

## USING INFORMATION AND COMMUNICATION TECHNOLOGY (ICT) IN ADULT EDUCATION FOR PROMOTING RIGHT DEMOCRATIC VALUES IN NIGERIA

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**ABSTRACT:** *Democracy as a system of government that recognizes the power of the people to rule is practiced in Nigeria by adults that are constitutionally defined as those who are 18 years of age and above. This paper observes that the people who should be in control of power have not recognized themselves as true power-holders who should be actively involved in democratic processes but are rather used by perceived “power-holders” in distorting democratic processes which bestowed power on them. This is attributed to lack of knowledge of the power bestowed on them by democracy to elect and remove any official who fails to protect their interests, welfare and aspirations. The paper establishes that this lack of knowledge stems from lack of quality information on democracy and its nexus and hence the bedrock of the prevailing democratic situations in Nigeria characterised by various negative democratic manoeuvrings (such as electoral malpractices, denial of right to choose leaders or representatives, lack of freedom of speech, etc) leading to inability to deliver dividends of good governance to the people. This according to the paper leads to social ills and problems such as crimes, poverty, unemployment, etc. The paper proffers solution to this problem by proposing ways through which information and communication technology (ICT) could be used as a vehicle through which a large proportion of adults could be conscientized on the strength and power bestowed on them through democratic processes. The paper concludes that when people (adults) exercise their democratic powers and strength, dividends of good governance would be delivered while social vices and problems would be averted.*

**KEYWORDS:** adult education, information and communication technology, democracy, democratic values

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## INTRODUCTION

Nigeria with a population of over 200 million people operates a democratic form of government. From the literature, democracy connotes “rule by the people”. This means that it is the people that determine what constitutes rights, interests and welfare as well as determine how their rights,

interests and welfare should be protected and met to the satisfaction of the generality of the people. In a democratic rule, people are at the centre of decision-making, hence preside over their own affairs where they make decisions on who leads them; who manages their resources on their behalf and which resources should be used to meet what needs. This is done by the people through selected representatives chosen by the people themselves on which the resources are entrusted on their behalf for management.

This selection is done through the process of election with everybody within the age bracket stipulated by law participating. This makes participation a right and election a responsibility of the people within the age bracket prescribed by the constitution of the country. An attempt to prevent anyone qualified from participating in the election of their representatives by whatever intrigues and manoeuvrings amounts to injustice to that person or group of persons. Yet, political elites engage in activities which prevent eligible people from participating in democratic processes that lead to the emergence of their preferred leaders and representatives. Political elites indulge in all sorts of intrigues and manoeuvrings to appoint and foist themselves on the people. The irony is that the people to whom power belongs are used to perpetrate the intrigues and manoeuvrings and have overtly and covertly adopted these political elites as their leaders who did not emerge through any democratic process. The people have even gone as far as pledging “loyalty” as well as promising to follow as they lead just for a pittance without asking where they are being led to. One may be tempted to say here that the people have wished away their power to the political elites who abusively use the power to appropriate resources to themselves without thinking about the welfare of the owners of the power and resources. One would also say that the political elites have seized the power without any intention of releasing it back to the owners.

Suffice it to say that the masses of the people wish away their power to the political elites in ignorance, believing that it is the political elites and not them have power to select their representatives who should preside over their affairs and manage their resources. In this ignorance, they seek to go closer to the political elites to take crumbs that would fall from them instead of demanding an account of stewardship that would elicit answers to questions of good governance which translates into provisions of infrastructure, quality health care services, education and other social welfare services, employment opportunities, etc.

In view of imprisonment in this ignorance, adult education as proposed by Paulo Freire and Julius Nyerere is needed to deliver them from this restraints (prison) and limitations of ignorance and dependency. In this contemporary era of information and communication technology (ICT), it is also very important to apply ICT in order to reach a greater percentage of the population of adults in the fight against political ignorance and the entrenchment of democratic values. The paper therefore examines how ICT could be used in adult education for promoting right democratic values in Nigeria.

### **Democracy as Practised in Nigeria**

The target here is not to review literature on democracy but to identify different ways democracy is practiced in Nigeria and analyse them to see if they conform with global standard of practice. However, a few definitions of democracy will be given to guide discussions on the applications of ICT in adult education. Democracy as defined by WordNet Dictionary in Aikhionbare (2017) is a political system in which supreme power lies in a body of citizens who elect people to represent them. To Marrison in Ndabawa and Mpofu (2006), democracy is a form of rule in society based on the freely given consent and wishes of the people, by the people and for the people through their active participation and involvement. Indabawa and Mpofu (2006) define it as a form of government in which power is in the hands of the people collectively and is administered by them or representatives elected by them. According to Oyovbaire in Egbefo (2015), democracy is a system of government which seeks to realize a generally recognized common good through collective initiation, and discussion of policy questions concerning public affairs and which delegates authority to agents to implement the broad decision made by the people through majority vote.

From the above definitions, the people are at the centre of democratic practices and therefore have the sovereignty of power to make decisions of who represent them and how their resources should be appropriated. Freedom and popular participation of people in democratic activities are sacrosanct. Buttressing this point, Egbefo (2015) identifies the values of contemporary democracy to include the following:

1. popular participation;
2. supremacy of majority will but with respect for minority rights;
3. constitution of government by popular choices through periodic election;
4. competition for public office;
5. open and accountable government;
6. freedom of the press and association;
7. incorruptible judiciary;
8. respect for the rule of law; and
9. existence of competing political parties whose programmes and candidates provide alternatives for voters.

The question is, have these values been entrenched in Nigeria's democratic system and to what extent have they been entrenched? If no, what are the factors responsible for their non-entrenchment in Nigeria's democratic system. These values have been violated through practices invented by Nigerian political elites which are alien to acceptable global practices in order to outsmart their opponents to achieve their selfish political end which is to acquire and remain in power. Such practices include:

**Election Rigging**

This is an act of influencing election results to ensure that the preferred candidate of the political elites emerges against the choice of the people. This is the stage at which thugs are hired by the political elites to snatch ballot boxes containing ballot papers in the area where political opponents who might be the choice of people have voting strength. Sometimes, the snatched ballot boxes are returned with ballot papers thump-printed by a few individuals in favour of the choice candidates of the political elites. Rigging also involves writing election figures on result papers that represents the outcome of the election which in the actual sense do not reflect the outcome of the election, but the target of installing the choice candidate of the political elites has been actualized. This is done in most cases in connivance with officials of the agency in-charge of conducting election. It is this practice that makes Aribisala (2018) equates Nigeria's election to military coup which according to him is a process of obtaining political power illegally and illegitimately through the instrumentality of the ballot box and within the framework of a semblance of democratic legality and legitimacy.

**Vote Buying**

This is a new concept in Nigeria's democratic lexicon. It is a newly and highly promoted phenomenon in Nigeria's democratic system. In this case, the electorates are paid money to cast their votes to the preferred candidate of the political elites under a strict supervision of the agents of the political group. This phenomenon according to Aribisala (2018) is a "Nigerian variant of the Robin Hood system where, instead of robbing the rich to feed the poor, the government is robbed to feed the poor for the sake of keeping the poor in poverty." To Babajide-Alabi (2018), Nigeria's democracy is defined by the huge amount of money budgeted by candidates to win elections. The people collect money and cast their votes as directed by their payers without asking questions about what the candidates have in stock for them. In most cases, they are happy for having made some amount of money for that day that could be used to meet that day's needs. They feel this way in ignorance that they have sold-off their powers and destinies for another four years when another election will be conducted. This is why it is widely said that politicians in Nigeria think about the next election instead of the next generation and thereby seek to acquire money to buy power from the masses. So, politicians make a lot of promises that will never be fulfilled before the next election knowing that they can buy themselves in.

**Institutionalization of Political Oligarchy**

Oligarchs are composed of self-serving politicians, businessmen, political fixers, godfathers, former military officers and elite bureaucrats who share a common interest in sustaining oligarchic power (Egbefo, 2015). According to him, the oligarchs in order to maintain power trade offices, coop rivals, distribute concessions and contacts and bleed the public treasury to fund their private fortunes, clients, political parties, and political thugs. Egbefo (2015) accused oligarchs of having institutionalized a political order indifferent to legal, ethical or even communal accountability because they cannot show how their salaries could explain their

lifestyles, fortunes and patronage. Aribisala (2018) accused political godfathers of having subverted political processes in many states and hence reducing the power of the people to the power of the godfather and the godfather becomes the effective electorate. Anyone chosen by any member of the oligarchic group and accepted by others after some compromises would have been reached, is rigged into office irrespective of the wish of majority of the Nigerian people.

### **Political Thuggery**

This is an act whereby political oligarchs mobilize and empower thugs with arms and ammunitions and other incentives required to unleash mayhem on their political opponents and rival political party members and faithfuls as well as indulge in electoral malpractices in order to have their candidates declared winner of the election. The thugs are also empowered to disrupt the political activities (such as rallies) of the rival parties. This act does not only lead to the violation of democratic values but has given rise to proliferation of different cult and terrorist groups and other related crimes such as armed robbery, kidnapping, cult related killings, illegal oil exploration and artisanal refining, etc. This point was buttressed by Atiku Abubakar as reported by the Daily Sun of Friday November 16 (2018) as he asserts that “Boko Haram is an offshoot of political thuggery”. According to him, “politicians used these boys to win elections and then abandoned them and there were no jobs for them”. He claimed that this was the case also with the Niger Delta militants. Different cult groups have also emerged especially in the southern part of Nigeria with different names which could be seen as an offshoot of political thuggery. Ochonju (2004) accuses political leaders of hiring thugs to intimidate their opponents and dissenting members of the public.

### **Compromised Judiciary**

The judiciary is widely known as the “last hope of the common man”. But today, the judiciary has been accused of being corrupt and compromised following spurious injunctions targeted at truncating smooth democratic processes in favour of any oligarch who approached the judge with a “fat envelop or bag”. The oligarchs use the judiciary to either install a candidate of their choice in office or remove from office a candidate that represents the wish of the people. Sometimes, the injunction could be to either stop or cancel party-based or general elections.

### **Intimidation of Political Opponents**

Ruling party in Nigeria intimidate staunch members of stronger opposition parties with state mercenaries such as Department of Security Service (DSS), Economic and Financial Crimes Commission (EFCC), Independent Corrupt Practices and Other Related Offences Commission (ICPC), etc. They are not only intimidated and harassed but alleged of engaging in different corrupt practices in their past activities when their party was in power. The essence of this intimidation and harassment is to weaken the opposition the more and prevent them from mounting stronger political challenge thereby preventing them from taking over power. In most cases, political rallies, use of certain locations as venues for political activities are not approved

for the opposition parties by the agencies of government responsible for the approvals on the instructions of the ruling party. Apart from using thugs to perpetrate electoral malpractices during elections, some state mercenaries such as the Police, Military, Independent National Electoral Commission (INEC), etc are also used to perpetuate electoral malpractices in favour of the ruling party. Sometimes, the intimidation and harassment are extended to media houses and non-partisan groups that seek to query the activities of the ruling party on the premise that they are being sponsored by the opposition. The ruling party does everything possible to silence opposition parties and dominate in political activities that would convince the people to keep believing in them, sometimes with false promises and misrepresentation of facts. This is why Ochonu (2004) accuses politicians (elected state officials) of engaging in autocratic political practices. According to him, the elected officials exercise power through multiple, seemingly contradictory apparatuses because they have immersed themselves so deeply in the thrills of domination that they are no longer capable of imagining themselves outside governance.

The practices as discussed above actually violate democratic values and put in power people Aribisala (2018) refers to as impostors, incompetent, charlatans and the “dregs of the society” who have little or no understanding of public policy. With this trend, good governance will not be delivered onto the people. This is why politicians keep using the same issues for campaigning in every political season. The issues have always remained provision of free education, good road, creation of job opportunities (which translates into empowering touts to further their criminal activities), provision of functional and affordable health delivery system, power infrastructure, housing for all, etc which have never been met by any government if not, they would not always constitute pressing issues during electioneering campaigns. These days, politicians have introduced the concept of “stomach infrastructure” in Nigeria’s political lexicon. This means providing the people with food to eat (stomach infrastructure) instead of delivering on good governance (social and physical infrastructure). You can always win election and do whatever you wish with the resources of the people entrusted into your hands to manage on behalf of the people.

This situation indicates that majority of the people are not only poor but have low level of education and therefore would not understand that everything the politicians have accumulated and the crumbs they accept from politicians and sing praises for them actually belong to them. This is the reason why Bowman and Anderson in Fagerlind and Saha, (1989) assert that development (economic, social, political, technological, environmental, etc) cannot occur when a vast majority of a nation’s citizens is illiterate. Akinpelu (2002) identifies literacy (alphabetic) as the most fundamental foundation and tool for all forms of worthwhile and sustainable development while Goshi (1974) maintains that literacy is a pre-requisite for social change and progress. Aderinoye (2004) sees literacy as a catalyst for participation in social, cultural, political and economic activities and for learning throughout life. In support of this fact, Arrion (2016) declares that “there is no democracy without education.” Arrion (2016) went further to query “if

90% of the population is illiterate, how can you have genuine democracy? How can they really choose on relatively rational basis on using their minds and their intelligence to vote?” He maintains that “if everybody can vote and if one man or one woman equals one vote, then those people must be in a position to decide, on the basis of a minimum criteria that they do understand but to understand according to him, they have to be educated.” This underlies the relevance of adult education in raising the literacy level of the electorates to empower them with the knowledge of their position in democratic governance in Nigeria.

### **Adult Education for Promoting Democratic Values in Nigeria**

Adult education denotes the entire body of learning processes, formal, non-formal and informal, whereby those regarded as adults by the society in which they live, develop and enrich their capabilities for living and working, both in their own interests and those of their communities, organizations and societies (UNESCO, 2015:6). This is the most current definition of adult education which is contained in the latest Recommendation on Adult Learning and Education which was adopted at the 38th Session of the UNESCO General Conference held in Paris, France from 3 to 18 November 2015. This Recommendation on Adult Learning and Education (ALE) also supersedes the 1976 Recommendation on Adult Education and is therefore the most up-to-date and a comprehensive tool for ALE decision-makers, researchers, practitioners from governmental and civil society organizations, and other stakeholders around the globe.

UNESCO (2015) went further to state that the term “adult” denotes all those who engage in adult learning and education, even if they have not reached the legal age of maturity. Chronologically and legally in Nigeria, an adult is a person who has attained the age of 18 and above. In this context, they are the people recognised by law as adults and who are permitted to participate in democratic activities. That is, they are the people allowed to register with any political party of their choice, register for elections, vote for people and stand for an election to be voted for. But sometimes, people who are under 18 years of age get involved in different kinds of crimes in Nigeria including political thuggery and other related electoral malpractices. This is the reason this definition is deemed appropriate and is adopted for this writing.

Adult education from its scope as contained in different Recommendations on Adult Education covers a wide range of activities designed to respond to the challenges that confront humanity which is capable of equipping the recipients with necessary knowledge, capabilities, skills, competencies and values required by them to exercise and advance their rights and take control of their destinies, if properly covered. For instance, Hamburg Declaration according to UNESCO (1997:2) declares that:

Adult education thus becomes more than a right; it is a key to the twenty-first century. It is both a consequence of active citizenship and a condition for full participation in society. It is a powerful concept for fostering ecologically sustainable development, for promoting democracy, justice,

gender equity, and scientific, social and economic development, and for building a world in which violent conflict is replaced by dialogue and a culture of peace based on justice. Adult learning can shape identity and give meaning to life. Learning throughout life implies a rethinking of content to reflect such factors as age, gender equality, disability, language, culture and economic disparities.

Belem Framework for Action according to UNESCO (2010) also recognises democracy as one of the key content areas to be covered by adult education. Furthermore, UNESCO (2015) came up with three composite key learning opportunities which can be regarded as the scope of adult education. They are as follows:

1. Literacy which is a key component of adult learning and education involves a continuum of learning and proficiency levels which allows citizens to engage in lifelong learning and participate fully in community, workplace and wider society. It includes the ability to read and write, to identify, understand, interpret, create, communicate and compute, using printed and written materials, as well as the ability to solve problems in an increasingly technological and information rich environment. Literacy is an essential means of building people's knowledge, skills and competencies to cope with the evolving challenges and complexities of life, culture, economy and society;
  2. Continuing training and professional development is a fundamental element in a continuum of learning that equips adults with the knowledge, skills and competencies to fully engage in rapidly-changing societal and working environments.; and
  3. Community, popular or liberal education for active citizenship which empowers people to actively engage with social issues such as poverty, gender, intergenerational solidarity, social mobility, justice, equity, exclusion, violence, unemployment, environmental protection and climate change. It also helps people to lead a decent life, in terms of health and well-being, culture, spirituality and in all other ways that contribute to personal development and dignity.
- Nyerere (1982) posits that "adult education incorporates anything which enlarges men's understanding, activates them, helps them to make their own decision, and to implement those decisions for themselves".

The definition and scope of adult education makes it relevant for resolving democracy related problems since the problems emanate from peoples' ignorance of their rights and responsibilities in relation to engaging in active citizenship required for democratic processes. Ignorance of the people arises due to the people's low level of education which the political elites exploit to further enslave them. Adult education is employed in this case to liberate the people from this ignorance with its associated restraints and limitations. Ignorance of the sovereignty of the people in democratic governance due to inability to read, write, communicate, interpret, and analyse issues as they affect the public results in the normalization of undemocratic practices as

discussed above. This is the time for adult educators to rise and stop this ugly trend and to promote and entrench right democratic values through the instrumentality of conscientization. Conscientization according to Freire (1972), is “a permanent critical approach which empowers people to discover reality; the myth that deceive them and help to maintain the oppressing dehumanizing structures and then act to transform the oppressing dehumanizing structures in which they find themselves”. It is the liberation of the people from the prison of “culture of silence” created by the ruling class through laws and policies that prevent them from self-expression and exercise of their fundamental human rights. “Culture of silence” according to Freire suggests a structure of muteness in the face of the over-whelming force of limit-situations. The limit-situations are the myths which could be described as the values, ideology or the world views of the power holders as against those of the people (the oppressed or dominated) which the power holders want them to internalize. Examples of these myths according to Freire (1972:109) include the myth that:

1. the oppressive order is a ‘free society’;
2. all men are free to work where they wish, that if they do not like their boss they can leave him and look for another job;
3. this order respects human rights and is therefore worthy of esteem;
4. anyone who is industrious can become an entrepreneur;
5. the street vendor is as much an entrepreneur as the owner of a large factory;
6. there is universal right of education, whereas of all the children who enter primary schools only a tiny fraction ever reaches the university;
7. there is equality of all men, when the question: do you know who you are talking to? is still current among us;
8. charity and generosity are practiced by the elites, when what they really do as a class is to foster selective ‘good deeds’;
9. the dominant elites, recognizing their duties, promote the advancement of the people, so that the people in a gesture of gratitude, should accept the words of the elites and conform to them;
10. rebellion is a sin against God;
11. the oppressors are industrious while the oppressed are lazy and dishonest; and
12. the oppressed are inferior by nature while the oppressor is naturally superior.

These myths according to Freire are presented to the oppressed by well-organized propaganda and slogans through the mass media. They are thus convinced and internalize these myths. The internalization of the myths leads to the subjugation of the oppressed and develop in them a “culture of silence”.

Ugwu and Mbalisi (2016) maintain that the people of Nigeria are already imprisoned in Freire’s “culture of silence”. This is why instead of asking the political class who hold in trust the

resources of the people what they are doing with these resources, the people are busy pledging loyalty to them on account of pittance given to them. The people are busy going to the “honourables” begging for money to feed instead of demanding for good governance that will come with the provision of free and quality education, free and quality health care, employment opportunities, physical and social infrastructure which empower them to lead a quality and comfortable life. People are blind-folded with “my brother syndrome” during elections and as a result help his or her brother (by hook or crook) to ascend or retain his political office irrespective of his brother’s negative antecedents as a serial failure in the delivery of good governance which also negatively affect the common man. On the altar of ethnicity and tribalism, people defend and seek to protect political elites who have been accused and or indicted of embezzling public fund meant to deliver on good governance to the people. In this case, questions of - is he the first person? arises. Young boys and men are mobilized to kill, maim, distort and disorganize democratic processes for a peanut of money just to get their sponsor into an office who have no knowledge and understanding of public policy, but only seeking that office to have a share of his own portion of the “national cake”. People watch and sometimes participate in perpetrating electoral malpractices and violence in favour of their so-called brother or tribe’s man. In the midst of these ills against the advancement of democratic values, nobody asks any questions, rather people keep mute and it is becoming a new and acceptable democratic norm in Nigeria today. It appears that if one does not engage in these ills, he cannot win any elections and ascend to any political office.

This is bad and adult educators are also keeping mute when Paulo Freire has handed the tool of conscientization to them for use to dismantle the structures and myths that have helped imprisoned the people in this culture of silence. We join Usa Duongsaa (1991) to ask adult educators, what are they doing when the country’s fate is decided by a handful of people and when power, authority and money are revered more than virtues? Borrowing from Duongsaa (1991), if only you will open your eyes to see, your ears to hear, open wide your thought and your hearts, you will know just how far Nigeria has turned, just what problems we are facing and just what is to be done. Then you will realize that conscientizing the people for active citizenship for dismantling myths that have imprisoned people in the “culture of silence” and entrenchment of acceptable democratic values is your responsibility. If only you will stretch out your hand to reach and hold the hands of many people and organizations surrounding you and waiting for you, if only you will take a step forward to listen, to learn, to act on problems, then there will be tomorrow for all of us. Conscientization according to Freire (1972) is used to change the adult’s pessimistic and fatalistic perspective of reality and enable him to acquire a critical vision of his environment. The people according to Miller in Wildemeersch and Fejes (2018) are enabled to improve their capabilities as democratic citizens and turn their private worries into matters of public concern.

Efforts to reach a large number of people and organizations requires a strategy that transcends face-to-face contact because face-to-face contact can only be used to reach a small group of people at a time. Information and Communication Technology (ICT) makes a good strategy required to reach out to a large group of people at a time for conscientization on their rights and responsibilities toward entrenching right democratic values in Nigeria.

### **Application of ICT in Adult Education for Promoting Democratic Values in Nigeria**

Information and Communication Technology (ICT) is the convergence of computer networking and telecommunications to process, store, retrieve and send information of all kinds. It is the collection, processing, storage, dissemination, retrieval and use of information for decision-making, planning, operating and controlling, public enlightenment and entertainment (Vikoo, 2015). According to him, ICT is believed to be a scientific method of sharing, exchanging and sending or moving information from one place to another.

From the definitions above, ICT is applied on three different platforms of print (newspapers, posters, magazines, etc), electronic (radio and television, webinar) and social media (Facebook, Whatsapp, Instagram, U-Tube, Twitter, Email) platforms. These platforms are already made available for adult educators to use to engage a vast majority of the populace (especially the youths) on political issues. Engaging on political issues does not mean joining the bandwagon in adopting and campaigning for this crop of politicians who are in the business of recycling themselves and who are not delivering on good governance for the betterment of the “common masses”. Rather, adult educators should see adult education with Julius Nyerere’s (1982) eye as a highly political activity and therefore seek to seize all ICT platforms in stimulating a political revolution in Nigeria. According to Nyerere (1982) “men living in poverty or sickness or under tyranny or exploitation must be enabled to recognise both that the life they lead is miserable, and that they can change it by their own action, either individually or in co-operation with others”.

Viewing adult education from this perspective, adult educators have the responsibility to arouse in the people the consciousness of the implications of undemocratic practices, hence inspire them to desire a change and empower them with knowledge/information and skills to take action to bring about the change they desire which would translate into a demand on political office holders for good governance. It is the responsibility of adult educators to end political killings and all manner of electoral malpractices which are perpetrated using the youths by the oligarchs. This is possible because majority of the youths who are deceived to engage in such acts are on both electronic and social media and can be easily reached with messages that can change their perspectives on the reality of things around them through both electronic and social media. The youths who are on both media can be used to reach their parents through an intergeneration adult education approach to end vote buying phenomenon. Adult educators can also organise talk-shows on television and radio stations through which messages on right democratic values and practices could be delivered to the adults (eligible voters) to re-orientate them toward becoming

instrument for advancing acceptable democratic values and practices. Once the eligible voters (adults) are re-orientated toward this, subversion of right democratic values and practices will be permanently erased from the political lexicon of Nigeria.

Generally, adult educators can lead a political revolution in Nigeria by producing and releasing messages, information, lectures that will lead to the freedom of the people from the prison of Freire's "culture of silence" using all ICT platforms. The messages, information and lectures will be targeted at dismantling the myths that imprisoned the masses into the culture of silence which are produced by the political oligarchs. Awareness creation on good governance as the right of the people and not a compensatory gift from political oligarchs should be created among the masses using all ICT platforms. With this awareness, people will be empowered to always ask questions when anybody holding a political office is failing in the delivery of the expectations of the people. This is made possible because the people did not ab initio sold their votes to the politician seeking election into any office due to the knowledge they have gained on the implications of vote-selling for good governance which they got through the use of ICT in adult education.

## CONCLUSION

Democracy connotes popular participation in decision-making over issues relating to the appropriation and administration of the common goods of the people. The people who should participate in decision-making require relevant knowledge, values and competencies which should be inculcated in them through the use of ICT. ICT helps to reach a vast majority of the people who would not have been reached should traditional methods of adult education be applied. Adult education is used to enhance social cohesion and enable people to engage in participatory practices, hence stimulating citizen's interests in participating in democratic activities. When people (adults) exercise their democratic powers and strength through participating in democratic activities, dividends of good governance would be delivered while social vices and problems would be averted.

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