# Educational system and national development in contemporary Nigeria

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**Abstract**
This paper examined the role usually played by an education system in precipitating social change and the consequential effects of this relationship on the national development of any country. Although, the level of development attained by Nigeria today has been identified as the basic implications of formal education on social change, the educational system seems to be very slow in stimulating changes in the nation as expected by the public. This study is a survey research which adopts a pure qualitative method particularly as it depends on secondary sources of information for facts to support the study. This study discovers that the slow tendency of Nigeria's education system in stimulating social change has been one of the reasons why Nigeria has not been able to make her appearance in the comity of developed nations of the world until now. The paper also discovers that the slow tendency of education in stimulating changes in Nigeria has been engineered by ethnocentric forces, corruption, inappropriate funding of education, failed leadership, etc. The implication of this on national development is that the wheels of change which result in making countries part of the globalized world seriously clogged. Thus, it was recommended that Nigeria should avoid centrifugal and ethnocentric sentiments on national issues if education is to function as an instrument of social change in Nigeria, amongst others.

**Keywords:** education, social change and national development

## Introduction
There is a general consensus amongst Social Scientists, Educators and Philosophers that education is the greatest investment in human capital. He went on to say that it is also the most enduring asset capable of stimulating socio-economic, cultural, technological and political development. Thus, it is an established fact that education provides solution to most problems of a nation, typically within the education framework (Joseph, 2015).

Formal education has been recognized for its instrumentality particularly in the area of promoting positive changes in the society. Quite unlike the informal form of education that takes place in the church, home, playground, mosque, among others; formal education takes place in a formally organized social setting referred to as the school. In the school, individuals are trained and equipped with adequate knowledge and skills necessary for the development of self and the advancement of the society in all areas of considerations. It is also in the school where accepted moral character, scientific and technological capacities are acquired by individuals whose high levels of techno-scientific reasoning abilities assist the society to attain the status of modernity and development. Ibe-Bassey (2013) [17] noted that the high level of changes in the social structures and institutions of the society which culminate into growth and development of the nation have been the implications of formal education. That is to say that using education as an instrument of culture preservation may be considered as a manifest function of education. Yet, it could be correct to reason with Mezieobi (2009) [21] that social change in society is also a very serious responsibility of education. The thrust of this paper is therefore to examine how education brings about social change and its implications for national development in Nigeria.

## Some assumptions of this study
1. As a key sector in the Nigerian society, education plays a vital role in change in the Nigerian society.
2. The change which education brings to the Nigerian nation has implications for her national development.

From the above assumptions of the study, the researcher raised a question- As an instrument which engineers change in the Nigerian society, how effectively has the Nigerian educational system carried out this important function?

## Conceptual Clarifications
### Education
Education seems to mean different things to different people depending on their socio-philosophical underpinnings as well as their societal settings and their value systems. Some people view education in terms of what it can offer for instance- education is power, wealth etc. while others see education as a means to an end. Education is regarded as an instrument for national development and social change as well as the process of preparing an individual to become acceptable member of the society. It is widely recognized as a veritable tool for addressing issues of poverty, underdevelopment, population, illiteracy, ignorance, gender exclusion, health problems, conflicts and tolerance, human right as well as sustainability. One of the objectives of education is to ensure character and moral development of the young learners and the development of sound attitude. Since education is regarded as a means of making individuals understand their society and its structure, there is need for all and sundry irrespective of who they are and where they are and where they live to be educated (Nwafor & Joseph, 2021) [23].

From the global perspective, economic and social development are increasingly driven by the advancement and application of knowledge. Education is general, and

higher education in particular, are fundamental to the construction of a knowledge economy and society in all nations. Yet the potential of higher education systems in developing countries to fulfill this responsibility is frequently thwarted by long-standing problems of finance, efficiency, equity, equality, quality and governance. Now, these old challenges have been augmented by new challenges linked to the growing role of knowledge in economic development, rapid changes in telecommunications technology, and the globalization of trade and labor market. Knowledge has become the most important factor of economic development in the 21st century (Nwafor & Joseph, 2021) [23].

Conclusively, education has become the central theme of our lives as well as the bedrock of any meaningful development of any nations as it prepares younger generation for life as well as informing illiterate adults of the dynamic world around them.

## National Development

For a better understanding of national development as a concept, there is a need to first explain nation and national separately. Etymologically, the word nation according to Tandu (2014) [31] is used to describe a group of people occupying a certain geographical area, who may not necessarily possess common language, religion or culture among other attributes and who would display above all, the willingness to live together in harmony based on a common past. A good example of such entity is Nigeria which is a nation with diverse people who are different in many ways but display the "willingness to live together" as one nation and one people. National therefore connotes everything that has to do with a nation as a sovereign state.

On the other hand, Development connotes the advancement, transformation or progress of the individual or a nation from one stage of its existence to another. Anarngba (2011) explained that development is the difference between what used to happen in the society in the past and what is currently happening. National development therefore connotes the movement of a nation state from the primitive stage through agrarian to the modern industrialized stage. According to Okereke (2003) [24], development is defined as the qualitative improvement in the living standard of members of a society. He elucidated further that for development to take place there must be improvement in the quality of life of the people-measured by indicators such as literacy level, rate of employment, the distribution of income, availability of good drinking water, good roads, regular supply of electricity, decent housing, reduced poverty level and level of servitude, adequate medical facilities and medical services as well as access to these facilities.

Looking at development from the Liberal school angle Okereke and Aniekan (2002) [25] said that development is the capacity of a national of a national economy whose initial economic condition has been more or less static to generate and sustain an annual increase in its GNP at rates of perhaps 5-7 per cent or more. According to Ikpe (2006) [19], development is more than just the maximization of the nation's GNP and accumulation of wealth, but includes such ideals of modernization as it rises in productivity, social and economic equalization, modern technical know-how, improved institutions and attitude as well as rationally coordinated policy apparatus and education and a reduced

poverty level of the people. This might be the reason why Walter Rodney in Ikpe (2006) [19] maintained that development in human society is a many sided process. According to the scholar, at the level of the individual it implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material wellbeing while at the level of the social groups, it implies increasing capacity to regulate both internal and external relations.

## Social Change

Durkheim Emile affirmed that change (flux) is a constant phenomenon. It means that as long as there are interactions among people in and across societies, changes are bound to take place and these changes are referred to as "social change" (Durkheim, 1984) [10]. There however seems to be some levels of confusion regarding the way and manner people understand and interpret the term "social change". To the lay-man, social change occurs when for instance, some college students or youths imitate the fashion of some western teenagers which perhaps they saw on the television. They also regard as social change as when for instance, some male and female youths cohabit without being formally married as prevalent in our societies today. Udoh (2010) [31] in his sociological imagination said that these are mere behaviors and do not constitute social change. Instead, the behavior of the campus students who imitate the western teenagers is regarded as an adaptation or assimilation, while the male and female youths who cohabit without being married formally are rather acting in a way contrary to acceptable norms of marriage and matrimony of the (Nigerian) society. In sociological terms, the couples are deviants.

In the view of Amachukwu (2011), social change could be well understood from the sociological point of view as "a significant alteration in social organizations such as power, stratification, division of labor, social mobility, social role, etc. that are not predictable on the basis of knowledge of pre-existing structures or a situation which tends to stimulate organizational adjustment in a given social system". According to Udoh (2010) [31], social change occurs when there are complete alterations in the ways of life and patterned network of rules and relationships within the structure of the society over time. Thus, there can be no real social change without cultural and institutional adjustments and modifications in which the whole community is involved. For instance, with institutionalization of western education in Nigeria since the early 19th century, much has changed in the Nigerian systems of religion, education, technology, transportation, farming, communication, family arranged marriage, social relations and social interactions among others (Udoh, 2010) [31].

Change as a concept is ambiguous and ubiquitous in nature because it occurs both in the culture and in the social structure of the society. And just like education, social change can be manifest and can be latent; social change can either be positive or negative, vertical, horizontal or cyclical; it can also be progressive or regressive. Whatever is the direction it follows, the fact remains that society is not static but, dynamic and always in a state of motion. This might be the reason why Mezieobi (2009) [21] explained social change as the difference between what used to happen in the society in the past and what is currently happening.

**Theoretical Paradigm of Social Change**

The structural-functional sociological school believed that the society is an organic whole. As an organic whole the various parts of the society constituting the whole are specifically functional for the survival of the whole (the society). As an organic whole therefore, a change that results in an adjustment or modification in one segment of the society must necessarily bring about an adjustment or modification in the other parts of the society. In this way, a change that occurs in the society becomes smooth and successful when all the parts or segments of the society agree or successfully adjust to any new change. The structural-functional school posited that there is no true social change when some parts of the society find it difficult to adjust to a new change introduced and when this happens, the society suffers a state of disorderliness such as social dissatisfaction, social pressure and social disorderliness or revolution. Okereke, Oyari and Aniekan (2002) [25] identified members of the structural-functional school of thought to include but are not limited to Bronislaw Malmowski, Radcliffe Brown, Talcott Parson, Coser and Robert Bale, M.D. Little, Michael Todaro and T. W. Schultz among others.

On the other side of the issue, the conflict school in their usual socio-economic material dialectic binocular attributed most aspects of social change to economic factors. The conflict school holds the opinion that it is the unequal relationship and unequal distribution of the economic resources and wealth of the society between the Bourgeoisie and the Proletariat that always breed conflicts between the two classes. Therefore, while the Bourgeois class resists change in order to maintain its status-quo, the Proletariat strongly agitates and stands for change in their effort to break and dismantle the foundations of existing class structure. The school argued that a change in the sub-structure of the society (economy) brings about a change in the superstructure of the society- politics, religion, government, philosophy, ideology and family as a resultant consequence of class struggle in the society. Members of the conflict school include Karl Marx, Engels, Simmel, Coser, Darhendorf, Eskor Toyo, etc.

**Education and Social Change**

The society has a way of life (culture) which must be learned and internalized by members of the society. The need to internalize the cultural heritage of the society is predicated on the fact that the society's culture has to be preserved and passed on to the future generations of the society if the society must not go into extinction. Ibia (2006) [18] said that although culture preservation has been noted in most of the literature of sociology as the main reason why society created education yet, on the other side of the coin lies social change through which development is processed. Explaining this further, Ukpong (2003) [33] maintained that social change necessarily occurs in human society as a result of constant human interactions with the environment.

That might be the reason why Okon and David (2018) [26] stated that no matter the level of conservativeness of any society, it is bound to experience change in so many ways including governance, economics, social interaction and social relationship patterns, among others. In the same vein, Muhammad (2009) [22] opined that since every society procreates and members are noted to be involved in constant interactions and inter-relationships with one another as members of the society in particular, and also with people from other cultures in general, there are bound to be changes in the social order.

In a multi-cultural nation such as Nigeria, it is the patterns of interactions and interrelationship among members of the nation that help the inter-relating groups and societies to expand the scope of their cultures to incorporate new ideas and attitudes that constitute development and modernization. Today, formal education has assisted Nigeria to adapt to various phases of change; one of which is the incorporation of information and communication technology (ICT) in the daily lives of the government and citizens. The Nigerian society continues to witness how the various social media platforms have become important sources of information provision. Education has created awareness especially among the youths on the wide and encompassing coverage of the social media and this in turn has introduced a change in the system as can be seen in recent times in the story of Nigeria-the END-SARS protest from which accountability of our leaders is hoped to be an end product. Nigerian youths and adults now easily conduct their businesses and other routine interactions and relationships using mobile telephones and other computer technological devices on the internet. In addition, education has engineered functionality among the members of society by making them think and act in diverse ways. It has opened up individuals to options outside the limited available options that can be provided by Government in terms of jobs.

Many individuals who have acquired formal education and still have not been able to secure white collar jobs after graduation have gone into alternative professions in order to earn an income. This has brought about changes in the Nigerian society. Many individuals are now entrepreneurs and even employers of labor. This expansion in the Nigerian economy represents an index of progression from one stage of her existence to the next. However, whether the progression is slow, rapid, positive or negative, cyclical, vertical or horizontal, the fact remains that the Nigerian society has seriously experienced stages of advancement since the introduction of formal education by the white colonial masters. Etuk, Godwin, Udosen, and Edem (2004) [15] explained that the level of advancement in economics, politics (democratic governance and principles), science and technology which constitute the characteristics of development and modernization in Nigeria have been credited to the role of education on change.

Little wonder why Aguba (2006) [2] confessed that education is what makes the distinction between man and the lower class animals. According to the writer, the difference could be mirrored from man's level of rationality, consciousness, dexterity, knowledge and skills with which man has been able to cause changes in the framework of the society and attain the status of development.

The impact of Nigeria's education system is viewed from both the individual and society levels. At the level of the individual, education strives to promote self-liberation by helping the individual to attain a good and recommendable position on the social stratification and mobility ladders of the society. Yet, Mohammad (2009) maintained that education possibly serves to liberate the personality of the individual based on the extent to which the society permits.

The Nigeria nation does this by opening or closing opportunities for the individual's free participation within

the value systems of the nation which it uses education (the school) to preserve. At the societal level, education serves to highlight and enshrine cherished values of the society. Nigeria education does this by codifying the values of the nation such as respect for human dignity, national consciousness, unity and integration, fidelity, integrity, accountability, diligence, creativity, among others which the school must propagate. In the traditional societies the elderly family and community members were reckoned as people with high moral virtue and were used as teachers and leaders to the younger ones.

Today, the Nigerian society as elsewhere in the world has taken over a greater part of this responsibility and situates it in the school which is the instrument of formal education. The school serves as an agency of culture preservation for the sake of social integration in Nigeria by providing consensus especially through teaching which makes use of a commonly acceptable lingual-franca (English language) as adopted in Nigeria. This spirit of integration created through formal education makes the growing child or learner to think first of the nation before self. Observation has revealed that the functions of education in the present generation have become more complex than in the traditional period and this makes it necessary for education to strive to maintain a dynamic posture if it must continue to stimulate change in addition to culture preservation. Such changes are what brought about political, economic, social and technological growth and development in Nigeria. The school does this by propagating new patterns of behavior, attitudes, ideas, skills, practices and values which altogether position the individual and the society for reforms and changes necessary for development and modernization.

**Implications for National Development**

The social change engineered by the education system has some implications for national development. These include improved social interactions, improved communications and relationships, better creativity and ingenuity in building careers through innovations and insights etc. However, due to the challenges facing education as listed above, the main implication for national development is that although education still engineers change in the society, the change will continue to be slow paced. Education is an investment which requires a huge input of time and money. Major economies of the world knowing the value of education in building up human resources in every society and nation do not drag their feet in making the necessary provisions available. National development in Nigeria will continue to be slow as long as those challenges mentioned earlier are not looked into and solutions found. In spite of the fact that education brings about social change in Nigeria, there are many obstacles that have slowed down the speed of change in the society.

**Challenges of Nigeria's Education System on Social Change**

The Nigeria's education system has been blamed by many for its slow tendency on issues of change. The slow tendency of education on issues of change has been observed to pose a serious setback on national development in Nigeria. Various factors have been identified as the challenges of Nigeria's education system on change engineering for national development in Nigeria. These factors include but are not limited to the following:

**(i) Inadequate Funding of Education**

Adequate funding is the pivot on which the wheel of success of functional education rotates. Akpan and Akpan (2013) [3] stressed that the United Nations Education Scientific and Cultural Organization (UNESCO) recommended every nation to allocate at least 26% of the country's annual budget to education as a global hall-mark to fight illiteracy and stimulate changes in the structures and institutions of the nation for the sake of development, the writers complained that among developing countries, Nigeria has been noted for its consistent refusal to adhere to the UNESCO directive which was unanimously agreed on by all member nations of the United Nations of which Nigeria belongs. As a nation, successive governments and leaderships have consistently allocated paltry sums of money to the education sector with complete disregard for the consequences. This was well articulated by Ebong (2004) [11] that Nigeria has consistently allocated less than 15% of its total budget to education since 1999. Alfred (2020) [4] of Premium times writes that Buhari's 2021 budget share for Education in Nigeria is lowest in ten years.

He further writes that out of the proposed total budget of N13.08 trillion only N742.5bn which is 5.6% is allocated to the education sector in 2021. The allocated sum is to cater for all parastatals in the Federal Ministry of Education, all Federal Universities, all Federal Polytechnics', all Federal Colleges of Education and all Unity schools. This is very embarrassing especially in a nation mat prides itself as the "giant of Africa". It is also a clear indication that Nigeria does not actually appreciate education for its role and instrumentality on social change engineering for national development. The reason for this position is because without adequate funding, the available human and material resources will be ill equipped to carry out their required functions and this will have an effect on national development in Nigeria.

**(ii) Policy Incoherence**

Policy incoherence affects the efficiency of education and its role as an instrument of change in Nigeria, Nigeria has been very good in formulating policies reflecting changes and way-forward in the education of her people with the aim of stimulating changes that could culminate in national growth and development in all ramifications. This could be observed in the many stages which the Nigerian policy on education has been forced to go through. Paul (2010) [28] lamented that changes and modification of policies of education would not be a bad idea, but the fact remains that lack of policy coherence has become a matter of great concern. In 1977, Nigeria launched the maiden National Policy on Education with the adoption of the Universal Primary Education (UPE) system.

The education policy was to encourage focus on self-realization of the individual, individual and national efficiency as well as social, cultural, economic, political, scientific and technological advancements. In 1981, education policy was modified and 6-3-3-4 system of education was introduced with effect from 1983. The 6-3-3-4 education system broke the stages of education into four; that is six years of primary education, three years of junior secondary, three years of senior secondary and four years of University education (Paul, 2010) [28]. Ikpe (2006) [19] described the 6-3-3-4 system as a system of education which was job-oriented and aimed at paying a practical attention to

manual activities, technical proficiency, and respect for dignity of labour and economic efficiency. However, in 2004, the Nigeria's education policy was again redefined thereby dropping the 6-3-3-4 system for 6-9-4 Universal basic Education system. According to the formulators, the aim of the new schooling system was to adapt education as an instrument par excellence for effective national development as contained the national policy on education (Federal Republic of Nigeria, 2013) [16].

The objectives of the various policies of education was criticized by Udokang (2006) [32] who described the policies as lip-services and tilted towards serving the wimps of the elite class and politicians who are selfish and corrupt; that most of the objectives are irresponsive to the needs and aspirations of the Nigerian society. In other words, policy incoherence and continuity have serious implications on the slow tendency of education in stimulating the kind of change that could engender national development in Nigeria.

### (iii) Ethnocentric/Cultural Factors

The nation called Nigeria has been reckoned as the largest black nation in the world with the thickest population and very many ethnic groups to match. Udokang (2006) [32] stated that the diverse nature of the ethnic groups in Nigeria is an indication that each of the ethnic societies had their varied ways of life beliefs, norms and value systems even before they were forcefully merged by the colonial powers to form a single and very large nation now known as Nigeria (Ekpenyong, 2003) [12]. The implication is that every ethnic group seems to pay a close attention and submits their loyalty in full to their tribal culture and possesses a greater sentiment for their primary places of origin which they choose to protect seriously.

This behavior becomes a serious challenge to the Nigeria's education system that seems to be left on a cross-road as to which of the tribal culture(s) it should preserve, propagate and pass on for the sake of national integration. Such ethnocentric sentiment influences the operations of the Nigeria's education system in almost all its ramifications. The negative influence stems from the fact that that most of the ethnic tribes with strong cultures often resist changes (incorporating new ideas and behaviors) that seem to be in contrary to their culture and this directly affects national development in Nigeria. Ekpenyongv (2003) [12] observed that this has been one of the serious challenges of education on change engineering for national development in Nigeria (Esuabanga, Udo & Emem, 2020) [14].

### (iv) Failed Political Leadership

The history of nations has more or less been a history of personalities that have made enduring impacts on socio-economic and political advancements which shape the future of their nations. Esuabanga, Udo and Inemesit (2020) [14] viewed that promotion of human civilization; national consciousness and national development have been the propelling force of purposive and vision-able leadership (Osisioma, 2011) [27]. Such leaders in the view of Osisioma (2011) [27] are acknowledged for being astute with both human and material resources as well as the skills and political will to carry the followers along. According to the writer, leadership failure has been prevalent in Nigeria particularly when viewed from the contents of the nation's education curricula, the quality of education provided as

well as the quality of education products (the graduates) all of which have no potentials that are virile enough to stimulate changes that can engender national development in Nigeria (Achebe, 1985) [1]. Education is slow to issues of change because Nigeria has been very consistent at producing only Instrumental leaders who in the consideration of many are very corrupt and short sighted and lack the intellectual capacity to lead. The resultant consequence is that since education is forced to maintain a slow pace on issues of change, national development in Nigeria is as well retarded.

This might be one of the reasons why Chinua Achebe in his book. The Trouble with Nigeria' unequivocally pointed out that the trouble with Nigeria is simply and squarely the failure of leadership (Awosika, 1999) [8]. This assertion was given an explicit explanation by Awosika (1999) [8] in an article entitled: "The Presidential Responsibilities" where he asserts that:

In Nigeria people are poor because they are being denied access to opportunities; people steal because they are hungry and destitute; people are hungry and destitute because they cannot earn wages; they cannot earn wages because they have no work; they have no work because they have been retrenched; they have been retrenched because industries cannot cope with their wage bills; industries cannot cope with their wage bills because production costs have increased; production costs have increased because the nation's infrastructures have died; infrastructures have died because the funds meant for their up-grading, repairs, maintenance and installation of others for the common good of the public end up in private pockets (Denga, 1999:15) [9].

### (v) Incompatible Education Curricula

The curriculum of the Nigeria's education and its contents, cultures and the Nigerian environment do not allow much room for education to stimulate changes in the social structures and institutions of the nation. Education and culture are sociologically reasoned as two sides of the same coin, but the contents of Nigeria education curriculum build conspicuously on our local cultures creating no space for innovations and this makes our education system to be particularly inward looking and incapable of stimulating changes necessary for national development. The implication of this according to Denga (1999) [9] is that the quality of graduates and certificate holders produced are totally white collar job based while the blue collar jobs areas are sadly disdained. Thus, Nigeria's education system which is supposed to be an instrument of imparting knowledge to elevate the human faculty for the development of the physical environment now becomes an instrument of confusion as it contradicts between the western cultural demands and the real culture of the Nigerian society (Esuabang, Udo & Atang, 2014) [13].

### (iv) Corruption

Corruption is another serious factor that causes a slow pace of education in stimulating change for national development in Nigeria. Corruption has been explained by Esuabanga, Udo and Atang (2014) [13] as an act of exploitation of the under-privileged (labour) by the privileged (bourgeoisie); it is an act which displays an abuse of bestowed socio-political power to acquire personal/private benefits at the expense of the general public. In Nigeria, educational facilities and resources meant in theory to boost efficiency and

effectiveness of the educational system are in most practical cases siphoned, sold or shared among the people who are supposed to be the facilitators of education to ensure high quality. Corruption also influences teachers' attitude to work.

Most teachers are not professionally qualified to teach, most of them go to work two to three days in a week but get a complete salary at the end of the month. In many schools, learners are given marks on bargain and ascription and not on merit. As far as Nigeria is concerned, corruption is a self-explained construct and this has enormous implication on the role of education on change for national development.

## Conclusion

This paper examined the role of Nigeria's education system on social change engineering for the sake of national development in Nigeria. It is discovered that education would stimulate change to the extent of causing the kind of development that would make Nigeria's appearance in the comity of developed nations of the world possible. Unfortunately, Nigeria is a multi-cultural nation with the presence of many ethnic groups and the cultures of most ethnic groups in Nigeria seem to resist change. The implication is that education cannot function effectively and impeccably as expected particularly in the area of stimulating changes in both the institutions and the social structure in order to bring about national development in Nigerian.

The challenges responsible for the ineffectiveness of education to engineer change in Nigeria include ethnocentric forces, poor funding of education, corruption, among others. The study concludes that change engineering is a latent function which education must perform for the society if the society must advance. Therefore, Nigeria should reposition her education system for change engineering particularly in this 21st century if she must make her appearance in the comity of developed nations of the world in the near future.

## Recommendations

Drawing from the discussions above, the following recommendations are made:

i. Ethnocentric forces should give way to centripetal sentiment if the Nigeria's education system must be able to stimulate changes that would engender national development in Nigeria. Here, the National Orientation Agency (NOA) and the National Assembly (Senate and House of Representatives) can be veritable platforms for proper orientation of citizens.

ii. There should be a good political will to encourage education to function effectively in the area of change engineering if national development must not continue to elude Nigeria in this 21st Century.

iii. Functional education curricula in all the school systems, that is primary, secondary and tertiary institutions should be vigorously pursued with a focus on causing changes in the behaviors of the learners since social change cannot be effective in a vacuum but through the individuals' particular learners who would become the future adult citizens of the nation.

iv. Corruption kills any business venture and education system. Corruption in the supply of funds and other resources meant for education should be checked if education must be effective in promoting social change in Nigeria.

v. Nigerian schools should focus first on propagating good character and nationalism; Integrate information and communication technology, teach appropriate knowledge and skills without succumbing totally to the conservative nature of the various ethnic cultures and traditions, if education must engineer changes for the sake of national development in Nigeria.

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