election of John Agyekum Kufour as president in Ghana. Specifically, citizenship in an African context, citizenship in the Ghanaian context, government of Ghana's involvement in citizenship education, the role of national commission on civic education in Ghana and their implications will be considered. By examining the various transitions and translations of those influences into curriculum development and classroom instruction, a look into the past and the future of citizenship teaching, government and democratic ideals can be deduced.

To achieve this, both the informal and formal forms of citizenship education in Africa and the contributions of the various governments in Ghana, starting from the first president of Ghana, Dr. Kwame Nkrumah, President of the First Republic of Ghana, to the era of Mr. John Agyekum Kufour, President of the Fourth Republic of Ghana, were looked at. These periods, to some extent formed the major historical events in Ghanaian history where major educational reforms took place. By adopting a historical evaluative analysis, it is possible to evaluate the effect of events upon the curriculum in government and /or citizenship courses at the school/college level.

The general purpose of this article is to provide a historical overview of citizenship knowledge of these specific events, which provide information for pedagogical design. The guiding theoretical issues of effective citizenship education are documented in the diverse work of scholars in the field. Through these resources, it becomes evident that the education of future's participants in the Ghanaian democratic system is essential both to continue the democratic system and provide the yardstick for conceptualizing the individuals civility and opportunities inherent in the Ghanaian form of government(Groth, 2006). Educating the youth that will become Ghanaian's decision makers is critical: For democracy to be consolidated, it requires the education of each new generation to appreciate the ways of knowledge and active participation in the preservation of a way of life (Mhango, 2008). If students are unable to understand the civility and opportunities afforded individuals under the democratic system, the whole democratic system will be halted and the future of active participation in governance becomes questionable (Niemi, Sanders,& Whittington, 2005).

These questions about the future Ghana's participatory form of government, nevertheless, are not new perspectives; the essence of educating the citizenry existed before the colonial era (Assimeng, 1999).The reality of today's events makes investigation of the history of citizenship education worthwhile for critical analysis. In Ghana, social studies is charged with responsibility to educate the youth in citizenship education. Classroom teachers must understand the background of citizenship education in today's rapidly changing world. It may seem intriguing, for example that for more than 50 years of political independence in Ghana, it is now that citizenship education has become a subject of its own at the upper primary level in Ghana. Of course, it was sheltered under social studies.

Citizenship in an African context

Apart from the Western form of citizenship, Africans have their own conceptions of citizenship. African democratic nations have their forms of governance and citizenship which have aspects of both traditional and western forms of democracy. Nevertheless, traditional forms of ethnic citizenship have posed a challenge to the attempts of developing nations' citizen in understanding the African form of citizenship, culture plays a significant role (Mhango, 2008). Culture has been the most powerful weapon, which has sustained the African traditional forms of political governance and citizenship. The culture of a people is their way of life that has been nurtured over time. It includes their system of values – that is, the forms of behaviour, practice and thoughts they hold as most worthwhile and desirable, their beliefs in various lands, social practices, their legal and socio-political institutions, their manners – habits and customs, etiquette and fashions (Gyekye, 2008).

Thomson (2000) refers to culture as beliefs, customs, activities and practices that a group of people hold in common and how those shared views influence their thinking. In effect, culture can be seen as an umbrella term to connote the total way of life of a people. In Africa, elders have the social obligation and a sense of responsibility to inculcate into their young ones the values, norms, duties and responsibilities of active participation in their societies (Busia, 1967).

The evolution of citizenship in Africa cannot be separated from the political systems in which it operated. In this context, Africans came out with a number of mosaic political systems during the course of the pre-colonial period (Chikeka, 2004; Thomson, 2000, as quoted in Mhango, 2008). The evolution of such political systems was the elements of lineages and kingships. He explains a lineage to be a group of families that trace their origins to a common ancestor, whereas kinship or a clan is a network of lineages that are related by blood or fictitious genealogies. The goal of blood relationships was to bring a sense of belonging and unity among people who shared the same culture (Mukhongo, 2008). Nevertheless, it is through such traditional forms of political systems that the understanding of the indigenous forms of African citizenship can clearly come out.

Groups in lineages or kinships derived political boundaries based on core values and attitudes that they held together towards political, social and economic aspects of life. The core values on matters such as beliefs, rituals, marital laws, inheritance as well as land owning rights, became their culture (Busia, 1967; Olorunsola, 1972), cited by Mhango (2008). Thomson (2000) stresses, that the clan leaders of these political units wielded a great amount of power when dealing with such matters. In effect, the rise of political organisations in Africa was the quest for social order but they emerged taking different patterns in both time and space (Busia, 1967). For instance, Schraeder (2004) remarks that some of the political entities were states but others were stateless. In the cases of those that were states, some of them were bureaucratically centralized and others decentralized. Again, some of these political entities followed a patriarchal system of inheritance while others followed matriarchal system (O'Toole, 2001).

With the lack of communication in the pre-colonial era, a number of these political systems developed as separate entities with their associated cultures. The kinship networks in the political entities developed into various ethnic groups with the passage of time (Busia, 1967). The concept of ethnicity, according to Schraeder (2004: 10), is used in the African context to mean:

"A sense of collective identity in which people (the ethnic group) perceives itself as sharing a historical past and a variety of social norms and customs, including the roles of elders and other age groups in society, relationships between males and females, rites and practices of marriages and divorce, legitimate forms of governance, and the proper means of resolving conflict".

On the basis of this definition a number of ethnic groups were very small whereas others were considerably larger as regards how they traced their evolution to common ancestors. On the account of economic exigencies, some of the political systems grew to include members of the ethnic groups, particularly for the essence of getting tribute by way of taxes. Compared to the western dimension, political systems of these natures were not hegemonic states since their frontiers changed greatly on account of the political powers wielded (Thomson, 2000). In effect, in the period prior to the colonial era, many political systems were multi-ethnic for economic reasons; nevertheless, one ethnic group was politically dominant (Schraeder, 2004). In political entities such as these, occasionally, there were traces of several lineages or clans contesting for chieftaincy.

Busia (1967) stresses that such situations posed challenges to the societies whenever a number of candidates were eligible to the chieftaincy. It is arguably clear to advance evidence that suggests elements of democracy whenever such situations occurred (Busia, 1967; Hayward, 1987). In the midst of such circumstances, those individuals appointed by custom in their political communities conducted some form of elections. Elections in the African context, according to Hayward (1987) were chosen between individuals to fill an office. Given this premise, choice of leaders involved different strategies like discussions, consultations and decision making which greatly varied among political states in the pre-colonial era. The changes resulted from the mode in which the political systems designated adults, clan or lineage heads or influential elders in the society for the assignment of choosing leaders (Hayward, 1987).

In the case of the Ashantis in Ghana, the chief's council represented the voice of people in several political issues, including elections (Busia, 1967). The council also had powers to overthrow the chief if he went contrary to the demands of customs. This presupposes that people participated in political matters alright; however, the level of participation was limited to a small group of people sanctioned by the society (Busia, 1967; Hayward, 1987). One can argue that these forms of political participation were not very different from the practices of Ancient Greece. Admittedly, even in the Western democracies this was the view of political participation for a long period of time. It was not until the close of the eighteenth century that the promotion of national franchise and participation of citizens was heightened in the democratic nation-states in the Western world.

It is clear that African forms of indigenous citizenship evolved in political systems whether the systems were states or stateless. There were three elements that made African indigenous citizenship peculiar. The first one was blood relationship in a political unit and this relation was basically ethnic (O'Toole, 2001; Thomson, 2000; Busia, 1967). The second element was that the preparation of citizens was meant for family and communal responsibility because there were no nation-states at the time. The third was that it was the responsibility of the whole community to inculcate in the youths the expected adulthood duties and responsibilities according to the core values of their societies (Department of Curriculum Development and Evaluation, 1990).

The youths were initiated in the forms of indigenous "schools" for the purposes of preparing them for civic responsibilities at both family and societal levels. Sei-Dei (2005b) explains that the education of the African before the coming of the European was an education that prepared him for his responsibilities as an adult in his home, his village and his tribe. Smith (2003) has described the uses of folk-tales as educative devices in traditional African societies. Stories are used, not only to amuse and express feelings, but to also teach ideal forms of behaviour and morality. Children learned by listening to their elders, imitating or "emulating" them. These stories are usually handed down from one generation to the next; their main concern was to induct the youth into the moral, philosophical and cultural values of the community. During the initiation rites, which Groth (2006) mentions as one of the major avenues through which the African youth received his or her education; boys and girls were taught separately through the use of different "informal" curricula.

Elderly women taught girls and elderly men taught boys. The traditional informal curriculum for citizenship education was mainly an integration of history, cultural beliefs and customs as well as adulthood duties and responsibilities on the basis of the core values of each ethnic group (Department of Curriculum Development and Evaluation, 1990; quoted by Mhango, 2008). It can be deduced from the discussion so far that, before the coming of colonial rule during the second half of the 19th century Africans had developed their own forms of governance and citizenship, which were typically based on blood relationship. Busia (1967) points out that in Africa the concept of citizenship has continued to be more closely linked to kinship than with territory. The African position of ethnic citizenship with regard to blood relation is at variance with western concept of citizenship that is based on nation-states.

During the colonial period between 1884 –1957, the colonial masters carved their colonies in Africa in complete disrespect of the traditional political systems that emerged based on ethnic citizenship (Thomson, 2000 quoted in Mhango, 2008). In effect, the advent of the colonial masters ushered in the creation of new states with clearly marked territorial frontiers based on experienced African political traditions or forms of ethnic citizenship. The colonialists merged together different ethnic groups under new political canopies. The putting together of different African states nursed the seed of political confusion and challenges in the post colonial African states. It is held by some scholars (Busia, 1967; Thomson, 2000) that the colonial rule destroyed the elements of African traditional rule and citizenship.

It must be pointed out, however, that the African forms of ethnic citizenship stood the test of time during the colonial era, but functioned in a different political sphere. Nevertheless, the outcome of the colonial states was that Africans had to start considering citizenship beyond their families and kingship-based societies that was the situation during pre-colonial era (Mhango, 2008). In this instance, the role of initiation rites for the preparation of citizens at the national level was not possible because these practices were specifically organised according to the customs of each ethnic group. Hence, the formal education, which early missionaries and colonialists had introduced in Africa, was the better channel for national citizenship education. The Department of Curriculum Development (1990) in Malawi rather asserts the organisation of formal education in the colonial states was meant for the glorification of the colonial powers through a school curriculum that was plagued with topics of Western civilization and not meant for nation building. Wandiga (1994) also adds that missionary education was not intended for nation building but for helping Africans to read the Bible. It is on record that colonial masters granted political independence to Africans from 1957. It was during the departure of the colonialists, that the prescription of the Western forms of multi-party democracy was made to the new African leaders. Nevertheless, ethnic kinship citizenship became the avenue of struggle in the new post-colonial nation-states (Adejumobi, 2001; Osaghae, 2003 & Mhango, 2008). Ethnic bloc voting according to Kaspin (1997) was a major feature in the new post-colonial African states. As a tool for avoiding the ethnic citizenship voting in Africa, many Africa heads thought it wise to introduce one party system of governance for the purposes of political stability and socio-economic unity (Mhango, 2008).

It became obvious that ethnic citizenship (Englund, 2006) influenced the thought process of early African politicians since many of them considered national citizenship education around the desires of dominant ethnic group as a weapon for nation building. However, Mbaku, Agbese and Kimenyi (2001) report that such practice frequently led to the exclusion and marginalisation of some groups from the mainstream politics and economy. The marginalised and excluded ethnic groups adopted diverse means such as violence as a channel for their voices to be heard in politics and also to have a share of the national "cake". Nevertheless, Meinhardt (1999) reiterates that by the early 1990s, many of the one party authoritarian regimes in Africa collapsed in favour of multi-party democracy. The re-emergence of multi-party democracy, has once more unveiled that individuals still identify themselves by ethnic, linguistic or religious blocks (Mbaku et al., 2001). It is observed that since 1990, multi-party democracy in Africa has shown traces of misunderstanding and conflicts over who has the right to vote as well as the right to vie as a political candidate in an area (Ceuppens & Geschiere, 2005). Thus, ethnicity with its components of tribe, language, religion and others still remains the major drawback to democracy in Africa.

As a means of overcoming ethnic elements in democracy in Africa, the school curricula are being used to evolve their own forms of democracies and citizenship based on the common standard of governance of the United Nations Universal Declaration of Human Rights (Gyekye, 2008). The process is mainly achieved through a curriculum which has the integration of the indigenous values of governance and citizenship with those outside Africa; particularly, the West. This form of integration appears worthwhile, since elements of traditional forms of governance and citizenship have co-existed even in this modern time. In Ghana for instance, the chiefs still rule their people, using the acceptable traditional customs that fit well with the national constitution.

Moreover, traditional forms of citizenship are still essential in nurturing the youth for civic responsibilities at both family and local levels. Such upbringing is mostly done through initiation rites. In effect, in the traditional African setup, families are still an important channel for civic education. It must however be pointed out that, the family source of preparing the youth in this modern times is not sufficient. This brings to the fore, the need for the youths to attend schools for the purposes of learning about active civic responsibilities beyond their families and their local communities. Accordingly, African nation-states use school curricula that contain both traditional and foreign concepts of governance and citizenship for the preparation of active participatory citizens at various levels. In Ghana, for instance, citizenship education has been introduced in the school curricula right from the basic level to the tertiary level. It needs to be pointed out that what remains of colonial educational patterns in much of Africa is the hierarchical structure of the school.

In formal British colonies, including Ghana, an appointed head boy served as the student class leader, taking attendance and performing chores for the school authority. The British structure remains up till now. Teaching strategies invariably rest on the colonial teacher centered method. Each classroom is teacher directed, with little chance for students' interaction.

From the view point of those who advocate for active involvement in democracy, this strategy does not prepare the students for active participation of democracy. In order to promote active and participatory citizens, the classroom and curriculum must ensure that 'public' talk is enhanced (Parker, 2004). He adds that problems that emerge from students living together should be subjects for class deliberation. The Task Force on Civic Education at the Second Annual White House Conference on Character Building for a democratic, Civic Society in the 1995 report, mentions that an effective programme of citizenship education should provide opportunities for students to evaluate, take and defend the positions on issues relating to conflicts in terms of values and principles in social and political life (Center for Civic Education [CEC], 1995).

The Task Force further emphasises "critical discussion of public issues and respect for knowledge" (CEC, 1995:1). Hess (2004) admits that high-quality discussion democratizes the classroom by accepting the quality of students and teachers contributions and developing critical thinking. Discussions based on opportunities to freely exchange ideas, listen and reorganise thoughts necessary in a democratic society. The lack of such opportunities leaves students unprepared for the hard work of democratic citizenry in a pluralistic nation (Hahn, 2003; Banks, 1997).

It has been established that Africans had a way of educating its members to be good citizens before the advent of the colonial masters. It is against this background that Appiah (2009) argued that the notion of citizenship in Africa is as old as recorded history, and not a uniquely Western idea. This notion puts the exploration of citizenship education in the colleges of education into the right perspective since it seeks to examine the perception of practitioners in the formal sector of education. Attempt is being made to review citizenship in the Ghanaian context since the present study is focused on citizenship on traditional and modern of education in Ghana.

Citizenship in the Ghanaian context

In Ghana, when communities were small, largely rural and self-sufficient, the system of education was informal and non-literate. Yet training in citizenship education was prominent. MacWilliam and Kwamena-Poh (1978) stress that, the Ghanaian community prepared the youth through the informal system of education. The responsibility for the training of citizenship did not rest on the parents only, but also on blood relations. It was also the duty of all the elders in a family to impart this training in citizenship education.

This type of education offered knowledge about the cultural heritage of societies to the young generation for active participation in community life. The methods of training took the form of storytelling with moral conclusions. As the young entered adult life they were admitted into the community. Lessons were given for the development of the rights and responsibilities and the elders instilled the concept of respect for old age in the youth. During this period, citizenship education was emphasised because it sought to inculcate knowledge about the cultural heritage to the younger generation.

Governments of Ghana involvement in Citizenship Education (1957-2008)

After independence, the Nkrumah Ideological Institute was established by Dr. Kwame Nkrumah to influence the academic life to raise the political consciousness of Ghanaians. With the first stone being laid by Kwame Nkrumah on 18th February, 1961, the Institute was designed to promote national independence, as almost all Ghanaians in the first Nkrumah government were trained in the United Kingdom or United States (Winneba Ghana niica.on.ca).This was another form of citizenship education in Ghana even though it was limited to his party faithful. The fact that it was meant to promote socialism in Ghana as well as liberation of Africa from colonialism, it can be credited with some development issues.

The Progress Party (PP) led by Dr. K.A Busia also introduced another programme of citizenship education for development. The Progress Party government sought to protect the citizen, laying strong emphasis on human rights and civil liberties. The citizens were based on the provision of the 1948 Universal Declaration of Human Rights. Citizenship education on the right to life, property and security for the individual was initiated. Fundamental freedoms of thought, speech, belief and association were also emphasised. Infringement of a citizen's right was one of the areas within the investigation of Ombudsman (Agu, 2000). General Acheampong's government, after overthrowing the Progress Party Government, also introduced development plans into the Ghanaian citizenry. The second phase of the programme code-named 'Operation Feed Your Industries' and "'Operation Feed Your Self" were devoted to producing sufficient raw materials and food for Ghana's industries and Ghanaians respectively. The recitation of the National Pledge in schools and colleges was another move of introducing citizenship education in Ghana by Acheampong's government (Kankam, 2012).

The 1987 Education Reform Review Committee muted by J.J. Rawlings, which was born as a result of the experimentation of some of the recommendations of the 1972 Dzobo Committee has an influence in the stabilization of social studies aimed at inculcating citizenship among the youth in Ghana. The Review Committee Report of 1987 recommended six years primary school, three years junior secondary school and senior secondary school education. The recommendation was implemented in 1987, which led to all middle schools being turned into junior secondary schools. With this new reform in education, social studies which was introduced in 1948 (Tamakloe,1991) was re-introduced in the teacher training colleges in 1988 as one of the elective subjects to train students to teach social studies at the junior secondary schools for the purposes of citizenship. The 1987 Education Reform Programme aimed at changing the content of education at the basic level and to ensure its relevance to individual and societal needs (GES, 1987). Based on this, the New Education Reform Programme has brought in its trail social studies at the Basic Education level nationwide.

The aims and objectives of the junior secondary school social studies programmes reflected all three domains of educational objectives: cognitive, affective, and psychomotor. The cognitive domain deals with the acquisition of knowledge, facts and ideas; the affective domain deals with the behavioural change of the learner whilst the psychomotor domain deals with the acquisition of skills (GES, 1987). The introduction of social studies at the basic education level necessitated the training of more teachers to have sound basis in the content for the courses at the junior secondary school level. Consequently, in 1990, the then Teacher Training Colleges in Ghana embarked on teaching of social studies after a new programme of instruction had been designed. The aims and objectives of the teacher training college social studies syllabus are to help the teacher trainees to be equipped with the subject content, the professional knowledge and skills that will enable them to handle confidently the social studies programme at the basic level of education. Hence, the goal in teaching social studies in the Teacher Training Colleges should be to help students to acquire knowledge and to effect a change in their attitudes and values in their society and the environment. It is also to equip them with the skills to teach for changes in the values and attitudes of pupils (GES, 2002).

The Act 452 enacted by the Parliament of the Fourth Republic of Ghana on 6th July, 1993, which established the National Commission for Civic Education re-affirmed citizenship education in Ghana. Among other things, the Commission was to create and sustain within the society the awareness of the principles and objectives of the Constitution as the fundamental law of the people of Ghana (Groth, 2006). The Ministry of Manpower, Youth and Employment (2006), realizing the factors which have alienated young people from participating in the Ghanaian economy, instituted a youth programme aimed at preparing them to become productive members of society. This motive to consider the problems of the youth relates directly to the agenda based on youth citizenship. With the ushering in of the 2007 education reform under the leadership of President J.K. Kufour, a new subject called citizenship education has been introduced at the primary school level, starting from class four to class six. This is intended to help children appreciate basic concepts and values that underlie a democratic political community as well as inculcate citizenship and a sense of national pride in them (Anamuah-Mensah, 2008).

The role of National Commission on Civic Education in Citizenship Education in Ghana

The National Commission on Civic Education (NCCE) in Ghana was established with the adoption of the 1992 Constitution. The NCCE was mandated to formulate, implement and oversee programmes intended to inculcate in the citizens of Ghana awareness of their civic responsibilities and their appreciation of their rights and obligations as free people (Groth, 2006). With its establishment in 1993, the NCCE has concentrated on the following areas:

The teaching of the Constitution in schools; Elections (both National and Local);

Formation of Civic Education Clubs in schools, work places and communities;

Public Education on Political and Religious Tolerance; Work within the Security Agencies; Work with Chiefs and Queen mothers; Public education on Role and Functioning of Democratic State institutions; Research on Decentralization for Democratic governance; Research on Customary Practices and Democracy; Public Opinion Polls (NCCE, 2004:1).

In Ghana, the NCCE functions with the rationale of building a democratic culture in order to ensure Ghanaians that their Constitution provides a firm framework for democracy at both local and national levels. Based on this framework, the NCCE initiated the printing and distribution of pamphlets such as "District Level Elections 1994," "District Assemblies", Unit Committees," and a small pocket version of the Constitution of the Republic of Ghana 1992, Abridged. Again, the Commission initiated a television show on the Constitution and created a number of educational posters and flyers in regard to the Constitution and human rights for distribution to the districts in education about these topics. Lesson plans were also developed by the NCCE in the classrooms and a board game similar to Monopoly about the Constitution. Many of these civic education pieces were meant to support the section of the population that missed citizenship education in the formal school setting.

With the view of bringing the 1992 Constitution to every Ghanaian member in the language clear enough to be understood by most people, citizenship clubs were formed (NCCE, 2004). The clubs offered Ghanaian citizens of all ages information about the Constitution so that they could protect and defend it. Club membership involved observing the rules and culture of "good citizenship" as well as becoming responsive to issues in communities. Ever since, the clubs have been set in schools, workplaces, religious environments, villages, towns and cities throughout the country to inculcate civic responsibilities. The justification of this review stems from the fact the study will bring out knowledge, attitude and skills tutors and teacher trainees have acquired following the NCCE's activities.

Conclusions

From this review of the progression of citizenship education in Africa and Ghana, some issues have surfaced. First, the process by which teachers and students fuse and react to current issues and events within the citizenship classroom changed within the last twenty years. In situations in Ghana, most attention on the informal type of education where parents inculcated citizenship through apprenticeship has shifted to the formal pedagogy where teachers are at the centre stage of instruction. There is now a school curriculum which makes social studies to provide the content for citizenship education. At the upper primary level of the education system in Ghana, citizenship education is taught as a subject on its own. This rapid formal dissemination of information is assisting in making the content area both relevant to students and more applicable to their individual lives. It is only by conceptualizing the developmental dynamics of education regarding citizenship from past years can we gain a better understanding about modern problems and possible solutions.

Recommendation

With the understanding that citizenship education through formally and informally has come to stay in Ghana, it has become an important dimension of her educational process. It should, therefore, be reflected in the school curriculum in social studies and other humanities. Learners should be taught to attach much more importance to social studies since the citizenship education components will help nurture the young

democracy in Ghana. Other African countries that have not as yet embraced social studies as a channel for inculcating citizenship education should as well introduce it in their educational institutions.

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