

EDUCATION FOR THE SURVIVAL OF THE NIGERIAN NATION

PROFESSOR B. O. UKEJE

Professor of Education
Dean, Faculty of Education
University of Port Harcourt
Port Harcourt.

AN INAUGURAL LECTURE DELIVERED AT THE
UNIVERSITY OF PORT HARCOURT ON
WEDNESDAY, 3RD DECEMBER. 1986

University of Port Harcourt

1988

EDUCATION FOR THE SURVIVAL OF THE NIGERIAN NATION

If an Inaugural Lecture is assumed to be a forum for the confirmation of ones professorship then this is 15 years late. But if, as we have established in this University, an Inaugural Lecture is basically an opportunity for one to state and/or restate and review what one is professing, then I consider this timely, opportune and fortuitous.

Some twenty years ago, Ukeje (1966), I stated in a publication titled *Education for Social Reconstruction*, that “Sectionalism and the problem of how to achieve and maintain national unity amidst diversity, without having to pay the price of a civil war, constitute the national problem. The other side of the coin, of course, is the problem of how to avoid another Pakistan”. Barely one year after this publication we were unable to avoid a civil war. This lecture is therefore an opportunity for me to restate publicly an aspect of that thesis, namely! that education should perform a social function with the hope that we can, this time around, avoid the other side of the coin.

Vincent Ike has aptly stated that Nigeria is a nation in which nothing works and Chinua Achebe (1983) has also written that “The trouble with Nigeria is simply and squarely a failure of leadership”. And he further stated that “Nigeria is not a great country. It is one of the most disorderly nations in the world. It is one of the most corrupt, insensitive, inefficient places under the sun. It is dirty, callous, noisy, ostentations, dishonest and vulgar. In short, it is among the most unpleasant places on earth”. But the former Head of State Buhari once reminded all of us that we have no other country we can call our own. We must therefore all work together to salvage Nigeria. To me this is therefore an opportunity to contribute my own quota in the bid to salvage Nigeria by calling attention to the efficacy of education.

There are three main factors that determine the future of any nation. They are:

- (i) The political state of affairs in that nation;
- (ii) The economic conditions in that nation, and

(iii) The educational provision in that nation.

We have had almost unparalleled political instability since independence in 1960, and our economy is nothing to write home about. I therefore hope and pray that we can rally round education, the remaining factor, to save our nation from total collapse.

I submit that patriotism does not lie in trying to sweep our problems under the carpet. Rather, I believe that accurate self criticism is the beginning of progress. Accurate diagnosis of any disease is a vital step towards its cure. In this lecture, I shall, therefore, attempt to be constructively critical but positively critical but positively oriented. The goal is the survival of the Nigerian nation through the efficacies of education.

In the book – *Education for Social Reconstruction* – which I have already mentioned. I outlined that the aims and purposes of education in an Era of Transition should include:

Education for Cultural Change

Education for Social Integration

Education for Rural Regeneration

Education for Social Philosophy

Education for Self-Government

Education for Political Efficiency

Education for the Creation of Modern men

Education for the Development of Individual Excellence

Education for the Fullest Development of the Potentialities of the Individual

Education for the Development of Manpower Resources

Education for Civic Responsibility

Education for the Improvement of Socio-Economic Conditions

Education for Vocational Efficiency

Education for Citizenship and Social Efficiency.

After 20 years, I contend that these are still valid needs for Education in Nigeria. Perhaps this is an indication that we have not moved very far in certain dimensions since then. But for the specific and urgent need for national survival, I have isolated some cardinal virtues and I have emphasized some of these in a modified form. Also, I have added other needs which I consider particularly pertinent for national survival.

Yes, the problem of Nigeria is not that of structures or systems, be they political or economic, but that of the quality of the human operators. In politics, the Westminster model of Parliamentary Democracy has failed in Nigeria so also has the American model of Presidential Democracy. Even a limited experiment of Socialism in Ayetoro has also failed. Also our present economic system which is labelled *Mixed Economy* has woefully failed. These structures and systems have failed in Nigeria not because of their imperfections; after all they have all succeeded elsewhere, but because of the Nigerian misoperators.

So, whether we adopt Monarchy, Diarchy, or Triarchy, Capitalism, Socialism, or any other ism; it will equally fail in Nigeria unless we did the first thing first. That first thing is the purification of the Nigerian operators.

It is known that Education is the greatest power which mankind has created (greater than the power of the atom), either for his ultimate destruction or for his continued survival and progress. Much depends on the kind of education provided, *why* it is provided, *how* it is provided, *who* provides it and to *whom* it is provided. The thesis of this lecture, therefore, is that the survival and progress of Nigeria as a Nation will very much depend on the educational provision in the Nation. This thesis was very ably articulated in a five-day Symposium Organised between 26 April and 30 April, 1983, at Awka, Anambra State, by my former students and associates of the past 27 years. The Symposium was to commemorate what the organizers called “25 years of Professor Ukeje’s meritorious

service to Education” and the theme was “Education for the Reconstructions of the Nigerian Society”.

I feel, however, that it is necessary, given the present opportunity, to restate these view myself if only for the purpose of accuracy and clarity. The thesis is based on a number of premises:

1. That education can and should perform a social function;
2. That the role of education is based upon the purpose of any society;
and
3. That not every form of education can perform a positive social function.

What is Education?

Education may mean many things to many people. So in order to clarify our thoughts and then put things in their proper perspectives, I want to start with a consideration of the concept of education.

Education may be viewed in three different ways: namely, as a discipline, as a process and as a product. In this lecture, I shall be considering education both as a process and as a product.

I shall take my bearing from the Aristotelian conception that man is a rational animal or that reason is the guiding force in human nature. Educationally I shall build on the views of John Amos Comenius (1592-1670) who contended that the nature or essence of a thing is its end or purpose, rather than its actuality at any given moment; that the seeds of knowledge of virtue and of piety are naturally implanted in us, but that the actual knowledge, virtue and piety are not so given. Thus these must be acquired through prayer, through education and through innate capacities which must be developed through the process of education. Therefore, we hold that children are not born human but become human through education or the process of growing up in a culture. Knowledge, virtue, attitude and piety are the outcomes of education and action. Knowledge should, therefore, be sought, for the purpose of ameliorating or exploiting the physical conditions of man.

We accept the belief of Comenius in the inter-connection and interdependence of all things. Hence, in the possibility of social reform through pansophism or through universal education. We accept that it is granted to us to know, to say, and to do all things under heaven. We therefore believe that man should be free to explore the unknown and this process of exploring the unknown we consider as part of education. Therefore education is the means and the ways the universal wisdom may be acquired by every human being so that no mind shall be left uncultivated.

I am in sympathy with John Locke (1632-1704) who advocated the concept that all knowledge comes through experience and that man's understanding determines his attitude of acquiring ideas and knowledge that shape and condition man's attitudes, actions and achievements.

I agree with Jean Heinrich Pestalozzi (1746-1827) who looked at education as an instrument for social reform through individual development. This concept brings us to the dual function of education the development of the individual and the reform of the society. In this view, Education is the process of developing the child's moral, physical, emotional and intellectual powers for his contribution in social reform.

I also fully endorse the view of Johann Frederick Herbart (1776-1841) who contended that the end of education is ethical the formulation of moral character which requires the will to goodness. In his conception, the ideal man or the educated man is one who has achieved the highest moral character through many-sided interests; and that well-educated individuals make a good society.

I uphold Frederick Froebel's (1782-1852) thesis, that education is an evolutionary process. That the improvement and the elevation of the individual and the group should go hand in hand. That man is offered the opportunity to reach higher and higher stages of goodness and perfection through a never ending evolutionary process. And that education is the active, fermenting element in this process; an element which man, at his present evolutionary level, has the power and the understanding to manipulate for his own welfare.

I am profoundly in agreement with Huxley's (1825-1995) analogy that education is:

A game which has been played for untold ages, every man and woman being one of two players in a game of his or her own. The chessboard is the world, the pieces are the phenomenon of the universe, the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. We know that this player is always fair, just and patient. But also we know to our cost that he never overlooks a mistake, or makes the smallest allowance for ignorance. To the man who plays well, the highest stakes are paid with that sort of overflowing generosity with which the strong shows delight in strength. And one who plays ill is checkmated without haste but without remorse; what I mean by education is learning the rules of this mighty game.

Thus, in this conception, education is the process of mastering the laws of nature, and utilizing them effectively and judiciously in our life experiences.

I am in agreement with Herbert Spencer (1820-1903) when, in search for the answer to the question "What knowledge is most worthy?" he concludes that education is preparation for complete living. In this conception general problems of life are the right rating of conduct in all directions under all circumstances-in what way to treat the mind and how to use all our facilities to the greatest advantage to ourselves and others – how to live completely? Therefore in this conception, education is the process of learning how to live completely.

Finally, I want to conclude this review of the relevant concepts of education by endorsing fully the views of Alfred North Whitehead (1948) that education is not just the acquisition of knowledge but the acquisition of the art of the utilization knowledge.

Therefore, we conclude that education is power, it is a process of acquiring knowledge and ideas that shape and condition man's attitudes,

actions and achievements; it is a process of developing the child's moral, physical, emotional and intellectual powers for his contribution in social reform; it is the process of mastering the laws of nature and for utilizing them effectively for the welfare of the individual and for social reconstruction; it is the art of the utilization of knowledge for complete living. Indeed education is so powerful that it can make a mule dance. Education can kill or heal; it can lift up or deprave; and it can build up or tear apart. Whether education is used for good or for evil will depend on the kind of education provided.

Education As An Instrument For National Policy

Examples abound where the nations of the world have utilized the tremendous power of education as an instrument for national policy. Historically, the role of education the world over has tended to vary from place to place and to change from time to time, in accordance with the needs of the particular age and the circumstances of the time. In the ancient military state of Sparta, for instance, education was utilized for the primary function of producing the warrior citizen to take his place in the military state as the guardian of the state. In the Athenian democracy, the emphasis, or the need of the time, was intellectual development or the cultivation of the intellect, hence the Athenian education stressed ability to read and write Greek. In Japan, during the Meiji Restoration (1868), education was employed as an instrument, excellence, for national policy and was therefore utilized to cultivate the cardinal virtues of the Shinto Philosophy of filial piety, benevolence, justice, propriety, intelligence, and fidelity. These are clearly evidence today in the life and behaviour of the average Japanese.

In Germany, during the Second Reich (1871), the nation was faced with the problem of national unity; hence education was used under Bismark as an instrument for the unification of the diverse elements within the Empire. The negative power of education under Hitler is yet another story.

In contemporary Britain, the emphasis is on the training of character for the success of monarchical welfare state. In Turkey, Kemal Ataturk

(1881-1938) utilized the power of education to modernize an Islamic State. In France, the emphasis on education is largely the sharpening of the intellect and the transmission of *culture generale*. In the United States of America, because of the frontier and immigration problems, education has been and is continuing to be utilized for the development of individual qualities necessary for good citizenship and for the success of democracy. The central focus in all educational activities is the preservation of American democracy. In Russia, the main thrust of education is the advancement of Communism; the doctrines of Marx and Engel pervade all educational thought and action.

We have documented here the fact that education has effectively been utilized, all through the ages, as a powerful instrument for national policy. It is therefore our contention that Nigeria can do the same and that the future of Nigeria largely depends on her educational provision.

The five main national objectives of Nigeria as stated in the Second National Development Plan (1970-74), and which have been endorsed as the necessary foundation for the National Policy on Education, are the building of:

1. A free and democratic society;
2. A just and egalitarian society;
3. A united, strong and self-reliant nation;
4. A great and dynamic economy; and
5. A land of bright and full opportunity for all citizens.

From all this and for the survival of the Nigerian Nation we declare that education in Nigeria today must consciously and vigorously be utilized as an instrument for:

The development and inculcation of a national ideology;

The development of self-reliance;

The inculcation of a sense of discipline;

The restoration of ethical virtues and the dignity of man;

The development of human resources;

Technological innovation; and
generally for social reconstruction.

Education for the Development and Inculcation of National Ideology

It is perhaps a mute question as to whether or not Nigeria has a national ideology. In my opinion, if we do have one, then one wonders why we have been drifting rather aimlessly since the achievement of political independence in 1960. The fact is that culturally and ideologically we have been dangling between two worlds. We have become like a proverbial bat. Culturally, the foundation for the old has been shaken very seriously and the new has not yet taken deep root. Thus, we are in a state of cultural confusion. Ideologically, we are equally dangling between the east and the west, trying to hang on an unrationalized and confused mixture between the two. Hence no existing economic theory has thus far been efficacious in the solution of the Nigerian problems.

To us the battle for national survival should start with the battle for the mind, with a clear idea of what we are, what we want and where we are going. The battle for the mind, of course, cuts across cultural, ideological and educational frontiers. Education is, of course, the greatest weapon for the battle regardless of the frontier.

Our greatest problem in Nigeria is the absence of an acceptable national ideology; that is, a motivating force, a frame of reference, a conceptualizing design and a basis for choice. Nigeria is a nation in which nothing works largely because of the attitude of most Nigerians which is a reflection of the absence of an acceptable ideology.

Every human society has its own system of values, ethics and ideals; a system of Do's and Don'ts which has been borne out of experience and which has largely been motivated by the need to survive. Our problem in Nigeria today is that our indigenous value systems have been eroded and destroyed through years of colonization and perhaps buried through 30 months of an agonizing civil strife. The alien value systems which have

emerged are mostly irrelevant to our culture, needs, environment and circumstances. Thus we have found ourselves dangling between the cultures. The old has been discarded and the new is ill understood, irrelevant and incongruous. The need here is to rediscover our ideological roots and value systems and have them systematized, modernized and codified through the process of education.

The starting point is, of course, to decide on what future we want. This seems to have been achieved already in the five National objectives of Nigeria which have been quoted above.

From the objectives it would appear that Nigeria has opted, at least on paper, for a free, democratic, egalitarian, self-reliant and productive nation. The next step is to develop an ideology to foster the achievement of these ends. It would then be the role of education to inculcate and internalize the cardinal virtues of the ideology. Education should then be a process for behaviour modification in keeping with the national ideology.

With the present state of affairs in Nigeria today we need an ideology that will gear us towards integrated, selfless, massive and coordinated efforts to a progressive state of developed nation. Thus we need a developmentalist ideology, call it “developmentalism”, if you will.

By developmentalism we mean an organized expression of beliefs about nature and man, which stipulates that man has the power of development through the understanding and harnessing of nature: that life is a process of development and decay. Developmentalism is therefore a positive and natural life process. It is positive and remedial and thus expressive of man's confidence in his own natural power to create, to generate, to face continuously and to overcome satisfactorily the fears, constraints, superstitions and bewilderments of an ever threatening environment. It encourages individual self-expression and individual as well as group action. It encourages experience, experimentation and creativity. It implies change with progress. It is a shift towards new ways of thinking and living, a shift from the present stagnating and increasingly dependent cultural and economic patterns that have outlived their desirability and

practicality. It is a concept that incorporates education with the future, with hope, with progress and with modernization. It enjoins us to reject all doctrines that hold that we are helpless and that we must look elsewhere for salvation or that we can only submit to some mysterious forces. It is both individual and social group and national. It should remove us from the state of replacement economy to development or productive economy; from the state of import substitution to indigenous production; from a state of knocked down parts and raw materials importation syndrome to an indigenous fabrication syndrome; from traumatic, disorganizing and depressing economic schemes to true economic recovery, and from superstition and dreaming to reality.

Developmentalism enthrones merit and hardwork and deprecates laziness and mediocrity; it condemns youthful waste and inertia but it extols initiative, industry, self-reliance and inventiveness. And it leads ultimately to liberation from the constraints of attitudes, values and beliefs.

Developmentalism as an ideology is a philosophical lodestar: it should provide a guide for action and the basis for the development of an internally self-consistent framework for socio-economic, socio-political and educational programmes geared towards systematic and rapid self-reliant national development. It will illuminate the minds of the people with regards to national goals and aspirations; shape and orientate their thinking and action; and galvanize such actions towards well reasoned, well defined, positive and patriotic education for self-reliance.

Quantity and Quality in Nigerian Education

Educational expansion in Nigeria since the Nigerian Independence of 1960 and particularly since the introduction of a scheme for Universal Primary Education in September, 1976, has been astronomical and largely unprecedented. The various parts of the country, owing to historical reasons, are at various and diverse levels of educational development. The consequent inequity in competition for places in Federal Educational Institutions and Federal Public Service has apparently necessitated the introduction of a quota system policy. But this has been one of the

greatest dilemmas in the Nigerian quest for the development of a united, free and self-reliant nation; a just and egalitarian society, and a land of bright and full opportunities for all citizens.

Nigeria has, perhaps, achieved the world's highest rate of educational expansion within the past two decades. For instance, from Table I, it is observed that primary education population increased from 2,942,618 in 1960 to 14,674,539 in 1984/85 school year, implying 399% increase within 25 years.

TABLE I

Growth of Primary Education in Nigeria, 1960 to 1985

Year	Institutions		Enrolment	
	Number	Growth Index	Number	Growth Index
1960	15,703	100	2,942,618	100
1965	14,967	95.78	2,911,742	98.95
1970	14,902	94.90	3,515,827	119.48
1974/76	21,200	135.01	6,128,300	208.26
1980/81	36,683	233.01	13,760,030	467.61
1984/85	33,353	212.40	14,674,539	498.69

Source: Federal Ministry of Education, Science and Technology

From Table II, it is also observe that Secondary Education enrolment increased from 168,309 in 1960 to 3,807,755 in 1984/85 school year, representing 2162% increase within twenty-five years.

TABLE II

Growth in Secondary Education 1960-1985

Year	Institutions		Enrolment	
	Number	Growth Index	Number	Growth Index
1960	1,227	100	168,309	100
1965	1,654	134.80	252,586	150.07
1970	1,381	112.55	356,013	211.52
1974/76	1,865	152.00	854,785	507.87

1980/81	5,002	407.66	2,366,833	1,406.24
1984/85	6,231	507.82	3,807,755	2,262.36

Source: Federal Ministry of Education, Science and Technology

From Table II, it is observed that the situation with higher education is even more astounding. The enrolment in higher education increased from 2,545 in 1960 to 213,733 in 1984/85 session; that is, an increase of 8298% within twenty-five years. This is clearly unprecedented.

TABLE III

Growth of Higher Education in Nigeria, 1960 to 1985

Year	Institutions		Enrolment	
	Number	Growth Index	Number	Growth Index
1960	9	100.00	2,545	100
1965	14	155.56	7,545	302.44
1970	19	211.11	14,474	568.72
1974/76	42	466.67	59,175	2,329.15
1980/81	71	788.89	146,449	5,754.38
1984/85	89	988.89	213,733	8,398.15

Source: Federal Ministry of Education, Science and Technology

From Table IV, which compares enrolment trends in Nigeria with those in other parts of the world, it is observed that while the total enrolment at all levels of the educational ladder increased by six times in Nigeria, those in other parts of Africa taken together increased by four and half times; those in the developing countries taken together increased by a little over three times; those in the developed world increased by slightly less than one and half times; while those in the entire world increased by just over two times,. It is significant to note that the rate of increase generally rose rapidly from the first level to the third level of the educational ladder, with Nigeria achieving an increase of eighty four times at the third level as against eleven times for Africa, eight and half times for the developing countries, three times for the developed countries and four times for the entire world. Significantly, also, there are today in Nigeria some 18.7 million students enrolled in some 39,700 educational institutions of all levels and types.

TABLE IV**Trends in Enrolment by level of Education in Nigeria and other Regions – 1960 and 1985****ALL LEVELS (in 000's)**

S/NO.	Nigeria/Region	1960	1985	3.2
0	1	2	3	4
1.	Nigeria	3,083.5	18,696.0	6.1
2.	Africa	21,381.0	101,131.0	4.7
3.	Developing Countries	146,395.1	479,306.1	3.3
4.	“	180,105.4	237,246.5	1.3
5.	World	326,500.5	716,613.5	2.2

FIRST LEVEL (in 000's)

1	Nigeria	2,942.6	14,674.5	5.0
2	Africa	19,312.0	77,293.8	4.0
3.	Developing Countries	121,982.0	331,143.2	2.7
4.	“	124,077.7	126,199.2	1.0
5.	World	246,059.7	457,341.4	1.9

SECOND LEVEL (in 000's)

1	Nigeria	168.3	3,807.8	22.6
2	Africa	1,885.1	21,781.8	11.6
3.	Developing Countries	21,788.2	125,882.9	5.7
4.	“	46,429.1	80,851.1	1.7
5.	World	68,217.3	206,734.0	3.0

THIRD LEVEL (in 000's)

1	Nigeria	2.5	213.7	85.5
2	Africa	184.8	2,056.2	11.1
3.	Developing Countries	2,624.9	22,340.0	8.5
4.	“	9,598.6	30,196.2	3.1
5.	World	12,223.5	52,537.1	4.3

Source: Pandit, 1986

Clearly educational expression in Nigeria within the past two decade has been phenomenal. Unfortunately, however, the development in the quality of education provided has left much to be desired. And as Silberman (1970) has aptly stated, schooling is not the same thing as education. What we need for the survival of the Nigerian nation is not just mass schooling but mass education.

Since the introduction of U.P.E in September 1976, Nigeria has set in motion a devastating crisis of supply and demand in the educational system. Since then everything connected with proper education, apart from the pupils themselves, has been in short supply. Classrooms have been in short supply, teaching materials and equipment have been in short supply; qualified teachers have been in short supply. Vacancies for teaching positions exist in most of the states, qualified teachers are being turned out of training institutions in their thousands, but they are not being employed because the states cannot pay their salaries. Thus schools exist without the necessary human and material resources; qualified teachers remain unemployed. With the present state of affairs what we are having is, at best, mass schooling. But as we have said schooling is not synonymous with education; and mass schooling is not mass education. Hence, education for all is fast becoming education for none.

Quantitatively, we have clearly achieved tremendous success in our educational endeavour. What we need now and in the near future and for the survival of the nation is quality education. In our educational development, it is to be noted that mass formal education followed rather than preceded the transition from agricultural to industrially based economy. Thus much of the expansion has been misdirected and this has

led to what Robert McNamara (1970) termed “One of the most disturbing paradoxes of our times”. That is the situation whereby millions of people from among the educated class are unemployed, while millions of jobs are waiting to be done because people with the right education, training and skills cannot be found. In a developing country like Nigeria, educational expansion should not be carried out for its own sake. The expansion must be carefully planned and geared to meet the relevant needs of the society.

Examination of development plans of nations of the world reveals that there are five main categories of rationale for educational financing. These are:

- (i) manpower development
- (ii) social equity
- (iii) nation building
- (iv) improving quality of schooling; and
- (v) improving efficiency of schooling.

These five categories of rationales are pertinent for Nigeria and for our purpose.

The manpower development rationale includes the vital need for the development and production of an educated labour force, with the possession of increased skills relevant to national development; improvement in scientific and technological development, knowledge and skills; increasing the prospects for self-employment or functional education, the provision of specific vocational training; and extension of literacy in order to increase productivity and innovation.

The social equity rationale includes equalization of educational opportunities by reducing regional disparities in terms of access to education and access to employment; reduction of income inequalities by providing basic education to all; reduction of occupational differences between groups arising from educational imbalances; and the provision of human rights.

The nation building rationale includes the development and consolidation of a national identity through the proper form of education;

the promulgation of a national language or languages, for a peoples' world is limited by its language; the promulgation of a national ideology, which we have already documented; the promulgation of self-sufficiency and self-reliance, the reduction of cultural and psychological dependency, the strengthening of local and indigenous institutions; the full development of individual potentialities; and the assurance of the health and physical well-being of the citizens.

The improvement of the quality of schooling rationale incorporates the concept of improving the quality of education through curriculum development; the improvement of the quality of education through localizing examinations; and de-emphasizing certificates; the improvement of teacher education and training; the improvement of in-service professional development of teachers; the improvement of the resources available to the teachers; improvement of planning and research capabilities; and increasing the standard and the potential of private education.

The improvement of the efficiency of schooling rationale includes the reduction of the rate of drop-out in schools; the reduction in the repetition rate, the improvement of the cost effectiveness of teacher education and training; improvement in the effective utilization of professionally qualified teachers; and improvement in the efficiency of plant utilization. Nigeria needs to carefully consider these rationales.

In addition to all these rationales it is necessary to indicate that more and better education cannot be achieved simply by expanding the existing educational establishments in their old image. It is like attempting to solve today's problems with yesterday's tools and hoping to be in business tomorrow! There is need for revolutionary changes in the existing educational structures, contents and methods to be in keeping with the evolving needs of the individual and the nation. Thus a pre-condition for the provision of quality education with the available resources is the modernization of the educational management, including a much stronger capability to:

- (i) Evaluate the performance of educational institutions against well-defined and up-to-date objectives.
- (ii) Discover ways of improving their effectiveness and efficiency, through reduction of waste; and
- (iii) Plan their future with these changes in view.

It is hoped that the introduction of the new 6-3-3-4 educational system will be the beginning of a realistic attempt to improve the quality of education in Nigeria, if well implemented. In this regard, it is necessary here to emphasize that the central objective of the 6-3-3-4 system is to make education more functional. The major strategy is to expose students early enough to all the vistas of knowledge which will lead to the identification of their talents, interests, abilities and aptitudes. Through guidance and counselling the individual talents are correctly identified, properly channelled and effectively developed. Thus the 6-3-3-4 system is more than a structure. It is a new process a new orientation, and a new activity which, hopefully would lead to a new product and a new and brighter future.

As we have seen, a serious strand in the issue of linear expansion in education is the problem of quality. Perhaps here it is necessary to mention that the measure of quality need not be in terms of traditional standards but in terms of relevance, fitness, functional and appropriateness. The concept of relevance, for instance, requires giving every student in every part of the country and in every school, the kind of education suited to his needs and to national survival. In this regard it should be observed that the educational structures, curriculum, methods and logistics which worked in the past for an elite class may be hopelessly inappropriate for the mass system of today. Change and renewal is therefore imperative.

Education For Self-Reliance

One of the five main national objectives of Nigeria, already quoted is to build a United, Strong and Self-reliant nation. In his 1985 Christmas/New Year Message, the Head of State, President Ibrahim Babangida stated, inter alia, that “The Objective of rejecting the IMF Loan was to build an independent, self-reliant and buoyant economy”. Again in his address to launch the Political Bureau that is to recommend a suitable political culture for Nigeria when she returns to civilian administration in 1990, the Head of State is quoted to have said (*Daily Star*, Monday, January 20, 1986, P.9) that, “the new arrangement must promote and enhance a self-reliant society”. So from all this it is clear that Nigeria has accepted self-reliance as a national objective. Our aim here is therefore to state how education can help achieve this national objective.

With developmentalism, education becomes an instrument with which we could become masters, not slaves of our environment and culture. To succeed in the present technological world, Nigeria, as a nation, must be self-reliant; the various Nigerian States, political or geographical units must be self-reliant; the government parastatals, institutions and agencies must be self-reliant; the Nigerian communities must be self-reliant; and the individual Nigerians must be self-reliant.

By self-reliance we mean the right, the necessity, the freedom, the capacity and the resolve of a people to define, articulate the struggle to achieve their own goals of individual, community and national development through their *indigenous efforts, inigenous institutions*, and programmes designed and operated by the people themselves. Thus, self-reliance is a process, not a state. It is, in fact, an ideology. It is committed to the transformation of economic, social political, cultural and particularly intellectual structures, and to growth with development. Self-reliance is not necessarily self-efficiency; it calls for absence of dependence and not absence of inter-dependence. It implies revolutionary transformation, or revolutionary modernization which also implies technological revolution. In terms of technology, self-reliance implies that we produce what we use and use what we produce; and in terms of food it means we produce what we eat and eat what we produce.

It is, in short, a search for real independence. For we can be spoilt with gifts from outside. To be self-reliant, what we need is chance, not handouts. Education is the prime instrument for the achievement of self-reliance.

Education for self-reliance should imply that the concept of self-reliance which we have outlined must form the foundation for the National Policy on Education. In this regard it is to be noted that the National Policy for Education (1981) states that “For the Philosophy (of education) to be in harmony with Nigerian national objectives, it has to be geared towards self-realization, better human relationship, individual and national efficiency, effective citizenship, national consciousness, national unity, as well as towards social, cultural, economic, political, scientific and technological progress”. We are here stating the ingredients of that philosophy.

Education for self-reliance should be a massive mobilization of all political, economic and socio-cultural organs of the society, as well as deliberate, well planned and conscious formal educational programmes in the schools. In the mass mobilization, the playwrights’ textbook writers and novelists should be commissioned and or encouraged to write texts and plays with self-reliant themes; the electronic mass media should develop appropriate jingles and episodes depicting self-reliance in the positive sense; and the print media should periodically have feature articles epitomizing and eulogizing the qualities of self-reliance. Through self-reliance the masses should be the masters of their own basic need satisfaction rather than always depending on the government for relief.

Education for self-reliance must develop positive self-concept in every child. As a result of positive socialization in the school, the child should develop a self structure of himself which should consist of a set of attitudes towards, or beliefs about, one’s own needs, goals, abilities, feelings and values. Self-concept or self structure is developed through teaching appropriate school experiences and interjection. This self-concept could also be referred to as self-actualization. And self-actualized persons:

- (i) have more than usually efficient perception of reality and comfortable relation with it;
- (ii) continually derive joy, inspiration and strength from the basic and ordinary experiences of life;
- (iii) are able to differentiate between means and ends;
- (iv) are creative and disciplined;
- (v) have openness to experience; and
- (vi) are able to live creatively and achieve maximum creativity.

Through the process of education an individual can be helped to transcend the existing self-concept when it is incongruent with his experience.

In the school, the spirit and freedom to explore, to experiment and to create must be cultivated quite early. Students should learn early that development requires a choice between present and future satisfaction. And this is crucial in the Nigerian quest for national survival.

The concept of education for self-reliance demands, for instance, that the schools must as much as possible do away with hiring of labourers. In higher educational institutions, students should be encouraged to work and learn as a positive training in self-reliance. University and College students instead of engaging army of idle workers should employ students on part-time basis both during sessions and during the holidays. For instance, students of accountancy could be engaged to work in the Bursary; Pharmacy students could work in the dispensary, and education students in the University Primary and Secondary Schools. Apart from invaluable practical experience, such exposure should instill in the students a sense of productivity and self-reliance. We in Nigeria have to learn to work our way out of overdependence and poverty. Self-reliance should be a value to be attained by every student at every level of the educational ladder and by every school in the country.

The real starting points in education for self-reliance is the provision of free basic education to every Nigerian child in the remotest village of the remotest part of the country. Basic or primary education is the inalienable right of every child and should be provided to every child within school

age without any form of tuition fees. Education is a form of social conditioning, thus the principle of education for self-reliance is to condition the people to a way of life.

Education For Technological Self-reliance

In the present age of technology, meaningful national survival is not possible without technological self-reliance. Technological self-reliance implies that by and large we must manufacture what we use and use what we manufacture; self-reliance in this regard implies relying on one's own forces and capabilities to achieve genuine development individually and collectively. From the point of view of a nation, technological self-reliance implies a nation that depends on its own human and material resources and know-how in the solution of its basic production problems. We have already witnessed the tragic and devastating effects of lack of self-reliance in technology starting from the dwindling of the oil revenue. We were thrown into the economic confusion of spare parts, raw materials and import substitution syndrome. And we have gone from I.M.F debate to Second Tier Foreign Exchange Market (SFEM) and yet we are still in the doldrums. Simplistic as it may seem, yet the solution lies in education.

Self-reliance in technology can be and has been achieved in some countries through a variety of policy options. China achieved it through shutting out the rest of the world and mobilizing its material and human resources. Japan achieved it through the efficacies of education based on the Shinto Philosophy and Ethics. Japan achieved self-reliance in technology through the reformation of her education system following the Meiji Restoration and by its application in the development of her indigenous technology through counter-penetration and spirit of self-reliance. Nigeria can do the same.

In Nigeria there has been much talk about technological transfer. But to me technological transfer is a myth. This is so because no nation can feel obliged or genuinely want to create competitors. The Metropolitan developed Western nations want customers not competitors. Thus, by hoping and relying on the transfer of Western technology, we shall for

ever remain dependent. Because were it possible to transfer technology, we still will continue to be plagued by its intractable problems. For even if knowledge, skills and techniques are transferred, we will still be dependent for parts, raw materials and the obsolescence of technology.

Actually, what we have going on today in Nigeria under the name of technology transfer, is the transfer of the products of technology. Real technological transfer must imply not just machinery but must include practical knowledge of how to design, fabricate and produce modern tools of production and finance their equitable distribution. This is the vital know how. Today, we are just borrowers of ideas, skills, machinery and personnel. We need to develop our own ideas skills; produce our own machinery and develop our own personnel.

We cannot do what Japan did under Meiji Restoration (stealing technology) because the industrialized nations are now wiser. We have noted that technology can only be created, stolen not transferred. Therefore our only salvation lies in the reorganization of our education delivery system to make it more oriented towards skill development; creativity and productivity; that is towards the creation of our indigenous technology. What Nigeria needs today is her own industrial revolution based on an independent indigenous technology which must be guided by the judicious application of the concept of self-reliance and nurtured by an educational delivery system based on the philosophy of developmentalism.

Technology does not only involve the systematic application of scientific knowledge to practical tasks, but also it demands a framework of an essentially indigenous socio-economic, and socio-political atmosphere conducive for its nurture. This, of course, requires a high sense of discipline, new attitude, new values, new orientation, and, indeed, a new way of life. These are, of course, the functions of education. In addition, proper education makes imperative knowledgeable, purposeful, circumspective, dedicated, committed, incorruptible, non-sectional and non-sectarian leadership. This is so because education makes a people easy to lead but difficult to drive; easy to rule but impossible to enslave.

Education for A Disciplined Society

We have stated that Nigeria is a country in which nothing works. Nothing works in Nigeria largely because most Nigerians are undisciplined. But education is change in behaviour; the proper conduct is disciplined behaviour; and education is the means to proper conduct.

To document the proposition that most Nigerians are undisciplined or that Nigeria is an undisciplined society, let me cite a few examples, on a national scale. Nigerians seem to abhor order. The first thing that strikes a visitor to Nigeria is the apparent chaos or lack of order in our airports. And this is the first thing that reminds a Nigerian returning home from outside Nigeria that he has, indeed, reached Nigeria. We scramble and stampede for any and everything. We even scramble to enter empty planes. We scramble for undue advantage on the high ways and consequently cause the worst traffic jams in the whole world. We are not prepared for fair competition. We always want to have unfair advantage over the other person. Hence, we cheat in examinations, we rig elections; we engage in bribery and corruption, We bribe our way through anything; we jump or shunt queues; we shunt for food and scramble for papers, and for anything that is ever to be shared even in institutions of higher learning, we hoard essential commodities in order to inflate prices; we turn and close pages of files in offices only to watch at the clock; we cheat the government and the society by not paying our taxes if and when due and by being recalcitrant and irresponsible with our jobs and civil responsibilities. Our telephones do not work and are generally out of order because of undisciplined operators. Our electricity supply is one of the most erratic in the world largely because of undiscipline. Our pipes are always dry and our cities still stink, despite *WAI* (War Against Indiscipline).

Nigeria is about the only country in the world where people can be wrong and strong. Nigeria is a country where one of the easiest ways to avoid being vilified in Executive position in public office is to embezzle enough money or to allow others to have a field day; and one of the surest ways to get vilified is to seek for probity and accountability. Nigeria is a country where justice can easily be tele-guided, purchased or perverted.

Nigeria is a country where people cheat and dupe the government out of millions of Naira, then take chieftaincy titles and later turn around to donate some millions to the same government and then receive encomiums and accolades from the same government and people. Nigerians are about the world's greatest experts at devising means to circumvent any government measure for the greater good of the greater number. Indeed indiscipline is about the greatest problem facing Nigeria today as a developing nation.

Nigerians have become so indisciplined that the Buhari/Idiagbon regime found it necessary to declare a War Against Indiscipline. To be sure, the scheme has (or had) achieved a measure of success, at least with regard to queuing culture, but it has thus far been an outward conformity to rules and regulations without the development of the necessary inner control of behaviour without which there will be no continuity once the external forces have been removed. We have already noticed it with some of the tenets of *WAI* at the demise of that regime and we also noticed it, to our greatest peril, at the demise of the Murtala Muhammed regime.

But education is the only potent force capable of perpetually internalizing any attitudes, values and behaviour patterns, necessary for adequate character moulding. Most people can and will act in a fairly decent and co-operative fashion when actually under the eyes of authority. Likewise, most people respond fairly adequately to responsibilities unmistakably obvious. They may act less acceptably, however, when no one is watching or when the responsibility can easily be disregarded with little obvious notice. These are the people lacking in inner controls necessary for adequate character moulding. Education is the only force capable of developing the inner controls of character. And a disciplined citizen is one with the necessary inner controls to behave appropriately under all circumstances.

Good education develops good and disciplined citizens. And by a good citizen, I mean:

1. Somebody who understands and appreciates his rights, performs his duties and responsibilities as a member of the society and community;
2. Somebody who behaves in accordance with the acceptable and positive norms and standards of behaviour in his society;
3. Somebody who upholds the laws of the land and abides by sound moral principles including honesty, integrity, probity, loyalty, and dependability;
4. Somebody who has acquired some useful and functional knowledge and skills;
5. Somebody who is self-reliant and productive; that is, somebody who is not a parasite either to his family or to the society and who has respect for the dignity of labour and
6. Somebody who is disciplined – that is who manifests the proper conduct and behaviour.

Education for good citizenship or for a disciplined society is therefore a process through which one understands and appreciates his rights, duties and responsibilities as a member of the society; through which one learns to behave in accordance with acceptable positive norms and standards of the society; through which one learns to uphold the laws of the land; through which one develops to be morally upright, honest, incorruptible, dependable, faithful and loyal; through which one acquires functional skills and abilities; through which one develops to be self-reliant and productive; and through which one is well disciplined.

Education And The National Problem

In my view the next basic problem, after indiscipline, militating against Nigeria's development and even survival, is the Nigerian National Problem. John Gunter has written years ago that the "curse of Nigeria is sectionalism". And in 1966, I had observed that "sectionalism and the problems of how to achieve and maintain national unity amidst diversity, without having to pay the price of a civil war, constitute the national problem. The other side of the coin, of course is the problem of how to avoid another "Pakistan". We have subsequently and unfortunately gone

through a traumatic civil war but the national problem is yet to be solved. To avoid the other side of the coin, we need the assistance of education.

The national problem is basically the problem of diversity, inequality and inequity. There are things which you can legislate about in order to achieve equity but there are things, such as attitudes, that you cannot legislate about. No law is stronger than the willingness of the people to obey it. Education is the only force that can change attitude.

In a diverse society such as ours it is impossible to deny any substantial section of the country, for too long. Equal access to any social amenities and hope to maintain peace, unity and stability. Therefore there is need for equality and equity under diversity.

Therefore, the way to solve the Nigerian National problems to abolish through political and economic fiat the geographical and ethnic diversities by the creation of one Nigerian citizenship. That is whereby every Nigerian is a Nigerian citizen with all the full citizenship rights wherever and whenever he resides in any place continuously for a duration of, say not less than five years. This was the case before independence.

In the context of the national problem, education would then be an instrument for national integration and cultural change. Any norm of geographical inequities and inequalities should be removed through the equalization of educational opportunities whereby at least primary education should be equally available and tuition free every Nigerian child in the remotest part of the country. Here, equity should not be confused with equality and equal access should not be confused with uniform access. Equity demands that no individuals or groups or people are disadvantaged through official policies and practices in their quest for advancement.

Educational Leadership

We have already quoted the classic statement by Chinua Achebe that “The trouble with Nigeria is simply and squarely a failure of leadership”. Here we are primarily concerned with educational leadership at all levels

of the educational delivery system. Leadership is initiating structure for goal attainment and the effective mobilization of resources towards that objective. Thus no programme of action, no matter how laudable, can succeed without effective leadership at all levels.

In the discussion of educational leadership in Nigeria we are faced with the problem of authority and competence in education. Quite often in our educational leadership, as indeed in our other spheres of national life, we note that most of those with authority do not have the relevant competence and those with the relevant competence are not in authority. This state of affairs has created tyrants in the educational system. There are indeed tyrants at all levels of education in this country. There are administrative tyrants; there are teacher tyrants; and there are student tyrants. There are procrastinators in education; there are dictators; there are deaf and there are blind educational leaders. These tyrants and the incompetent in educational leadership must be tamed reformed, or removed if education is to become an effective instrument for our national survival.

Teacher Education For National Survival

It is rightly said that education unlocks the door to modernization. But it is often not recognized or appreciated that it is the teacher that holds the key to the door. This is so because no educational system can be stronger than its teachers. For in the final analysis, it is the teacher who translates policies into practices and theories into action. Therefore, the concept of education for national survival makes imperative special policies and programmes for teachers education. Indeed teachers are the main determinants of the quality of any educational system; this is so because it is upon their number, their quality, their devotion, their effectiveness and their efficiency that depend the success and future of any educational system.

The problem, however, is that the recruitment and retention of competent people into the teaching profession is a perennial problem all the world over, particularly here in Nigeria. But education everywhere and anywhere must attract high calibre teaching personnel in order to

improve its quality and productivity. And as Philip H. Coombs (1968) had put it:

Education is both a producer and a consumer of high level manpower; if it is to serve all other consumers of manpower well and each generally better, it must constantly recoup enough of its own best output to produce a good further crop.

But the irony of the situation, in many places including Nigeria, is that in the “competition” to win back enough of its own best quality products, education is usually at a disadvantage. This trend must be reversed if education is to play its needed social function in Nigeria today. For it is a national suicide for any nation, either by accident or by design, to have its best brains design its bridges and construct its highways and bye ways, to cure its sick, and to formulate and interpret its laws, while its poorest brains educate its youth. The ultimate result would be unimaginative and unpatriotic engineers who build phones that are always out of order, supply electric power that always fails, and construct roads that wash away after the first rains; pathetic doctors and hospitals that kill more than they can cure; and incongruous laws and purchased justice.

The teacher is the builder of tomorrow; he effects eternity and nobody can forecast how far his effect can reach. To build a great, peaceful, democratic and prosperous tomorrow, he must be great, he must be well educated and he must be devoted.

Teaching is an occupation in which professional education and training is indispensable. And teaching is a profession in which priority is placed on service as opposed to personal gain; it is dedicated to the extension of knowledge; it is a life career; and its practices are to be based on clearly defined ethical principles.

Perhaps the major pedagogical problem in Nigeria today is the professionalization of teaching. Perhaps owing to economic factors, even some of the governments of the Federation employ non-professional teachers or ill-prepared teachers in preference to fully qualified professionals. Some still hold to the old but now discarded notion that

teachers are born not made. But research and experimentation has shown that teachers may be born but that they are certainly made. Our problem is that the imperfections or the inefficiencies of non-professional teachers are not easily and readily noticeable. But in reality the mistakes of a teacher are more devastating in terms of nation building than the mistakes of any other group of professionals. For, if an engineer makes a mistake a bridge may collapse, if a doctor makes a mistake somebody may die, if a lawyer makes a mistake somebody may lose his liberty; but if a teacher makes a mistake posterity yet unborn may suffer the consequences.

In most states of the Federation, the classrooms are either overcrowded or are being ruined by unqualified teachers or indeed 'cheaters' or quacks in the teaching profession. But tragically, nobody seems to be worried. Ironically when we need a house we look for the best architect or engineer available, when we have a brush with the law we look for the best lawyer, when we are sick we look for the best doctor, but we are quite often too willing to entrust our children in the hands of quacks in the teaching profession. Yes, teaching is more than doing. It is more than the impartation of knowledge. It is a process for human development and change in behaviour. It is a complex process involving such related activities as:

- (i) Explaining, informing, showing how, inspiring;
- (ii) Initiating, directing, guiding, administering;
- (iii) Unifying and integrating groups;
- (iv) Giving security, self-discovery and self-confidence;
- (v) Clarifying and developing attitudes and beliefs and helping to solve problems;
- (vi) Diagnosing learning problems;
- (vii) Making curriculum materials and altering learning strategies;
- (viii) Evaluating, recording, reporting;
- (ix) Organizing and arranging the classroom effectively;
- (x) Establishing a set, appropriate frames of reference, and achieving closure;
- (xi) Developing questioning skills;

- (xii) Recognizing and obtaining attending behaviour and controlling participation, etc.

Indeed, the important thing in teaching is not willingness and ability to keep order in the classroom, but ability to teach and inspire rather than to cheat, because it is truly said that:

A poor teacher cheats

A mediocre teacher tells

An average teacher informs

A good teacher teaches

An excellent teacher inspires.

We need in Nigeria, at all levels of the educational ladder and for the purpose of national survival, great and excellent teachers who can inspire our youth to noble heights and noble deeds and inspire confidence in the teaching profession.

According to Van Dyke and Brittell (1969):

A mediocre teacher can communicate merely subject matter and both he and his student will get by, but a great teacher inspires and stimulates his students. A great teacher is devoted to the idea of transmitting far more than facts to his class. From him some pupils catch the fire and excitement of thinking and creating which, in their turn, will benefit themselves and the world.

It is this inspiration and stimulation, this idea of transmitting far more than facts, this ability to make pupils catch the fire of excitement of thinking and creating, that is the main differences between a professional teacher and a quack. Perhaps one of the reasons for the general poor performance among Nigerians in Science and Mathematics can be

attributed to poor teaching and the concept that all that is necessary is to have a mastery of the subject matter.

Because of the social functions for education and the role of the teacher in helping to transmit the accumulated knowledge of the past and to interpret it with reference to the present, the teacher must be able to take this knowledge from the present to the future. Thus, he must be aware of the major trends in contemporary civilization and prepare the youth to meet, adequately, the problems they will face as they approach maturity. In fact, the teacher should be an agent of change of reform in the culture.

In the words of Jeffereys (1961):

Education is not only something that happens inside school buildings. Nor must the teacher's outlook be bounded by the school walls. If the teacher's function is to teach children to read, write and count, and nothing more than that, he can perhaps do his job without looking beyond the classroom. But if it is the teacher's business to help boys and girls to understand the world they live in and, to take their place in it, he must himself have some understanding of that world.

Yes, the Nigerian teachers of today in order to be an effective agent for social reconstruction must clearly understand the world of today. He must always take into active consideration the problems and demands of the larger and rapidly changing world in which the school exists.

In order to produce functional teachers for social reconstruction we need to overhaul our teacher education programmes and strategies. One of the greatest defects of our present teacher education programmes in this country is that, as teacher educators, we often do not practice what we preach; we tell prospective teachers how to teach rather than demonstrate through our teaching the way they should teach. Teaching skills and competencies need to be developed through a period of actual clinical experience just as in the medical profession. The young teacher intern should go through several weeks of laboratory experience preferably in a laboratory school and under the watchful eyes of his clinical supervisors, practising the various and intricate skills of the teaching-learning process-classroom management, unit and lesson

planning, instructional technology, pupil guidance, marking and reporting, questioning techniques., etc.

The need for laboratory experience is being emphasized to day in a new perspective in teacher education which is referred to as “Competency-Based Teacher Education”. This has arisen from the increased responsibilities being thrust upon the teacher as we have proposed for Nigeria. This increased responsibility has given rise to increased changes in the programmes for teacher education; a change from campus-centred to site-centred programmes; more concern for the professional roles the student teachers will be called upon to play when he graduates and increased concern that the teacher education programmes be judged on the basis of the performance of the graduates rather than in the duration and number of courses taken. These concerns have given rise to such practices as “Differentiated Staffing” “Micro-Teaching”, Mini courses, “Curriculum Modules” etc.

The movement for this relatively new approach started as a result of dissatisfaction with the traditional teacher-education programmes, which we still keep today in Nigeria, but many of which can be described as experience-based. In the traditional pattern it is tacitly assumed that if a student-teacher experiences a specific series of courses in a special area of knowledge, undergoes some kind of supervised student teaching (at times work unsatisfactorily) and passes a set of written examinations, then he is adjudged really to begin the task of teaching. We do not normally specify precisely what prospective teachers need to be able to do or accomplish before letting them loose as students. Worse still, we tell them how to teach rather than teach them the way they should teach.

In contrast, in the competency-based programmes, performance goals are specified and agreed to in a rigorous detail in advance of instruction. Thus the student-teacher at the end must either be able to demonstrate his ability to promote desirable learning or exhibit behaviour known to promote it. He is held accountable not just for passing a set of examinations but for attaining a given level of competency in performing the essential tasks of teaching. More important, perhaps, the training institution is held accountable for producing able and capable teachers.

Emphasis is laid on demonstrated output. It is emphasis on accountability both on the part of the student teachers, the teacher educator and the institution. It is beyond emphasis product-oriented.

Three types of criteria are used in determining the competencies. These are:

- (i) Knowledge criteria, to assess cognitive understanding of students;
- (ii) Performance criteria, to assess the teaching behaviour of students, and
- (iii) Produce criteria, to assess the students' ability to teach effectively by examining the achievements of the pupils taught by them.

The competency-based approach, though not a panacea, but with its consequences of micro-teaching, etc. has proved to be one of the best known devices yet for the production of effective and efficient teachers who could play a vital role in making education perform the needed social functions. I would recommend it highly for Nigeria, particularly now that Nigeria very much needs effective education for her national survival.

A basic implication of the above is the restructuring of teacher education programmes particularly in the Universities and Colleges of Education. To start with, Professional teachers are educated rather than trained. A technician may be trained in the techniques of his trade but a professional is educated in the principles, concepts and practices of his profession. Thus for the right professional atmosphere, professional teachers at the basic levels of N.C.E. and Bachelor of Education degree, should be educated in specialized institutions with proper professional orientation and facilities for competency programmes, while University Faculties of Education should concentrate more on post-graduate programmes and research. Such degree programmes would require a minimum of five years for the necessary development of the need competencies. We must always realize that bad teachers drive away good ones out of the market.

EDUCATION FOR THE RESTORATION OF THE DIGNITY OF MAN IN NIGERIA

Within the past decade or so any keen observer of the Nigerian Society would have noticed very serious one-directional and steady trend towards mass indiscipline, moral decadence, global inefficiency, extreme materialism, etc. People are increasingly no longer free to go wherever and whenever they wished because of armed robbers. Men are foregoing good night rest to form vigilante groups; office workers are generally no longer prepared to do the work for which they are paid without financial inducement; public utilities are more out of order than in order; patronage is fast replacing productivity; mediocrity is replacing meritocracy; and the Nigerian economy is going to the dogs. Boys in some parts of the country no longer wish to go to secondary school and beyond because of the bid to get rich quick. The greatest pity is that we seem to fold our hands in despair. But how long can we continue to drift this way and still hope to be, in concrete terms, the giant of Africa?

Some people have blamed the sordid situation as the aftermath of the civil war. Others on the excesses of politicians during the Second Republic; yet others on the oil boom; now on the oil glut or oil doom; and perhaps tomorrow on I.M.F. or SFEM. Whatever is the cause; Nigerians must conscientiously and quickly look for an effective remedy to this dangerous trend. Perhaps we have unfortunately got ourselves into a vicious circle. People are said to misbehave because of the harshness of the society and the society continues to be harsh because people continue to misbehave.

Mr. Vice-Chancellor, I submit that it is only the power of education which is yet the greatest power invented by man that can break this vicious circle.

It is known that education is the key factor for developing human personality and the culture of any group, for the promotion of a sense of personal dignity, national dignity and national purpose.

EDUCATION FOR NATIONAL UNITY

Various nations of the world have utilized education as an instrument for national unit. We have already stated that in Germany, for instance, education was utilized under the Second Reich (1871) and under the leadership of Bismarck for the unification of the diverse elements of the Empire. In the United States of America education has been a major instrument for the integration of the immigrant into the American life and culture. In general, the utilization of education for national unity requires the development of patriotism and national consciousness through equalization of educational opportunities and equity in educational provision.

In 1979 Constitution of the Federal Republic of Nigeria states under section II (I) that “The Social order is founded on the ideals of Freedom, Equality and Justice and in furtherance of this every citizen shall have equality of rights, obligation and, opportunity before the law”. Under section 12 on Educational Objectives and Directive Principles of Educational Policy, the constitution states as follows:

- (1) The Government shall endeavour to ensure that there are equal and adequate educational opportunities at all levels to the people within the area of its authority.
- (2) The Federal Government shall take all possible steps to ensure that the educational opportunities available at all levels to persons in any area or part of the Federation are equal to those in other areas or parts of the Federation.

These are indeed laudable provisions to ensure equity. However, section 8 of the Constitution under the heading “*The Government and the people*” provides under sub-section (2) that “The composition of the Federal Government or any of its agencies and the conduct of their affairs shall be carried out in such manner as to recognize the *Federal Character of Nigeria* and the need to promote national unity and to command

national loyalty. Accordingly, the predominance in the government or agencies of persons from a few states or from a few ethnic or other sectional groups shall be avoided”.

But it is the application of these constitutional provisions under a state of uneven demand and unprecedented expansion in education in the face of rapidly declining economy that has created for Nigeria an equally unprecedented vicious circle of equity and inequity and consequently a dent on national unity.

In an attempt to implement the Constitution in order to ensure equity for some, inequity has, perhaps, unwittingly, been created for others. This is so because the attempt to implement the concept of *Federal Character* has led to the institution of quota system in admission into Federal Government educational institutions. This has inevitably led to differential and discriminatory cut-off points for Federal Secondary School and University admissions. For instance, for the Federal Secondary School admission there have been cases where two pupils in one school, one with a score of say 255 got admitted while the other with a score of 298 failed to gain admission simply because of geopolitical considerations. Naturally, the pupil with 298 score who failed to gain admission must feel alienated. The same thing happens with University admission. Cases abound where students with JAMB scores of as low as 220 got admitted into a course in a University, while other with scores as high as 260 fail to be admitted into the same course and at the same University. Certainly these practices breed alienation, destroy patriotism and endanger national unity.

These practices are justified on the concept that certain states are considered to be educationally advantaged while others are considered to be educationally disadvantaged. But this is a very intriguing concept. Consider for instance two pupils one born and raised in Kano City and the other born and raised at Ikwo in Anambra State. According to the present practice the pupil from Ikwo is classified as coming from educationally advantaged state while the pupil from Kano is classified as coming from an Educationally Disadvantaged state. But in actual fact the pupil from Kano City has come from a more advantaged educational environment

than the pupil from Ikwo who came from a school with perhaps no chairs, no writing materials and no qualified teachers. Consider again, the case of two boys, both children of two professors in a University. Both boys were born and bred on the same campus and they attended the same University Demonstration School. If one of the professors has come from one of the so-called advantaged states and the other from the so-called disadvantaged states, then the two children with the same environment and experience would be classified differently and judged differently in terms of admission into Federal Government Institutions! Perhaps we should be talking about disadvantaged areas not states.

The realities of the process of human development imply that not all will attain the same level of development at the same rate and at the same time. Many Nigerian leaders are already becoming aware of this and of the inequity and the injury to national unity in an attempt to think otherwise. For instance, the former Military Head of State of Nigeria (1975-79) retired General Olusegun Obasanjo, is quoted to have stated in a speech entitled "Nigeria, *Which Way Forward*" (The Guardian, Friday, August 9, 1985) that "Federal character must be practised but its application must not be extolled to the detriment of patriotism and nationalism". He further stated, "If an area is disadvantaged or depressed, other areas must not be oppressed or suppressed to conform to the depressed area, rather special action must be taken to build up the depressed area not to lack too far behind the rest of the country". This is clearly the crux of the matter. The present Military Head of State, General Ibrahim Babangida has also recognized the problem. In a recent address to the newly constituted Civil Service Commission (Punch, Wednesday, July 23, 1986, p.5) he charged the Commissioners not to allow the application of Federal character to becloud their quest for merit.

Clearly no nation can deny a substantial section of its population equal access to educational opportunities and hope to maintain unity; but at the same time the government cannot take care of everybody equally under the present economic crises and the quota system has been declared unsatisfactory by most reasonable people, as the enthronement of mediocrity, deliberate creation of inequity and a basic affront to

patriotism, nationalism and national unity. The solution to the present apparent dilemma lies in the realistic pursuit of the principle of equalization of educational opportunities. This should start with making primary education free and available to the poorest child in the remotest village in the remotest part of the country. This foundation of equality in educational opportunities is necessary and imperative for national unity.

Any attempt to equalize educational opportunities should never be seen as an attempt to suppress or depress any group of people. But a positive effort to upgrade all those apparently disadvantaged. In such an attempt it should always be recognized that equality of opportunity does not mean uniformity of opportunity. Actually, in education uniformity is not a virtue. It is through a positive and progressive equalization of educational opportunities that Nigeria could achieve equity amidst diversity, patriotism with nationalism, unity without alienation, and ultimately survive as a strong, self-reliant and democratic nation.

Programme For Action

Professor A. Babs Fafunwa (1986) recently observed that some thirty years ago Professor Kenneth Dike described him as an “Incorrigible and incurable young optimist”. Perhaps, I should describe myself today as an incorrigible and incurable old optimist. I have already quoted a book published twenty years ago, entitled *Education for Social Reconstruction*. Nigeria has not improved much in regard to those values which I considered imperative in the work for education to change or inculcate. In fact, in some regards we seem to be retrogressing. But I still have abiding faith in the efficacy of education for social progress.

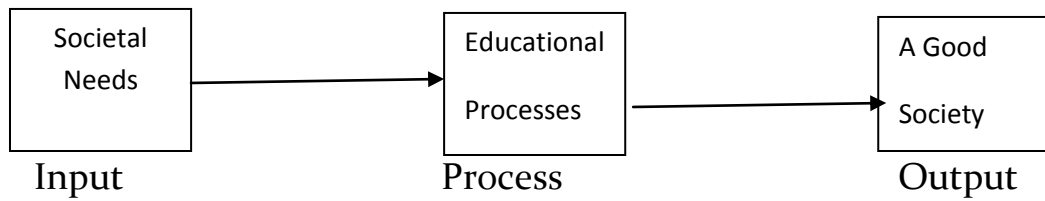
Thus, part of the burden of this lecture is that education, at the present stage of our human and national development, cannot be for its own sake. It can and must perform a social function. The present day Nigeria is highly polluted. Therefore, the first plan of action is to identify and analyse the causes of the pollution. Then education must be consciously designed, structured, and utilized as an effective agent for the purification and reconstruction of the society and ultimately for the survival of the Nigerian nation.

The cardinal principles of education at all levels must be to develop Nigeria as a united, strong and self-reliant nation, a great and dynamic economy, a just and egalitarian society a land of bright and full opportunities for all citizens, and a free and democratic society. All our educational policies, structures, programmes, practices and procedures must be consciously geared toward the achievement of these national objectives. The development of human potentials should be a means to an end. The end should be the reconstruction and the survival of the nation. Human development is an investment in human capital. This investment must pay positive dividend in regard to the future of the nation.

In general, education in Nigeria, at all levels, must face the fundamental social problems facing developing nations. These include ethnical and racial integration, religion and cultural pluralism, rural transformation and industrial urbanization, popular participation in public affairs. Education should also face those factors or ideals which John Clark in his Hunza (1956) considers indispensable for the development of an orderly nation. These are:

1. Objectivity, that is the removal of one's own feelings and welfare from any problem at hand;
2. Dissatisfaction, that is the belief that everything can be done better, or quicker, or more easily, no matter how good it may be at present;
3. Creative confidence, that is faith in oneself and the possibility of improvement;
4. The value of the individual, that is the worth and the significance of the individual in the social order; and
5. Sense of responsibility, that is the feeling of dedication, obligation, empathy, and love towards one's community and nation.

The content, the methodology, the practices and procedures in the educational system must reflect these ideals.



Model: **Education for Social Reconstruction**

Education is a serious business particularly for a developing nation, ranking with two other (the economy and political order) as the main factors that determine the future of any nation. In the 1970-75 Development Plan education ranked second; in the 1975-80 Development Plan, it ranked 5th and this was at the time the U.P.E. was being attempted. As an instrument for national survival education should rank second to none in the national budget. Military weapons are destructive instruments of survival but education is a constructive instrument for survival. Wars become inevitable where education has failed. Thus in our own situation we must carefully examine the place of education in the development process. Simply expanding education, any kind of education, is not the answer to the development problems, Education for national development and national orientation demands more than the acquisition of knowledge, facts and even skills. We need to determine not only the type but the levels of education to be emphasized at various period of our national life. It is known, for instance, that for a developing country, investment in primary education pays higher dividends than the investment in the other levels.

The starting point for our programme of action is to make basic quality primary education available, tuition free, to every Nigerian child of school age. For as Thomas Jefferson had said, a nation that expects to be ignorant and free expects that which never was and that which never can be.

The next step is the professionalization of teaching. Quacks should no longer be tolerated in the teaching profession. Quality education is not possible without quality teachers, hence the common practice whereby school systems in the country prefer to employ inferior teachers as against well qualified teachers because of financial considerations should no

longer be tolerated. Also, the practice of saddling one teacher with upwards of 50 to 60 students in one class is not conducive to quality education and must be stopped. When Voluntary Agencies ran schools, Governments insisted on these standards, now that the Governments are running the schools, it is tragic to observe that attention is no longer being focused on these quality indicators.

Quality education is not possible without quality human and material resources. Therefore, the next step in our programme of action is to see that education is adequately financed through the principle of shared responsibility among the Federal Government, the State Governments, the Local Governments, the Communities and the Parents. In the National Development Plans of 1970-75, and 1975-80, education occupied respectively 2nd and 5th positions. But it should be noted that education, in a developing nation like Nigeria, can only rank equal to defence. Actually education ought to receive the first position. Wars start in people's minds. Thus, if through education we inculcate the right values, mental wars can be avoided and actual wars eliminated.

Teachers are the major human resources of the educative process. Thus, as part of our programme for action teaching should be actively and rapidly professionalized. Teacher education institutions should be encouraged to produce competent teachers. Programmes for the upgrading and updating of the knowledge and expertise of serving teachers should be encouraged. There should be more effective and rational utilization of educational personnel; job evaluation is necessary at all levels in order to avoid inefficiency and unproductivity.

Specifically the success or failure of the new 6-3-3-4 system will largely depend on the availability of adequate and proper human and material resources. Every teacher at the first three tiers of the system must be professionally qualified. For the secondary school sector, qualified guidance counsellors are indispensable. In terms of material resources, I have recommended (Ukeje, 1985) that the basic equipment for the success of the system should be provided by the Federal Government. I estimated that each secondary school requires a minimum of N50,000.00 for the basic equipment (that is before SFEM) and that since there are some 6000

secondary schools in Nigeria today this would imply some ₦300,000.000.00 capital investment for the success of functional education. This, as I also indicated, could be spread over a period of say five years. It is a worthy investment for functional education and for national survival.

In our programme of action to achieve self-reliance, the mind of every Nigerian must be reclaimed, rekindled and redirected. To do this, the educational system must be completely overhauled and restructured to inculcate self-reliance, pride, productivity, dedication, patriotism, loyalty, and above all discipline. The present get-rich quick and dependence value systems must be completely replaced. In terms of the school programme, the starting point is the overhauling of the curriculum to make it more relevant and more responsive to the needs and demands of self-reliance. In the teaching of history, for instance, instead of alienating and humiliating and child with the history of European exploiters and pirates, it should be given a national and patriotic perspective. History should not be taught as a mere catalogue of events but with a goal and a purpose. The purpose of teaching history for self-reliance should include national identity, national integration, national pride, national unity and patriotism. Our heroes should be identified and extolled. History teaching should emphasize the interrelatedness of the Nigerian ethnic groups. Similar orientations should apply to the other subjects.

We should use the principle of positive re-enforcement to train people to do things that can and should be done. The educational system should be achievement-oriented, that is the recognition of hard work and productivity. The educational process right from Kindergarten to the University must emphasize, encourage and foster productivity, creativity and self-reliance.

In all our programmes thus far for the 6-3-3-4 system, we seem to have forgotten the first tier, that is, the primary school. Thus in our programmes of action and for the development of creativity and self-reliance, every primary school in the country must have one Arts and Crafts teacher. Every class must therefore have a period of some 60 to 90 minutes a week devoted to Arts and Crafts. During such a period each

pupil must produce something he did by himself. The Arts and Crafts teacher should be available only for guidance and consultations. Every pupil must produce at least one product every term. The materials should never be taken home until completed.

In the Junior Secondary School all the pre-vocational subjects must lead to the production of some materials or projects by every student. For instance, Woodwork should lead to the production, by each student, of some household furniture or any useable material. Electronics and Electricity should lead to the production of simple gadgets like door bells, simple radio receivers, electric heaters, etc. Agriculture should lead to the development, by each student, of an individual plot of either vegetables, root crops or seed crops. These practical aspects which must be done individually should be assigned not less than 50% of the course grade.

Once a year, the schools should organize an open house to which parents should be invited and during which the pupils/students should proudly exhibit their products. Parents and visitors should be encouraged to purchase the products. Each pupil should receive 50% of all the proceeds from his production while the school keeps the balance for the purchase of tools and machinery for future exploration, initiative, innovations and activities.

In the Senior Secondary School and in the University the concept of individual as well as group projects should be continued, perhaps more rigorously. University Engineering and College of Technology students should not be adjudged to have completed any practical course without producing something practical and useable.

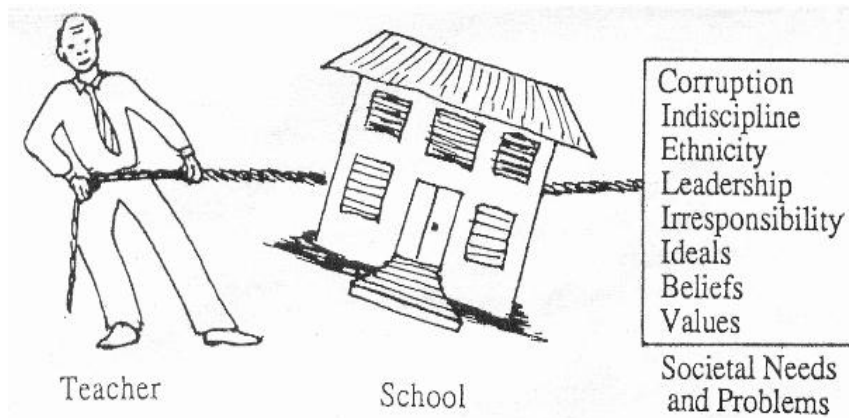
In general, we need to find a way of retaining in our educational programmes those aspects of our heritage that we cherish and value even as we redirect those programmes towards modernization. Rootless education is the greatest danger in the developing world. This is so because it is like giving a child a loaded gun. He can kill without realizing it. We need to find a way to educate for social change and not just for passing of examinations; but at the same time we need to be able to avoid the toward consequences of social change. We need to realize at this

time, more than ever before, that nothing in the content, methodology, or organization of education is sacrosanct. Education is not a transportable commodity and in education uniformity is not virtue.

In our attempts thus far to use the school to foster modernization we seem to have over-emphasized the material aspects of modernization to the detriment of the value culture. And we are being torn asunder by the mad rush for material wealth. Corruption has permeated every sphere of our national life. In some of our public organizations, organized corruption and graft are rampant' "palms have to be greased" before people do the job for which they are paid; money is fast becoming the criterion for deciding what is right or proper; ethics and morality have gone to the winds.

Here it is necessary to point out that underdevelopment is more than an economic phenomenon characterized by low per capital income; inadequate supplies of water, power and light; insufficient and ill-maintained roads and railways; inefficient government services; poor communication and poor sanitation. Rather, it is more devastatingly a hapless state of depraved attitudes and ideals, thinking and action. These are the things which education can and must change. Our programme of action calls for educational planning to change all this.

Mr. Vice-Chancellor, Sir, it is clear, as we have already pointed out, that social change in Nigeria is unfortunately moving rapidly in the wrong direction. This trend must be halted. In such a state of affairs as we have in Nigeria today, the schools must not simply perform the traditional function of conserving or reflecting the social order. Rather the schools in Nigeria, at this critical period of our national evolution, must take active and positive part in directing the change and share in the construction of a new order. Thus the schools must now lead rather than follow the society. If the schools have to do this by indoctrination, so be it.



In planning education for change or social reconstruction it is absolutely necessary to realize, as Hanson and Brembeck (1966) have observed, that any educational institution is “concerned with the shaping of men, with moulding their character, their abilities, and their ideals in such ways that they become deserved members of some society”. This forming and moulding function is clearly the central goal of education. Thus our educational programmes and practices, and particularly our evaluation systems, must reflect these ideals. Education must be concerned with the restoration of the dignity of man in Nigeria.

As part of the programme for action, the major ideals discussed in this lecture must form the cardinal virtues of the educational system. Indeed, we must re-examine our examination and ranking system. We need to de-emphasize the possession of certificates in favour of functional knowledge, abilities and skills. In order words, what one can do and accomplish rather than what one is supposed to know and posses should be emphasized and evaluated. In all this, we must appreciate that once there is an examination and ranking system, inevitably we are influenced to select as those who have succeeded those who are more like ourselves and as failures those that are least like ourselves. The standards of yesterday need not continue to be the standards of today and tomorrow. We need to reorganize our educational delivery system to emphasize creativity, self-reliance and productivity.

We often structure our educational system in order to produce failures, and this is because we want to produce failures. But what we need is to

re-orientate our attitudes towards success and to ways of avoiding failures through positive re-enforcement and creativity.

As part of our programme for action the following should form the major component of the Affective Domain of the educative process and indeed the Cardinal Virtues of the system: Discipline, Industry, Knowledge, Responsibility, Patriotism, Self-Reliance and Service. So I recommend these as the Seven Cardinal Virtues of the Nigerian Education for National Survival. Thus the assessment system under the Continuous Assessment Monitoring strategy must reflect those Cardinal Virtues.

We must reform all our curricula to have as the central core those things that the children and youth need to know. We should be able to differentiate between knowledge and propaganda. We should encourage knowledge about loving rather than hating. We must emphasize those things that unite us rather than those that divide us. We should exemplify those relationships which we wish to encourage. We must have courage; we must have vision; we must dream dreams.

Fear, Arms; Courage, Disarms;

Ignore Binds; Knowledge Frees

To summarize, Mr. Vice-Chancellor, the Provost, and Deans of Faculties, Professors. Members of the University Academic Community, Ladies and gentlemen, in this lecture I have tried to do a number of things: I have presented my concept of education taking my bearing from historical perspectives; I have documented the fact that education has for ages been effectively utilized as a potent instrument for national policy; I have X-rayed the situational variables and constraints in Nigeria that militate against real national unity and progress; I have consequently identified the role which education can and must play in regard to these issues; I have outlined programme of action in the bid to utilize education as an effective instrument for our national survival; and I have proposed and propounded Seven-Cardinal Virtues for the Nigerian education for National Survival.

Mr. Vice-Chancellor, Ladies and gentlemen, we must recognize that there are small ways of doing big things. We must understand that in the school of experience there are no graduates. We must admit that Nigeria today faces serious social, religious, geo-political and economic crises. We require effective leadership at all levels for appropriate implementation of policies and programmes; we must, as a people, be insistent and persistent; we have to be inventive and innovative, we need executive capacity to be able to manage ambiguity, inconsistency and paradox, for our society is littered with ambiguities, inconsistencies and paradoxes; above all, we must realize that it is with the power of education which is the most potent instrument man has yet devised that the negative trends in our society could be halted, eliminated and ultimately reversed.

To be sure, the problems are enormous, the needs are urgent, but the prospects are good because with proper education we can turn desert into oasis and despair into hope. Education is an investment in human capital and wise investment is imperative now. Education is an agent for action and urgent action is needed now. If not now, when? If not by us, by whom?

Thank you for listening.

REFERENCE

1. ACHEBE, Chinua, What is Wrong With Nigeria Enugu, Fourth Dimension Publishers, 1983.
2. BRAMELD, Theodore, Education for the Emerging Age. New York, New Ends and Stranger Means; Harper & Row, 1965.
3. BRAMELD, Theodore, Education As Power, New York, Holt Rinehart and Winston, 1965.
4. BRAMELD, Theodore, Philosophies of Education In Cultural Perspective. New York, Holt, Rinehart & Winston, 1955.

5. BUTTS, R. Freeman, Cultural History of Education, New York McGraw-Hill Book Company Inc. 1947.
6. COOMBS, P. H. The World Education Crisis: A System Analysis. New York. Oxford University Press, 1968.
7. Federal Republic of Nigeria. National Policy on Education (1981). NERC Press.
8. HANSON, John and BREMBECK, Cole (ed) Education and the Development Of Nations, New York Holt, Rinehart and Winston, 1977.
9. IKOKU, Emman Ume Global Response to African Venture in Self reliance. Free University, Economic Faculty, Amsterdam, 1977.
10. LOWE, J et al (Eds.) Education and Nation-Building in The Third World. Barnes & Noble, Inc. 1971.
11. OLIVERO, James L. Micro-Teaching: Medium for Improving Instruction, Ohio: Charles Merrill Publishing Company, 1970.
12. RAZIK, Taher A. Systems Approach to Teacher Training and Curriculum Development: The Case of Developing Countries: Unesco, IIEP, 1972.
13. UKEJE, B. O. Education For Social Reconstruction: McMillan Publishers, 1966.
14. UKEJE, B. O. "Pedagogical Problems in Nigeria Today" Presence African. New Bilingual Series No. 95, 3rd Quarterly 1975.
15. UKEJE, B. O. Education For Self-Reliance, A Paper Presented at Senior

Executive Course at the
Institute of Policy and
Strategic Studies, Kuru,
Plateau State, March 20, 1986.

16. UKEJE, B. O.

School and Society. Enugu
Fourth Dimension Publishers, 1986.