

COMPARATIVE EDUCATION IN 21st CENTURY, ETHICS AND INNOVATIVE PRACTICES

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ABSTRACT

Unlike human languages and culture differs, Comparative education (CE) also differs from one country to another especially in 21st century. New innovations, ethics, policies, curriculum developed, active attention and practiced to achieve a common goal by assessing affective teaching and learning. The aim of this paper is to carry out a comparative study in education for other West African States and Nigeria in 70s and 80s. Finding out if there is new diachronic changes in education and practices for teaching and learning. These efforts require three primary components in this study; DEFINITIONS, COMPARISONS AND FINDINGS. In conclusion, policymakers in conjunction with government must ensure that the instructional program to enhance quality and sound education in this dispensation are available, in other to achieve this, new assessments in our library and information pedagogue and constant inspection by Universal Basic Education (UBE) should be regularly checked. Let it not be a means of extracting money from the masses to in rich ourselves.

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INTRODUCTION

Ethics have become an organizational priority. In the 21st century, ethics is neither a luxury nor an option. There is a growing impatience within society with selfish and irresponsible actions that impoverish some, while enriching the crafty. The first constitution enacted upon the country's attainment of independence in 1923 made specific references to education. Some of the provisions in the 1923 constitution include:

- a. Education should be encouraged as long as it is consistent with the national way of life.

- b. Education should be organized and regulated by law.
- c. Primary education should be compulsory and free.

In 1956 a new charter specifically for education was issued which made it the responsibility of the government to regulate and supervise the entire educational system. The government was also charged with the responsibility of ensuring that academic freedom was maintained in all educational institutions.

In 1964 another charter, meant to be tentative, was promulgated. The charter among other provisions, emphasized that equal chances should be given to everybody throughout the entire educational system including university education which from that date was made free. When a new charter was promulgated in 1971 most of the provisions in the 1964 charter were ratified. Additionally, the independence of the universities and research centers was established. The drive towards literacy was made a national obligation.

The year 1957 saw the establishment of a National Planning Organization (NPO) to study the needs of the country, to delineate the responsibilities of the different ministries and to be responsible for the five-year national development plans that were issued later. The first of such plans was issued in 1960, providing for:

- a. Enrolment of all children aged 6-12 in the country's primary schools.
- b. Differentiation in secondary education to meet student's capacities
- c. Expansion in technical education to meet the manpower requirements of the nation.
- d. Improvement of standards and quality of education.

All educational matters were to be controlled by law and government which supposed to be adopted as a new ethics and practices for the 21st century. Abdlaziz Soliman (1982:47) The gradual emergence of the country from its state of isolation and the increasing diplomatic and military contact with Europe revealed the in adequacy of church education to meet its new demands and challenges. Germa Amare (1982:62).

The methods and practices that were used long ago no longer apply to the new generation today. The societies around the world need to undergo a reformation to change the curriculum and learn new ways to engage students in learning. Comparative education provides the ability to learn about other cultures, countries, and their learning methods.

Now let us put into considerations some scholarly definitions of comparative education. The following are some of the definitions:

Professor I.L. Kandel defines Comparative Education (CE) as:

a comparison of variant philosophies of education
based not on theories but on actual practices which
Prevail...

Another European Scholar, Dr. Nicholans Hans says:

CE is not only to compare existing systems but to
Envisage reform best suited to new social and
Economic conditions...

From this definition of Dr. Hans, we see that CE is a study of educational systems but our reason for doing so is improve the system of education and the social system which influence our educational practices. In other words, we study comparative educative not only to improve education but to improve society as well.

A Nigerian scholar Prof. S.A. Adejumobi defines CE as:

the identification and diagnosis of educational problems,
determinants, ideals and presuppositions in given societies
with a view to interpreting them by cross-reference to
similar elements in other societies.

From this definition of Adejumobi, we can see that CE does not only study educational practices on their surface value. In CE, scholars also try to find out reasons for the educational problems they have found. Scholars also like to find out the factors which make an educational practice able to survive in its present form.

Very importantly, CE examines what we hope to achieve in education for the society. But the subject while making the scholars do all these, also make them refer to other educational systems of other societies.

Finally, a young Nigerian scholar, Dr. I.O. Osokoya defines CE as:

a field that studies the educational similarities and
differences prevailing within a particular society or
among various societies.

Other definitions of CE include:

- A systematic examination of other cultures and other systems of education deriving from the cultures in order to discover resemblances and differences, the causes behind

- resemblances and differences, and why variant solutions have been attempted (and with what result) to problems that are often common to all. (Vernon Mallison, 1975).
- An attempt to study education in different countries in the light of historical development of pertinent educational theories, so that by increasing one's understanding of such conditions and development, the general improvement of education may thus be stimulated everywhere. (G. F. Kneller, 1955).
 - A careful analysis of educational systems, issues and problems in two or more countries within the context of historical, socio-economic, political, cultural, religious and other influential factors. (Encyclopedia of Educational Research, 1969).
 - A field of study dealing with the comparison of current educational theory and practice in different countries, for the purpose of broadening and deepening understanding of educational problems beyond the boundaries of one's own country. A comparison of various philosophies of education based not on theories but on actual practices which prevail. (H. G. Good, 1962).

From these definitions of CE, we can see that the subject is a study of both obvious and hidden relationships in different educational systems either within a society or between societies. Such relationships can be of varied similarity. It is of similarity can be in aims, expectations or actual practices of education. The relationship can also be of disparity. It is of disparity when we study aspects of educational practice which differ from one another either in aims, expectations or actual practice.

CE is a fully established academic field of study that examines education between one country and the other. Before going into comparison, let's briefly list other methods in which CE can be carried out. They include:

- The area study approach - it may be chosen due to geographical, linguistic or racial factors.
- The field study approach - here the scholar studies many countries.
- The problem approach – here the scholar studies many educational systems to see the extent to which the problem exists in these other systems.
- The historical approach – here the scholar will be based on historical origin of people and problems both diachronic and synchronic.

As we have listed above some methods of CE, We can now go into detail in comparison starting from African education.

However, the goal of education and method of approach may differ from place to place, nation to nation, and people to people. African education emphasized social responsibility, job orientation,

political participation and spiritual and moral values. When evaluating any educational system one must determine the extent to which it is meeting the needs of a particular society at any given time. African education is global, meaning that each social institution has a role in providing the moral and practical teaching that will enable young boys and girls to take their rightful place in the community.

There are special schools in certain African countries for specific types of education; some of these institutions are known as secret societies. Some of the best known are PORO and SANDE in Liberia, Dipo ceremony in Ghana, Fertility House in Calabar, Nigeria, and numerous initiation (graduation) ceremonies all over Africa. Anyway, in northern and western Africa and also in a number of eastern and central African countries, Islam antedated Christianity and colonialism. Today, of about forty-five countries in Africa, over thirty-five have considerable Islamic influence and what is remaining?

Since we have listed different methods of handling CE, the aim, the content and the methods of traditional education are intricately interwoven; they are not divided into separate compartments as is the case with the Westernized system of education. The characteristics of traditional educational education in Africa are aptly summarized by Abdou Mumouni in his book *Education in Africa*.

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