**VALUES EDUCATION OUTSIDE THE FORMAL ACADEMIC SETTING**

**The Experience of the Bauchi State Societal Reorientation Program**

**(GYARA KAYANKA)**

**By**

**Salisu Shehu, PhD.**

**Special Adviser on Education and Societal Reorientation**

**Bauchi State**

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**Background and Introduction**

During the 2007 elections campaigns, the incumbent Governor of Bauchi State, His Excellency Mallam (Dr) Isa Yuguda ***(Matawallen Bauchi)*** presented to the people of the state a 6 – point agenda/manifesto which he intended to implement if he eventually got elected.

One significant point out of the six (6) is **Human Development.** This is a concept that has broad range of meaning and implications, much as it presents multiple dimensions of resource exploitation, development and utilization. There is therefore, no doubt that this is a very insightful and farsighted choice of an agenda for action. This is because as far as development research and action are concerned globally, the human capital has been recognized as the most important resource that needs to be exploited and developed ahead of and indeed over and above all other aspects of resource development. The human person has been discovered to be the greatest and most invaluable asset/resource that any community can have. Invariably therefore, developing the human being lies at the centre, and is the measure of all development policies and activities.

A basic feature of human societies is that they do drift with the passage of time. This phenomenon of social drift is one of the significant sources of retardation and set back in human development in particular and all other aspects of development in general. In this regard, there is no doubt that reorienting the human society to higher order values of morality and social responsibility is an essential component of human development activity. This is therefore against this background that the Bauchi State Government instituted its own program of Societal Re-orientation, nicknamed as ***GYARA KAYANKA,*** and also appointed a Special Adviser for the same purpose.

**The Concept of Societal Reorientation**

Concepts are sometimes defined by the contexts in which they are used. In the present situation and dispensation, societal reorientation simply means inculcating in the citizenry certain values and conducts that would help them cultivate and safeguard their self worth, dignity and respect in the society. It also entails teaching people and instilling in them on one hand, a sense of responsibility towards their duties and obligations to themselves and to the society at large, and on the other hand, about their rights and how best to pursue and protect them. **It is essentially an attitudinal and behavioural change project that aims at getting rid of the various social problems from the society which usually impede human progress and national development.**

**The Objectives of the Bauchi State Societal Reorientation Program**

In the light of the definition presented above the objectives of the Bauchi State Societal Reorientation Program may include the following:

1. To instil the fear of God and sincerity in the minds of the citizens of Bauchi State.
2. To instil in them the consciousness of moral responsibility, sensitivity and uprightness.
3. To inculcate in them a sense of patriotism and love for the progress of the State and the nation in general.
4. To inculcate in them as per (iii) above a sense of social and community responsibility.
5. To instil in them the spirits of selflessness, sacrifice, philanthropy and altruism.
6. To acquaint the people with the culture of tolerance, self discipline and orderliness in their activities and interactions.
7. To re-orient them towards acquiring positive attitudes towards personal hygiene and environmental sanitation and cleanliness.

1. To train them to be law abiding citizens that also show respect for constituted authority.
2. To inculcate in them the habits of hard work and industriousness, thereby making them self reliant.
3. To cultivate in them the spirit and consciousness of honesty, trustworthiness, transparency, probity and accountability.
4. To re-orient them towards commitment and seriousness to work and life thereby instilling in them the habit/culture of respect for time and punctuality in all endeavours.

**Expected General Impacts of the Program**

* Instituting a positive attitudinal and behavioural change amongst members of the community, thereby creating a God – conscious, responsible, disciplined, productive and peaceful society.
* Establishing a more permanent framework of socio-economic and political development
* Removing human impediments/bottlenecks to the smooth and comprehensive development of the society.
* Entrenchment of the culture of community participation in government developmental projects.
* Safeguarding social amenities provided by Government, thereby preserving its resources and promoting further development.
* Facilitation of the success of all other government projects and programs
* Establishment of strong public support for government and its policies for the betterment of the society and entrenchment of good governance.

**Logo**

**Gyara**

 **Kayanka**

This **logo** was adopted to serve as the ***pictorial symbol of Gyara Kayanka.*** It signifies that the society is dislocated, as result of the all encompassing degeneration in our socio-political set up and moral dispositions. The ***Gyara Kayanka*** programme has come to straighten the set up, and create an upright society that would engender enduring happiness in our collective and individual life which will in turn lead to a prosperous destiny.

**The Slogan of the Program**

Societal reorientation program is essentially people oriented. It therefore requires ways of popularizing it and making it a household issue. In this regard there is need for a slogan that captures the concept, vision and mission of the program and also sends a very apt, terse and insightful message to people. For this reason the phrase **‘GYARA KAYANKA’** has been adopted. It is part of the popular Hausa adage, ***“GYARA KAYANKA BAI ZAMA SAUKE MU RABA”***. It literally means, **‘being advised to improve upon and take good care of your stock does not mean putting it down to be shared as booty’.**

**The Need for Societal Reorientation in Bauchi State**

The need for a program on societal reorientation is embedded in the fact that the human being is the greatest and most invaluable capital that needs to be given topmost priority in any development policy. Whatever may be expended on developing the human resource cannot be too much. But in addition to the foregoing fact it is very clear to every keen observer that our society is bedevilled by a myriad of social problems and vices. Parents have abdicated their responsibility of moral/character training of their children and wards and the resultant effects of that are fast taking its toll on the society. Our youth population has become helpless captives of all sorts of antisocial and delinquent activities like drug abuse, robbery and burglary, and urban violence and gangsterism (e.g. the ***sara suka*** phenomenon). All these came to be aggravated by the problems of unemployment, family breakdown and rampant divorce. The problems of indolence and overdependence have almost turned our society into a beggar one. The problems are very numerous and have different manifestations. One can only mention the few that are prominently visible to all. However, another very pathetic problem is that of environmental filth and degradation. We have failed as a community to keep our environment clean. This is one of the significant causes of diseases and epidemics.

From the foregoing, the need to institute a program of societal reorientation is therefore very glaring. This is not a strange thing because several regimes made efforts in this direction like the **War Against Indiscipline (WAI), MAMSER, NOA, the Rebranding the Nigeria Project, the *A Daidaita Sahu* in Kano State etc.**

**Scope and Essential Domains of the Societal Reorientation Program**

The scope is as broad as to touch all the aspects of our social life and social problems, just as it may cover all sectors, strata and age groups in the society – men, women, children, youth, adults, students, civil servants, labourers, etc. In this regard, the essential domains of the program may include the following.

**Moral Reorientation**

Moral responsibility lies at the centre of both the Islamic and Christian teachings. In an Hadith for example, Prophet Muhammad (S.A.W.) declared that the teaching of good moral conduct is the primary purpose and the cornerstone of his prophethood. In Christianity on the other hand, the Ten Commandments of Moses are all about morality. It suffices to say that our religious scriptures are full of teachings on moral values and moral responsibility in all their aspects ranging from trust, honesty, truthfulness, righteousness etc, to aspects of moral restrain and abstinence like chastity, modesty, shyness, and so on. Both the Qur’an and the Bible are full of injunctions on issues of uprightness and righteousness in conduct, just as they similarly warn against wickedness, treachery, fraud, corruption, evil-doing, transgression, oppression, etc.

All these mean that, the question of moral responsibility is a fundamental goal in our religious teachings and by implications, also in our social existence and survival. The world today is undoubtedly in serious need of intensive and massive campaign on moral responsibility. In the Nigerian context this fact cannot be over-emphasized. The revitalization of our moral dispositions and responsibilities one must say should take the centre stage in the societal reorientation program of any government in Nigeria. This point really is further emphasized by the challenges posed by globalization in the aspect of morality. The onslaughts of information and communication technology on our moral sensibilities and dispositions are inestimable.

 **Socio-economic Reorientation**

The creation of a socially stable and economically prosperous society is also a fundamental goal of good governance. Today however, our society is bedevilled by a number of socio-economic problems and vices. These include among many other things, the problems of ignorance, unemployment, poverty and destitution, oppression of women, youth brigandage and gangsterism, prostitution, drug abuse and misuse amongst youth, indolence and its concomitant vices of sycophancy, bootlicking, pimpering, etc. Other problems are selfishness and greed, lack of mutual compassion and assistance, lack of mutual co-operation, and other forms of social failures. We need socio-economic re-orientation in tandem with the dictates our religious teachings and value – system.

The State Government shall create effective machineries and structures, and institute practical, simple and down-to-earth programs of social mobilization and reorientation. The existing local and long-standing social structures and institutions, and community-based organizations (CBOs) may be maximally involved and utilized for this purpose.

**Political and Civic Reorientation**

Politics and governance are the backbone of social existence. Individually and collectively, we all owe certain political and civic responsibilities to our society. In the vertical dimension there are the rights, duties and obligations of the leader spelt out and stipulated, just as those of the subjects have also been explained. In this regard, political rights have been guaranteed in the constitution of the Federal Republic of Nigeria. Some of them for example, are political participation in choosing leaders and or taking of decisions, consultative rights, the right to question and correct errors, etc. The civic obligations as we are all aware are tied down to all these. The bulk of our people however, are unaware or even ignorant of these. They need to be educated, conscientized and mobilized towards upholding them. This will help in building a virile political culture and atmosphere just as it will greatly contribute in establishing good governance in our society.

**Peace and Multi -cultural Education**

Multi-culturalism and religious pluralism are the outstanding features of our global existence. These phenomena have come to be accentuated by globalization because of the effects of transport and communication technologies. In Nigeria, these have been the hallmark of our national existence hence the motto: ***unity in diversity.*** Again, this is the factor that underlies our federalism. Bauchi State is a mini – Nigeria of some sort because of its multitudes of tribal and religious groups. In the recent years the State did experience some intermittent religious and ethnic disturbances that caused a lot of hardship and created mutual suspicion and hostilities. In this regard, it is necessary to design a package that would enhance citizenship education. The followers of all religions need to be educated about mutual understanding and respect, tolerance, crisis management and conflict resolution. This justifies the need for Citizenship Re-orientation or Peace Education.

**Environmental Education**

The ugly sights of the urban environments of almost all towns and cities across the states in Nigeria are an eye-sore, and a great indicator of backwardness. Indeed the rough, filthy and disorganized nature of our environments all emphasizes the need for vigorous campaigns on environmental protection and care. What is required or necessary is that a more intensive community involvement strategy needs to be fashioned out if meaningful achievement is to be recorded in this regard. This fact further explains why our societal reorientation program is necessary.

**Strategies for Implementing the Program**

For the purpose of implementing the program besides the usual media activities as explained above, various activities will be put in place. These include the following:

* Public lectures, seminars, conferences and workshops
* Leadership Training Programs (LTPs)
* Skill Training Programs (STPs)
* Reorientation, Rehabilitation and Training Camps
* Public Discussion Forum ***(Zauren Al’umma)***
* Dramas and Plays
* Publications: Leaflets, tracts, pamphlets, and booklets
* Researches
* Pilot Projects
* Students’ Competitions: Debating, Quiz and Writing
* Community/Team Works/Activities.
* Mobile Cinema***(Majigi*)** in rural areas
* Patronizing the role of singers

**Accomplishments**

* **Media Activities:** Massive sensitization and mobilization through the media. **SR** is a social change activity. It is people oriented. The media is the gateway to the public. As Marshal McLuhan would say, “the medium is the message”. The media is the principal instrument being used to reach out to the public: (i) **Radio and T.V. Jingles; (ii) Radio and T.V. Dramas; (iii) Discussion Programs; (iv) Weekly, Live Phone-in Programs.**
* **Advocacy and Courtesy Visits and Interactive Sessions:** To traditional rulers, religious leaders and religious organizations, governmental and non-governmental institutions and organizations; NGOs, CBOs; CSOs; Trade Unions, Security Agencies and establishments;
* **Public Discussion Forum (Zauren Al’umma):** Being transmitted live; now more than 30 sessions; exploiting periods of religious devotions, Ramadan and Christmas times.
* **Publications:** Books, tracts, tracts, stickers, posters, calendars, billboards, etc.
* **Instituting Gyara Kayanka in Schools and Campuses**
* **Merit Awards:**
* **Seminars, Conferences and Workshops:**

(i) Two-Day Retreat for the Review of the Policy and Action Plan, February, 2008.

(ii) The Problems of the Tsangaya System of Education and the Imperatives of Reform, February, 2008

(iii) Spiritual Restrain and Moral Responsibility in Public Service: A Faith-Based Approach to the Fight against Corruption and Fraud

(iv) The Role and Obligations of the Government and the Community towards Revitalizing Tsangaya Education, October, 2008

1. Fostering Peace and Development in a Multi-Cultural and Multi Religious Setting through Communication and Dialogue, 2010
2. The Role of Traditional and Religious Institutions in the Social Reorientation of the Youth and the Promotion of Peace
* **Leadership Training Programs**

**Achievements, Prospects and Problems**

**Achievements and Prospects**

* A society raised to a certain level of consciousness. A sense of responsibility and orderliness created.
* Gyara Kayanka now a household name/slogan
* Massive support and goodwill.

**Problems and Challenges**

* Scarcity of resources, the economic meltdown
* Lukewarm attitude of the elites
* Reaching out and integration of the deviant and wayward youth.

Lagos

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