

The Impact of Education on National Development in Nigeria

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Abstract

Education is a crucial sector in any nation. Being a major investment in human capital development, it plays a critical role in long-term productivity and growth at both micro and macro levels. The implication is that poor quality of education has far reaching negative impact on a nation's moral, civic, cultural and economic sustainability. The present paper deals with the impact of education on national development in Nigeria. It uses the method of hermeneutics. The work focuses on the intricate connection between education and national development in the context of the Nigeria labouring under seeming intractable underdevelopment. It discusses this in terms of socio-economic, cultural, moral spheres as it evaluates the situation of educational development. It then proffers genuine and workable solutions for engineering and revamping the Nigeria's educational sector so as to set properly the national development trajectory for tremendous outcome.

Introduction

Discourse about the state of education in Nigeria remains vital as education is considered a critical stakeholder in the overall development and well-being of any nation. Education is the key to unlocking the potentials of a people and catalyst of national development. Consequently, the implication of the declining quality of education in Nigeria has far reaching negative impact on a nation's moral, civic, cultural and economic sustainability. The present research is part of the ongoing discussion on how education impacts national development.

National development encapsulates a broad range of parameters, including the growth of human resources, harnessing of industrial production, application of science and technology in health, industry, textile and agriculture sector, provision for mass education and facilities for the disadvantaged and poor and development through a planned and well-phrased economy. Therefore, to achieve an overall and balanced national development of a nation, one needs to look into all facets that make up a nation, including cultural, social, political, scientific, economic and material aspects.

The present paper deals with the impact of education on national development in Nigeria. The work focuses on the intricate connection between education and national development in the context of the Nigeria labouring under seeming intractable underdevelopment. It discusses this in terms of socio-economic, cultural, moral spheres as it evaluates the situation of educational development. It then proffers genuine and workable solutions for engineering and revamping the Nigeria's educational sector so as to set properly the national development trajectory for tremendous outcome.

Education and Socio-Economic Development

In the earlier neoclassical models, education was not considered a major input for production and hence was not included in growth models. In the 1960s mounting empirical evidence stimulated the "human investment revolution in economic thought." The seminal works of Schultz and Denison.ⁱ led to a series of growth accounting studies pointing to education's contribution to the unexplained residuals in the economic growth of western economies. Other studies looked at the impact of education on earnings or estimated private rate of returns. 1984 survey of growth accounting studies covering 29 developing countries found estimates of education's contribution to economic growth ranging from less than 1 percent in Mexico to as high as 23 percent in Ghana.ⁱⁱ It can be observed that living standards have risen so much over the last millennium and in particular since 1800 because of education. Progress of the sort enjoyed in Europe was not observed in the illiterate societies that have gradually merged into the world economy over the last two hundred years.

Education system plays a major role in the development of society and modern economies. The notable role of education in governance and nation building is evident in advanced nations at various stages of their economic development. The importance of human capital and education in the economic growth of an economy has been emphasised in several works.ⁱⁱⁱ Studies have revealed the returns that accrue from the various forms of basic education, training, research, and capacity building; these have shown that without substantial investment in

human capital, sustainable economic development will only be a mirage.^{iv} The education system of any economy performs the following main tasks: first, it handles the basic and higher education; second, it provides better opportunities of income; third, it enhances the living standard and helps in social development. Education is one of the most important drivers of social and economic development. Higher levels of literacy lead to greater economic output, higher employment levels, better health, better social structures, and number of other development indicators. According to Lucas, the higher the level of education of the work force, the higher the overall productivity of the capital, because the more educated, the more likely to innovate, and thus affect everyone's productivity.^v There is also positive feedback from improved education to greater income equality, which in turn is likely to favour higher rates of growth. As education becomes more broadly based, low-income people are better able to seek out economic opportunities. This has consequences for building a democratic society as there is more number that make up the middle class, bridging the gap between the few rich and the many poor. For example, a study of the relation between schooling, income inequality and poverty in 18 countries of Latin America in the 1980s found that one quarter of the variation in workers' incomes was accounted for by variations in schooling attainment; it concludes that 'clearly education is the variable with the strongest impact on income equality.'^{vi}

The question now is, how education has impacted socio-economic growth in Nigeria. The story is really gloomy. A look at the last seven years (2015–2021) for instance, indicates that things have been tough for Nigerians. During this period, GDP growth averaged 1.1 percent as the country experienced two economic recessions. The value of the economy declined to \$477 billion in 2022 from \$546 billion in 2015, according to *Business Day's* calculations. The shrinking size of the economy means there is a smaller pie to share among Nigeria's 200 million people, a painful squeeze for a country that is home to the world's largest number of poor people.^{vii} Unemployment and underemployment rates increased to an all-time high of 56.1 percent in 2020, pushing 133 million Nigerians into multidimensional poverty, according to the latest data from the National Bureau of Statistics. Likewise, economic growth has not been inclusive, and Nigeria's economy faced key challenges of lower productivity and the weak expansion of sectors with high employment elasticity. Of course, this is the result of conglomeration of factors among which include corruption, poor leadership, poor fiscal and economic policies among others. These are not within the purview of the present research.

Unfortunately, the nation's attitude to education betrays a nation that is hesitant in emancipating itself economically. In Nigeria, out-of-school children are a significant issue that poses challenges to both the children and the country as a whole. In the same UNESCO report mentioned above, there are approximately close to 20 million Nigerians of its approximately 200 million population that are not enrolled in school. This amounts to about 10 percent of Nigeria's entire population and more than the overall population of the Gambia, Togo, Liberia and Gabon put together. It is estimated that one in every five of the world's out-of-school children reside in Nigeria. Globally, Nigeria ranks third among countries with the highest number of out-of-school children, behind only to India and Pakistan.^{viii} The younger population is denied educational opportunities, which will affect their self-development, productivity, self-reliance and vulnerabilities. Given the proliferation of non-state armed groups, recruits are needed to fill up their rank and file. Hence, out-of-school, unskilled and unproductive demographics are vulnerable to the antics of violent entrepreneurs.

Human resource development is essentially a key indicator of socio-economic development of a country and the quality of life of its people. It is the maximization of the realization of the potential of human beings as well as promotion of its optimum utilization for economic and social progress. Development of sound human resource is *sine-qua-non* for the development of nation. Afolabi and Loto argue that a developed or educated polity is the one that has enough manpower and each person occupies his or her rightful position to enhance the growth of the society.^{ix} Ajayi and Afolabi consider education not only an indispensable tool for assisting in meeting the nation's social, political, moral, cultural and economic aspirations, but will also inculcate in the individual knowledge, skills, dexterity, character and desirable values that will foster national development and self-actualization.^x The truth is that people who are illiterate or who are scientifically ignorant or un-aware of a wider world remain essentially raw and cannot contribute fully to national development.

It has been observed that education is one of the strengths for Africa and Nigeria in particular to leverage its population boom, and this translates into what has been referred to as the biggest demographic dividend. Adams Smith while defining human resources notes that it is a type of fixed capital next to machines, land and property.^{xi} Tan following this, argues that the key to unlocking this potential and do the leapfrog magic is simply human capital investment. He underscores the economic miracles of transformation from poverty to prosperity of the Asian Tigers, such as Korea, Hong-Kong, Taiwan and Singapore as founded on the accumulation of human capital. Human capital is the product of both talent and knowledge and skill investment.^{xii} Human capital works

in two ways: “on the one hand by educating people, it enhances a comparative advantage to other countries which results in economic development. On the other hand, better educated people within the market, increases competition and motivates private enterprises to engage in the development of technology which in turn drives innovation.”^{xiii} Yet, the government appear to pay lip service to poverty and insecurity that are pivotal to the increasing out-of-school children. More embarrassing is the continued of poor funding of education which has been marked as a key stakeholder in the economic development. Without proper funding, a nation cannot afford quality education which is needed to ear up socio-economic transformation as witnessed in other countries. UNESCO held that social and economic progress, peace and sustainable development of the African people depend so much on her education system while insisting that no nation in the world has attained sustainable development without a well-functioning education system, universal and sound primary education, effective higher education and research sector with equal educational opportunity for all.^{xiv} Funding is required for this to happen. Unfortunately, Nigeria has an appalling index of spending on education.

For instance, the period 2011 to 2019, the education sector got an average of 7.24% of the UNESCOs 26%. In 2020, the percentage of education budget against total national budget was 5.6%; in 2021, it was 5.68%, in 2022 it was 4.30 %.^{xv} Poor funding has been the reason for incessant fight between the government and Academic Staff Union of Universities (ASUU) and other educational unions and this has led to recurrent strike actions. For instance, the Federal Government of Nigeria and the Academic Staff Union of Universities (ASUU) agreed that the nation’s educational sector is faced with infrastructural deficiencies, to the extent that much of the available learning infrastructure is used beyond the original carrying capacity, i.e. lecture theatres, classrooms, laboratories and workshops are shared by many programmes across different faculties. To salvage the situation, the government and ASUU came to an agreement that all regular federal universities would require the sum of N1,518,331,545,304 for the period 2009–2011 and each state university would require N3,680,018 per student for the period 2009–2011. Of this amount, the government would spend N400 billion in each of the years 2009 and 2010 on federal universities, and N500 billion in 2011, but surprisingly, the government did not fulfil this promise, leaving the system unchanged. They further agreed that a minimum of 26% of the annual budget of the state and federal governments should be allocated to education and at least 50% of the budgeted 26% shall be allocated to universities if the educational sector is to be salvaged. One witnesses a dwindling trend over the years, and it is still far from achieving this goal.^{xvi} Similarly, the federal government set up a needs assessment committee of Nigerian public universities, and the report of the committee confirmed earlier discussions. The committee report revealed that fewer than 10% of universities had videoconferencing facilities, and fewer than 20% of universities used interactive boards (even the ones that deployed interactive boards were using them in fewer than 10% of their lecture rooms/theatres). More than 50% did not use a public address system in their lecture rooms/theatres, internet services were non-existent, library resources were out-dated, no university library was fully automated, and fewer than 35% were partially automated.^{xvii}

More reprehensible is that in many cases curricula are prepared that do synchronize with the development need of the nation. The World Economic Forum’s Future of Jobs Report 2018 provides that “the range of established roles that are set to experience increasing demand in the period up to 2022 are Data Analysts and Scientists, Software and Applications Developers, and Ecommerce and Social Media Specialists, roles that are significantly based on and enhanced by the use of technology.”^{xviii} Furthermore, based on the World Economic Forum analysis, there is evidence that there would be in high demand specialist roles such as, AI and Machine Learning Specialists, Big Data Specialists, Process Automation Experts, Information Security Analysts, User Experience and Human-Machine Interaction Designers, Robotics Engineers, and Blockchain Specialists.^{xix} Yet Nigeria finds our institutions of learning grappling with maintaining the status quo of offering totally irrelevant courses that hold no value for the future. With the no funding of education, how can the products churned out be prepared to embrace these opportunities which eventually translates to the economic development?

Here the submission of Lexi Novitske becomes apt, though she was writing with the generality of Africa in mind. She points to the need for implementing extensive education reform from primary school through university. She observes that in many parts of Africa, school curricula tend “to focus on rote memorization, rather than honing the creative and analytical ability of young minds.”^{xx} She underscores that Africa’s education systems must adapt to the needs of the near-future job market, focusing the STEM education from an early age, providing adequate grants within the fields of STEM and information and communications for inclusive in order to help bolster domestic research and application. The above already underlines the reason for the failure of the e-learning in many institutions of learning during the global covid-19 pandemic in Nigeria when her counterparts could take such provision for granted.

Furthermore, the Nigerian teacher is the most important stakeholder in these educational institutions. Regrettably, his fortunes have depleted over time. Teaching has been held as scum especially among the younger generation,

as their condition of service continues to be a messy one while the nation is thrown more and more into deep economic crisis. Little wonder the best brains often leave the teaching profession in search of green pastures just like it is with other professions in the of brain drain. The ones remaining are poorly motivated to impact the students. Compare this with, for instance, Singapore which has had a consistent educational policy sustained over decades. The first and main strategy was to invest heavily in the quality of its teaching force. The objective was to raise the prestige and status of teaching to attract the best graduates to teaching positions. Today, teachers are recruited from the top five percent of graduates in a highly centralized system. All teachers are trained at the National Institute of Education to ensure quality control.^{xxi}

More worrisome is the loss of confidence in education, mainly because the youth, given the high unemployment rate, no longer find education anything important. This crisis of confidence is begotten by crisis of relevance. This already is pointer to their disposition to learning and the quality of their education. Many are more attracted to the get rich quick syndrome which tends to fortify the erroneous view among some of the youth that education is not important to getting wealthy. Many of them who go to the university for instance come out to find out that their mates who never attended or who never was serious with studies already super rich however that came about. This leads to churning out many young people who are not employable in the global market and who cannot compete with their international peers.

Western Education and Civilization of Culture

The effects of Western education in Nigeria can be categorized into positive and negative. Positively, it led to the introduction of literacy in Nigeria. Literacy refers to the art of reading and writing. It may be noted that before the advent of Christian missionaries, Islamic education had exposed the Northern part Nigeria to literacy but it was not extended fully to the South until the first missionaries came to the South in the 15th and 16th centuries.^{xxii} Reading and writing are human inventions which have enabled us to create, store and make available to others across time and space a physical record of information and knowledge. In doing so, learning becomes generational and cumulative. It has enabled participation in political and social discourse in a way not previously imaginable. Literacy is at the heart of civic engagement. It empowers and liberates a people, it improves lives by expanding capabilities and greater life choices which in turn reduces poverty, increases participation in the labour market and has positive effects on health and sustainable development. Also, the missionary education provided the Nigerian people with a language, English that helped in the integration of various cultural groups through improved trans-ethnic communication.

Furthermore, the pioneering missionaries were markedly devoted within meagre resources to study of principal Nigerian languages, pulling them into writing. The motive, according to Ajayi was about getting the converts into reading the Bible. This is part of the reason there was a translation of the bible into local languages.^{xxiii} As early as 1830, J.T Rabon of the CMS on the observations of the dominance of the Yoruba in the colony, began a study of Yoruba with a view to facilitating evangelization within the colony. In view of the Niger expedition, while a mission was projected for the model farm at Lokoja, J.F. Schon, a German linguist and CMS missionary was charged with training interpreters with himself acquiring essential languages-Hausa and Igbo. Crowther intensified his study of Yoruba language, his native language with results published in 1841. Interest in Hausa and Igbo were intensified with Henry Barth's travel to Northern Nigeria and Macgregor Laid's mail contract to ascend the Niger by steamer in 1854. S.W. Koelle a CMS missionary made a brilliant attempt at Kanuri language as he published two works in 1854: Grammar of the Bornu or Kanuri language and African native literature in Kanuri.^{xxiv} These and more go to show the significant contribution of the missionaries to the development of local languages and literacy. The indigenous people were able to read the Bible and other works that could nourish their mind and spirit, making for a better humanity.

In addition, it brought about civilization of African culture. For instance, barbaric ideas like killing of twins were condemned and stopped. It offered the locals the priceless gift of Christianity with the light of faith it offers. In schools no matter how elementary what was offered was, the missionaries offered integrated education that catered for the body, mind and spirit. It transformed the students through emphasis on discipline, character and learning. However, the whole missionary and colonial enterprise has been criticized as being gravely Eurocentric and denigrating of the African. The proponents of this Eurocentric view see colonial and missionary schools as a cultural imposition or cultural imperialism from the British on the native. Herbert Schiller described cultural imperialism as "sum of processes by which a society is brought into the modern world system and how its dominating stratum is attracted, pressured, forced and sometimes bribed into shaping social institutions to correspond or even promote the values and structures of the dominant centre of the system."^{xxv} Eurocentricism undermined the African identity and personality as it repudiates the African way of life. Schools were modelled in British style and it has continued to be so. The CMS curriculum in Onitsha was a replica of the British Schools

in Europe. Subjects such as history and geography were mostly streamlined with British topics. Teachers, principals and head teachers would narrate that “African students look like the devil but the only difference was that we have got no tail and two horns.”^{xxvi} Topics taught in geography included tropical forests, savannah forest, Mediterranean, temperate forest. African geography was viewed only from the aspect of hunter-gather. In religious studies topics were culled from the Bible and were narrated to the Africans to jettison their belief system. Mission trained boys and girls were baptized in schools and forbidden from participating in any traditional festivals, forming thereby alienated natives who began to see anything African as inferior. Afigbo argues that the colonial missionary incursion into Igbo communities bastardized the originality of African culture, norms and values.^{xxvii} They were made to look with disdain anything African. The indigenous people on the other hand were determined to learn the “secrets” of the Whiteman’s power and knowledge. History as a subject was centred on European exploration and development of modern culture against the barbaric and primitive African society.^{xxviii} Mungo Park was taught to have discovered Niger River yet Onitsha indigenes had farmed, bathed swam and traded in the river and its banks before the arrival of the colonialist. All these have led to what today has been referred to as African predicament which has great negative impact on the psyche of the Africans Christian missionaries shared the superiority complex of the colonial masters towards Africans. There was little or no effort to understand the African, its lifelong culture, religion around they had built their lives. The educated were made to be full of spite for all that was native to the Africans and so knew nothing about the pristine religion and culture, a situation that has today created alienated and schizophrenic African.

Today, this eurocentrism has affected negatively the preservation of Igbo language and culture. Overall African predicament has followed the Igbo man as he has to grapple with cultural alienation with which he is besieged. It has been shown above that the root of this was the attitude of the missionaries and the colonialists who exuded all-round superiority complex in relation to the Africans, emboldened by evident cultural advantages, the experience of slavery and the undoubted technological backwardness of the Africans. In spite of all effort at cultural revival, the reality is that culture, language, and religion of the colonisers and the west had become the status symbol.^{xxix} Today for instance, Igbo language has become an endangered language because of this. English is the privileged language. The present researcher is not in any way opposed to communicating with other languages, for in learning other languages one opens to other cultural worlds and thus broaden one’s perspective of life. Yet, there is certainly something wrong when one does so at the denigration of one’s language. Here the present researchers share the view of Ezeani and Nweke who do not in any way have anything against bilingualism or multi-lingualism. They however call attention to the distinction between additive and the subtractive models. Subtractive bilingualism arises out of a situation where the second language is acquired in disregard of the linguistic skills that have already been developed in the first language. Here, one language is considered as having a more prestigious socio-economically determined status than the other, which is regarded as inferior. Here, the mother tongue or the first language is replaced by the second language, in which case linguistic and cultural systems are placed in conflict instead of complementing one another. The additive model is the situation whereby the first and second languages have a good standing and reckoning. In this the second language will be added at no cost to the development of the first language. There is no doubt that the first situation is the unfortunate situation Igbo language has found itself. One goes no further to see that this the surest way to the endangerment of the language and ultimately the extinction of the Igbo language.^{xxx} English language is granted a privileged position while Igbo language is denigrated; it is not used for instruction in schools; Igbo language has not been transformed to serve educational and scientific purposes except as one of those subjects that are allotted its period in the school timetable. This is the mindset that laughs at any Igbo person who makes mistake in English language and admires those who “has not learnt to speak their Igbo mother tongue” but has learnt to speak English fluently. Some schools go as far as providing Igbo speakers’ board hung on students who speak Igbo as a form of deterring punishment. Little wonder the language is not developed to cover all forms of scientific and technological realities as it is not used in instruction and so not challenged to develop. The point is that many in the bid to appear educated no longer speak it, or speak less of it and speak it in fractions and a growing proportion of elders and young Igbo, the very future of the race is not taught Igbo as their first language in a systematic fashion. This is really the undoing of a race. Tongue constitutes the primary fundamental element of a culture. In this, Battista Mondin writes that “where there is no tongue, there can be no society, a people cannot be formed, nor can a nation (and consequently a culture) develop.”^{xxxi} This assertion brings up the debate about what extent language is linked to the identity of a people but the brevity of space would not allow that. Depending on the salience, here, Ezeani and Nweke argue that every language portrays a perspective of the world, worldview, a unique way of seeing the world and being human such that the death of a language becomes a sort of impoverishment of the world. Thus, “when a language dies, we lose cultures, entire civilizations, but also, we lose people. We lose perspectives, ideas, opinions, most importantly, we lose a unique way of being human.”^{xxxii} What this means is that the death or loss of language actually impoverishes the world. When a language dies, then a form of symbolism is gone together

with all the layers of meaning that it carries and projects and this is in itself a diminution of reality and knowledge.^{xxxiii}

Education and Moral Formation

Every great Philosopher of education from the time of Plato's Republic to Dewey have agreed on one thing which is that the two basic aims of education are for intellectual and moral development. Education is hidden in these two major aims as established by scholars and researchers of old times and any nation without education wallows in ignorance which is definitely to affect the National growth and development of such a country. Comenius who envisaged the establishment of a universal system of education that would teach "all things to all men" anchored his educational theory on moral and religious piety. The aim is that all men should be educated to be of quiet manners, so that those who are naturally of a good character should not be corrupted, while those who are evil should be recalled to righteousness. John Locke asserts that the cultivation of virtue or good morals was absolutely essential for the production of an enlightened gentleman.^{xxxiv}

In specific sense, moral value refers to the judgment whether an action freely undertaken is good or bad. In a sense, moral values include all human acts. Thus, other values also come into them. This is not to say that all values are typically moral values, but that they can be morally considered. Thus, moral values sublimate other values, bring them into unity. It is the perfection of the whole. We acquire for instance skills of driving cars, using computer programs, becoming musicians, driers, computer programmers, but we may not be changed in what we are as persons. Moral virtues change us at the core of what we are worth as human beings.

The government hijack of the schools from the missionaries is one of the greatest setbacks in our educational development. The mission school produced students with high moral repute. It proved to be a structure with brighter future until the government disrupted it. Unfortunately, the ill-fated forceful take-over of schools have occasioned moral degeneracy. Onwubiko list the many challenges to include falling standard of education, examination malpractice, revolting and immoral habits, indiscipline, dishonesty, drug abuse, and above all a growing sense of irreligion arising from little or no knowledge of the Christian values or even the good norms of traditional religion. Children were left without developing moral and religious conscience necessary for character building for good citizenship.^{xxxv} There was also observed, gross indiscipline among teachers, the negligence being in part due to lack of motivation from the government and teachers were not paid in time with weakened condition of service.^{xxxvi} Discipline has continued to wane. Education has become fragmented with a total neglect of moral and civic education giving rise to educated criminals and rogues. Without character formation, education is a disservice to humanity. Thus, Ghandi lists "education without character" as one of the seven capital sins of our age. Today, one witnesses incidences of students who passed out from the institutions of learning as cultists, rapists, robbers. In the past it is taken for granted that the educated is the civilized and disciplined. Then, the areas of studies were referred to as discipline, but today it is simply called courses, pointing to the removal of obligation to produce disciplined graduates out of the school curriculum.^{xxxvii} With impunity students indulge in examination malpractice that seems to become a culture for many students. The returned schools to missions are trying to keep up to the standard but sometimes they are overwhelmed by what has become an endemic culture. Beyond this, students are affected generally by crisis of value that has been the bane of the contemporary society, what has led to subjectivism, moral relativism and nihilism at the global level. Due to globalization the world is inundated with negative values, irrelevant information and the internet and social media have become a serious form of distraction to students not minding the positive dimensions of these. All these are what the schools here in Nigeria have had to grapple with.

Recommendations

The present research makes the following recommendations in the light of the discussions above:

- Increased Investment in Education of not less than 26 percent of annual budget to education.
- Young people should be exposed and encouraged to venture into STEM Education and The Arts. This will give them sound analytical minds and make them come up with creative solutions to problems they face.
- Tertiary Institutions should invest more in training their staff and undergraduates to become 21st Century and Fourth Industrial Revolution skilled who will be employable and able to solve problems in the workplace as entrepreneurs or create ventures as entrepreneurs.
- The Private sector should be made to participate in funding by provision of research grants, awarding of scholarships, and endowment of professional chairs in universities.
- An enabling law should also be enacted that mandates multinational companies to set some percentage of their gross profit to finance education and allied projects.

- Severe punishment should be meted on financial crimes and other corrupt practices in the educational sector.
- Local languages should be given its pride of place in the schools. They should be used frequently with pride especially as languages of teaching and learning.
- Conscientious monitoring and quality assurance control must be religiously embarked upon.
- Educational policies must be carefully thought out to avoid and should be in line with the local needs of the nation and this must be witnessed in the decolonization of its curriculum.
- There is a need for a philosophy of education that is broad based and integral, being informative, transformative and performative.

Conclusion

The importance of education for the national development has been shown. The level of development witnessed in the Western countries shows that the place of education and literacy in the development of a nation cannot be overemphasized. For about two decades after independence, Nigeria maintained high qualitative educational standards and indirectly a positive development index. Teachers exerted to train their pupils and were highly regarded by society. Graduates of Nigerian Universities were highly sought after as they excelled in graduate studies in the best Universities in the world. There were international students in the Nigerian Universities. From 1980s, the fabric of Nigerian education system started to degenerate and today our school system is almost prostrate and in comatose. Nigeria must do well to build up its declining educational system as a major key to national development. As the saying goes, destroying any nation does not require the use of atomic bombs or long-range missiles; it only requires lowering the quality of education and the consequences are grave. The collapse of education is the collapse of the nation.

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