



## De-colonising global citizenship education for knowledge sharing and acceptable norms in Nigeria

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### ABSTRACT

A brief history of the teaching profession is related to the development of teacher education and the institutions associated with professional teacher training in Nigeria. The study adopts a qualitative research approach with a phenomenological research design and purposively selects 18 participants from 6 Geo-political zones of Nigeria with three participants from each zone. (South-South, North-East, South-East, North-Central, South-West, and North-West). A thematic approach is used to analyse the data from a semi-structured interview. The research engaged educators on thematic approaches to global citizenship education (GCE). A pilot study conducted by the researchers made a case for the de-colonisation of GCE in Nigeria to be embedded in a Continuous Professional Teacher Development (CPTD) programme, for educators and stakeholders to acquire the skills that can support them to identify and manage disparities in knowledge sharing, values, ethics and social responsibility. While recommending a national adoption of UNESCO's 2030 Sustainable Development Goals in professional teaching policy and praxis, the paper argues that homegrown CPTD programmes should be a core activity in the process of de-colonising GCE.

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## Introduction

Global citizenship education (GCE) aims at helping learners to become a better citizen and contribute to the growth and development of the society he or she belongs to. It gives learners a sense of belonging and the maintenance of an egalitarian society. GCE also aims at nurturing and promoting humanity and skills. When an individual has a sense of global citizenship, he or learns and adapts universal values of peace and sustainability. Such a person will uphold the dignity of all people and human rights. GCE promotes not only skills but values, attitudes and knowledge. It makes an individual to be socially, economically, environmentally and politically minded. Any effort to decolonise education in Nigeria should begin with the teaching profession. Despite the various issues surrounding teacher provision and the lack of motivation, the teacher in Nigeria remains a beacon of learning and still occupies the key role as an agent of quality education and learning. Teachers in Nigeria make up the largest number of civil servants on the national payroll (Adu, 2019).

Professional Teaching (PT) in Nigeria, is carried out within a diverse population of almost 200 million people, made up of decentralised government structures; 36 states (plus the Federal Capital Territory, FCT), and 774 local government areas grouped under six geopolitical zones. Principal ethnic and religious divisions exist between the North, mainly Moslem (with the Hausa and Fulani ethnic groups); the East predominantly Christian (Ibo) and the South West, Christian (Yoruba and other minority groups). In total there are about 250 ethnic groups and languages, but English is used as the medium of instruction from primary school upwards.

In terms of economic development, Nigeria is highly endowed with deposits of oil, producing billions of barrels per day, though poorly managed by a corrupt political class, made even more vulnerable to the global economic disruptions caused by unstable oil prices and the COVID 19 pandemic with risks of not being able to adequately service its debts to global financial institutions. This

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kind of environment is bound to produce a learning environment that is not only hostile but puts pressure on educational policymakers and professional teachers in Nigeria. It is in this context that this qualitative research was carried out across the six geopolitical zones to assess the teaching of Global Citizenship Education (GCE) in Nigeria to harness the use of Continuous Teacher Development Programmes (CPTD) in the process of de-colonising GCE.

It is the responsibility of educational policymakers in Nigeria to establish roadmaps for GCE in teacher training. Nigeria is one of the few African countries to have implemented a licensure policy, with the Teachers' Registration Council of Nigeria (TRCN) being established (by an Act of 1993) with a broad mandate that includes accreditation of teacher education programs, internships, and the enforcement of ethical conduct among teachers, as well as maintaining a national register of teachers (Obanya, 2010:54). The Nigerian Policy of Education (NPE) published in 2004, states 'instilling in teachers a spirit of inquiry and innovation, as well as giving them the intellectual and professional basis necessary for their duties and allowing them to adapt to changing circumstances,' (Federal Ministry of Education. NPE 2004. The NPE 2007 includes the introduction of Religious and National Values to address 'the inculcation of national consciousness and national unity for the right type of values and attitudes for the survival of the individual and the Nigerian society (Section 1:7). The training of teachers to develop in the profession is still problematic. Fareo (2013) states that, In Nigeria, unlike in other nations, the local, state, and federal governments have not given teacher retraining the priority it deserves. There hasn't been a deliberate effort to keep instructors' knowledge and abilities up to date in light of the curriculum and societal changes. As a result of this negligence, the quality of education in schools has suffered (Fareo, 2013:66). The current strategy undertaken to develop, update and upgrade teachers is the Teachers Training Programme (TTP). Unfortunately, Nigerian educational policy is focused on teaching for subject knowledge which is not enough to develop teachers and learners into global citizens. The Nigerian Educational Research and Development Council (NERDC) developed a civics curriculum for citizenship education in Nigerian primary and junior secondary schools in 2007. Citizenship education is taught as a general course, and it is unclear to what extent such a curriculum would provide teachers with the information, skills, and practical pedagogical methods that would help them achieve citizenship education goals (Olibie & Akudolu, 2013:101).

The National Teaching Institute (NTI) in Kaduna and the Nigerian Institute of Educational Planning and Administration (NIEPA) in Ondo State work closely with international teacher education organisations (British Council, Commonwealth Institute of Learning, and Open University UK) in the training of policymakers and educators. The National Teachers' Institute, situated in Kaduna, Nigeria, is a single-mode distance education institution that focuses on in-service teacher education. Act No. 7 of the Federal Government of Nigeria (1978) mandated the use of distance education techniques to conduct courses of instruction leading to the development, upgrading, and certification of teachers as stipulated in the applicable syllabus. In 2006 the NTI partnered with the Teachers Education for Sub-Saharan Africa (TESSA) to take advantage of its provisions for training teachers on a mass scale and to improve the quality of teaching. This partnership was based on the mutual sharing of expertise. The NTI provided venues and coordinated the attendance of teachers during the project. TESSA supported the creation of lesson plans and provided open educational resources (OERs). TESSA was influential in the selection of content and pedagogical approaches and in developing course manuals as well as the title of units and modules.

Global North and South CPTD partnerships do not always have to be on such a grand scale. Other forms of the partnership include international educational consultants engaging with private schools or Local Government Education Authorities (LGEAs). In 2016 a one-day Global Learning programme was organised to train headteachers on Learning in a Global Dimension. This was a collaboration between the Nigerian Institute of Educational Planning and Administration NIEPA, the Ondo West LGEA, and Soft Contents, educational consultants based in the UK. In 2017, teachers were asked to give feedback on how knowledge of Global Learning concepts supported them in practice. Their feedback was collated and analysed using Statistical Package for Social Science (SPSS) applications. (Olowu et al., 2020).

The following are the research questions guiding this paper

- i. What is your understanding of Global Citizenship Education (GCE) and the Global Teacher?
- ii. How do you promote ethics and social responsibility in students during classroom teaching of GCE?

## **Literature Review**

### **Theoretical and Conceptual Background**

#### **The development of the Teaching Profession in Nigeria**

Teaching in Nigeria existed before colonialism. It was a process of knowledge sharing and learning about ethics and social responsibility which sustained societal norms. According to Obanya (2010), 'In the beginning, there was education,' says the author, adding that traditional African cultures engaged in a variety of educational and learning activities to varying degrees. There were unwritten conventions and recognizable patterns, thus education was not as utterly unstructured as has been incorrectly depicted in the past (as illustrated in Table 1). People who facilitated learning in traditional African settings were informed, talented, and well-liked by their peers (Obanya 2010:31). Nigeria's educational system came under the administration of the British whose intervention marked the end of the indigenous methods of learning. It marked a reverse in the role of agents of learning within the community. Even after independence in 1960, the first National Policy on Education in Nigeria was not published till 1977. This means that 17

years after independence education in Nigeria did not fully depart from the colonial educational mandate. However, this was not the case across the whole country. Three regions had taken strides to make primary school education free. They were the Western Region in 1955 the Eastern Region in 1957 and Lagos Town Council also in 1957 (Ololube 2006:6). 1979 marked the International Year of the Child and the Federal Government of Nigeria adopted education as an instrument of effective national development.

**Table 1:** Pre-colonial education in Nigeria

Stage of life	Educational goal	Place of education	Agencies of education
<b>1. Childhood</b>	Knowledge Acquisition	The home The extended family The community	Parents Older relations Elders in the family and the neighbourhood. The age grades Community-based organizations
<b>2. Adolescence</b>	Life skills in Knowledge sharing Ethics and Social responsibility	The community (all places of work, recreation, communal activities, religious observance, etc)	Parents Community elders of the age grades The guilds Skilled craftsmen/
<b>3. Adulthood</b>	Lifelong Learning Ethics and Social responsibility	Home The community Workplace	Community rulers and elders Community special service groups Special interest groupings the guilds

**Source:** Adapted from Obanya P. 2010

For 30 years starting from the 70s, military and civilian governments in Nigeria introduced several programmes aimed at promoting citizenship through ethics and social responsibility. (See Table 2)

**Table 2:** National Citizenship Orientation Programmes in Nigeria

Period	Programme	GCE Topics / Themes
<b>70's</b>	Zero Tolerance on Corruption	Ethics and Social responsibility
<b>70's</b>	International Year of the Child	Teacher Quality and Provision
<b>80's</b>	War Against Indiscipline	Ethics and Social responsibility
<b>90's</b>	Mass Movement for Self-Reliance and Economic Recovery	Social Justice and Sustainability
<b>2015</b>	UNESCO Millennium Development Goals (MDGs)	Teacher Quality & Provision
<b>2016</b>	War Against Indiscipline	Ethics and Social responsibility
<b>2016</b>	Sustainable Development Goals (2030)	Global Citizenship Education

**Source:** Soft Contents 2021

### **Decolonisation of Education and Learning Themes**

The roots of the colonisation of education in Nigeria are embedded in the political agendas of the colonialists in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. Due to the nature of education as a process of establishing acceptable norms of learning and attitudes, political agendas and educational policy at the time and even today are almost inseparable. The issue of how politics and power affect the learning space is very prominent in the works of Freire, Spivak, and Andreotti. Freire argued that the banking concept of education, promotes the goal of oppressors, as such, knowledge is shared by those who consider themselves more privileged than their learners (Nweke & Owoh, 2017). Spivak's viewpoint implies that cultural superiority is justified as epistemic violence: the suppression and dominance of former colonial subjects by Eurocentric and Western ideologies through knowledge systems, (Heleta 2016). The importance of understanding epistemic violence is that it allows dialogic learning giving the learner the freedom to become 'trusted epistemic agents—producers of knowledge' (Bunch, 2015:2). Postcolonialism, is defined as the replacement of economic domination of the Global South with domination in the way knowledge is shared, (Sharp 2009:110), is used by b to promote critical literacy as a tool to prevent power and misrepresentation in knowledge construction and sharing. 'Critical literacy is founded on the strategic assumption that all knowledge is partial and incomplete and that it is formed in our contexts, cultures, and experiences. If educators aren't 'critically literate' enough to engage with assumptions and implications/limitations of their approaches, they risk (inadvertently and unintentionally) perpetuating the systems of belief and practices that damage the people they're supposed to help' (Andreotti, 2006:49). Teachers in all subject areas, according to Bourn (2012), have their interpretations and perspective of their discipline. In their topic teaching, their perspectives must be recognized, acknowledged, and promoted (Bourn, 2012:32).

### **The development of global citizenship education**

GCE, as we know it today, has its roots in Development Education (DE) which emerged as a learning process that uses the themes of social justice and freedom to construct knowledge postulated by Paulo Freire, a teacher from Recife in Brazil. Freire's perception was that education is a tool for liberation from pedagogical approaches that undermine the freedom of the learner. (Nweke & Owoh, 2017: 63). DE's origins in the global North in the '60s and '70s (especially in the United Kingdom) in the 1970s came out of the realisation that it was necessary to rebrand its image from colonial master to support the aims of development education. 'The emergence of DE needs to be seen as a response to the decolonisation process of the 1960s and 1970s and the emergence of development and aid assistance programmes' (Bourn, 2020:12). Non-Governmental Organisations (NGOs) funded by International

Development Organisations (IDOs) continue to support DE projects in the Global South. Development Education has now known as Global Education a description which emerged from the United Nations Global Education First Initiative (GEFI) in 2012. A core objective of the programme is to focus on the improvement of learners' non-cognitive skills and develop values for social transformation (Obanya, 2010). The Education 2030 vision was launched in 2015. 'To guarantee that teachers and educators are empowered, appropriately recruited, well-trained, professionally qualified, motivated, and supported within well-resourced, efficient, and efficiently managed systems...' is one of its aims. Through education for sustainable development (ESD) and global citizenship education (GCED), it is also to build the skills, values, and attitudes that enable citizens to live healthy and fulfilling lives, make informed decisions, and respond to local and global concerns.' UNESCO 2016.

Today, teacher education cannot exempt itself from global partnerships and collaborations between the United Nations and its 193 members including SDG 4.7 directly related to GCE, 'To ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among other things, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and culture's contribution to sustainable development,' says the UN. 2015 UNESCO World Heritage Site.

### **The Role of Continuous Professional Teacher Development (CPTD)**

CPTD is a widely accepted form of developing teachers in Africa. 'CPTD tends to merge beliefs, values, and the teacher's subject knowledge, (Adu 2019:2). A perspective from Ethiopia is that CPTD is globally accepted as crucial for the preparation of teachers because it supports challenges that change brings to teaching practice and it places a responsibility on school management to create conducive learning environments for their teachers (Gemedo & Tynjala, 2015). Mukeredzi (2013) provides a perspective from Zimbabwe that CPTD is understood to be a long-term process that provides teachers with opportunities to develop and influence pedagogic approaches and choices they make in the knowledge-sharing process (Mukeredzi, 2013). In Namibia, teachers' engagement in CPTD programmes is managed by units within the educational system; however, a localised CPTD is seen as being more effective (Nyambe 2014). In South Africa, Coe, Carl, and Frick (2010) make the point that CPTD has not been successful in bringing teachers out of isolation for enough collaboration with their peers (Coe, Carl, & Frick, 2010).

### **Global Citizenship Education (GCE) and the Global Teacher**

The concept of Global Citizenship Education and the Global Teacher connotes an understanding of pedagogical approaches to practice GCE alongside the teacher's subject discipline. This requires critical thinking, dialogue, reflection, and action resulting in a critical pedagogy approach for practitioners in Global Education. Bourn (2015) describes critical thinking as 'Moving away from a universalist and orderly vision of the universe and toward one that acknowledges nuanced, multifaceted, and diverse means of interpretation' (Bourn, 2018:121). Dialogue is seen as an opportunity to identify and relate to our differences. A relationship model for thinking about difference, where thinking is not the object of understanding that matters but the relationship that enables the understanding of the differences (Blackmore, 2016:43). This sequence of stages as critical thinking, dialogue, reflection, and responsibility for action, is not to give the impression of linearity as learning styles do differ. In terms of reflection, for education to be reflective, GCE covers three major conceptual elements of learning: cognitive domain, socio-emotional (non-cognitive), and behavioural domain. 'This framework emphasizes education that meets individual and national objectives, ensuring the well-being of all people and the global community as a whole' (UNESCO, 2015). A global teacher is a beacon of learning and a role model that occupies a key position as an agent of quality education and learning. A global teacher must be able to critically reflect on global and societal issues, which necessitates professional growth (Bourn 2018:172). Alongside the subject knowledge of the teacher must be global skills and this context in-service training and during CPTD.

### **Promotion of ethics and social responsibility by teaching GCE**

The impact of GCE on the social ethics and responsibility of students where values and attitudes will be pronounced cannot be overemphasized. A well-trained and fully aware teacher works as a pillar of a country and teacher education is the path towards it. It is, for this reason, that teacher efficacy can be linked to the behavioural domain of acting responsibly at local, national, and global levels. Self-efficacy is divided into two categories, according to Adu et al (2012): outcome expectations and efficacy expectations. The expected outcomes of persons' actions are referred to as outcome expectations. Efficacy expectations refer to a person's belief in his or her ability to complete a task to achieve a goal. How persistent one may be in behaving is determined by one's level of confidence' (Adu, 2019:4).

Teachers with high self-efficacy don't always look to the principal for advice on how to improve the learning environment. To influence student learning, these teachers rely more largely on their judgments, motivation, self-reflection, capability, experience, and collegial relationships/associations. As a result, the impact of leadership on the self-efficacy of these teachers may be negligible. Teachers who believe in their abilities will raise pupils who are capable of making significant academic progress. According to Akudolu et al (2017), the preparation of socially responsible citizens is where teachers learn about and how to teach complex global issues locally and globally.

Critical pedagogy, according to Ukpokodu (2009), provides possibilities for teacher-learner interaction in discourses on viewpoints, issues, and concerns facing the global community. It tries to question and reconstruct pre-existing knowledge, as well as advocate for the importance of developing perspective consciousness and instilling a feeling of social responsibility (Subedi, 2010:129).

Teachers who have higher self-efficacy beliefs are more likely to exhibit specific observable behaviours for themselves, such as effort, perseverance, passion, and confidence. These professors make different use of class time and keep students engaged in learning for longer periods. Teachers that have high self-efficacy demonstrate warmth and attention to all pupils, including those who are less capable (Adu et al. 2012:4). The overarching goal is for students to not only comprehend but also to reflect these principles in their attitudes and behaviour to contribute to society through good citizenship and ethical conduct (DeNobile & Hogan, 2014). The results of this study will be discussed as part of the conversation.

## **Research and Methodology**

According to Creswell (2014), a methodology is a process of selecting, reflecting on, analysing, and justifying how a researcher wants to perform a research project.

### **Research Paradigm**

The study focused on the interpretive paradigm. According to Creswell, an interpretive paradigm assumes that people socially and symbolically construct their organizational realities (2014). The researcher picked the interpretivist theoretical paradigm to investigate. Interpretivism views social constructions such as language, consciousness, and shared meanings to be crucial to the paradigm as a paradigmatic theory (Myers, 2013). This paradigm is appropriate for this research because it is consistent with the notion that Decolonising Global Citizenship Education for Knowledge Sharing and Acceptable Norms is necessary for exercising teachers' professional duties.

### **Research Approach**

The study adopted a qualitative research approach because it shows in-depth research about human behaviour and involves the interaction with selected persons in their settings (Lichtman, 2013).

### **Research Design**

The phenomenological research design was adopted in this study. The phenomenological investigation is concerned with what people experience and how they interpret their experiences about a phenomenon. The researchers used phenomenological design because it tends to understand the teachers', perceptions, and perspectives about decolonising Global Citizenship Education for Knowledge Sharing and Acceptable Norms.

### **Sample and Sampling Technique**

The sampling techniques used for this paper were purposive and judgement sampling techniques were used to select eighteen (18) teachers across six (6) geo-political zones in Nigeria; three (3) from each zone based on the existing professional knowledge of the researchers.

### **Data gathering instrument**

The instrument used to elicit information from the respondents are an open-ended interview guide and telephonic interview due to COVID logistics.

### **Credibility and Trustworthiness**

The credibility and trustworthiness of any study are ensured when participants are given opportunities to gain access to the findings put together by the researcher and also give their approval (Brynard, Hanekom, & Brynard, 2014). The researchers endeavoured to guide against any form of data manipulation and be very objective in presenting the views of the research participants as reflected in the data collected.

### **Data analysis**

The data were analysed using a thematic method. Thematic analysis is a qualitative data analysis process that entails reviewing a data set for recurring patterns, comprehending them, and reporting them (Creswell, 2014). It is a method of expressing data that also includes interpretation in the selection of codes and the formation of themes.

## **Data Analysis and Findings**

The method of collecting data was open-ended interviews. The sample consisted of eighteen (18) teachers from six (6) Geo-political zone of Nigeria. (See Table 3).

**Table 3:** Geopolitical Zones in Nigeria

Code ID	Geopolitical Zones in Nigeria
TrNC 1, 2 & 3	Teachers in North Central Geo-Political Zone
TrNE 1, 2 & 3	Teachers in North East Geo-Political Zone
TrNW 1, 2 & 3	Teachers in North West Geo-Political Zone
TrSE 1, 2 & 3	Teachers in South East Geo-Political Zone
TrSS 1, 2 & 3	Teachers in South-South Geo-Political Zone
TrSW 1, 2 & 3	Teachers in South West Geo-Political Zone

The information gathered is analysed using some of the topics and sub-themes that emerged from the participants' responses in order to highlight the main difficulties surrounding decolonising global citizenship education for knowledge sharing and acceptable norms.

**Table 4:** Demographic characteristics of participants

Geo Zone	Career Level	Subject Area	Learning Level	Gender	In Service (yrs)	Qualification
NC 01	Principal	Agriculture	Primary	Female	22	BA Ed
NC 02	Early Years Ed	SEN	Pre-Primary	Female	5	BSc Ed
NC 03	Teacher	Physical Ed	Secondary	Male	8	MSc Ed
NE 01	Principal	Islamic Ed	Primary	Female	29	BA Ed
NE 02	Teacher	Physical Ed	Secondary	Male	5	BSc Ed
NE 03	Teacher	Economics	Secondary	Male	15	BA Ed
NW 01	Vice Principal	Agric Science	Secondary	Female	21	MSc Ed
NW 02	Teacher	Government	Secondary	Male	12	BA Ed
NW 03	Teacher	Social Sciences	Teacher Training.	Female	15	BA Ed
SE 01	Lecturer	Computer Sc.	Polytechnic	Female	10	MSc Ed
SE 02	Principal	English Literature	Secondary	Female	28	BA Ed
SS 01	Dean	Theology	Theological Seminary	Male	12	PhD. Ed
SS 02	Lecturer	Science Ed	College of Education	Female	13	PGCE
SS 03	Teacher	Chemistry	Primary	Male	3	BSc Ed
SW 01	Lecturer	English Language	Theological Seminary	Female	12	MA Ed
SW 02	Teacher	Biology	Secondary	Male	3	BA Ed
SW 03	Consultant	Education	University	Female	30	PhD

Source: Fieldwork 2021

From Table 4, the years of service of the respondents range from 3 to 30 years which shows that they have enough experience to answer the interview schedule. We have 10 females and 8 males which is an indication of gender sensitivity. The subject areas of the respondents (Social Studies, Geography, Economics, Agricultural Science, Biology, Integrated Science etc.) are very diverse to show us how GCE is embedded in virtually all subjects at school. We also have a very dispersed learning level from primary to university. The participants' qualifications demonstrated that they are all professional teachers who are qualified to teach. Participants' qualifications helped the researchers to ascertain their knowledge of the subject of Decolonizing Global Citizenship Education for Knowledge Sharing and Acceptable Norms

**Research Question 1: What is your understanding of Global Citizenship Education (GCE) and the Global Teacher?**

The following are the themes and sub-themes from the first sub-research question

**Table 5:** Themes and sub-themes concerning the understanding of Global Citizenship Education (GCE) and the Global Teacher

Theme	Sub-themes	Issues raised
<b>Knowledge acquisition and sharing</b>	The understanding of Global Citizenship Education (GCE) and the Global Teacher	Understanding of the world events; Promoting Cultural diversity; Enhancing self-reliance and community development.
	Global Citizenship Education enhances positive attitudes in students	Positive attitude, accommodating other cultures; appreciation of one another; Reduction of a complex issue; Promoting new culture and the learning of a foreign language through immersion.
	GCE prepares students to live and work in a global environment.	To face complexity and promote flexibility It enhances social justice and freedom It encourages teamwork; To teach complex thinking skills By teaching them global issues as proffered in SDG 2030. By teaching students and relating global issues to the curriculum

### **Sub-Theme 1: The understanding of Global Citizenship Education (GCE) and the Global Teacher**

The teachers' perceptions concerning GCE and Global teachers are addressed under this sub-theme, all the participants show that the knowledge of GCE brings about the understanding of cultural diversity and understanding of world events. However, some participants with slight differences have these to say;

*TrNC2: Global Citizenship Education is a global system of education that helps young people to build their understanding of world events*

*TrNE1: The knowledge of GCE focuses on making the world a global community where diversity in culture is perceived positively rather than negatively*

One of the participants gave a more detailed understanding of GCE and has this to say

*TrNW3: Global Citizenship Education (GCE) is a kind of education that helps learners actively participate in the teaching-learning process and acquire skills to solve problems and develop their world. The world is a global village, and teaching and learning must be done globally by using the advantage of technology. The global teacher is the teacher who promotes GCE and is committed to quality education. The teacher makes efforts to develop his/her students to be relevant wherever they find themselves. He/she also teaches according to the need of his/her students, that is, his approach is learning/learner-centred.*

### **Sub-Theme 2: Global Citizenship Education (GCE) enhances positive attitudes in students**

The participants were asked if GCE enhances positive attitudes in students, All the participants agreed that GCE enhances positive attitudes, accommodating other cultures, and appreciation of one another. One of them remarked that:

*TrSS2: GCE promotes mutual benefits and reduction of a complex issue*

Another participant said:

*TrSW3: GCE Promotes new culture and the learning of a foreign language through immersion*

### **Sub-Theme 3: GCE prepares students to live and work in a global environment.**

Not only did the participants concur that GCE prepares students well to live and work in a global environment, but they also believe that GCE makes their students face complex situations and maintain social justice and freedom. Three of the participants reiterated that:

*TrSE1: GCE exposes students to what exists in other communities.*

*TrNC1: Living and working in a global environment encourages teamwork. Round out the curriculum and help to teach complex thinking skills.*

*TrSW2: Teaching them global issues as in the Sustainable Development Goals helps the students by relating global issues to the curriculum*

## **Discussion**

### **the Knowledge acquisition and sharing**

The participants believe that the understanding of Global Citizenship Education (GCE) and the Global Teacher enhance positive attitudes in students and this is in line with Bourn (2018) that reiterated that a global teacher needs to be able to reflect critically on global and social issues and to a global teacher, continuing and professional teacher development becomes very expedient. In the same vein, the participants believe that GCE prepares students to live and work in a global environment. This is also supported by Blackmore (2016) who succinctly said that teachers must possess global skills, be versatile in the context of in-service training during CPTD and possess the knowledge of a relationship model for thinking about difference, where thinking is not the object of understanding that matters but the relationship that enables the understanding of the differences.

### **Question 2: How do you promote ethics and social responsibility in students during classroom teaching of GCE?**

The following are the theme and sub-themes from the above research question

**Table 6:** Themes and sub-themes concerning the promotion of ethics and social responsibility in students during the classroom teaching of GCE

Theme	Sub-themes	Issues raised
Values and attitudes	The promotion of ethics and social responsibility in students during the classroom teaching of GCE	Constructive ability, critical thinking, objectivity Demonstrate values and ethical behaviour in course construction Be a good example myself. Appoint class captains and give responsibility. Appointments as class representatives such as Class Governor may teach them to be responsible citizens Teaching the importance of values and attitudes. Identifying tribes and races and maintaining the values.
	Management of cultural diversity while teaching GCE	Practice cultural sensitivity and Cultural diversity while teaching Incorporate diversity in the lesson plan. Maintaining consistent communication. Appreciate every student in the class. Take good examples from the different groups. Discussing preparing meals of diverse cultures in the classroom and organizing cultural days.
	Addressing Racism in GCE	Eradication of poverty, Anti-racism and fight for justice. Explaining the meaning of racism and its disadvantages to society. Let everyone know that human beings are of the same body composition and differ only in colour. List and mention the contribution of heroes of different races. I teach racism in Global Citizenship Education by explaining bullying as a result of racism.

#### Sub-Theme 4: The promotion of ethics and social responsibility in students during the classroom teaching of GCE

On the aspect of how classroom teaching of GCE promotes ethics and social responsibility, virtually all of the participants believe that teaching GCE promotes students' constructive ability, critical thinking, and objectivity. However, some of them have these to say;

*TrNW1: Teaching GCE allows students to demonstrate values and ethical behaviour in course construction*

*TrNE3: I promote ethical and social responsibility by being a good example, practising those values in the class, appointing class captains, and giving responsibility to the students. I also let students be involved in the janitor work sometimes which allows senior students to cater to junior students.*

Another participant corroborated **TrNE3** by saying that:

*TrSS3: By appointing students into class representatives such as Class Governor teaches them to be responsible citizens*

On the contrary;

*TrSE2: I promote ethical and social responsibility by teaching the importance of these values and attitudes and by identifying tribes and races and maintaining these values*

#### Sub-theme 5: Management of cultural diversity while teaching GCE

Under this theme, the participants believed that managing cultural diversity while teaching GCE is through the practice of cultural sensitivity and cultural diversity, they also believe in incorporating cultural diversity into the lesson plan. However, a few of the participants are of different opinions;

*TrNC3: I maintain cultural diversity by knowing all my students, maintaining consistent communication and allowing the students to exercise their freedom, and being flexible.*

*TrNW2: Cultural diversity is managed while teaching by ensuring that students see themselves as co-learners and by allowing them to respect each other's culture. Classroom arrangements can be of help.*

Two other participants have this to say:

*TrSW1: Appreciate every student in the class. Take good examples from the different groups*

*TrSE3: I manage cultural diversity by teaching my students diverse cultures in the classroom and organizing cultural days*

### **Sub-theme 6: Addressing Racism in GCE**

The majority of the participants believe that to address racism they need to explain what it means and its disadvantages to society. They focus more on the sub-topics like “anti-racism” “eradication of poverty” and “fight for justice” two of the participants have a different style of addressing racism

*TrNE2: Let everyone know that human beings are of the same body composition and differ only in colour. List and mention the contribution of heroes of different races. Racism means looking down on others and making them feel inferior*

*TrSSI: I teach racism in Global Citizenship Education by explaining bullying and having class discussions on the subjects of racism.*

#### **The values and attitudes**

The majority of the participants believe that the teaching of GCE promotes ethics and fosters social responsibility that promotes students' moral values and positive attitudes; this is supported by Akudolu (2017) that believes that the preparation of responsible citizenship academically and socially is through the knowledge of GCE. The teachers that disseminate or dispense knowledge must believe in their efficacy to nurture students that are capable of great academic strides. The participants also believe that the management of cultural diversity is through the teaching of GCE. Teachers must be able to teach complex global issues locally and globally (Ukpokodu, 2009). The participants also believe that GCE knowledge addresses racism apart from promoting ethics and social responsibility. According to Subedi (2010), there is a need for the development of consciousness perspectives and engender a sense of social responsibility in teachers to address racism based on their knowledge about GCE. He further said that teachers who possess stronger perceptions of self-efficacy tend to display specific observable behaviours for themselves such as effort, persistence, enthusiasm, and confidence. Hence, disseminate this to the students.

#### **A thematic approach to the Decolonisation of GCE**

The contributions of participants have identified a community of educators in Nigeria with an up-to-date understanding of the theory and practice of GCE. The research also identifies a community of practitioners engaged across the pre-primary to the tertiary educational trajectory of professional teaching in Nigeria and the institutions that manage their allegiance to a professional code of conduct. The geo-political and demographic approach to the research throws a spotlight on three key aspects of the learning environment in which professional teaching in Nigeria takes place. Using a CPTD programme approach, there shall be the emergence of a training and development strategy for the decolonisation of GCE in Nigeria to establish ways of reducing disparities and imbalances that have emerged in the research as explained below.

Firstly, is the relationship between the origins of professional teaching in Nigeria and the role of the professional teacher in the process of the decolonisation of Global Education in Nigeria today. Just as the colonial administrators were successful in harnessing the role of teachers in community development at that time (as agents in spreading their political aspirations), the community of professional teachers in Nigeria (emerging from this research to start with) can be used to implement our aspirations to decolonise theories and practices of GCE in Nigeria in knowledge sharing, using local, regional, national and global CPTD programmes.

With professional teaching spanning 3 to 30yrs some of the participants have been engaged in national citizenship programmes instituted by military and civilian governments (see Table 2). In the research, teachers shared how they embedded GCE programmes in practice providing the ability for the research to identify disparities and imbalances of knowledge-sharing practices between the Global North and the Global South. Most significant, is the unequal access to the internet preventing technology-enabled learning (ICT) in schools.

*TrSE1 - I am teaching at the primary school level and it is unfortunate that at the primary school level when we're talking about global educational citizenship back here in Nigeria things are not just moving the way they should be because our technology here is lagging seriously compared to other countries. I remember during this lockdown we suffered too much when we tried to connect our students so that they will be online but most of them were not conversant with the technology. And what I am now understanding is that this global education network has to be with someone who has to have to be technologically founded to be able to collaborate online.*

Apart from enhancing learning materials, ICT also provides learning systems through data decision making (DDM) to gather, collate and analyse information speedily and means for collaborative learning. ICT enables teachers and learners to date information on global issues and the ability to work smart when sharing knowledge. The research also detected a huge imbalance of such in comparison to their peers in the Global North. Adu (2019), opines that ‘ICT helps in proffering immediate solutions to the many problems that may arise in the course of school management and mainstream teaching. For example, a teacher that can work with an electronic board connected to the internet as against the black/green/whiteboard with chalk and/or marker would engage students more interactively with on-the-spot searches and responses.’

The second aspect that we extract from engagement and discourse with a group of professional teachers the issue presents itself as an attitudinal problem. It is a cankerworm that has eaten into the very fabric of Nigerian society and is recognised as a deterrent to economic development, known as corruption. According to a World Bank assessment, "a typical Nigerian could face a reversal of decades of economic growth in the next three years, and the country could suffer its severe recession since the 1980s" owing to

corruption. A swift, transparent, and forceful response to the difficulties posed by corruption in Nigeria is required (Source: World Bank, 2020).

*TrSWI I've been teaching civic education from primary education to secondary education and doing a PhD in Social Science. I make sure civic education is a lively subject for them and teach about honesty. I try to get something I like online like a picture or a test that makes them demonstrate it apart from giving their cognitive domain. I try to go extra mile for them to be encouraged in education. I believe that if we grow up with education, there shall be orderliness as part of our character. I must be honest the problem is mostly with parents who want teachers to bend the rules for their children especially if they come late or getting their names on the register. What we teach our students can affect parents.*

GCE provides an opportunity for individuals and organizations to develop values and attitudes that are in line with local and global expectations, based on pedagogical approaches to global issues knowledge and relevant skills to develop attitudes toward responsible global citizenship at the individual and organizational levels. These include self-respect and respect for others and social responsibility and a sense of concern in this context, honesty, solidarity and cooperation.

## **Conclusions**

The topic of decolonisation finds political agendas of the Global North have been strongly linked to educational policy-making in the Global South. Using qualitative research methods, we have identified two main areas where imbalances and disparities occur; knowledge sharing, ethics and social responsibility. The infers that decolonisation currently relies on cooperation between the Global North and the Global South in the implementation of GCE based on Sustainable Development Goals 4.7-'to ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among other things, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global governance, and global governance,' 2015 UNESCO World Heritage Site.

Global North–Global South collaborations and partnerships for teacher development are important activities for interdependency in promoting GCE. These projects have a valuable impact by creating conducive learning environments such as linking collaborative learning with communities of teachers around the world, access to learning materials through technology-enabled learning and open educational resources (OERs). These programs are therefore invaluable to the process of decolonisation. However, there are also worries that current partnership conceptualizations continue to support top-down governance paradigms.

There needs to be a shift of total dependency on learning resources especially technology-enabled learning from the Global North to avoid a one-sided control of knowledge construction and sharing. Elbers and Shulpen (2013) opine that agency from the Global North set the modalities for governance in such partnerships, 'based on their norms, values and beliefs. Whether this is beneficial for the Southern partners' room to manoeuvre depends on individual project officers, who are responsible for interpreting and applying the rules, and the partners' ability to conduct negotiations (Elbers & Shulpen, 2013).

International partnerships and collaborations have been a longstanding method for training teachers in Nigeria. The only way for this so to speak is to have CPTD programs developed, managed and implemented in Nigeria by professionals in Nigeria's education industry. A locally developed national CPTD programme embedding GCE pedagogical approaches linked to a locally developed OER platform for equal access to teaching materials will support the decolonisation process.

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