



---

**EDUCATION AND POLITICAL PARTICIPATION IN NORTHERN NIGERIA: CASE  
SUTY KAFUR LOCAL GOVERNMENT AREA, KATSINA STATE**

**\*DR. ADAMU MOHAMMED; \*\*AKILU MIKAILU; & \*\*ABBAS ILIYASU WALI**

\*Department of Political Science, Faculty of Management and Social Sciences, Federal University Gusau, Zamfara State. \*\*Department of Political Science, Faculty of Social and Management Sciences, Umaru Musa Yar'adua University, Katsina, Katsina State

---

**ABSTRACT**

This paper investigates the impact of level of education on political participation in Northern Nigeria, taking Kafur L.G.A of Katsina State as a case study. Many literatures relating to the concept of education and political participation have been reviewed with the intent to bridging the gaps these literatures could not bridge. Based on the data systematically collected from the field, the paper concludes that there exists a relationship between level of education and political participation. Similarly, the research discovers that other factors, apart from education e.g. the existing socio-economic condition of the people influences their willingness to participate in politics. The paper finally offers some recommendations on how to address problems related to education and political participation.

**Keywords:** Education, Political Participation, Northern Nigeria, Kafur, Katsina.

---

**Introduction**

The business of partisan politics in Northern Nigeria and perhaps all over Nigeria today is gradually yet significantly becoming the affairs of elites in the society. Barriers of educational qualifications are continuously put, for various political positions, for example. The importance of education in almost all facets of human endeavours, in the contemporary world of information technology, can never be overemphasized.

This research paper therefore attempts to empirically examine the role of education in creating the stimuli for political participation in Northern Nigeria, using Kafur Local Government Area of Katsina State as a case study. This has been

very logical, considering the rate at which youths especially those whose age falls between the age bracket of 20-39-enrol in the advanced level of educational pursuit and the rate at which the youths partake in the politics of the Local government, and the strategic position the Local Government occupies in the politics of Katsina State and the potentials of Katsina State in the politics of Northern Nigeria. Prior to August 26, 1991, when President Ibrahim Badamasi Babangida announced the creation of nine (9) additional states and 47 Local Government Areas, the present Kafur Local Government Area was encapsulated in the old Malumfashi Local Government Area of Katsina State. The paper looks at the general overview of the case study as follows:

- **Geographical Location**

Kafur Local Government is bordered with Malumfashi Local Government in the North; Danja Local Government is the South, Bakori Local Government in the West and Karaye Local Government Area of Kano State in the extreme end of the Local Government by the East. The Local Government is divided into two districts; Kafur and Mahuta Districts. The Kafur District has 12 village heads while Mahuta has 10; making up 22 village heads across the Local Government Area.

- **Population**

According to the 2006 population and housing census the population of Kafur Local Government Area was 209,360 people. About 96% of the people in the area are Muslims, and Hausa Fulanis by tribe; 3% of the total population are Christians and 3% of the population are traditional worshippers otherwise called 'Maguzawas'.

According the 1991 census, however, the Kafur Local Government Area had over a total population of 250,000 people. Surprisingly, after 25 years, the population figure decreases by about 16.5%. This can be understood if you compare the 1991 figure (250,000) with the 2006 figure (209,360) people. This research work could not find the reason for this contradiction between the 1991 and the 2006 census figures. Nevertheless, Kafur Local Government Area is the fifth most populous local government area in Katsina State; apart from Katsina Local Government Area and Daura Local Government Area, that had: three hundred and eighteen thousand, one hundred and thirty two (318,132), two hundred and forty three thousand, two hundred and fifty nine (243,259), two hundred and twenty five thousand one

hundred and fifty six (225,156) and two hundred and twenty four thousand eight hundred and eighty four (224,884), respectively. It constitutes 4% of the total population of Katsina State (5,801,584), when distributed across the 34 Local Government Area of the state as according to the 2006 population and housing census. Out of this figure, the male population constitutes 50.3 while the female population forms the remaining 49.97%. However, this research could not dig out this kind of gender distribution in the population of Kafur Local Government Area of Katsina State.

- **Dominant Occupation**

The predominant people of Kafur Local Government Area are farmers who cultivate both cash and food crops. The cash crops are cotton, groundnut, cassava, soya beans and sugarcane. While food crops include: Maize, guinea corn, millet, rice etc. However, some people in the area engaged in trading, rearing and traditional occupation like leather work and blacksmithing. Some women are also practising local crafts at home e.g. pottery and some small scale industries.

- **Schools**

- i. **Primary Schools:** There are a total number of 80 primary schools in Kafur Local Government Area, distributed across the ten (10) wards in the Local Government. At the time of this research, over forty-nine thousand, seven hundred and nineteen pupils enrol in these primary schools. Out of this number 30,825 (thirty thousand, eight hundred and twenty five are males i.e. 61.8% while 18,984 eighteen thousand, nine hundred and eighty four are females (1.e. 39.2%).

- ii. **Secondary Schools:** There are total of eleven (11) secondary schools each of which is a combination of both junior and senior secondary schools put together. **Source:** Katsina State Ministry of Education, Kafur Zonal Office (2010).

These secondary Schools are also distributed across the ten (10) wards in the local government area. Most of the youths of school (secondary school age enrolls in these secondary schools)

- iii. **Tertiary Institutions:** National Open University of Nigeria (NOUN) Kafur Study Centre However, there are hundreds of indigenes of the local government area who enrol in different

tertiary institutions, ranging from Universities, Colleges of Education to Polytechnics/Monotechnics across the country and even beyond.

- **Political Geography of the Local Government**

Kafur Local Government is one of the ten (10) local government areas that form the present Funtua Senatorial Zone. Which include: Funtua, Bakori, Danja, Kafur, Malumfashi, Faskari, Sabuwa, Kankara, Musawa, and Matazu Local Governments. It is also one of two local government areas that constitute the Malumfashi Kafur Federal Constituency. Kafur Local Government, as a political entity is structured into two main geo-political zones namely: the Hayin Silma and the Kafur Central. They are otherwise known as the Daneji District and the Dangkaladima District respectively. The Daneji district has four wards out of the ten wards in the local government area. These wards include: Mahuta Ward, Gamzago Ward, Rugoji/Yartalata Ward and Dantutture Ward. The Dangkaladima District on the other hand has six (6) wards in it. They include: Sabuwar Kasa, Dutsen Kura, Gozaki, Kafur, Masari and Yaribori/Kuringafa Wards. This district is further sub-divided into two zones, the Hayin-Jari Zone and the Kafur Central Zone. This research observes that, despite the categorization of the local government into two main political zones, the division of Dangkaladima district into virtually two political zones; Hayin Jari and Kafur Central, makes the local government to look like having three political zones. And, that political offices and development projects are shared according to these political zones. This is the structure and the political composition of Kafur Local Government Area.

### **Statement of the Research Problem**

Overtime, there has been such dominant belief that, people who acquired higher education participate in politics more than those who did not; especially when it comes to partisan politics. However, the current development in Kafur Local Government Area of Katsina State seems to prove otherwise. For example, a substantial number of youths who took part in some partisan political activities like campaign rallies and party meetings, during general elections were not that highly educated-though, many of the candidates who contested for one political position or another have attended one level of tertiary education or another,

Hence, the researcher is being confronted with the task of investigating the relevance of one's level of education to his or her political participation.

## **Conceptual Clarifications**

### **Concept of Education**

Many scholars of education (educationists) see education as the continuous process through, and by the means of which man, learns about himself and his physical environment either through self-teaching or acquiring knowledge of oneself and his time by the aid of a teacher. A scholar once says, 'an educated person is one who knows about himself and of course, about his time'. It involves the process of finding the reality of things and issues. However, Paulo Friere (1978) a scholar, an educator, chooses to take a radical look at the concept of education, especially when applied to the former colonies of the third world nations. His view of politics is Marxist. He believes that politics, which is ubiquitous, is nothing but class struggle whereby, one class constantly tries to dominate another so that policies including educational policies are formulated to serve only the interest of the dominating class; at the expense of the dominated class. Against this backdrop, Friere sees the inherited colonial school system, which is still being used in most formally colonised states of the 3<sup>rd</sup> world countries as a calculated attempt to ensure perpetual colonial domination and or subjugation. To him, this system of education can only be best described as a "banking system of education". He observed that the kind of education the colonial masters were giving was a packaged knowledge and pre-fabricated solutions geared towards cultural inversion and total domination. The system has, as its principal objectives, the de-Africanization of nationals; only the colonizers "have a history" since the history of the colonized is presumed to have began with "civilizing presence of the colonizers" only they have 'culture', 'art' and language and, are civilised national citizens of the world which "save" others. This system helps but only to reproduce profile of the colonial exploitative ideology namely: that of inferior beings, lacking in all ability; their only salvation lay in becoming "white" or 'black with white souls". The system only encourages repetition and memorization. It does not promote critical thinking nor encourage the establishment of unity between theory and practice. Perhaps, this is why most third world states even after decades of independence could not produce graduates who can help to take these countries out of their persisting problems of health, environment, nutrition, poverty, unemployment, hunger instability to

mention but a few. Freire asserts that education is only relevant if it helps in problem solving. "To know is not to guess; information is useful only when a problem has been posed". Without this basic problem statement, the furnishing of information is not a significant moment in act of learning, and becomes simply, the transfer of something from the educator to the learner". His points are summarised in the following ways: Education is knowledge and knowledge is not swallowed; it is discovered and re-invented. Education should respond to real need; schools should be life itself not preparation for it. Education establishes the unity between manual and intellectual work; theory and practice. This makes us never to do less than we can, or ought to do, to pretend, never to do things we are really not ready to do. Education being a theory of knowledge put into practice, confronts us with a number of theoretical practical questions, what to know, how to know, why to know, in the benefit of what and whom to know, against what and whom to know? These are the fundamentals questions of education. Knowledge is a dynamic as reality. In a revolutionary theory of education such as this, it is not possible to separate theory and practice, separate the act of knowing existing knowledge from the act of creating a new one, from being educated. And that, a total different model of education from the inherited colonial system can only exist when the dichotomy between manual labour and intellectual work is overcome. Freire's work is very significant in that: It reveals that the actual nature of education in most formally colonised states of the third world countries, to which is Nigeria belong, attention is hardly paid to establishing link between the education acquired in schools at different levels, and the real problems at stake. The work appears to be a "hints provider", for all education-policy formulators and implementers. The work was done in a very simple and plain language which makes it easier to understand. However, the work is not free from some lapses. For example, education geared only towards solving problems of the moment may run the risk of being victim of the negative unforeseen circumstances of the inevitable future. Societies and problems are also as dynamic as reality (knowledge) itself. Also, it is hardily possible to avoid imitation by learners, even when the new model of education which the author was advocating for, is introduced. This is because a teacher is always a role model to his student-consciously or subs- consciously. In any case however, the paper will be referring to formal education whenever the term educations in this research work. And, it is the impact of this kind of education at its various levels on people's zeal to participate in politics the researcher intends to investigate.

Now does education influence political participation? And, what is political participation in the first place?

### **Political Participation**

It is pertinent to note that two fundamental instruments define the rights for political participations (Dobratiz al. 1982). These are: The 1948 Universal Declaration of Human Rights; Articles 21, 25 of the International Convention/covenant on Civil and Political Rights. Declaration is a statement of general principles. This declaration states that, “every citizen shall have the right and the opportunity without..... unreasonable restriction to”: a) take part in the conduct of public affairs directly or through freely chosen representatives; b) vote and be elected at genuine periodic elections which shall be by universal and equal suffrage, and shall be held by secret ballot, guaranteeing the free expression of the will of the electors. This encompasses both involvements in decision-making and acts of opposition. Acts of active engagements by individuals or groups-includes conventional political participation (such as voting, standing for an office and campaigning for a political party); unconventional political participation which may be legitimate or illegitimate; legitimate act of participation e.g. signing a petition and attending a peaceful demonstration. The illegitimate one includes: violent protest and refusing to pay taxes (Kourevetanis, et al 1982). According to these authors, political participation leads to having: An increasingly informed and clerical citizenry; a decline of trust in effectiveness of political elites and institutions; a decline in loyalty to traditional political parties; an increase in unconventional political participation. These scholars used three models in conducting their analysis of political participation. These are:

### **Democratic Elitism**

The priority of this model is not democracy itself, but sustainable political stability. Their argument is that, enlightened leadership, sanctioned by minimal acts of participation by the masses is the best way to maintain order. Since the masses are generally ignorant a pathetic, extensive participation by them will necessarily undermine stability, and therefore, undesirable. This is because, they are liable to be manipulated by ideologies bent upon the overthrow of the system, and the prone to shift dangerously between periods of apathy and manic activism. By coining or describing the majority masses as “ignorant and

apathetic”, these scholars presume active political participation to be the exclusive rights of the educated/enlightened few (elites) in the society.

### **Rational Choice Theorists**

According to rational choice theory, lack of willingness to participate by the majority is a sign not of their ignorance but of their rationality. The rational individual will ask himself, what will I gain from the act of participation that I would not gain if I fail to act? The answer is likely nothing. Participation is rational to the political elites because it gives them power and prestige. However, it is more rational to participate than not because political policies and decision will affect you in one way or the other.

### **Participatory Theory of Democracy**

According to this theory both democratic elitism and rational choice are instrumentalist theories; the former, because political participation is a means to achieve a more important end of maintaining political authority; and the latter because participation is a tool used by individuals to further their interests. In contrast, participatory theories see political involvement as ‘development’. Participation is more than a method of governing it serves the wider purpose of cementing civil society together and educating citizens in the art of governance. To this model, participation is necessary, pre-condition for our freedom. Instrumentalist theorists can only lead to thin democracy; where democratic values are provisional and optional, conditional and a means to exclusively individualistic and private ends. This analysis is significant in that it: a) Vividly reveals both legal and general concept of political participation in a very simple and plain language; Highlights several but relevant theories through which the concept of participation can be explained; Gives details of the reasons for political participation by different individuals. It is however not free from some shortcomings, for examples the work fails to establish any empirical evidence as to why people would really want to participate or not to participate. Similarly, it does not talk about the relevance of one’s level of education to his or her political participation when he tries to describe participation as the exclusive rights of educated elites in the society. Goni, Henry (2004) looks at political participation as those voluntary activities by which members of the society share in the selection of rulers and directly or indirectly in the formation of public policy. He went ahead to recall that political philosophers over the years have extolled



popular participation as a source of defence against misrule or tyranny. By involving the many in the affairs of the state, political participation tends to promote stability and order, and by giving everyone the opportunity to express his own interest. It tends to secure the greatest good for the greatest member. It also benefits the general community by allowing it draw, talents and skills from the largest number of participants. It gives the participants a sense of dignity and values, alerts both the rulers and the ruled to duties and responsibilities and broader political understandings. According to this author, political participation is mainly a business of voluntary activities which consciously or sub-consciously contribute in the functioning and formulation of public policy. And that it is a source of defence against misrule or tyranny. This scholar is describing political participation as a voluntary activity because it does not obligate anybody to take active part in politics. Also, by ascribing misrule to lack of participation, the writer exposes the significance of participation to people who may contemplate it. Nevertheless, the writer fails to demonstrate how and when participation will and or would deter misrule or tyranny, so that people will know the how and when of participation. He also did not talk about whether or not knowledge and level of education have anything to do with political participation. Most studies of political participation have mainly focused upon one of two types of problems (Robert, R. A. 1975). These are: 1) Historical comparisons of the process of decision making: making which led the expression of the electorate and standardisation of registration and voting procedures; 2) Statistical comparisons of trends in political reactions of the masses of lower class citizens and of women after their entry into the electorates. This author tries to point out two major problems inherent in the study of political participation. One is that of comparing process of participation in one place with another, or even within the same place overtimes. And the other is that of comparing the statistic of participation, especially between lower and upper classes in a class society. All these comparisons are with the objectives of public policy formulation and implementations pertaining political participation. Knowledge of participation, both historical and statistical for public policy concerning political participation is the central concern of this author. However, the work runs the risk of forgetting to discuss the basic concept of participation in favour of history and mathematics of participation. In other ways, some scholars try to draw attention of students and scholars of political participation to the inseparability of democracy with/form participation. (Jan, W. D. 2001), observes that virtually every study of

political participation starts with the allegation that political participation and democracy are inseparable. And that the concept of democratic state, where few take part in decisions, there is little democracy. The more participation there is in decision, the more democracy there is. In other words, the unique character of democracy lies in the special role of citizens. Deth, recalls that Pericles, in his famous funeral speech in the winter of 431-430BC asserts that "An atheninian citizen does not neglect the state because he takes care of his own household, and even those of us who are engaged in business have a fair idea of politics. We alone regard a man who takes no interest in publican affairs not as a charmless but as a useless character; and if few of us are originators, we are all sound judges of policy". This author has the following points: a) Political Participation and democracy are two sides of the same coin. b) Political Participation refers to the people in their roles as citizens and not, as politicians or civil servants. c) Political Participation is an activity not just a state of mind. d) Political Participation concerns government and politics; the system as a whole. His work is very important in that, it highlights the fundamentals of democracy, which are to be seen in citizens' participation so that propagators of democracy should not confuse political opposition with instability. However, the author fails to explain whether or not, ideas which are normally gotten through education are related or relevant to people's will to participate. This because, participation in an activity, and that, human actions are motivated by the ideas they have through education. However, some scholars believe that political participation has become a problem for established democracies. They are on the opinion that, the political institutions in these kinds of democracies are very strong, efficient and effective such that mass participation is becoming increasingly irrelevant. (Thomas, Z. 2003), observes and asserts that thus, has been suggested by empirical studies in which we have found a decline in citizens political involvement overtime. This trend has been documented across a range of difference types of participation in the USA..... "To this author participation in countries like the USA is a problem because it mostly leads to unnecessary delay in decision making process. But, is that not relevant to their education? Political participation has been seen as a civic duty, as a sign of political health, as the best method of ensuring that, one's private interest are not neglected and; sine qua non of a democracy. It is a virtue in its own rights. It is those voluntary activities by which members of a society share, in the selection of rulers and directly or indirectly in the formation of public policy. Dowse, et al (1979). At its widest, this

definition include: casual political conversation, such as one might have in a club, and the intense activity of the member of fringe political group. Such activity can be classified into various categories which include the following: Transitional Activities: This form of political participation involves attending a political meeting or rally, making a monetary contribution, contacting a public official or a political leader. Gladiatorial activities: this includes: holding public and party office, being a candidate for an office, soliciting party funds, attending a cancers or strategy meeting, contributing time in campaign. This is the most active form of political participation. Spectator activities: This is the form of political participation that involves activities such as; wearing a button or showing a sticker, attempting to influence another into voting in a certain way, initiating a political discussion, voting and expressing oneself to political stimuli. However, these authors observed that, participation in whether form, is a function of two things which are, in them economic and psychological explanations. It is economic when men seek to advance their economic or material well-being through participation. It is psychological when men seek to win the approval of themselves and of others and when men need to reduce, in themselves tension which are not necessarily political in origin. Their work is very important in that, it offers us a concise explanation of what political participation entails as well as its motivations among individuals. However, the work fails to inquire about whether or not education has a role to play in determining one's category of political activities because people are not equally educated.

### **Education and Political Participation**

Several scholars try to establish nexus between education and political participation. Babwale, (1999) observes that not only does education influences political participation and perspectives, it also places the individuals in social situation where he meets others of like educational attainment and this tends to re-enforce the effects of his own education. He recalled that the Almond and Verba, five nations study thus, reveals that there are differences between the political orientation of the more and less educated individuals in many ways, the more educated individuals: Is more aware of the impact of government on individual than is the person of less education; Is more likely to report that he follows politics and pays attentions to election campaign than is the person of less education; Has more political information; Has opinion on a wider range of political subjects; Is more likely to engage in political discussion; Feels free to

discuss politics with a wider range of people; Is more likely to express confidence in his social environment to believe that other people are trustworthy and helpful; Is more likely to be a member of one, or some organisations. Mikae'l P. (2009) states that numerous studies show that education has a positive effect on political participation. However, as far as political participation is concern, it is the degree or the level of education that matters. He contends that according to the research they conducted (the sorting model), that effect of education is relative. What matters was not education per se but the hierarchy or the level of the education that matters most.

Both the two literature are importantly relevant to this research in that they simplify their argument in trying to establish the link between education and political participation. However, they were notable to show us how education or level or education influences participation. E.g., is it though conventional participation e.g voting or unconventional participation like demonstration and somewhat violent protest this education or its level manifest itself?

The edge that democracy is not a spectator sport has long been a chiecie but many young people today are not even watching from the sidelines. We must direct public attention to what higher education can do to change that (Thomas, Ehrlich 2010). Thomas is of the opinion that educational attainment is a powerful predicator of civil engagement political participation. He says "the more education people have, the more likely it is that they will participate in civic affairs". There has been a widespread belief among political scientist, since at least, the end of world war II, in 1995, 3 distinguished Professors of political Science namely: Sidney Verba, Keylehman Scholozman and Henry E. Brady provided convincing, empirical evidence for this belief in their work (voice and equality: civic voluntarism in American politics). They surveyed some 15,000 individuals and conducted 2,500 personal interviews as the basis for their analysis of which Americans become active in civic affairs and how their analysis explained it. However, Thomas noted that campuses should not be expected to promote a single type of civic or political engagement, but they should prepare their graduates to become engaged citizens who provides the time, attention, understanding and action to further collective civil goals. This author was arguing almost in the same way with Mikeal person (2009).Only that his work went ahead a little to show that campuses or university can play a significant role in inculcating the sense of political engagement in students so that when they come

out to the wider society they find it easy to partake in the political affairs of the society as a whole.

In another different dimension, Vera Hus Feldt (2009), in his work 'The myth of education for political participation which is a view of three books, all of which try to establish the nexus between education and political participation. There does not seem to be a magic formula for participation or for political identity. Therefore, participation should be considered more as a right, than a duty informed by education. And also, reflects on the idea that participation for all might not be desirable, in each and every situation. However, Vera believes that education might be considered as a useful compendium for practice. Some scholars emphasize on civic education rather than education in general, Civic education means people's knowledge of government and politics of their state. (William A. Galsoton, 2010) observes that Civil attachment is linked to factors such as professional interest self interest, stable residential location, home ownership, marriage and parenthood all of which are statistically less characteristics of younger adults in United States. According to this author, other variables apart from that of civic education e.g. house ownership etc also influence political participation. The author attributes the current political problems facing us as an outcome of poor civic education which result into poor civic engagement and lay his blames on the failure of the adults to transmit civic knowledge to younger adults. He says, "The evidence that we have failed to transmit basic civic knowledge to younger adults is now incontrovertible" and that if civic engagement is more necessary than ever, our manifest failure to encourage it among adults looms all the larger'.

However, another scholar, arguing in different vein (Martin, P. S. 1992) posits that most often, citizens either support or oppose politics and programmes based on their media-driven perceptions of social reality. What the author was trying to say is that negative media information rather than education per se is what stimulates participation. He recalls that citizens alter their support for incumbent politicians based on their perceptions of economic reality. And that, when people perceive the economy to be doing well, then they reward the incumbent, and when they perceive the economy to be faring poorly, they punish the incumbent. Also, citizens alter their support for welfare provision states based on their perception of the role and the status of target group being aided. The author drew attention to the contending, fact that education in form of negative information

through the media stimulates participation. So that we should not take the role of the media for granted as far as political is concerned.

### **Objectives of the Research**

The objectives of this research include the following: 1) to understand the concept of education and its roles in shaping the attitudes and behaviours of individuals towards political participation. 2) to understand the concept of political participation and what motivates political participation. 3) to ascertain the roles of education and the extent to which level of education influences people's participation in politics. 4) to find out the ways through which people acquire political education. 5) to identify the problems that discourage people's efforts to pursue education at the high level.

**Research Methodology:** This research paper relied on the data systematically collected from both the primary and the secondary sources.

**Significance of the Research:** The significance of this study includes the following: **1)** Being an empirical finding, the research could be used as a guide for planning and policy initiation on education, one hand and political education, as well as participation in Northern Nigeria, on the other hand. **2)** It would serve as a contribution to knowledge, with a specific case study. **3)** The research would increase readers understanding of the concept of education and political participation as well. **4)** If it happens to be the first of its kind, it may instigate further researches, to be conducted with the purpose of verifying its findings thereby bringing more contribution to knowledge; especially with reference to education and political participation in Northern Nigeria.

**Research Hypothesis** The researcher makes the following assumptions: **1)** the higher the level education of a person, the higher the level of his/her participation in politics. **2)** there is a relationship between education and political participation. **3)** political participation is motivated by factors other than level of education like people's socio-economic condition and private interest.

### **The Theoretical Framework**

A theory is the mirror through which a researcher sees reality and attempts to offer explanation of a particular problem. It tries to establish link between cause and effect (dependant and independent variables). In this research work, the researcher used **Democratic Elitism**, as the mirror trough which he explains the relationship between education and political participation. Peace and order is the primary concern of every political society. The basic assumption of this theory is

that masses are generally ignorant and apathetic; therefore, participation becomes the business of the enlightened (educated) elites in the society if this order is to be sustained. This theory is justifiable in reference to Kafur Local Government Area of Katsina State considering the fact that almost all the important political decisions in the Local Government Area are taken by persons who have attained one level of education or another which makes them enlightened citizens, as against the majority masses.

### Data Presentation and Analysis

The researcher presents his data (information) by or through the use of statistical description. Tables and percentage would be used. Here, the researcher gives a summary of the relationship between and or among the variables under study. However, it is/will be very significant at this point to know that 50 questionnaires were distributed across the ten (10) wards found in Kafur Local Government Area; five (5) for each ward. And that these questionnaires are meant to represent the entire population of the local government area. Therefore, the results obtained from these questionnaires will be treated and used for that purpose. The entire questionnaires (50), administered in the course of the research was successfully retreated. The following tables are meant to present and then analyse the facts and information obtained from the field survey.

**Table 1.9.1: Perception on the Concept of Education and Distribution of the Respondents**

Categories	Frequency	Percentage (%)
Knowledge acquired in School	16	32
Discovery of one's ignorance	4	8
Ability to establish link between knowledge and practice	41	82
Total	<b>50</b>	<b>100</b>

**Source: Field Survey Result, 2010**

Table 1.9.1 shows that out of the 50 respondents, 82% perceived education to be the ability of the knowledgeable to establish link between his knowledge and his actions/behaviour. 32% on the other hand, believes that education is just the kind of knowledge we are indoctrinated at the colonially inherited school that we attend. While 8% perceive education to be the continuous discovery of one's

ignorance regardless of anything else. The objectives achieved here is that, the concept of education has been taken to mean the ability to relate knowledge with action-by the majority of the people thereby justifying the high participation of the educated.

**Table 1.9.2: Means of Acquiring Political Education and Distribution of the Respondents**

Means	Frequency	Percentage (%)
<b>Schools</b>	14	28
<b>The media</b>	8	16
<b>Personal observation</b>	26	52
Total	<b>50</b>	<b>100</b>

**Source: Field Survey Result, 2010**

Table 1.9.2 describe the number and the percentage of respondents according to the means/ways through which they acquire political education. 16% acquired political education through the media, 28% in schools while 52% acquire it through personal observation. The objective achieved here is that majority of the people in the Local Government Area acquire political education neither through schools nor through the media but through their personal observation.

**Table 1.9.3: Role of Education in Participation and Distribution of the Respondents**

Category	Frequency	Percentage (%)
<b>Agreed</b>	30	60
<b>Not Agreed</b>	20	40
Total	<b>50</b>	<b>100</b>

**Source: Field Survey Result, 2010**

Table 1.9.3 above describes the number and the percentage of respondents as to whether or not education plays any significant role in shaping people's political behaviour. 60% agreed that it shapes and influences people political behaviour. While 40% did not agree. This may be due to the fact that most of the people in this area acquire political education through personal observation since no two person share exactly the same personality traits. The objective achieved here is



that, most people in this area agreed that education influences political participation.

**Table 1.9.4: Ways of participation and Distribution of the Respondents Categories**

Categories	Frequency	Percentage (%)
<b>Elections only</b>	33	66
<b>Violence</b>	6	12
<b>Peaceful demonstration</b>	3	6
<b>Petition and creating awareness among youths</b>	8	16
<b>Total</b>	<b>50</b>	<b>100</b>

**Source: Field Survey Result, 2010**

Table 1.9.4 indicates that, out of the 50 respondents 66% participate in politics through elections only, 12% thorough violence, 6% through peaceful demonstrations and 16% through writing petitions and creating awareness among youths. The objective achieved here is that, the concept of political participation is understood to be, by majority, the business of partaking in elections. The percentages shown above reveal that participation in politics especially in Kafur Local Government Area takes place more during elections.

**Table 1.9.5: Motivation for Political Participation and Distribution of the Respondents**

Motivator	Frequency	Percentage (%)
<b>Knowledge of the existing social situation</b>	30	60
<b>Interest pursuance</b>	8	16
<b>Influence</b>	7	14
<b>Sense of responsibility</b>	5	10
<b>Total</b>	<b>50</b>	<b>100</b>

**Source: Field Survey Result, 2010**

Table 1.9.5 presents the number and percentage of respondents as to what makes them become willing to participate in the politics of this area. 60% of the respondents are motivated by their knowledge of the existing social situation,

acquired through education, 16% are motivated by their personal interest, 14% by the influence of others, while 10% of them are motivated by their feeling of responsibility; they consider it as their responsibility to take part in politics because it affects them. The objective achieved here is that political participation in this area is motivated by different factors. But the dominant among these factors is education, which provides the people with the knowledge of so many things including the knowledge of the existing social situation.

**Table 1.9.6: Level of Education, Non-participation and Distribution of the Respondents**

Categories	Frequency	Percentage (%)
Primary School	40	80
Secondary School	7	14
Tertiary	3	6
Nil	0	0
Total	50	100

**Source: Field Survey Result, 2010**

Table 1.9.6 shows that, out of the 50 respondents shared across the ten (10) wards in the LGA. 40 (80%) were not participating. And that, when measured according to their level of education, 80% have only attended primary schools, 14% have attended secondary schools while 6% attended tertiary institutions respectively. The objective achieved here is that, majority of the non participating population did not obtain high level of education.

**Table 1.9.7: Level of Education Participation and Distribution of the Respondents**

Categories	Frequency	Percentage (%)
Primary School	0	0
Secondary School	10	20
Tertiary	40	80
Nil	0	0
Total	50	100

**Source: Field Survey Result, 2010**

Table 1.9.7 shows that, out of the 50 respondents, 50 are participating hundred percent (100%). And that, when measured in terms of their level of education,

80% have attended tertiary institutions, 20% secondary schools while 0% goes to both primary and zero levels school levels. The objective achieved here is that, in the L.G.A. political participation is dominated by people who attended high level education.

**Table 1.9.8: Need for a totally Different Model of Education and Distribution of the Respondents**

Response	Frequency	Percentage (%)
Yes	44	88
No	6	12
Total	<b>50</b>	<b>100</b>

**Source: Field Survey Result, 2010**

Table 1.9.8 presents the response in number and percentage of the respondents as regards to the need for another model of education which will be totally different from the current colonially inherited model of education which after decades of independence fails to establish nexus between knowledge acquired through these schools and the real need (problem) of society. 88% of the respondents said 'yes' to the idea where as 12% said 'no'. The objective achieved her is that the dominant part of the population are not contented with the present model of education. And that a brand new system should be introduced to allow marriage between knowledge and practice; knowledge should enable its possessor to their practical problems and need e.g. economic, social political, cultural, health, etc.

**Major Findings of the research 1)** There is a relationship between education and political participation in Kafur Local Government Area of Katsina State. **2)** The degree of an individual's participation in politics is a function of his/her level of education; the higher the level of education, the higher the level of political participation in Kafur Local Government Area of Katsina State **3)** People's education/knowledge of the existing socio-economic condition influences their political participation. **4)** Majority of the people in Kafur Local Government Area believes that true education is the ability to establish link between knowledge and practice. **5)** There is government established mechanism for imparting political education to the people. **6)** A significant number of the people in Kafur Local Government Area acquired political education through their personal observation. **7)** Investment in education sector by the elites is almost zero.

## Conclusion

Relying on the outcomes of the field surveys, as presented in the above tables this paper concludes that in Kafur Local Government Area of Katsina State, the degree of an individual's participation in politics is a function of his/her level of education; the higher the level of education, the higher the participation in politics of the Local Government Area. Similarly, based on its findings, this research has also found it very correct to say that there exists a relationship between education and political participation. The information conveyed in table 1.9.7 which describes non-participation versus level of education re-emphasizes the conclusion drawn from the research finding in table 1.9.6 In addition, this research has also found it true that, political participation is also motivated by factors, other than education. It is motivated by 'the existing social condition of the people's as revealed in table 1.9.1 of the previous chapter. In the final conclusion, this research work; based on its assumptions to be true has found it logically correct to say that, in Kafur Local Government Area, political participation is function of education and the existing people's social situation/conditions.

## Recommendations

Based on the findings of this research, the following recommendations are made:

1. Restructuring of the existing mode/system of education to reflect the existing needs of the society since the colonially inherited system has failed to do so.
2. Government should include and make compulsory in the education curriculum the teaching of political education, at least in each class, for the first nine years of ordinary level of education since politics becomes mainly the business of education in the society.
3. Female tertiary education deserves attention and encouragement because they are left far behind despite their undisputable relevance in area of child upbringing and training.
4. More attention should be paid to the political education of youths between the age bracket of 10 -19 because they seem to have, a regrettably, very parochial political culture.
5. Either: The Society should look inward and device a means of solving education sponsorship problems, since Nigeria operates a Liberal Democracy which supports global capitalism or; The government should

try as much as possible to solve education sponsorship problem because, if the number of the uneducated supersede that of the educated in society, political participation would be dominated by the ignorant masses- thereby putting peace and stability at risk.

6. Since the motivation for political participation is determined by both education and the existing social condition simultaneously, then education and social security should receive equal priorities so that peace, harmony and order would continuously rein.

## REFERENCE

- Alford, R. R. (1975) Political Participation and Public Policy, University of California, United State of America.
- Babawale, T. (2005) "Political Culture and Political Socialization" In Element of Politics by Remi Anifowose and Francis C. Enemuo (ed), Sam Iroanusi Publications (re-printed, 29A Tejousho Street, Surulure, Lagos, Nigeria, pp 210-238
- Dowse, E. R. and John, A. H. (1979), Political Sociology, (re-printed), Pape Bross (Norwich) Ltd, Mile Cross Lane, Britain, pp. 289-291.
- Ehrlich, T. (2010), Civil Engagement: <http://civic> Education and Political Participation.
- Freire, Paulo (1978), Pedagogy in Process, Translated by German St. John Hunter, the Seabury Press, 815 Second Avenue, New York.
- Galson, A. W. Civil Education and Political Participation, Institute for Philosophy and Public Policy, University of Maryland, Maryland.
- Henry, G. (2004), Political Participation in Nigeria: A Case Study of the 2003 General Election in Iba Local Government Area of Kaduna State (project), Department of Political Science, A.B.U. Zaria.
- Husfeltd, V. (2009), "The Myth of Education for Political Participation" in journal of Moral Education, Vol. 38, Issue 2, June, pp.237-243.
- Kourvetanis, G. A. And D. A. Dobratz (1982), Political Power and Conventional Political Participation: Annual Review of Sociology, Vol. 8, pp 289-317.
- Masari, B. U. (2005), Dividends of Democracy in Kafur Local Government Area, Bakori Printers, Bakori, Katsina State.
- Martins, P. S. (2008), "The Mass Media as Sentinel: Why Bad News about issues is Good News for Participation" in Political Communication by Routeledge Taylor and Francis Group, Vol. 25, No. 2, April, pp. 180-191.
- Person, M. (2009), "The Effect of Education on Political Participation An Empirical Test of the Sorting Model" in Sweden, Social Science Research Network, APSA 2009 Toronto Meeting Paper.
- Safayanu, A. (2010), Historical Background of Kafur ( a written note), Information Office, Kafur Local Government Area of Katsina State.
- Van Deth, W. J. (2001), Studying Political Participation: Towards a Theory of Everything? University of Mannheim, Mannheim, Germany.

Zittel, T. (2003), Participatory Democracy and Political Participation, University of Mannheim, 68131 Mannheim, Germany.

[Http://www.concept and meaning of education concept, pdf/adobe acrobat](http://www.conceptandmeaningofeducationconcept.pdf), July, 22, 2010.