

UNIVERSITY OF ILORIN



THE TWO HUNDRED AND SIXTY-SIXTH (266TH) INAUGURAL LECTURE

“A PSYCHOLOGICAL PERSPECTIVE ON THE SYSTEMIC INCONSISTENCIES IN THE NIGERIAN EDUCATIONAL SYSTEM”

By

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THURSDAY, 10TH OCTOBER, 2024

**This 266th Inaugural Lecture was delivered under the
Chairmanship of:**

The Vice Chancellor

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FCarb; Fspsp

10th October, 2024

ISBN: 978-978-8556-82-4

Published by:

**The Library and Publications Committee,
University of Ilorin, Ilorin, Nigeria**

Printed by

Unilorin Press, Ilorin, Nigeria



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Members of my Family (Nuclear and Extended),
Distinguished invited Guests and Friends,
Gentlemen of the Print and Electronic Media,
Great Students of the University of Ilorin, especially Education
Students,
Ladies and Gentlemen.

Preamble

Bismillahi Arahaman Arahim! In the name of Allah, the Omnipotent, Omnipresence and the Omniscience, I honour thee that granted me the opportunity to present this inaugural lecture of the University of Ilorin. I count it a rare privilege to stand before this August body to deliver the 266th inaugural lecture from the Department of Social Sciences Education.

Vice Chancellor sir, it is pertinent to state here that I am from a very humble home. My educational journey is purely by providence. Providence in the sense that my name, ONIMISI in my dialect, means the “loved one”; the very one I wish. My father was alone at the farm and prayed that he had a male child

that will keep his company at the farm. The love for my mother was unparalleled because everything about me showed that I was her pet. I had an elder brother, but by our tradition the first child in a family is betrothed to the maternal home as a bond between the two families. When I attained the age that was ripe to start accompanying my father to the farm, the first day I was taken to the farm, where we were to stay many days away from home, I became seriously sick because I sorely missed my mother. At dawn, my father had no option other than to take me back home. When this incidence kept on occurring, my father, either in anger or in an attempt to preserve my life, got fed up or decided never to take me to the farm. He told my mother that she could do whatever she wanted with me.

After a while, my mother begged my father to send me to school. This was how I was taken to school grudgingly. That faithful day, the headmaster called me to place my hand across my head and can never forget the excitement that came with the realisation that my hand touched my left ear. The headmaster then announced that whoever was as tall as me should line up behind me. Thus, I became a reference point to others. At school, I was fast in reciting the alphabets, and because of my ability to recite the alphabets much faster than my classmates, I was chosen the class monitor. I held this position till I got to class 7. We sat for the common entrance that year and I led in the school. When we were to choose between Teachers College and Secondary School, the tall boys in the class were advised to choose Teachers College. The score in the entrance exam placed me in Secondary School, but at the interview, I was asked to go for the Teachers College interview which had taken place several weeks earlier. I had to wait for another year, and the same incidence continued to happen for about three years, which forestalled my admission into the public secondary school, which was my utmost desire.

Since I was not able to gain admission into the public secondary school, and I kept waiting at home, my father again compelled me to follow him to the farm. I did not like the idea of

following my father to the farm, and this was how I had to attempt gaining admission into a Mission or Private school in order not to continue wasting time on my utmost desire, which had been elusive to me. That I could enter Ochaja Teachers' College was the grace of Miss. F. Payne. She sent me an admission form even when I did not apply. The first time I applied to the college, I outperformed other candidates. It was because of my performance that she asked if I had sat for the National Common Entrance for admission into Government secondary schools before I answered in the affirmative. She then disclosed that she would not give me admission into her college, which was a private college, because she believed I would be admitted into the Government Teachers College with the level of my performance in the interview process for her own college. I was denied admission just because of her assumption that I would definitely be admitted into the Government College.

Unfortunately, I was not admitted into the Government as she assumed. I took courage to write Miss F. Payne that I was not given admission into the Government College, and she replied that admission had closed. Meanwhile, she sent me an admission form even when I did not apply to the school. This was how I got admission into Ochaja Teacher's College. I completed my teacher's education at Ochaja Teacher's College in 1973 with excellent results that gave me the chance of being admitted into Advanced Teacher College, Zaria in 1974. In my first year, Miss. F. Miller, a lecturer in the College, offered to assist me into IJMB, Zaria, in order to do A Level Programme for a year for the purpose of proceeding to Ahmadu Bello University. When she made this offer, I politely asked her if I would still continue to enjoy the grant of ₦350 that I was being paid every term at the Advanced Teacher College. Her response was discouraging to me because she said instead of being paid ₦350, I would pay ₦100.00 as school fees for the one year I was supposed to spend in the College. I did not hesitate to reject the offer, and from that time onward, I was avoiding her.

This was how I had to finish the Teacher education, and then proceeded to Bayero University, Kano, for my degree, after my NYSC. At Bayero University, Kano, I met Dr. Miss. M. Payne and Dr. Miss B. Gaba, who were psychology lecturers, and who encouraged me to continue my education to Master level. So, immediately I completed my first degree programme, the Dean made a case for me and I was offered the Kwara State scholarship for my Master's degree. After my course work, I secured appointment at the Advanced Teachers College, Jalingo, then in Gongola State as a lecturer, where I spent nine years.

When I came for Ph.D. programme at the University of Ilorin in 1986, Professor J.O.O. Abiri of blessed memory supervised my project. On the completion of my studies, he offered me appointment as a Lecturer II in the Department of Social Sciences Education. This was how I came into the University, the journey that is today culminating into today's inaugural lecture. It is worthy of note that all the people that helped me along the education career are all Christians while I remain a Muslim.

It is for this reason, and with the help of those that had really helped my journey in life, that I stand before this great audience today through the Mercy of Allah and the University of Ilorin Administration to give an account of my professorial chair in my field entitled, **“A Psychological Perspective on the Systemic Inconsistencies in the Nigerian Educational System”**.

Introduction

I want to begin by appreciating Allah for His grace, and the invitation of the University of Ilorin as well as the Faculty of Education specifically to discuss this crucial topic: **“A Psychological Perspective on the Systemic Inconsistencies in the Nigerian Educational System”**. Without attempting to deliver a traditional inaugural lecture to an august audience, and again so as not to venture into the task of carrying coal to Newcastle or taking ice to the Eskimos, my intention is to highlight the urgent

need to change the Nigeria education policy to serve the need of the Nigerians. Human society since existence needs education system for transmission of the values and accumulated knowledge of physical, social, political, religious and moral developments for lifelong learning and survival. Education implies that human society strives to teach his or her young generation acceptable norms, attitudes and values that make up meaningful, manageable, profitable and positive interaction, and integration. Significant to note is that Education is derived from Latin words EDUCARE (capital mine) which means “to rear, foster and educate” and EDUCERE (capital mine) which means “to draw out or develop”. Thus, education means all the processes of raising up children to adulthood and drawing out or developing their potential to contribute to the society functionally.

Notion of Education

Education, being a lifelong programme, has no definite concept. There are as many definitions as there are eminent scholars of education. Such eminent scholars include Schultz (1960), Abiri (1966), Fafunwa (1974), Smith (1976), Taiwo (1980), Adesina (1985), Jekayinfa (1999), Bolarin (2005), Fadipe (2006), Babalola (2011), A’rafi and Musawi (2012) to name but a very few. Having gone through their definitions, I define education as the consistency in acquisition of the civilizations of the past that enable individuals to take part in the civilization of the present with a view to positively impacting the civilization of the future. Education can further be seen as the process of drawing people out from darkness into light and from ignorance to knowledge as the most essential factor of achieving virtues or success in life (**Abdullahi**, 2021). As Plato’s utopian belief, education is the cornerstone that the society rests on. This means that if and where education foundation is solid, the society will be stable but if the foundation is fetid, the society collapses. Education serves to develop the head, the heart and the hand for the sake of making humanity better and greater.

It must be noted that education, as a social process, neither ends in the classroom nor with formal schooling as it requires continuous value orientation which an individual undergoes throughout life time for effective and efficient adulthood. With education, everything is possible and without it, nothing is achievable. Of recent, there has been public outcry over the functionality of the Western education system based on rapid deterioration of African value system. The indigenous value orientation of hard work, honesty, community investigation, love and fear for the unseen, have given way to value of money, comfort, dishonesty, corruption, undesirable values, violence, greed and loss in human value of being African. Pathetically, the degree of decadence in our society is particularly grave, debilitating, degenerating, deteriorating and dehumanizing with regard to education. Our institutions of learning, where high value of training of the youths could have been of pride, have been routed with cultism, kidnapping, abuse, rape, examination malpractices, drug abuse and disorientation (**Abdullahi**, 2009a). Our cultural ethos are fast overtaken by disillusionment, as if humanity has left this nation called Nigeria (Jimoh, **Abdullahi**, and Akanmu, 2022).

In the light of the foregoing, Vice Chancellor sir, permit me to examine our indigenous education as practiced in the recent past.

A Chronicle of Indigenous Education in Nigeria

Long before the contact with the outside world, Africa had her own system of education that was indigenous in system and for value promotion. The values being promoted are honesty, respect, patriotism, comfort, communalism and hard work among others and which constitute the norms of every society. The present Nigeria is a geographical configuration of merely a cultural heterogeneous society conveying a land mass of 923,768sq kilometres (Fafunwa, 1974). To the North is the dominant Hausa/Fulani that had contact with Islamic world, to the East are the Igbo and other riverine communities

characterized with republican and communal system of life and to the West are the Yoruba with the monarchial rule. These people were able to form major and minor empires. These various groups of people were cohered to live effectively and efficiently in their environment so as to be functional and productive members of the society. The system of education was though not formal, but largely vocational which aimed at the acquisition of skills, abilities, attitudes, behavioural patterns necessary and desirable for efficient life in the society. The home, the society and the general public were agents of education and everywhere was a learning centre. By these processes the individual imbibed sense of group behaviour, discipline, moral and social values. This is called indigenous education. For example, among the Yoruba, the Ogboni was for enforcement of societal norms and punishment for capital offences.

Content of Indigenous Education

Indigenous education produced skilled personnel that were functional members of the society. There was no unemployment, or unemployable individual because there was entrepreneurship included in the curriculum (Fafunwa 1982&Taiwo 1983). The education was a functional and productive, largely non-formal as it largely aimed at the acquisition of skills, abilities, attitudes, behavioural pattern necessary and desirable for living a fulfilled life in the society. Discipline, moral and social values were embedded in the education system. Practical farming, fishing, weaving, cooking, home making and recreational activities were all embedded. Native philosophy, sciences and traditional religion were taught by practical examples. Honesty, responsibility, skills and cooperation in conformity with the societal norms were practical in nature. It was largely learning by doing, thus participatory education through ceremonies, imitation, recitation and demonstration. Recreational activities included wrestling, dancing, drumming and acrobatic display.

Intellectual training included the study of local history, legends, local geography, plants and animals, poetry, reasoning, riddles, proverbs and storytelling. The indigenous education combined physical training with character training. The education was based on age-grade or exposure. Each child progressed according to his or her ability and secret cults served as institution of higher learning (Gordon & Wilkerson, 1966). The indigenous education was flexible enough to accommodate all members of the society. There was autonomous morality and values integrating all aspect of behavioural peculiarities (Gordon & Wilkerson, 1966 and Beck 1998). **Abdullahi** (2007) examined the extent to which some indigenous games, that are psychologically concerned to have a display of behavioural peculiarities, could teach and imbibe the traditional norms required of the Nigerian child. I found that all indigenous games are fortified with rules and regulations that ensure healthy rivalry and keen competitive spirit, such that whoever failed would be satisfied to have put up his best. The winner also values the victory because of the keenness of the contest.

Autonomous Morality and Values

For any society to develop meaningfully, that society must cultivate good values with morality. Values and morality are very important in the indigenous education because their relativities to individual enhance the peaceful co-existence of people in the society. Traditionally, autonomous morality and values constitute a number of deeply held ideas of commitments by individuals that have bearings on the actions or behaviours in the society (Akinboye, 1978). Psychologically, the concepts constitute sociability, integrity, honesty, courage, solidarity endurance, ethics and above all, the concept of honour and qualities consistently directed, examined, judged and sanctioned in a way which depends upon the intellectual level and capacity of the youths and adolescents in the society. It is noteworthy that these values were acquired through direct instructions, direct approach and unconscious absorption of moral lessons. Sexual

education was taught, but there was no universal standard of morality in sexual matter. Liberty and leadership were demanded from elders. The elders' roles and behavioural patterns were observed by the child and which helped to shape his or her emotional development as well as his or her emotional reasoning. Unconscious method involved proverbs, stories and legends to teach practical truth. Indigenous Education is therefore, a powerful and functional means for bringing up the youths to adulthood. Nonetheless, several studies identified stress as a possible negative factor which could impede the attempt to in still moralities among students of young ages (Blakeney and Blakeney, 1992).

Colonial Involvement in Africa

Mr. Vice Chancellor, it is pertinent we examine the colonial involvement in Africa. On whether the Europeans were interested in Africa, several scholars have attempted to offer explanation as stated below. The first reason has to do with knowledge, the need to gather scientific knowledge about the unknown as hitherto Africa, which was referred to as the "Dark Continent". It was mystery for European explorers, who travelled, observed and recorded what they saw. Many of the early explorers of Africa such as Samuel Baker, Joseph Thompson, Richard Burton, John Speke, Lender Brothers to name but a few, were geographers and scientists who were beckoned by the mysteries and exotic qualities of the new land. These explorers were said to have "DISCOVERED" rivers, lakes and mountains which the Africans had known, sailed and fished for centuries.

The second reason was from European ethnocentrism or racism rooted partly in Western Christianity. Implicit in the Christian doctrine is the requirement of spreading the gospel to others and win converts. Since Africa followed their own traditional religious beliefs, Europeans felt that there was a definite reason to preach and convert Africans into Christianity. Later, Missionaries were dispatched to Africa and they

established health clinics, schools and social service centres, treated the sick and taught European languages to Africans who later assisted the missionaries to translate the Bible to African languages.

The third is the desire of the European patriots to contribute to their country's grandeur by laying claims to other countries in distant lands. The Africans accepted Western education with zeal. With Western education, the Africans had access to a lifestyle that was later realised to be detrimental to African culture. Thus, the Africans were alienated from their traditional authorities. The Africans got the Bible and the Europeans took the African land. This was how Africans came into an imitation of black Europeans.

The Colonialists

To the Colonialists, indigenous education was primitive, savage and barbaric. The missionaries cum European view of western education in Africa, Nigeria not an exception, was that Western Education was a blessing to Africans because it launched Africans into the limelight of the world literature nations (Ukeje, 1976 and **Abdullahi**, 1991). Formal education, therefore, became necessary to develop functional natives who would serve as engineers of economic growth and development considering the manpower needs. 'The whites' views of Africans could be seen as a product of ignorance, misunderstanding and poor perception because before the White's incursion into Africa, the Africans were functionally adjusted to their environment. In evaluating education system, it should be judged in the context of value, functionality and adjustment to their environment. The African values centred on honesty, peaceful co-existence, skilled acquisition and cooperation among individuals in the society. The aim of African education was for the individuals in the society to be productive and self-reliant such that the educated men and women engage in reflective thinking and resolution of different human conflicts and social problems within the living environment.

African traditional education otherwise called indigenous education is often characterised by self-control, confidence, cautious optimism and obedience to all rules and regulations put in place by the authorities to maintain peace and order and ensure progress of the society. For example, this is reflected in the concept of Omoluabi among the Yoruba and other African peoples. Individual's exhibited the basic tenets of equality, probity and rationality in all aspects of human life. Education was generally for an immediate introduction into the society and preparation for adulthood, social responsibility, job orientation, political participation, spiritual and moral values. It was learning by doing thus participatory education through ceremonies, rituals, imitations and demonstrations. With these personality characteristics, Africans were able to form major and minor empires that had been able to withstand the test of time. Indigenous education was a gradual and progressive achievement in conformity with successive stages of physical, emotional and mental development of the child. **Abdullahi** (2009) adopted emotional intelligence approach to examine the systemic inconsistencies arising from the conflict generated by the Western education due to its negative impact on the Nigerian societies. With respect to pre-colonial and post-colonial effects, the study which concentrated on the Nigerian Higher Education revealed that the by-products of colonial education were designed to curb intellectual depth and vibrancy of ideas amongst Nigerians, the current notoriety of inefficiency, low productivities and insecurities. Consequently, the typical Nigerian workers and elites are direct reflections of the native influences of the western education policy centralized in the Nigerian psyche.

Reasons for Colonial Government's Limited Participation in Western Education Development in Africa

On the African thought, Western education was accepted with zeal because whatever are the limitations of Western education, it opened African minds, provided them with practical

intellectual skills and enhanced experience to Western life style. However, in reality Western education alienated the recipients of Western education from African indigenous and cultural life. It is such that African got Bible in exchange for their worth, values, integrity, wealth and African personality as well as economic exploitation. Suffice to say that the desire for wealth, trade, resources and cheap labour did motivate colonial government's expansionism drive into Africa. It seems right to claim and rightly too that the colonial government sought to 'uplift' the Africans but without the promise of equal social status with the colonialists, as enumerated below:

1. The colonial lords detested being anti-religious because Christianity was a revered religion in Europe, thus the clergy were treated with respect;
2. the Christian missionaries were of the same cultural, social and political backgrounds as the colonial administrators, thus the missionaries were not a threat to the colonial lords;
3. the few interpreters, messengers and clerical needs could be provided by the missionary-available schools;
4. the colonial government did not want to spend much on education for fear of 'civilizing' the 'heathens';
5. there were shortage of personnel to run good schools. Beside schools the exploitation could be going on smoothly as the Africans were motivated to care for life thereafter; and
6. colonial government were only interested in the export of her civilisation and political institutions.

History of School Education in Nigeria

In this instance, the real history of school education in Nigeria began with the missionaries in 1842 such that Nigerian education in its early stages was interwoven with Christian evangelism (Fafunwa, 1982). The so-called mission schools were largely financed by the community contributions. The indigenes paid taxes to colonial government and contributed to

the community for the running of the schools. Aside from this financial burden, there was the fear that if Nigerians were functionally educated, they (Nigerians) might use their reading and writing skills for political purposes. When Christian religious education became incompatible with the emerging needs for competent personnel needed in agricultural sector, laboratories and dispensaries, as well as manpower needs in administration, the colonialists stepped in with grants-in-aids (Jekayinfa and Kolawole, 2010).

The British administration started in 1872 with a grant of schools in the colony of Lagos. This was what marked the beginning of the so-called grant-in-aid. The Republic of Nigeria adopted this policy in 1877 when the money was increased to 200 pounds (£200) per year for each of the three missions. The southern and northern protectorates were amalgamated by the British Government in 1914. Islamic education was recognized in the North and much of the Western education activities were restricted to the South. This was the root of dichotomy in the level of education which brought about quota system in the Nigerian education. With the introduction of colonial education, the ordinance prescribed that the subjects of teaching should be the reading and writing of English Language. The grammar of the English Language, History and Geography especially of the British Empire were also to be taught based on the option of the teacher provided they are still taught as class subjects. The Europeanization of the teaching of History was embarked upon with vigour and of the British Empire and in English Language. African History was excluded from the school curriculum and it did not cross their minds that some literature would have been generated using oral sources. There was remarkable contrast to the spirit of promotion of the indigenous language which was derogatorily tagged as vernacular. Vernacular was spoken at the risk of being punished with copying the sentence "I will never speak vernacular again a 100 to 1000 times". Thus not speaking one's native language was a proof of being diligent and brilliant.

Western Education in Nigeria

The history of the colonial educational policy was largely shaped and constrained by values and assumptions of a white crucial elites determined to maintain a socio-economic and political dominance over Africans (Boyd & King, 1975). Education policy was, therefore, to guarantee white privilege in economic, social and political thoughts with overall interest to civilize different ethnic groups. The principal concern of colonial and Christian education policy was the promotion of the narrow economic interest. The colonialists believed that missionary education which focused on elementary lifelong skills and religious instructions were capable, with the belief in transition from indigenous barbarism to civilization of the Western culture.

If we admit that a Nigerian could win Nobel Prize in Literature, then one can claim and rightly that Africa is capable of full industrial development. Again, we will admit, therefore, that Africa (Nigeria) is destined to become a citizen of the world in equality with Europe, the Americans, Russia, Japan, France and the rest of the developed world. These views are germane especially when we know that the Western education, even, as practiced today is largely dysfunctional and irrelevant to our functional existence because of its systemic inconsistencies where in it coupled with the issue of policy somersault in Nigeria. If we are to develop, we need to change the framework of western education in operation. **Abdullahi** (2003b) offered to correct the systemic inconsistencies with our norms and values by counselling and again, focusing on youths in the Nigerian Universities.

The Elliot Commission

Vice Chancellor sir, even when it is commonly held that the British Government in Nigeria did not primarily come for the purpose of providing for the welfare of Nigerians, it must be accepted that the British did lay the foundation of modern Nigeria. It is ingratitude on the part of Nigerians if we are only concerned with what was left undone by the colonial

educationists. We should go further to ask as if the Bible didn't say "we cannot serve two masters EQUALLY", i.e., serve Nigeria and the British Empire equally. This being so, the Secretary of State for the Colonies announced on 13th June, 1943 the setting up of a commission on higher education in West Africa. The commission which was headed by Sir Walter Elliot included Revd. I. O. Ransome Kuti of Nigeria and two others from West Africa. It was the first commission of its kind to include three Africans. Pathetically, the commission submitted two reports, the majority and minority reports. Ironically too, the minority report was adopted. The report gave birth to the University College, Ibadan in 1948 which took off on 8th January, 1948 with the principal designate, Dr. Kenneth Mellanby; with 108 students and 13 instructors. The University College, Ibadan, gave a new lease of Higher Education in Nigeria.

The Ashby Commission

Nigerian higher education reached another landmark in its annal when in April 1959, the federal government of Nigeria instituted a commission to conduct an investigation into Nigeria's need in the field of Post-Secondary School Certificate and Higher Education over the following 20 years (1960-1980). The commission was headed by Sir Eric Ashby and it was the first commission in which Nigerians were represented to examine the higher education structure. It included two Americans and some Britons. The commission submitted their report on 2nd September, 1960 just a month before Nigeria's independence. What attached considerable importance to the Ashby Commission's Report was Prof. Harbison's estimate of Nigeria's needs for high level manpower between 1960 and 1970. The commission recommended five universities. Although University College, Ibadan is the oldest higher education institution in Nigeria, the University of Nigeria, Nsukka is considered the first University in Nigeria. In chronological order Ahmadu Bello University is second followed by Universities of Ife, Lagos, and Benin.

Quality of Teachers: The commission observed this factor as chief deficiency in education sustenance, diving to its imbalance both in structure and geographical distribution. The commission found that teachers were ill-prepared for the job of teaching and that the education system was too broad and sharply pointed at the apex which narrowed the triangular shape. Most of the 82,000 teachers at the primary school were pitifully unprepared for the task. Nearly three quarter of them were uncertificated and among those certificated, two-third had no more than primary school education themselves. In brief, nine-tenths of the teachers in primary schools were not properly trained for the job. Of the 4,378 secondary school teachers on the roll in 1958, four out of every five were not graduates and 1,082 (about 1 in 4) were neither graduate nor certificated teachers.

Pupils-Population: First year secondary schools were only 2,344 in contrast to a pupil-population of 648,748, in the first year of primary only 533 pupils in the whole country were doing sixth form works in schools. It was recommended that Nigeria needed expatriates to train them or to hold the rein till adequate numbers of Nigerians are qualified. Hence, the door was thrown open to other countries such that Americans, Indians and other “humanitarian” expatriates flooded Nigeria. It was, therefore, an unfinished business that other nationals were to complete.

Colonial Education in Nigeria

Colonial type of education trained Nigerian elites to first hate all things Nigerian, and secondly, African in general. The textbooks did not teach Nigerian history from the indigenous past to the present nor reconcile the differences amongst different ethnic diversities. It did not treat Nigerian indigenous Kings and Heroes (Lawrence, 1970). Thus, Nigerian elites and by extension the masses became innocent victims of circumstances. Western education was, therefore, used as the most efficient means of brainwashing the Nigerian child, and this oiled the wheels of colonial rule. There was a remarkable opposition to the promotion of the indigenous languages

derogatorily labelled as VERNACULAR, which if spoken, the speaker was at the risk of being punished. The intensity of and practical application of the British Empire Day Celebration marking the birth of Queen Victoria was detrimental to Nigerian personality. The intensity of promotion of Western education had detrimental effects on the development of Nigerian values and the orientation of the minds of the young by criminalizing them (**Abdullahi**, 2010).

Subsequently, schools failed to groom the children for the bright and glorious future. No effort was made to appreciate the achievements of the ancestors and elders. The returnees from slavery, though inferior themselves, looked down on Nigerian elites as illiterate population whom they turned uncivilised race. It is not farfetched and rightly that the British themselves pitied the Nigerian educated elite for whom they lost respect, dismissing them as incorrigible ingrates or caricatures of Western civilisation, veritable semi-Nigerians that lost confidence in themselves, their people, their nation and race, deluded hybrids of collaborations and widowers (Adesina, 1979). The chaos and destruction of today had their route in the rejection of these transplanted values in the Nigerian elites. Nigeria's salvation does not lie in blindly copying foreign system and values but in retracing to the Nigerian indigenous root and heritage built on rational, emotional, social and psychological feelings.

Independent Nigeria

After the independence, Nigeria attempted to translate into action some of Sir Eric Ashby/Prof Harbison reports in the light of sound knowledge, freedom, growth and rapid development of education. The reasons advanced were to meet the need of the changing socio-economic and political climate and in particular and the emergence of modern economic sector which gradually necessitated changes in the content and accessibility of Western education. In this vein, the civilian government established universities, polytechnics, special

colleges of education, colleges of education and colleges of agriculture (Taiwo, 1980).

Thus, after the independence in 1960, it was the aspiration of all that changes effected in education would guarantee honesty, patriotism, good neighbourliness and humanism typical of African image of good personality. Ironically, the education system did not fully consider the cultural values. The curriculum was patterned after the colonial values and education was developed on sentiment and the state participation with no adequate resource verification and feasibility studies.

The post- colonial education policies were “post” in name because the education system inherited the mistrust, fear and hate that the majority of the Nigerians felt toward the colonial education. Citizens were marginalised by the educational system. Most Nigerians in the rural areas could not differentiate between colonial and civilian education policies. The Nigerian leadership depended on their regions and tried to have diverse ethnic self-reliance and were suspicious of other tribes and religions. It means that a true Nigerian education should not lie in blindly copying foreign system but in returning to the Nigerian indigenous roots and heritage built on rational, emotional, economic, social and psychological feelings of the Nigerians. With the consequence, bitterness and strife for leadership among the elite paved way for the incursion of military rule in 1966 which culminated in the Nigerian Civil War.

Of interest is to examine whether tertiary education had changed people positively from the pre-independence to post-independence era. There is no doubt that there was growth in educational system but not development. Growth means increase in number of schools while development is increase in value system. Increase in the value system could be achieved by determining the effectiveness of the various components of our educational systems. I have examined some of these dimensions from teachers’ angle while some were from the students’

perspective. Some of these research efforts include solving contemporary educational problems and enhancing educational development using research results (**Abdullahi**, 2000a and **Abdullahi**, 2010b), provision of counselling for equity to access quality education (**Abdullahi**, 2003), a psychological perspective of cultural and identity crisis (**Abdullahi**, 2010a), the influence of environmental and personal factors on educational outcome (**Abdullahi**, 2010b), teachers' effectiveness (**Abdullahi** and Onasanya, 2010a), challenges facing the administration of educational assessment measures (**Abdullahi** and Onasanya, **2010b**) etc. The researchers addressed the various components of the educational system which was constrained by narrow philosophy and whose result was underdevelopment of both political habitat and intellectual, and skill resources of the Nigeria population.

Education under the Military Rule

Military involvement in the Nigerian political process was basically an attempt to improve upon the major problems associated with elections and partisan politics (Odetola, 1978, and Oluwaseun and Samuel, 2018). Military dominance in the political arena from 1966-1984-1999 has in no small measure contributed to the systemic inconsistencies in the educational growth and development in Nigeria (Oluwaseun and Samuel, 2018). Educational growth has been at a snail speed due to military professional ethics in education as amplified by incessant military incursions into government laced with issues of ethnicity, nepotism, tribalism and tenure elongation. Even when some authorities admit that military rule in Nigeria was a necessary evil and desirable, the overriding assumption did not support the view of military intervention in politics. It must first be mentioned that Nigeria had experienced not less than ten coup d'état', five successful overthrow and other abortive attempts in which coup plotters, in some cases eliminated key government leaders but failed to take over government. Whatever view is

held, the role of military in education development of Nigeria can be summarized as inconsistencies.

With the need to have education that reflects the culture of Nigeria, the Historical Society of Nigeria worked with the West African Examination Council to re-inject African History into the examination syllabus Dillard (2001). Special books in African History were published for the use of the students at all levels of education. Also, the military government introduced the Unity Schools designed to bring young learners from all parts of Nigeria to live together and develop relationships based on tolerance in diversity. In 1969, the Federal Military Government formed the National Curriculum Conference to review the state of education and explore its capacity to cultivate the spirit of a new Nigeria (Nnanna 2001, and Gabriel 2013, and Ogunyinka, Okeke, and Adedoyin, 2015). This gave birth to 1977 National Policy on Education based on the principles of inculcation of the right type of values and attitudes for the survival of individual and society, the training of the mind in building valuable concepts generation and understanding of the world with appropriate skills, abilities and competencies of both mental and physical so as to live in a functional life.

The conference brought about resource allocation in Education, staff promotion on merit quota system in education, with effort made to implement social, economic, political structure and identified in adequate funding in education. The World Bank, International Financial Institution, and International Monetary Fund became the key policy formulators in the Nigerian economy and this influenced educational goal and development (Brune, Garrett, and Kogut, 2006). In the Third National Development of 1975-1980, seven universities were created namely: University of Port Harcourt, University College Ilorin, University College Kano, University of Calabar, University of Jos, University of Maiduguri and University of Sokoto (Kolinsky, 1985). More states were created in 1976 and it created imbalance in University education. The 1979 Constitution of the Federal Republic of Nigeria recognized and

permitted states to establish universities as provided in the concurrent list. This led to state universities of which River State was the first to be established in 1979. Since then, universities sprang up as need arose and as of today there are 62 federal universities and 63 state universities. By the beginning of the millennium, private universities became viable alternatives to the public universities owing to the constant strikes actions, cultism, and immorality of all kinds which rendered public institutions unstable. General Abdulsalami Abubakar welcomed the need to license the private investment in the provision of higher education in Nigeria and today there are 149 Private Universities in Nigeria (Jimoh, **Abdullahi**, and Akanmu, 2022). Nigerian University Commission (NUC), and Joint Admission and Matriculation Board (JAMB) were created as Quality Assurance in the Tertiary Education. The two organisations were created to ensure that the experience of participating in a truly national student body will not be denied. It is only when education experience are sustained and the experiences are supported by solid accomplishments of cooperation on the national level and positive inter-group respect at all levels of education and public enlightenment that a solid and ever increasing sense of national unity will be assured.

A Psychological Perspective on the Systemic Inconsistencies in the Nigerian Educational System

Vice Chancellor sir, an educational system committed to modernity, must consequently, place a high premium upon quality education in order to understand and guarantee the control of natural environment to enhance the happiness of all the citizenry. It is, therefore, pertinent to ask whether Nigerian education policies and progress made have satisfied the above. In an attempt to answer the question, I examine the systemic inconsistencies in Nigeria Post-colonial education process.

Secondary Education

Since most of my research works are on the Secondary level, let us examine the Nigerian Secondary School System. At

the Secondary level, the students are largely at the adolescent stage, such that physiological and anatomical changes are prevalent. These changes are marked by the elongation of the bones, of the arms, legs, articulation of focal bones increase in the fatty deposits around the hips, breast and pelvic hair for the girls and development of deep voice for the male emerge. These changes have cognitive, emotional and moral implications. In cognitive aspects, the adolescents are able to solve abstract problems involving synthesising past and present experiences (**Abdullahi**, 1991).

The development of physical and cognitive areas has tremendous influence on emotional development. If these are at variance in physical and cognitive aspects of the child, distortion will emerge causing tension in the emotional disposition which ultimately impairs learning at school. However, the common saying that “There is a Falling Standard in Education” best illustrates the magnitude of the distortion of adolescents at this stage. If an adolescent is asked to verbally choose his or her preference in occupation, over 90% will choose to be Doctors, Engineers and Scientists in spite of their aversion for Mathematics, Chemistry, Physics and Biology as Science students. This distortion can be explained as they are eager to learn the reason for being in school, and wanting the best for prestigious purpose. There is of course unsolved tension in the school atmosphere among classroom teachers, school administrators, government and general public. There is the inability of the child to preserve or find solution to these crises.

The secondary school atmosphere is, therefore, a big contradiction that needs urgent resolution for which nothing is done, thus, the inconsistencies at the secondary school level. There are differences in teaching personnel such that in rural environment, one teacher teaches all science subjects and an art teacher teaches social science and arts subjects. Besides, resource input is markedly different (such as classrooms, offices, conveniences, and play field) coupled with issues of cleanliness in the school environment. In terms of the means of

transportation, urban schools have buses, while rural schools have none, no matter the distance students go on foot. Regardless these differences, Nigerian youths are expected to have interest in learning about themselves, their environment, operate effectively and efficiently within the society and be able to achieve the educational goals he or she needs to develop responsibly and in the process, actualise his potentials, solves simple and complex problems in the society to enjoy meaningful social life.

Among the research efforts I have done to address the myriads of issues at secondary school level include the prevalence of adolescents' problems (**Abdullahi**, 1991), proposal for a counselling panacea which addresses the aggressive behaviour among secondary school youths (**Abdullahi**, 1995), effects of teachers' effectiveness (**Abdullahi**, 1996, **Abdullahi** and Onasanya, 2010a), inter-relationship between personal factors and academic achievements (**Abdullahi**, 1997), inter-relationships of secondary school students' personal and teachers' variables with educational achievement in a Nigerian environment (**Abdullahi**, 2002), the influence on environmental and personal factors on educational outcome (**Abdullahi**, 2010), Challenges facing the administration of educational assessment measures (**Abdullahi** and Onasanya, 2010b), effects of two psychological techniques in improving the academic performance of secondary school students (Salman, Esere, Omotosho, **Abdullahi** and Oniyangi, 2011) among others.

Questions need be asked, therefore, that given the circumstances, can Nigerian youths develop a good match between their interests and aptitude? Can youths show deep appreciation for some occupation and work toward efficiency and personal psychological adjustments in life in relation to the occupation and career choice? Considering the differences listed above in our secondary education system, and the development of civic responsibilities in the society, does our secondary education system provide broad based educational opportunity for youths to appreciate honest differences of opinion on basic

issues, respect constituted authority, accept some civic duties in the community and also uphold the ideals of the society in which they live in?

Tertiary Education

A careful observation has revealed that the post-colonial education policy was a consistency of policy rather than what was envisaged after independence. Except for those policies that benefitted the post-colonial leaders, the post-colonial educational policy inherited the mistrust, fear, hate and injustice and inequality in education practices. Majority of the masses were marginalised in tertiary education. The education managers became the beneficiaries of major education wealth and leadership in education even at the secondary levels (principals) became dependent on influence. The needs and interest of the majority of the population were ignored, thus further alienating them from functional and fundamental education policy.

Given the excessively high rate of diseases, malnutrition and ignorance of the masses, education opportunities became monopolised by elites. Our tertiary education was not research based to make it relevant to societal growth and development. Our medical schools or colleges were status based. Between the 1980 and 1990, feeding at the tertiary levels of education was cancelled, both state and federal scholarships were cancelled and students admitted into schools were left to fend for themselves (Adeyanju, 1980 and **Abdullahi**, 1999).

Not only were these free accommodations even for minors at secondary schools stopped in favour of day schools, the location of these schools were not day-school favoured. There was upsurge in case of misbehaviours such as prostitution and cultism that culminated in mass failure. These policies made the exploitation of low income earners at the mercy of elite that could not send their children to functional private schools. We can therefore, claim and rightly too that the fact that colonial powers granted independence did not mean access to functional

educational policy in Nigeria. After independence, colonial educational ills translated into falling standard of education.

The National Policy on Education continued with the colonial educational policy, though it was predicated upon the national needs for educational development. First, the policy was based on “ABLE and WILLING” (capital mine) and it ignored the existence of various ancient philosophies devoid of indigenous ideology and there was no accountability to the people. No education policy can be successful in the context of extreme poverty. Thus the National Policy on Education can be labelled as cosmetic educational policy. It seems to be that the introduction of Western education created a class distinction between the poor and the rich. Even after independence, the education policy never recognized indigenous values, morality and personality. It is, therefore, pertinent to examine whether Western education as packaged by both colonialists and post-independence educationists was functional or dysfunctional in the face of anticipated national growth and development and thus, the systemic inconsistencies in the Nigerian Educational System.

The Role of Teachers

The curriculum used or operated in the Nigerian tertiary education system cannot be described as relevant to the indigenous people. In line with Sustainable Development Goals (SDGs), the Universal Basic Education and Senior School Curriculum is still a long way to achieving the set goals (Osunwusi, 2020). Meanwhile there have been some fears on the emergence of UBE curriculum in Nigeria as it attracted criticisms with respect to its features, structure and connectedness with the set goals of SDGs expected to be achieved by the year 2030. This comes with many doubts cast on whether the key components of the United Nations Action Plan were actually reflected in the subject matter of the 9- Year UBE curriculum (Alade, 2019). In 2008, (Jekayinfa, 2008) expressed fears that all the areas of science and technology curriculum

were not restructured to include eradication of extreme poverty and hunger, reduce child mortality, combat HIV Aids, malaria and other dreadful diseases in the environment to ensure sustainable happy living. As these problems are set to be tackled through the implementation of SDGs, little attention is paid to the teachers as their only recognized role is ‘teaching’. Therefore, it is pertinent to say that regardless of the above, restructuring in education curriculum and the role of teachers have not been accomplished. Research evidences have shown that teachers are the pivot of educational programme that translate policies into reality. Even for the best educational policies the ultimate realisation of the aims and objectives of education depends on the teacher. Teachers are indispensable in the achievement of goals and aims of education. This is why I dedicated some time to work on the effectiveness of teachers while also exploring the inter-relationship between secondary school students’ personal and teachers variables as it connects to educational achievements (**Abdullahi**, 2002, and **Abdullahi** and **Onasanya**, 2010).

Teachers in Nigeria right from the introduction of Western education in the colonial period till date have always been faced with challenges (Jekayinfa, 2008). Firstly, there was shortage of teacher supply especially in the rural areas of the country and the dearth of teachers made a single teacher to handle virtually all sciences, social sciences and arts programmes at the secondary school level as the case may be. Teaching is thus teacher-centred instead of student-centred. Activities such as field trips, excursions, and demonstration process based approaches cannot be used by the teachers, and they become ineffective and inefficient. In the light of the above, for teachers to be effective, teachers must be adequately and fundamentally equipped.

Similarly, there are challenges of large class size, caused by enrolment surge due to Universal Basic Education (UBE). Some teachers are incompetent, lacking emotional knowledge as well as pedagogical skills because teaching is taken as a stepping

stone while waiting for ‘better’ jobs. There is a mismatch between teacher education programme and secondary school curriculum requirements found in most graduate and postgraduate programmes. This is worse at Colleges of Education level. Furthermore, teaching infrastructure are not available in urban and rural schools. Secondary school students are operating overloaded syllabus including innovation and creativity at school levels. For what does a Yoruba, Arabic and Christian Religious Studies student need credit in O’ level Mathematics? In addition, teachers were denied scholarship for training.

Without sustainable intervention, will these set of teachers be able to attend workshops, conferences and go for further studies? Teachers’ predicaments are inclusive of poor remunerations and general welfare. In the current Nigerian social situation, teachers are in the majority of workers and are denied their monthly salaries, yet they are expected to teach efficiently. Even when there are offices for them, there are no air conditioners, tables and chairs. They manage dirty non-functional pit toilets and they often work in very filthy environment.

Given the foregoing, there is urgent need to reform teacher education so as to bring about functional teaching conditions in the school system. Education should be collaborated with private individuals and not private schools so as to provide or ensure adequate provision of infrastructural facilities in both sciences and arts. There should be reformed curriculum. Teachers should be provided for, to join professional organizations for capacity building. Workshops, seminars and symposia should be encouraged for efficient participation of teachers. Teachers’ working conditions need be improved such that teachers’ salaries should be a right rather than being privilege. If teachers are indispensable in the attainment of educational goals, Governments at all level of education should ensure the workability of school environment.

Mr. Vice Chancellor, the systemic inconsistencies in the Nigeria education can be further illustrated through the stiff conditions of colonial education policy that had implication for application, cultivation and development of contemporary educational practice. Today, like in the colonial education policy, students are to obtain General Certificate in Education or Secondary School Certificate before they can be admitted to tertiary institution. Qualification into secondary school is still based on primary education. Nigeria is yet to attain sustainable development both in quantitative and qualitative terms. Even in some Universities of Agriculture, there is no mechanized farming in practice.

The destruction of Nigerian culture and values through the imposition of Christianity and colonial education, and post-colonial educational system by the relentlessness of the Nigerian elites cannot be over emphasized, which is to promote European culture and values. The mentality of evil, envy, dependency and loss of confidence in the Nigerian youths emanated from these inconsistencies in educational policies. The heritage stunts the development of emotional and rational thought and science. Today, education is not necessarily cantered on problem solving and fighting the ills in the society, but essentially the continued promotion of European values.

Based on the above, it is right to claim that the conflict generated by the Western education both in the past and present did not have positive impact on the Nigerian personality. Though the by-products of colonial education were designed to curb intellectual depth and vibrancy of ideas amongst Nigerians, the current notoriety of inefficiency, low productivity and insecurity can arguably be on account of **SYSTEMIC INCONSISTENCIES** in the colonial and post-colonial education policies. The typical Nigerian workers and elites are direct reflections of the native influences of the western education policy centralized in the Nigerian psyche. It is thus concluded that there is urgent need to formulate a more functional

educational policy that is based on African personality, moral values and ethics.

Vice Chancellor sir, my research in education is an attempt to suggest solutions to the ills of colonial and post-colonial education practices in Nigeria are as explained below:

Other Special Contributions to Knowledge

Earlier in my career, **Abdullahi** (1991) studied the 'Prevalence of Adolescents' Problems among Ebira Secondary School Students in Kwara State'. Abdullahi, in this study, endeavoured to understand the psychology of the Ebira secondary school students in terms of what could be the main causes of the level of indiscipline among them. Another research involving 200 senior secondary school students from six selected secondary schools in Ebira, Abdullahi investigated the pattern of differences in the students' self-reported problems between low and high social economic status (SES) background, gender, failing and passing adolescents and among the three types of schools they attended. The responses from the samples on their perceived indiscipline behaviour in Ebira land were used as criterion measure and their self-reported problems through the Student Problems Inventory (SPI) as independent measures to predict indiscipline behaviour in Ebira land. The results of the study revealed a high prevalence of adolescents' problems and the three most important independent variables in the SPI predicting the adolescents' perceived indiscipline behaviour were physical and health problems; social-psychological problems; and school adjustment problems.

In furtherance of my research efforts at the earlier stage of my career, and particularly, to understand students' psychology and development, **Abdullahi** (1995) conducted another research on the aggressive behaviour among secondary school youths in Ebiraland with the main aim of arriving at some proposals for a counselling panacea. The study established that there was a wide prevalence of aggressive behaviours among youths in Ebiraland- at home and on the streets. While the study

established stress as the main cause of aggressive behaviours among the youths.

In another related research entitled 'Student Responsibility in Poor Academic Performance in Kwara State Secondary School', **Abdullahi** (1996) examined the extent to which secondary school students could be held accountable in their academic performance at their terminal level of their junior secondary school examination. Using multiple regressions as the analytical tool, the study established that the study habits predicted students' objective achievement in English language at their terminal level of their JSS. The implication of this was that students could be held responsible for their academic performance; no matter the external factors, students shared some measure of blame in their academic performance. So, emphasizing only externally identified factors in eliminating poor academic performance at secondary school might not work.

Abdullahi (1997) also investigated the interrelationship between personal factor and academic achievement in Mathematics of Ebira secondary school students in Kogi State. In the study, self-descriptive questionnaire was administered on 200 male and female Ebira secondary school students to elicit their perceived self-concept, academic ability and type of home in which they were brought up, while the subjects' scores in the Kogi State- wide Mock/SSCE examination constituted their achievement in Mathematics. Using parameter estimates of regression statistical procedures, the study established that the students' personal factor predicted objective measure of their academic achievement in Mathematics. This is because the study confirmed a significant relationship among self-concept, academic ability and types of home with academic achievement in Mathematics at the secondary school level ($R^2=0.296$; $p<0.05$). It was, therefore, recommended that students' personal factors should be considered along with other factors of academic achievements in our attempt to improve upon secondary school students' achievement in Mathematics.

In another earlier research endeavour entitled 'Prevalence of Adolescent Problems in Jalingo Local Government Area of Taraba State: Its Implication for Counselling', **Abdullahi** (1996) examined the various problems encountered by adolescent students with the aim of determining whether there was a significant difference among various categories of adolescent students in the problems they encountered as students. 600 male and female adolescent students were involved in the study. They were sampled through stratified cum simple random sampling techniques. Using the students test statistical procedures to analyse the data collected, results revealed that there was significant difference in the academic problems students encountered in terms of gender, and there were also significant difference in the financial problems they encountered in terms of age.

As part of my earlier research endeavours, **Abdullahi** (1999) investigated the influence of gender and religious belief on the perception of stress among Nigerian undergraduate students. The main objective of the investigation was to determine the extent to which students' perception of stress and their coping capacity could influence their cognitive process and performance level. The study adopted descriptive survey, involving 600 undergraduate students drawn from three Nigerian universities as participants for the study. An adapted version of Paykal and Unleuhuth's (1972) rating Life Stress Event was used to source data using mean rating statistical method. We found that the most upsetting events that caused stress for students included transportation problems, inadequate education facilities, cultism, and abrupt changes in the academic calendar, and sexual harassment, especially for female students. The study inferred that the aggregate or net effects of the upsetting problems could be the reasons for the wave of crimes that are prevalent in the Nigerian university campuses.

Child adjustment is key to child development because it represents a functional perspective for viewing and understanding human behaviour. Child adjustment is the ability

of an individual to face painful situation and thoughtful self-evaluation and personal decision. So, the test of effective adjustment is not the absence of crisis, but the manner in which the normally expected stresses of living are handled. Young people in universities are expected to go through a stormy period of life, as their personality is still forming, while still struggling to define who they are and how they should live. Thus, the most pressing problem of the youths in Nigeria is the high incidence of mild or severe maladjustments. To this end, I had attempted to determine the extent to which the Nigerian indigenous games could assist students in their adjustment efforts or struggle. In the article entitled 'Nigerian Indigenous Games as Instruments of Child Adjustments', **Abdullahi** (2001) examined the extent to which some indigenous games, that are psychologically concerned to have a display of behavioural peculiarities, could teach and imbibe the traditional norms required of the Nigerian child. I found that all indigenous games are fortified with rules and regulations that ensure healthy rivalry and keen competitive spirit, such that whoever failed would be satisfied to have put up his best. The winner also values the victory because of the keenness of the contest. I, therefore, concluded that the significance of indigenous games in their relevance to the intellectual, social, emotional and moral development of the child is not in doubt.

Poor academic performance, both in internal and external examinations, has been an age-long critical issue. Since it is peculiar to secondary school students, as there are numerous statistical data to support this claim, **Abdullahi** (2002) conducted a research to investigate the extent to which the endemic poor academic performance could be related or attributed to students' personal and teachers' variables. Specifically, the study entitled 'Interrelationships of Secondary School Students' Personal and Teachers' Variables with Educational Achievement in a Nigerian Environment' (2002) examined seven independent variables of secondary school students' intellectual ability, attitude to education, socio-

economic status of the students' parents and teachers variables of qualification, experience, instructional activities and co-curricular activities as predictors of students' educational achievements. One thousand, six hundred male and female secondary school students participated in the study. The Secondary School Certificate Examination results in two comprehensive core subjects (English language and Mathematics) were collected. Teachers' effectiveness was measured by Students' Assessment of Teacher Effectiveness Instrument (SATEI). Using critical path analysis to analyse the data collected, the results showed significant causal relationships between the independent and dependent variables. The study essentially confirmed that intellectual ability, socio-economic status, attitude to education and teacher effectiveness had significant relationship with secondary school students' educational achievement.

In my attempt to contribute to understanding students' psychology and development, Olasehinde-Williams, Owolabi and **Abdullahi** (2003a) conducted a study to determine the relationship between background variables and cheating tendencies among students of Federal universities in Nigeria. The background variables we used were concerned with as the main independent variables of the study were gender, course of study, academic performance and attitude of the students. Using survey descriptive method, a fifty item multiple test on Developmental Psychology was administered on 268 final year students of the 2001 academic session, selected across all programmes, in the Faculties of Education of the selected universities. The sampled students sat for the test and a photocopy of each script was scored and recorded by the researchers. Unmarked original answer scripts were returned to the students and each of them was required to mark his or her own script. Since the original test was answered in pencil, the students had ample opportunity to alter earlier choices, if they wished, as their lecturers dictated correct answers to them.

The study found that a majority of students (70.5%) manifested cheating behaviour, and more male students had higher tendencies to involve in all forms of cheating than female students. Cheating was also found to be directly related with the academic ability of the students. So the motivation for cheating was higher among the low achievers. Surprisingly, the high rate of cheating by the students was not consistent with their expressed negative attitude to cheating, thereby creating a kind of paradox.

In connection with my efforts on understanding students' psychology, **Abdullahi** (2010c) also did a comparative study of Kwara State secondary school students' study habits in English language with a view to arriving at a recommendation for counselling. The main purpose of the comparative study was to determine how some variables like students' background and personal factors influence the study habit of the students in Kwara State. The study established that there was significant difference in the study habit variables of home-work and assignment, time allocation to study, reading and note-taking, concentration and teacher consultations among the various categories of students differentiated by their home background, in terms of education, income and forms of study. Specifically, results of the study revealed that there is a significant difference only in the variable of concentration (x_5 , $p < .05$) between the unsuccessful and successful students. The implication of this study was that school counsellors in Kwara State were expected to give cognizance to students' study habits in relation to the quality of home-works and assignments they are given, time allocated to study, reading and note-taking, concentration and teacher consultation.

Related to my earlier study on students' performance in Mathematics, Onasanya and **Abdullahi** (2010a) also investigated the effect of teacher effectiveness on Kwara State secondary school students' achievement in Mathematics. Using ex-post facto causal comparative method with ANOVA as the analytical tool, we established that, apart from the teachers' qualifications,

there were significant differences in all the variables of teachers effectiveness considered in the study. Furthermore, the independent variables predicted considerably the objective measures of students' achievement in Mathematics.

In another study entitled the 'Influence of Environmental and Personal Factors on Kwara State Secondary School Students' Educational Outcomes', **Abdullahi** (2010b) again investigated the extent to which personal, psychological and environmental factors could affect educational outcomes of the Kwara State junior secondary school students in terms of rural and urban, intellectual ability, socio-economic status, attitude to education, teachers' qualification, teachers' experience, teachers' instructional activities, teachers' co-curricular activities and teachers' effectiveness. In essence, the study was designed to investigate the profile of differences within junior secondary school students' educational outcomes and their social background.

A study on the psychological perspectives of cultural and identity crisis among Ebara adolescents in Kogi State **Abdullahi** (2010a) was another milestone contribution in my efforts at understanding the psychological development of students. Through this study, a critical conclusion was arrived at to the effect that adolescents tended to misinterpret the function of education as a path to the acquisition of status and as a social path to the removal of social inequality. To this end, it was suggested that cognitive restructuring of adolescents, who are on the majority drop-outs, should be enhanced in terms of provision of free remedial programme and improvement of school conditions that could enhance positive development in the individual through the school system.

In another remarkable study, Salman, Esere, Omotosho, **Abdullahi** and Oniyangi (2011) investigated the effect of two psych-logical techniques on improving academic performance among secondary school students in Mathematics. The purpose of the study was to find ways of stemming the trend of poor performance of students in Mathematics, which was a great

concern to educators, researchers and teachers. Thus, the study determined the efficacy of goal-setting and cognitive restructuring in improving the academic performance of secondary school students in Mathematics. Adopting the quasi-experimental design, and using a validated Mathematics Ability Test (MAT) as data collection instrument, we found that the students in the test group performed better in Mathematics than those in the control group irrespective of their gender. In other words, the study confirmed significant effect of treatment ($F, 2.119 = 23.87; p > 0.05$). Meanwhile, there was no two way interaction of treatment and gender ($F, 2.119 + 1.15; p < 0.05$). The implication of the study was that students' Mathematical ability could be improved using psychological strategies and these should be factored into secondary school mathematics curriculum.

In another study, **Abdullahi**, Oluwawole, and Akindasa (2015) collated and analysed the responses from a sample of 750 students from randomly selected junior secondary school from each of the delimited urban, semi-urban and rural areas of Kwara State with the results of their terminal examinations, the study established that there were significant differences among the three sets of students. The urban secondary students outperformed the semi-urban and rural secondary students in their educational outcomes. It was, therefore, suggested that rather than uniformity, educational goal should be diversified educational opportunities with maximum individual opportunity for finding the right niche. The reality of the individual differences and differences in cultural environment need not mean reward for some and frustrations for others.

The study by Jimoh and **Abdullahi** (2018) adopted descriptive survey research design using Tyler (1949) evaluation model tagged objective – center approach. The population comprised 299,546 Basic School Students selected from both public and private schools. Using random sampling technique, 54 public and 26 private schools were sampled. They assessed literacy as a form of learning outcome among upper basic

students in Kwara State. The results showed that the literacy acquired by the student was 52.42%. The finding revealed that literacy acquired by the student was 52.42%. The finding further revealed that was no significant difference between male and female in the subject matter. It was therefore, concluded that the learning outcome was low and not adequately catered for. This implies that the level of performance could inhibit lifelong learning. It was recommended that the administrators and proprietors of schools should find a way of focusing the curriculum implementation that could facilitate the improvement of literacy and realisation of the 5th objective of Universal Basic Education.

Jimoh, **Abdullahi** and Akanmu (2022) adopted a descriptive survey research design using objective centred evaluation model. The population of this study comprised all students in public and private Universal Basic Education (Basic 1 to 9) in the North-central, Nigeria. The target population consisted of 645,177 upper basic students in North-central Nigeria. Simple random sampling technique was employed to 1650 students sampled. The finding revealed that 41.61% of the students acquired low level of numeracy manipulating skills. It was concluded that the low-level of manipulation cannot sustain national development in the North-central specifically, and Nigeria in general. It was therefore, recommended among others that give the importance that give the importance of numeracy in day-to-day activities. The stakeholders should give priority to the UBE programme because it is the foundation upon which other levels of education are built. In summary, the study found out the extent to which upper basic students acquired numeracy manipulating skills was by laying a solid foundation for the sustenance of National development in North-central Nigeria.

Recommendations

On the basis of the discussion so far, I want to make the following recommendations:

Assessment

1. A more objective means of assessing learning outcomes, rather than written examinations, should be evolved. This is a means that will not encourage cheating or instigate the cheating tendencies that is inherent in almost all students nowadays. Such objective means should include practical sessions. This is necessary as the number of students being expelled from our universities for exam malpractices is increasingly rising over the years.

Books

2. Government should encourage local authors to publish textbooks that cater for our needs, aspirations and peculiarities to be used in our schools rather than foreign textbooks that comes with the tendency to distort our history, and which are foisted on us to brainwash our children through the Western education.

Community Development

3. Our secondary school system should be structured in the ways that can enable the schools to make constructive contributions to the various facets of community life.

Counselling

4. Counselling Centers should be established to assist students in coping with the myriads of stress they had to endure in their studentship journey- just like it has been done at the University of Ilorin since 2010. Educators should find means of directing youths to such appropriate centres for professional counselling.
5. Educators should find the means of directing youths to appropriate areas of professional counselling.

Curriculum

6. Generally, there is a need to review the Western education framework that was bequeathed to us so as to develop a functional curriculum that aligns with our culture, values and aspirations.
7. We need a reformed curriculum that is centred on attitudinal change of all stakeholders, societal view of schooling in teachers, changes in personality characteristics that are pertinent to classroom learning.
8. All areas of science and technology curriculum should be restructured to include eradication of extreme poverty and hunger, reduction of child mortality, knowledge and strategies for fighting against malaria, HIV, Aids and other dreadful diseases in our environment to ensure sustainable happy living.
9. Nigerian indigenous games should be integrated into educational instruments and curriculum in Nigeria.

Policy

10. Essentially, there is the urgent need to formulate a more functional educational policy that is based on African personality, moral values and ethics.

Teachers

11. There is the need for training and re-training of teachers across all levels of
12. education. Government should also support schools adequately to equip teachers to find it easy in making use of student-centred approach to teaching. In the same vein, private individuals should be motivated to invest in education to facilitate the provision of infrastructural facilities that can make learning easier.
13. There is, therefore, an urgent need to reform teacher education so as to bring about functional teaching conditions in the school system.
14. Nigerian indigenous games should be integrated into educational instruments and curriculum in Nigeria.

Acknowledgements

Vice Chancellor sir, permit me to show gratitude to the Almighty Allah, the creator of heaven and earth, the Knower and Seer of all things. To Him I am permanently indebted to what He has done in my life. I am also eternally indebted to my late parents, Mallam Audu Ahovi, the son of Ekuh, and my beloved mother Salamatu Anname. I fondly remember them, and I pray that Allah grant them Aljanah Fridaus, Ameen. I dedicate this inaugural lecture to them. I appreciate my beloved late brother, Musa Enesi Abdullahi; My sister, Late Mrs. Ochuwu Sadatu Suleiman, and my brother, Jimoh Abdullahi. These people endeavoured to sustain me in my education career. I specially thank Prof. Abdulkareem Age Sulyman who selflessly assisted me immensely when I was seriously sick. May Allah reward you and your family members abundantly, Ameen.

The Almighty Allah by His will bless the Vice Chancellor of this University, Prof. W. O. Egbewole and the University administration that offered me the privilege to stand before this eminent audience today. I am immensely grateful to Prof. I. O. Oloyede that believed in me and offered me various opportunities to express my ability and talent. May Allah bless and sustain his family members.

My sincere gratitude goes to Miss. F. Payne that offered me the privilege of attending Teachers College, Dr. Miss F. Miller, Dr. Miss Monica Payne and Dr. B. Gaba that identified and nurtured my talent at the university. To Late Prof. J. O. O. Abiri, God Almighty will continue to bless and sustain his family members.

To my friends that served as sources of inspiration, they are too many to be mentioned, but a few are Prof A.G.A.S. Oladosu and his family members, Late Prof. Hasiru Abdulsalami, Prof. M. A. Adedimeji, Prof. J. K. Odusote, Prof. A. B. O. Omotoso, Alhaji Abubakar Alabi popularly known as L. O., Late Alhaji Siyaka Aliyu (Rainbow), Late Dr. A. B. Zaku and his family members, Late Dr. Nasir Bello and his family members, Prof. Ahmed Rufai Mohammed, Prof. NuhuYakubu

(two-time Vice Chancellor), Late Isa Ajayi, Late Raji Usman, Alh. Abdulyekin Usman, Mallam M. J. Ahmed, Alhaji Aliu Mohammed, Late Alh. Yusufu Adoke and his family members, Alh. Saliu Babamba, Mallam Momoh Ibrahim, Prof. O. B. Oloyede, Prof. Musbau Akanji, Mrs. Oba, Hawa Kuru, Mrs. Sefi Salami, Late Dr. Salihu Abdulrahman and his family members, Prof. Bolanle O. Olawuyi, Alhaji Sulaiman Ali, Mall. K. Sulaiman, Prof. Yisa Fakunle, Prof. Y. A. Quadri, Late Prof. M. Anate and his family, Late Dr. Ismail Isa and his family members, Late Gen. Salihu Ibrahim and his family members, Late Prof. Bello Ochende and his family, Late Mrs. Alao, Mrs. Jimoh Akura, Engr. (Dr.) Adeniyi Saheed Aremu and his family members, Prof. Babatunde A. Solagberu (my physician), Alh. Abdulkokori Sulaimon and his family members, Mal. Baba Abdullahi, Mrs. Amina Abdulraheem Zubairu and her family members, Mallam Omeiza Abdullahi, Prof. H. T. Y. Yusufu, Prof. Lukman A. Azeez and his family members, Prof. Omodele Eletta, Prof. Oyeronke Olademo, Dr. M. K. Imam-Tamim, Mall. A. D. Hussein, Mall. R. K. Oniye and all their family members, Dr. A. Abdulraheem, and Dr. Mrs. S. Badmus (Last Born). My appreciation also goes to Dr. Abdulrasheed Odunola, Dr. Omotosho Olumuyiwa, Mallam Musibau Jimoh and Dr. S. Oyeniran for their immense supports.

I thank all the previous Deans of Education: Prof. I. A. Idowu, Prof. A. A. Adegoke, Prof. N. B. Oyedeji, Prof. M. F. Salman, Prof. F. A. O. Olasehinde-Williams, Prof. M. O. Yusuf and the present Dean, Prof. L. A. Yahaya. All previous and present HODs of Social Science Education: Prof. C. O. Daramola, Late Prof. S. A. Jimoh, Prof. Adebayo Lawal, Prof. A. A. Jekayinfa, Prof. B. O. Olawuyi, Prof. R. W. Okunloye, Prof. I. O. O. Amali and the current HOD, Prof. Hamdallat T. Yusuf. Also, I appreciate all the residents in the Senior Staff Quarters, particularly my Muslim brothers. I also appreciate in a special way, Prof. A. A. Adeoye, the Chairman of Library and Publications Committee for his commitment towards the success of this inaugural lecture.

I appreciate my teachers in the Teachers College, College of Education, Zaria, University of Ilorin, and all my students, both at undergraduate and postgraduate levels.

My family members to whom I owe deep appreciations, particularly my beloved wife, Mrs. Salamatu Unoiza Abdullahi, I say thank you. I pray that Allah sustain and bless you in grace, glory, mercies and honour, Ameen. I pray that it is possible for us to marry again in heaven. My children: Barr. A. Y. Abdullahi, Dr. M. Abdullahi, Dr. M. O. Abdullahi, Dr. H. S. Abdullahi, Dr. R. O. Abdullahi and Dr. A. Abdullahi, I appreciate you all. You made me and your mother very proud, a justified love you got from us. May Allah build for us Home of honour, peace and mercies, Ameen. My grandchildren, I pray that Allah grant you all unity of synergy and honour. May you all be successful to the point of excellence in your endeavours, Ameen. I must not forget my deceased daughter Azeezat, may you be admitted to Aljannah Firdaus, Amen. Also worthy of mention are my in-laws: Mall. B. Raji, Dr. M. Abdullahi (M.D., Energy Commission of Nigeria), Mall. M. Ajiya, Mrs. A. B. Abdullahi, Mrs. A. Y. Abdullahi and Mrs. F. A. Abdullahi. I pray that all my students both undergraduates and post graduate be greater than me in all their life endeavours.

My dear listeners, thank you all for the sacrifice you have made to be here. Allah will reward you all abundantly, Amen.

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