

**BACK TO THE ROOTS CLAMOUR AND THE
NEW WORLD ORDER-CAN SOCIAL
STUDIES FILL THE GAP?**

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Abstract

Every country must safeguard its cultural legacy and value system if it is to gain the respect and attention it deserves on the global stage. However, because of the bad actions of its people – such as internet fraud, terrorism, abduction, banditry, corruption, and a desperate desire for wealth – Nigeria is quickly losing the respect of other countries. The New World Order appears to make matters worse by allowing pornographic material from other countries to infiltrate, encouraging individual liberation crazy, and funding terrorism. Because of this, this article advocates for retracing the African definition of “good citizenship” in the face of globalization’s obstacles. The report provides more evidence in favour of the movement to bring education “Back to the Roots,” with Social Studies serving as its cornerstone. The article concludes that Nigeria must make a strong commitment to globalising within Nigerian culture in order to be considered among the countries that have achieved sustainable development.

Keyword: Back to the roots, Social Studies, Word order, New world, Nigeria

Introduction

Nobody can predict what will happen next in the international order because of how tense everything is in the background. Because of the lack of tolerance ingrained in desperations and dominances, man has become inhumane towards one another, resulting in violence and disputes. Additionally, from the perspective of Baha'i teachings, Eshraghi (2022) noted: "Soon will the present-day order be rolled up and a new one spread out" (p.1). Contrary to the Wikipedia conspiracy idea, she claims that the new world order of "a unified governance" to solve global issues actually entails the pursuit of world peace in order to quell rising levels of corporate greed, racism, religious fanaticism, and expansionist warfare. Thus, according to Estrsghi (2022), who quotes Wikipedia, "a secretive power elite with a globalist agenda is conspiring to eventually rule the world through an authoritarian one-world government" This globalisation trend is embodied in the new world order.

The "Back to the Roots" idea follows in light of the fact that everyone on the planet is now internationally connected due to international trade, travel, migration, cultural exchanges, social media, research, and technologies, along with the deterioration of customary values that go along with them. According to Adetoro (2018), the thread that ties man's global deeds to his humanity is the return to one's origins. This supports Ogunyemi's argument that people should always think locally and globally (Ogunyemi, 2014).

However, social studies, which emphasises "good citizenship," is the only topic that seems to have the persistence to bridge the gap between "globalisation" and "local spirit." A fully responsible and patriotic man who aspires to both communal growth and world peace is referred to as a good citizen. Thus, utilising Social Studies as a jumping off point, this position paper looks at how the new global order might be adjusted to the local spirit in man's origins.

The Challenges of the New World Order

In reality, different people will interpret the New World Order in different ways. Adediran (2021) provided the following contextual readings of the new world order based on the opinions of several scholars. The proliferation of international connections and the highly dynamic global social life facilitated by information and communication technology (ICT). international competitiveness fueled by inventiveness and ingenuity from many cultural backgrounds. the imposed cultural imposition of homosexuality and forced technical dumping for Africa as a means of replacing colonialism with neo-colonialism. globalisation through trade liberalisation, economic deregulation, and cross-border production, as exemplified by powerful Western institutions like the World Bank, the International Monetary Fund, and the United Nations (IMF) that apply unfair rules and assessments. emphasis on western democracy as a tool for effective government and accountability. The globalisation agenda, as reflected in the new global culture, worldwide economic trend, and global political system, is, in fact, the foundation of the New World order. This suggests a strengthening of global socioeconomic links that bind far-flung places together such that events resulting from “de-territorialization” and “supra-territoriality” influence local events (Scholte, 2000 cited in Adediran, 2021).

The facts that follow indicate how difficult the New World order is, particularly for the developing nations. First and foremost, the globe has become a smaller village due to globalisation, which is the defining feature of the new world order. This is because information and communication technology has sped up the development of cultural and economic ties. Nigerian youth have been subjected to cultural colonisation as a result of the spread of developed nation lifestyles around the globe due to cultural globalisation. Adediran (2021) asserted, citing Abdulraheem (2002), that this has caused young people in Nigeria to emulate European consumption patterns in terms of language, attire, and dancing styles. This has resulted in romantic

relationships with imported foreign items and an adverse balance of payments.

Right now, the strict interface between the African past and present has resulted in what may be considered “split personalities,” impeding the cultural amalgamation that the new world order was meant to achieve. According to Adetoro’s (2015) discovery, young Nigerians have lost their identities due to a Eurocentric perspective, which raises several concerns about their patriotism. Additionally, it raises several concerns about the African culture of “omoluabi,” which embodies the best aspects of African traditions. Because of this, Nigeria is currently home to a large population of “social misfits” and “cultural vagrants” who do not uphold the moral principles of social justice, fairness, equity, cooperation, loyalty, and honesty.

Without a question, the new global order has brought about trade liberalisation, mostly to the benefit of industrialised nations, from an economic perspective. Europeans and Americans continue to export completed goods, the prices of which are likewise set by the industrialised nations, while Africans continue to export raw materials at prices set by them. As a result, as noted by Akindele et al. (2002) and quoted by Adediran (2021), Africa has become a landfill where people buy an increasing number of goods that are unrelated to their struggle for survival.

The goals of capitalism and anti-colonialism are still being pursued by the interventions of international economic institutions such as the World Bank, IMF, General Agreement on Tariffs and Trade (GATT), and World Trade Organisation (WTO). The majority of their policies prioritise money above environmental preservation (Awake, 2002 in Adediran, 2021). While the new global order encourages direct investments into different nations, it has also been noted that multinational corporations use cheap labour for their production, which lowers the standard of living for locals. Additionally, they take advantage of trade liberalisation to avoid paying local taxes and repatriate the majority of their profits in foreign currencies. This frequently leads to the risk of abrupt capital withdrawals, which frequently

deplete the country's foreign exchange reserves. Due to the region's cheap labour, plentiful raw minerals, vast land area, and dense population, Europe, the United States, China, Korea, and Arabs are now fierce competitors in Africa. Due to their superior technologies, locally produced African goods are now too expensive on the market, putting Africa's industrialization push at risk of becoming outdated and unprofitable as a result of the new global order's economic liberalisation.

The Back to the Roots clamour for sustainability.

"Back to the Roots - A Clarion call for Socio-Civic Renaissance in Nigeria" was the title of his debut presentation. According to Adetoro (2018), who cited Haley (1998), the origins can be traced back to a lost African boy who was sold into slavery in America in 1750 and who later became a study of the doomsday scenario with the aim of emancipating the incoming generations through African Renaissance. Value conflicts that cause the Nigerian youth to flounder in a "confused social world" are symbolic of the impending apocalypse. These behaviors—such as disobedience to law enforcement, computer scamming, sloth, disregard for human life, callousness, cultural deterioration, corrupt mindset, dysfunctional families, democratic deficit, outsiders in politics, educational disorders, deception, and discrimination based on race and religion—clearly demonstrate moral decadence and contribute to unrest among young people and social unrest.

The lack of decent citizens is the main obstacle facing the doomsday scenario. However, Ogunyemi (2014) provides a clear definition of a good citizen based on indigenous African tradition: a person of good character who is devoted to duty, loyal and respectful, honest in all public and private dealings, sympathetic, gregarious, courageous, intelligent, energetic, and driven to work hard, among other desirable qualities (Pg. 5-6). He summarises it by saying that a good citizen must be deemed to be morally upright to the extent of being willing to put society and public welfare ahead of personal and family concerns.

However, according to the western, or neo-liberal, concept of global capitalism, Nigeria is a "class and conflict ridden society

where the ideal character for the working class is not the same as that of the propertied class.” The “working class” is made up of proletarians who toil day and night for meagre pay, while the ruling elites are the corrupted “propertied class.” This leads to the ensuing juvenile restlessness and various forms of criminality in an attempt to become wealthy rapidly.

Indeed, Nigerians can be divided into three categories, akin to the Greek philosophy: citizens, tribes, and idiots. According to Onifade (2023), who fully characterises the three groups of people, idiots are those who simply don’t care about the sustainability or development of their environment, tribesmen are those who view everything through the lens of their tribe, and citizens are those who enjoy taking the proper actions to promote the sustainability and development of their country. In light of the new global order, the question then becomes: How can we produce decent citizens in Nigeria so that the country may retrace its lost “roots”? To fill in the gaps, social studies, as a topic that encourages good citizenship, should be taught at all educational levels.

Social Studies as a Panacea for Good Citizenship.

He made a plea for a socio-civic revolution in Nigeria in his inaugural speech, “Back to the Roots.” The root was compared by Adetoro (2018), quoting Haley (1998), to a lost African child who was sold into slavery in America in 1750 but ended up becoming a study of the doomsday effects in the hopes of emancipating the incoming generations through African Renaissance. Value conflicts that leave Nigerian children to languish in a “confused social world” are symbolic of the doom. Moral decadence is demonstrated by behaviours like disobedience to law enforcement, computer scamming, sloth, disregard for human life, callousness, cultural deterioration, corrupt mindset, dysfunctional families, lack of democracy, unfamiliar faces in politics, educational difficulties, deception, and discrimination based on race and religion, all of which contribute to youth unrest and social unrest.

The lack of morally upright citizens is the main obstacle facing the doomsday. Ogunyemi (2014), on the other hand, has provided a clear definition of a good citizen from the perspective of indigenous African tradition: a person of good character who is kind and loyal, truthful in all public and private dealings, committed to duty, willing to assist the poor and the ill, empathetic, gregarious, brave, intelligent, energetic, and driven to work hard, among other desirable qualities (Pg. 5-6). He summarises it by saying that a good citizen must be deemed to be morally upright to the extent of being willing to put communal and personal interests ahead of those of the individual.

The ideal nature of the working class is not the same as that of the propertied class in Nigeria, regrettably, according to the western or neo-liberal ideology of global capitalism, which is ingrained in this “class and conflict ridden society.” The proletariat who toil day and night for meagre benefits make up the “working class,” while the ruling aristocracy are the corrupted “propertied class.” This leads to the accompanying restlessness among adolescents and other forms of criminality aimed at becoming wealthy rapidly.

There are, in fact, three categories of people in Nigeria, similar to the Greek philosophy: citizens, tribes, and idiots. In a comprehensive description of the three types of people, Onifade (2023) says that the idiots are those who simply don't care about the sustainability or development of their environment, the tribesmen are those who view everything through the lens of their tribe, and the citizens are those who enjoy taking the proper actions to promote sustainability and national development. The next concern is how to raise morally upright children in Nigeria so that the country may rebuild its “roots” in the context of the emerging global order. This is the void that should be filled at all educational levels by social studies, a subject that aims to promote good citizenship.

Conclusion

In fact, the call to go “back to the roots” must to be reexamined, particularly in light of Nigeria’s African value rebirth. There is no denying that Nigerians have lost their social roots, as shown by the variety of delinquent activities among the populace.

Suggestions

Social Studies should, first and foremost, be required at all educational levels in order to emphasise the concepts of integrity and human dignity. The customs and reality of the Nigerian people should be sufficiently taken into account when teaching and ingraining the New World Order. The concept of “glocalization” ought to permeate global citizenship. In this context, “glocalization” refers to combining localization with global products. It has to do with giving the worldwide trend a cultural twist. In order to address the problems caused by the democratic deficit, the Nigerian Social Studies project had to concentrate on socio-civic revival. Social Studies curricula should include child-centered approaches based on real-world examples with both horizontal and spiral approaches to subject development.

To effectively achieve the necessary socio-civic transformation in the nation, Social Studies education should embrace more advocacy programmes and network with all educational bodies. It is imperative that education become fully professionalised and come with a specialised compensation package in order to actively shape the moral and character of Nigerian citizens and to genuinely revitalise values. Given that Nigeria is a participant in the ICT revolution and globalisation trend, it is imperative to demonstrate language and video contents that are in line with the desired value regeneration. In fact, Nigeria should aim to achieve the Sustainable Development Goals—which include eradicating hunger and poverty, advancing healthy living and education, fostering gender equality and peace, and fostering partnerships in the spirit of the new global order—through its Social Studies curricula.

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