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A CONCEPTUAL FRAMEWORK OF CURRICULUM FOR HIGHER EDUCATION FOR BENDEL STATE, NIGERIA: AESTHETICS AND MORAL EDUCATION AS INTEGRATIVE FACTORS OF DEVELOPMENT

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A CONCEPTUAL FRAMEWORK OF CURRICULUM FOR HIGHER
EDUCATION FOR BENDEL STATE, NIGERIA:
AESTHETICS AND MORAL EDUCATION AS
INTEGRATIVE FACTORS OF DEVELOPMENT

by

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Approved by

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APPROVAL PAGE

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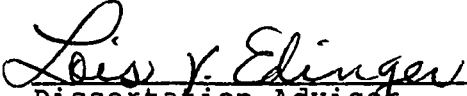Directed by: Dr. Lois V. Edinger. Pp. 177.

The intent of this dissertation was to provide a broad conceptual framework of curriculum for use in the higher education system of Bendel State, Nigeria. The framework is a direct consequence of the need which the author identifies for bridging the gap that exists between the secondary school and university levels in the state's educational system.

Based on analyses and considerations of the goals of and resources in the state, the conclusion was reached that mass higher education is the only means for transforming the state from rural to modern, technological society.

The methodology used included collection of information and materials about Bendel state from primary sources and library research on education and society leading to convergent views, opinions, and theories that emphasize education as a vital means for individual and national development.

The thrust of the framework is on the education of the individual with necessary competencies for positive action toward changing his society for personal and societal benefits.

Emphasis was also placed on adult basic literacy as a requirement for national development and on aesthetics,

moral education and language as absolutely important integrative dimensions for a meaningful application of the framework.

The author drew the attention of those who will implement the framework to the dilemma of transforming a society deeply rooted in traditional values, beliefs and attitudes into an industrial, technological society. He cautioned that while adopting new, industrial attitudes, habits and values that modern society may impose on the individual, care should be taken not to destroy the cultural heritage of the society on which the identity of the people rests.

Finally, the author made two recommendations to the Bendel state government: 1) to reorganize higher education in the state to be affordable to the whole population of the state, and 2) to use this conceptual framework as a possible guide in the event of the reorganization.

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CHAPTER I

INTRODUCTION

Purpose of the Study

The purpose of this study was to develop a curricular framework for a proposed system intended to bridge the gap which exists between the secondary and university levels of education in Bendel State, Nigeria. The framework will draw its base from the social, economic, and cultural goals of the society as well as the political philosophy and practice prevalent in Bendel State. Aesthetics in the context of cultural artistic heritage of the state was used as an integrative factor for the study.

Need for the Study

Realizing the great importance of education as an effective means for achieving national objectives, the Federal Government of Nigeria evolved a national policy on education in 1973. Goals for this educational policy were stated with relevance to the needs and desires of the individual and the realities of modern Nigerian society.[1] In light of this the Bendel State government, acting within the provisions of the policy, took a bold step forward in

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[1]Federal Republic of Nigeria, <u>National Policy on Education</u> (Lagos: Federal Government Press, 1981), p. 5.

October 1979, by making it compulsory for every child of Bendel State origin to get free secondary education after he or she successfully completed a sixth-grade primary education. Bendel was the first state in the country to implement that aspect of the national policy.

The new scheme came into effect in the early part of 1980. New schools were built; the increase in pupil enrollment was phenomenal throughout the state. The government quickly embarked on extensive teacher-training programs, as new Teachers' Colleges were established to add to the existing ones to meet the resulting increase in the demand for teaching personnel. In the spirit of the Federal Government's policy, the Bendel State government stated the following goals for secondary education:

1. Preparation of the individual for useful living within the society.

2. Preparation of the individual for higher education.[2]

Higher education in the state, and in the whole country, is currently limited to a small minority of the population. Bendel State has two universities, three Polytechnics, four Colleges of Education, and one School of Agriculture. Admission into these institutions is quite competitive and difficult through a rigorous entrance examination and interview.

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[2]Ibid., p. 16.

Another concern for the country is the shortage of skilled labor as industry is expanding at a rapid rate. By the end of 1985, several thousands of young men and women will have graduated from the secondary schools so created under the new scheme. Consequently, with no corresponding government plans for the provision of mass higher education in the State or for mass training of the secondary school graduates in skills for industry, the problem will obviously arise in the immediate future of what the large numbers of young men and women will be doing after their graduation. It is probable that the long existing gap in the educational system of the State will become wider.

Design of the Study

The study was primarily descriptive, its aim being to provide a curricular framework designed to address a need in the overall structure of the present educational system. The following objectives gave direction to the study:

1. A review of the literature in the areas of current educational theory, the nature of aesthetics, and creativity and their implications for curriculum planning in Higher Education

2. A review of selected historical trends, present philosophy, and practice in higher education in Bendel State, and an examination of the social, economic, cultural and political structure of the State and its implications for the curriculum.

3. An appraisal of the American community college system with attention to those elements which are germane to the development of a similar institution in Bendel State.

4. An emphasis on the philosophical and aesthetic basis for the curricular framework designed to address the existing need in the educational system.

5. The development of a curricular framework based on information generated from the four preceding objectives.

6. The recommendations to the Bendel State government for the establishment of a new system to implement the proposed curricular framework.

Assumptions

The following assumptions were made in this study:

1. The development of a system to bridge the gap between secondary education and the University is of utmost necessity in Bendel State.

2. Such a system will provide opportunities for vocational, technical, and professional skills for various jobs and positions in manufacturing and service industries in the State.

3. It will create invaluable opportunities for meeting the aspirations of the individual for higher education and personal, aesthetic development necessary for meaningful living in a modern society.

4. The system will lead to the liberation of the illiterate adult.

Definition of Terms

Liberation: freedom from illiteracy, fear, ignorance, low self-esteem, and poverty.

Literacy: adult basic education, used in combined terms such as Basic Literacy and Post-Literacy.

Aesthetics: a discipline which deals with philsophical problems and all related issues that confront us in everyday life within the context of art and culture.

Education: all experiences that contribute to change in the individual for eventual action toward himself and toward the society in which he lives.

Limitations

No attempt was made to formulate subject content or learning experiences. The study was limited to the development of a framework intended to embrace the curricular structure for a proposed expansion in the educational system.

The curricular framework was developed for a specific state and may be generalizable to other Nigerian states.

Organization of the Study

The remainder of the study is organized as follows:

Chapter II contains a review of the literature with regard to current educational theories and aesthetics in education.

Chapter III includes background information on Bendel State culture and its standard of living.

Chapter IV appraises the concept of mass higher education in the industrially advanced countries of the world with particular reference to the United States of America. It also highlights the implications the concept has for Bendel State.

Chapter V provides a rationale and development of a conceptual framework.

Chapter VI contains a summary of the study and recommendation for the adoption of the curricular framework.

CHAPTER II

REVIEW OF THE LITERATURE

A curricular framework intended for use in the
education system of a society that is going through rapid
social, economic, and political changes such as Bendel
State, Nigeria, requires, for its development, an examina-
tion of the role education can play in such a society. For
such an examination to be meaningful it is equally important
to analyze the society in terms of its goals, problems, and
hopes through a perspective of the society's economic,
social, and cultural structure. Next, a continuous appraisal
of these goals, plans, and problems is necessary if
education is to be needs-reality-oriented. The role of
education in Bendel State (and, in fact, in the entire
nation of Nigeria) should be seen in the light of a society
founded on age-old traditional institutions, with a readi-
ness for scientific, technological transformation. It is
important that consideration for the future constitute the
central focus in educational planning for the society.
Developmentalists and supporters of modernization believe
that education is of crucial importance as a means of
achieving national development. In this view, education
fulfills two essential functions: "it should respond to
national needs for trained man-power and it should socialize

a nation's population into modern values, attitudes and personalities."[1] Education serves as an effective means of changing and reshaping the individual for consequent personal and societal benefits in a developing society. Such a view is expressed by the Carnegie Foundation For the Advancement of Teachers:

> Education consists of a series of events and activities designed to help individuals increase their intellectual, social, personal and moral potentials. At its best it confronts people of all ages with the realities of their environment, the human condition and the ideals towards which human beings have striven throughout history. It prepares them for positive activity. It opens their minds to alternative ways of thinking and living. It acquaints them with ways of learning and makes it possible for them to educate themselves. It provides a foundation for making judgments, for determining personal and cultural values, for choosing appropriate courses of action. It builds consensus and therefore can be an instrument for socialization and social control. It also increases the tolerance individuals have for diversity and therefore can enlarge freedom. The work of education is to make a positive difference in people's lives and also to change society, over time, through the works of those it educates. But within that orientation there is considerable room for institutional diversity, because the educational needs of both individuals and society are multifaceted.[2]

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[1]Pamela B. Walters, "Educational Change and Development," Harvard Educational Review 51 (February, 1981), p. 96.

[2]The Carnegie Council Series. Missions of the College Curriculum (San Francisco: Jossey-Bass, 1979), p. 152.

Philosophical Considerations

The rationales for choosing educational emphases by which to accomplish goals and practices have for a long time, been subject to influences from a number of theories which exist in educational ideology. For the purposes of this study, three theories were reviewed:

Romanticism. This theory is primarily attributed to Rousseau. Exponents include Freud, Gesell, G.S. Hall, and A. S. Neil. Like Idealism in philosophic theory, Romanticism draws its base from a belief in the priority of mind and the self. It regards the individual as a biological plant whose growth and innate qualities unfold from within its being. It can attain full development only if allowed to grow undisturbed, not imposed on by external forces. The Romantics hold that the school has a primary responsibility to provide an environment permissive enough to promote the unfolding of the "inner good" and control of the "inner bad".[3] The psychological basis for the Romantic philosophy stems from the maturationist theory of development. Emphasis is laid on growth through contact with older persons other than the student's parents. This provides the stimulation needed by the 'self' to drive the individual to ask questions, and find answers himself without going through the "cognitive process"

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[3]Lawrence Kohlberg and Mayer Rochelle, in Curriculum: An Introduction to the Field, eds. James R. Gress and David E. Purpel (San Francisco: McCutchan, 1978), p. 60.

of learning. Consequently, the Romantics consider formal, structured education as unnecessary, convinced that there are "many who ought not to be educated and who would be better in mind, body, and morals if they knew no school."[4] Education should create opportunities, not necessarily schooling, for growth and development of the emotional, mental, as well as cognitive self to self-consciousness. The inherent qualities of the self should be allowed to unfold for the cultivation of personal standards, ideals and values.

Cultural Transmission. Curriculum planners also must take into account the importance of culture in human development. For purposes of order and community, human beings, as social animals, live together in groups and societies, sizes of which range from family units to national entities. In each such society common traits exist among the members such as language, social standards, norms, values, institutions, and technology. The sum total of these traits and charactertistics as found within each society is what we name culture. An all-embracing definition of culture was offered by Robert Zais, who saw society as a collection of persons in a definite group with "things in common" among themselves. These "things in common" are the materials that comprise the culture of a particular group. "Culture, then,

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[4]Lawrence Kohlberg and Mayer Rochelle, Stage Theories of Cognitive and Moral Development: Criticism and Application (Cambridge: Harvard Educational Review, 1978), p. 126.

may be defined as a kind of social cement that consists of the characteristic habits, ideals, attitudes, beliefs and ways of thinking of a particular group of people."[5]

From that definition one other imperative can be seen very clearly, i.e., that culture and society are interdependent phenomena. One cannot exist without the other. Educators conceive culture as the totality of human phenomena in concrete achievements, traditions and customs, values, norms and belief, feelings and morals. It is acquired as a result of the human habit of living communally which itself eventuates group interactions, interpersonal relationships, and influences. Consequently, culturally oriented behavior is best internalized by the individual through social practices; hence transmission of culture is not achieved biologically.[6]

Hence, for example, a child born of Nigerian parents but raised right from birth, say, in Switzerland by a Swiss family will grow up a Swiss both in behavior and in outlook. Society has a natural tendency to perpetuate itself. One way it does this is through its established institutions, organizations, and bodies, the most traditional being the

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[5]R. S. Zais, Curriculum: Principles and Foundations (New York: Thomas Y. Crowell Company, 1976), p. 157.

[6]Hilda Taba, Curriculum Development: Theory and Practice (New York: Harcourt, Brace and World Inc., 1962), pp. 48-49.

family. In modern democratic societies the school is the most employed agency for the transmission of cultural heritage. Cultural transmission theory has the traditional view that the most important role of school is to teach its youth the values, skills, norms and standards of the culture. "Knowledge and rules of the culture may be rapidly changing or may be static. In either case, however, it is assumed that education is the transmission of the culturally given."[7] Contemporary theorists in favor of "educational technology" have a rather contrasting view that stresses internalization of technological competencies that will enable the individual to function usefully in a modern technologically oriented society. Their differences notwithstanding, both views emphasize internalization of basic moral rules and define meaningful educational goals as inclusive of knowledge and skills determined by standards of cultural correctness.[8] The "Realist" has the same claims as the Cultural Transmission ideologist of education as the

> function of the community which consists in passing on its traditions, its back-ground, and its outlook to the members of the rising generation . . . . In more highly evolved communities the function of educating the younger members becomes more specialized, and is intrusted to a specific caste with

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[7]Kohlberg and Rochelle, _Curriculum_, p. 61.

[8]Kohlberg and Rochelle, in _Stage Theories of Cognitive and Moral Development_, pp. 127-128.

buildings, books and instruments con-
structed for this specific purpose.[9]

The Cultural Transmission theory has its psychological
base in the associationist and environmentalist concepts of
behavior being best shaped by repetition, elaboration of
response and association, with feedback and reward.[10]

Progressivism. As an educational ideology Progressivism
parallels Pragmatism in Philosophy. Central to this theory is
the conclusion that the individual best achieves growth and
development through interaction with the environment around
him or her. Like Pragmatists, the Progressives are concerned
with problems and events of the present. Though not seriously
concerned with the past, they combine experience with present
knowledge for purposes of projection toward the immediate
future.

The Progressives view the aim of education as a
"continual reconstruction of experience". John Dewey des-
cribes it as:

> that reconstruction or reorganization of
> experience which adds to the meaning of
> experience and which increases the
> ability to direct the course of subse-
> quent experience.[11]

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[9]Rupert C. Lodge, Psychology of Education (New York:
Harper & Brothers, 1974), p. 23.

[10]Kohlberg and Rochelle, Curriculum, p. 64.

[11]John Dewey, Art as Experience, (New York: Milton Balch,
1934), p. 7.

In such a view the centrality of the student becomes evident.
Going through the "doing" process provides the best knowl-
edge; hence, the child should be allowed to find solutions,
facts, and information for himself by actively going through
the process.

Six basic principles of Progressivism as enumerated in
the works of Kneller are noteworthy for educational planning:

1. Education should be "active" and should be related to
   the interests and needs of the child.

2. Life becomes most meaningful when experiences are
   broken down into the perspective of specific pro-
   blems.

3. Education as the intelligent reconstruction of
   experience is synomymous with civilized living.
   Therefore, education of the young should be regarded
   as life itself rather than a preparation of life.

4. The school should act as guide or adviser to the
   child in the course of his development, but not as a
   figure of authority.

5. School should foster cooperation among individuals
   rather than competition.

6. Education and democracy are interdependent concepts;
   therefore, school should be organized democratical-
   ly.[12]

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[12]G. F. Kneller, Foundations of Education (New York:
John Wiley & Sons, Inc., 1967), p. 99.

Rejecting the Romantic's support for spontaneous development of the child as incongruous to the true aims of education, the Progressives hold that development is best defined as a movement through definite "sequential stages", the goal of which is to achieve a higher stage of development in adulthood. Education is to foster this movement by providing environment that will stimulate development.

Concepts of Development

The development of the individual for useful living in his society is a central concern of the three educational theories reviewed above. The following paragraphs will bear discussion on some topical concepts about human development and growth.

Cognitive and Moral Development. The school as a community is a representation of the larger society in which it exists. It acts as a "middleman" between its members -- students, faculty, and staff and the society. Education, therefore, should provide opportunities enabling the learner to experience life situations, the realities of the larger society. Supporters of the Progressive ideology place emphasis on the "moral and cognitive" process of development as the best way to achieving that objective. Cognitions are internal structures of rules and measures by means of which the individual comprehends and synthesizes impressions and information.[13] Experience occurs through interaction between

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[13]Kohlberg and Rochelle, Stage Theories, p. 131.

these "structures" and the "forms" found in the environment. The dialetic which ensues in the course of interaction stimulates critical reasoning and judgment. Kohlberg, the foremost exponent of Moral-Cognitive Development, following the works of Dewey and Piaget on the topic, has produced extensive research works on development of Moral 'Judgment'. His "Moral Judgment Model" emphasizes Piaget's claim that progression to moral maturity is defined by specific periods connected with definite age groups. Moral awareness and judgment are developed with movement through the periods. Furthermore, in the view of Piaget and Kohlberg, social experiences and the development of moral reasoning are closely interrelated. The Moral Judgment Model aims at guiding students through interactions and deliberations over moral conflicts in order to promote "increasingly clear and comprehensive moral reasoning in each student."[14]

Kohlberg outlined six stages of moral development through which an individual has to pass to arrive at moral maturity. The role of school from this stance is to bring real and hypothetical moral conflict situations into learning conditions which create opportunities for active participation by students in confronting vital issues regarding morality in contemporary everyday life of the society.

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[14]Elaine Haglund, "Moral Education in a Third World Society: Southeastern Nigeria." In Curriculum Inquiry (New York: Ontario Institute for Studies in Education, 1982), p. 370.

Values Clarification. Writing on the same topic, many leading scholars such as Louis Raths, Sidney Simon, Lelland and Howard Kirschenbaum, have developed scores of valuing processes that are consonant with Kohlberg's Moral Development Model. Purpel and Ryan described the Values Clarification thus:

> Its meaning is in the title. The purpose is to clarify one's values. No particular set of values are advocated. No individual or institution's values are held up for evaluation. The intention is for the individual to get in touch with his own values, to bring them to the surface, and to reflect upon them.[15]

The above definition points up very clearly the fact that, instead of school teaching institutional values like those upheld by religious bodies and/or cultural organizations, emphasis should be laid on the approach of helping the student to examine his life and determine clearly what he or she holds as personal values. It is a process whereby the individual determines his values, proclaims them, and finally adopts them as behavioral aspects of his life.

Existentialism. Existentialism is another well known modern educational philosophy.[16] Its main emphasis is on personal responsibility for one's actions, a condition based on the individual's awareness that his or her world is what

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[15]Purpel and Ryan, Moral Education: It Comes With The Territory (San Francisco: McCutchan, 1976), p. 73.

[16]Kneller, p. 120.

he or she makes it. It also stresses freedom as a condition for maximum fulfillment. "Existentialism affirms man's total freedom and consequently his total responsibility for all his actions. Since man is free, he makes himself."[17] Existentialists believe that what happens "now" here on earth to the individual is what matters most for the individual. They strongly support allowing the individual student or learner to choose and decide his or her own values.

> Existentialists certainly would not countenance the teaching of any given values . . . . Moreover, an individual's responsibility for his moral actions would be made clearer and more acceptable through value clarification and defense.[18]

The essential principles that underlie existentialist views on human development may be summarized as follows:

1. People should be educated as individuals rather than in groups. Group method, where used, should be for personal accomplishments of the child.

2. The size of a family is a personal action; as such it entails personal responsibility to provide good education for a child. Parents therefore should not give up responsibility for the education of their offspring and expect the school to do their job for them.

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[17]Ibid.

[18]Purpel and Ryan, p. 15.

3. Freedom should be used as a means for the cultivation of the self, for full intellectual and emotional development that would enable the individual live a self-fulfilling life in his society.

4. Students should be allowed to choose their personal values freely.

5. The consequences of actions are the personal responsibilites of the individual who determines those actions in the first instance.

6. Teachers should be open minded and objective towards students' points of view and opinions.

7. Self-discipline is necessary for thorough comprehension of reality.

8. Study of the humanities reveals man's nature and his conflict with his environment.

9. Overspecialization should be discouraged.

10. Problems should be viewed subjectively by the individual.[19]

Value in education has drawn the attention of many scholars and theorists. Various individuals, cultures and societies have different values for things, practices and institutions. One culture, for instance, may place a very high value on polygamy while another culture does not place any value on it at all. The realists claim that values are

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[19]Kneller, pp. 120-122.

permanent and objective. In their view the basic values that a society maintains are permanent. Educational systems, therefore, should be oriented toward the inculcation of values that have proved most enduring to man in his history.

Conformity to societal values, norms and standards is central to the realist's concept of "value". This concept is in harmony with the Cultural Transmission theory which stresses society and culture as dominating factors in human development.

To the idealist the individual is an intrinsic part of the totality of the spiritual world. Education should foster intimacy in relationships between the individual and the spiritual elements of nature. Idealist value theory is founded on man's firm belief in universal laws of nature which emphasizes that the good life based on the moral order of the universe can be achieved only within a highly organized society. School policy and practice are best maximized in the end if founded on lasting ethical principles which in their essence remain constant for all time.

Rejecting the idea of permanence and absolute order in our interaction with the society, the pragmatist maintains that all things are transient. Because change is the essence of reality, the goals and means for achieving the goals in education should be considered in terms of flexibility and openness to constant revision. They should be adopted

scientifically in the light of concrete facts rather than speculative reasoning.

Education itself, being a continuous process which never ends, should create an environment good enough to allow the individual to learn how to make decisions that rest not on age-old principles but rather on the determination of course of action that best suits problems as they arise. Freedom of choice and readiness to change rooted in a sense of what Dewey calls the "critical engagement" with reality are the central core of any action undertaken by an individual. From that standpoint one can argue that the aggregate of the antithesis of this quality of personal freedom makes for incomplete development of learning potentialities in the individual. Values do not have any meaning unless they are freely chosen. On the other hand, a cultivation of "self-reliance" is necessary for the full realization of our individuality of character and behavior. School has the important duty of promoting all that is necessary to enable the learner to maximize development in this respect rather than foster its own preconceptions.[20]

Epistomology and Education

Epistomology deals with the theory of knowledge. Identifiable sources of knowing include the following:

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[20] Ibid., 76-83.

1. Revealed or authoritative knowledge: Supported by
   religion, it is said to be God-ordained and cannot
   be proved or disproved empirically. Much of this is
   accumulation of concrete accomplishments of the
   society which culture itself considers worthy of
   perpetuation.

2. Intuition: Rooted in the belief in the "supremacy of
   mass" in society, many individuals consider it as
   the only true source of knowledge that promotes
   creativity and growth.[21]

Theorists like Bruner emphasize:

> It is important to allow the child to
> use his natural and intuitive thinking,
> indeed to encourage him to do so, and to
> honor him when he does well . . . . we
> should first end our habit of inhibiting
> intuitive thinking and then find ways of
> helping the child improve it.[22]

This is in tune with the concept of knowing which stresses
that all knowledge is subjective and originates from within
the self.

3. Rational knowledge depends on reason and logical
   analysis as a major source of knowing.

Pragmatists, however, see this as limited in scope as it is
characterized by abstraction and depends for its authenticity
on what previous experience the learner has at a given time.

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[21]Ibid., pp. 53-56.

[22]Jerome S. Bruner, On Knowing (Cambridge: Harvard
University Press, 1962), p. 105.

4. A fourth source, empirical knowledge relies on
critical scientific analysis for validity. Pragmatist
favor this form of knowledge as it involves transac-
tion between the individual and concrete conditions
around him.[23]

Whatever mode it may take, to acquire knowledge is a
process in our minds. It occurs in the course of our
endeavour to find out our identity and situation. It is what
happens as we try to inquire into the goings on around us.[24]

Learning

A consideration of the epistomology of education cannot
be complete without a discussion of learning. Two elements
are involved in the learning process, the learner with the
experience he has already acquired and the new subject
matter to be learned. Emphasis is given to the learner and
his experience by some people while other persons place
subject matter first. Psychologists hold that subject matter
and the condition of the learner are inter-related. The
starting point of learning is what the student already
knows. This creates a relationship between means and ends in
the process.

"Progressive education" considers learning through
problem-solving as the only genuine way to acquire experi-
ence. A man who finds his way to his host's house in a city

[23]Kneller, pp. 53-58.

[24]John Holt, Instead of Education (New York: E. D. Dutton
& Co., Inc., 1976), p. 17.

he has never visited before, for example, has more learning accomplishments by way of finding his way himself than the man who is piloted to the same house by someone else who already knows the house. Although disputes exist as to "modes", psychologists are agreed that learning involves both "practical" issues and theoretical principles as in the case of the man visiting his host for the first time. Problem-solving itself is scientific as it involves inquiry whose product forms a basis for further inquiry and experimentation. The individual should be given the freedom and opportunity to develop his cognitive abilities by learning through this process of finding out things for himself. In such situation the teacher's role is to advise but not to direct.

The above example is typical of "Learning by Discovery". Bruner considers that discovery as a way of learning has the advantage of helping the child to become a constructionist, an organizer of realities confronting him in a way to "discover regularity and relatedness." It helps the child to avoid waste of information necessary for new discovery. "Emphasis on discovery, indeed helps the child to learn the varieties of problem solving, of transforming information for better use."[25] Above all, he learns how to learn. He learns to manipulate and represent.

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[25]Bruner, p. 87.

In consonance with Bruner's reasoning, Holt emphasizes that: " . . . . permanent learning comes from our doing things that we ourselves (as individuals) have decided to do, and that in doing such things we often need very little help or none at all."[26] On the other hand, a good knowledge of how learning takes place, what to learn and, above all, a comprehension of the learner's abilities and experience are vital conditions upon which the teacher has to rely in making curricular decisions about what to learn and how to learn.

Four main theories regarding learning which are well established among psychologists need mention here. The "mental discipline" or "faculty psychology" takes the position that motivation does not count as the mind is assumed to possess all attributes. In this view learning is automatic and universal. In effect the concept stresses rigorous discipline of the mental faculty.

The behaviorist theory of learning stresses transfer association between elements, the learner and the subject matter, as in the examples of the traveller above.

The Gestalt theory takes root in the concept that man's responses are conditioned by his purposes, cognition and anticipation. He is therefore able to organize and/or reorganize responses in the light of his prior experiences,

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[26]Holt, p. 17.

using his power of insight, intelligence and his ability for organization.

"Field theory" considers learning as social process in which interaction between the learner and others, animate or inanimate, is an important factor. Motivation is centrally important in this theory. It holds that "learning engendered by motivation is more likely to be retained and used again."[27]

"Programmed Learning is aimed at yielding predetermined results by effecting behavioral changes in the learner. The programmer assumes responsibility for explanations through analysis of the results so gathered. Programmed learning is in common application in research in behavioral sciences. In another consideration McNeil classified "discovery" as an essential factor in "Inquiry". Discovery learning, he said, involves a deferment of generalizations "until found by the learner.[28] The main advantages of "discovery learning" include the following:

1. The individual develops ability to overcome vagueness and speculation.

2. Information acquired through this process is more likely to be retained in the learner's repertoire of knowledge.

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[27]Taba, pp. 79-82.

[28]John D. McNeil, <u>Curriculum Administration</u> (New York: Macmillan, 1965), pp. 1-10.

3. Discovery method aids in transfer of learning by
equipping the individual to deal with changed
conditions.

4. Information discovered is the best platform for new
generalization.

5. The method is consistent with valued autonomy of
character, motivation, and action.[29]

A review of literature relating to definitions for the
concept of curriculum is useful for determining more clearly
the type of curriculum needed in the situation in this
study.

Curriculum Definitions

Several definitions exist in the field regarding the
concept of curriculum. In most of the definitions theorists
agree on certain concepts as basic to good curriculum
planning. Zais outlined six such concepts which define
curriculum as "a written plan of action". It is presumed
that every teaching activity in the classroom is preceded by
a definite plan which guides the teacher in the course of
his work during a specified length of time, usually one
lesson period. This is a lesson plan which some people
technically term "functioning curriculum". A geography
lesson plan on the "Vegetation of West Africa", for
instance, will in this wise have certain goals, objectives,

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[29]Ibid.

and learning experiences intended to be internalized by the students. It will also contain evaluation procedure regarding the lesson outcomes and objectives. More often than not, however, "goals" are used in collective terms for an entire group of courses or subjects making it necessary to talk of objectives only when preparing a "functioning curriculum".

A second concept considers curriculum as a structured series of learning outcomes. Theorists who favor this view maintain that curriculum is concerned with furnishing learning outcomes rather than materials or means to accomplish outcomes. In other words, learning experiences are outcomes. Curriculum, therefore, is an effort mainly engaged in designing outcomes.

Thirdly, curriculum is seen as experiences under the auspices of an educational institution. This is rather a definition without boundaries, and includes the "hidden curriculum" as well as the "open", formal and informal learning.

"Planned learning experiences" is a phrase used to define curriculum by some theorists who believe that the concept denotes all learning offered the learner by the school. This, also, is almost as broad as the preceding definition.

A fifth definition or concept which Zais noted is that of Course Content. This is to say the sequenced, ordered content of a subject or course. The "History of Benin

Kingdom from Founding to Collapse of the Empire" constitutes the curriculum of such course. This concept has its limitation in the fact that it confines the learner to mere acquisition of facts precluding the interaction that goes on among learners in a more ideal learning situation.

Finally, curriculum is taken by theorists to mean the subjects and/or courses offered by a school. This is defined as a "Program of Studies". What one sees in a document bearing such program are subject or course titles without detailed explanations about their content or processes.[30]

Popular among theorists in the field today is the concept of curriculum as "Planned Learning Experiences". In other words, the provision of learning experiences is the central focus of all curricula.

Beauchamp pointed out that curriculum can be viewed from a technical standpoint or from a socio-cultural perspective. The technical aspect has three "legitimate" forms. The first form allows us to consider curriculum in terms of its "content" and "dimension". The second is to view curriculum as a "system" or process including constructing, implementing, and evaluating. The third distinction is to think of curriculum as a field of study which encompasses the preceding two. In addition it includes

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[30]Zais, pp. 6-12.

"research and theory-building activities". The socio-cultural aspect of curriculum involves a discussion of topics based on "philosophical, social and cultural, historical, and psychological foundations in education". These topics provide sources of information necessary for the determination of educational goals, selection of culture content and organization of that content in curriculum development. This is a purely humanistic process which emphasizes the interplay between the society and the school as a basis for determining what the school should pursue as its educational goals and content in the society it is meant to serve.[31]

The way theorists think of curriculum varies from one to another. Roger Kaufman's review, for example, provides detailed definition based on educational "needs assessment". Thus, Kaufman defined curriculum as "a means to an end."[32] Mauritz Johnson took it as "structured series of learning outcomes."[33] Another view of curriculum, popular among

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[31]G. A. Beauchamp, "Curriculum Thinking" In _Fundamental Curriculum Decisions_, ed. Fenwick W. English (Alexandria, Virginia: Association for Supervision and Curriculum Development, 1983), p. 19.

[32]Roger A. Kaufman, "Needs Assessment," in _Fundamental Curriculum Decisions_, ed. Fenwick W. English, (1983), p. 54.

[33]Mauritz Johnson, _Intentionality in Education_ (Albany, New York: Center for Curriculum Research and Services, 1979), p. 6.

specialists of the middle decades of the 20th century, is that held by a group including Smith, Stanley, and Shores. To them it is "a sequence of potential experiences . . . . set up in the school for the purpose of disciplining (conditioning) children and youth in group ways of thinking and acting. This set of experiences is referred to as the curriculum".[34] The list would be endless if all the existing views were considered. But, two more are significant. Beauchamp himself defined curriculum as ". . . . a written document which may contain many ingredients, but basically it is a plan for the education of pupils during their enrollment in a given school."[35] Finally, Neil Postman defined curriculum as "a specially constructed information system whose purpose, in its totality, is to influence, teach, train, or cultivate the mind and character of our youth."[36]

From the above it would seem rather difficult to pin curriculum to just one definition. It also becomes evident that curriculum takes shape depending on how one conceptualizes it and what one is looking for in it. The great

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[34]B. Othanel Smith; W. O. Stanley and J. H. Shores, Fundamentals of Curriculum Development (2nd ed.) (New York: World Book Company, 1957), p. 3.

[35]Beauchamp, p. 19.

[36]Neil Postman, Teaching as a Conserving Activity (New York: Dell, 1979), p. 49.

diversity of its practice and interpretation all over the world makes it the more problematic to agree to a specific definition. What is important, therefore, is, as Oliver put it " . . . . a search for a concept of curriculum rather than for a formal definition; for an emerging concept rather than for a predetermined one."[37] Concepts emerge depending on the societal realities of the moment. It is the duty of the school to be responsive to the demands of the society by developing suitable curriculum to meet those needs.

Some confusion exists in the use of words and terms while curriculum planners are at work. "Curriculum Development" is a commonly misused expression. Beauchamp uses the word "system" in place of "development" while Zais employs the latter. Thus, two definitions are similar:

Zais: ". . . . all the processes of constructing and implementing curricular."[38]

Beauchamp: "A curriculum system encompasses the activities of curriculum planning, implementing and evaluating of curriculum."[39]

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[37]A. I. Oliver, "What is the Meaning of Curriculum?" In Curriculum: An Introduction to the Field, eds. Gress and Purpel, pp. 6-7.

[38]Zais, p. 17.

[39]Beauchamp, p. 19.

Aesthetics and Education

Aesthetics has attracted much attention from educators, psychologists, and educational theorists since the beginning 'of the present century. A common practice is for people to think of art when they talk about aesthetics. The following paragraphs are concerned with a review of some basic concepts in aesthetics. In particular, consideration is also given to the role of art in the overall educational development of the individual with regard to the relationship between the individual and his society.

Theoretical Considerations. For purposes of this study the author considered three concepts found in the field of aesthetics: value, beauty and experience. Various definitions can be found for "aesthetics" among scholars, artists, scientists, philosphers, and even lay persons depending on their discipline and orientation. Two broad areas can easily be identified into which the various meanings can be fitted -- psychological and philosophical. These two classifications in Ralph Smith's view, can be subdivided into further classifications of scientific and analytic aesthetics respectively. Synoptic aesthetics, sometimes termed programmatic, is often treated separately. However, it is sometimes applied in either of the above groupings according to circumstances of its use. It is among these subgroupings that theorists on the subject all find

their inclinations.[40] Before examining what individual theorists have as definitions a look at the scope of each classification will be quite helpful. Scientific aesthetics takes experimental and empirical approach for its validity. While it draws mainly on art criticism and philosophy of art for its basic hypothesis, ideas in its field take root in history of art, art education, and psychological studies of art production. The main thrust of synoptic aesthetics lies in its combination of several topics, concepts, and ideas which deal with the nature of creativity, art, appreciation and criticism. It also deals with the relationships between art, life and society in general. Analytical aesthetics is defined as that area of inquiry essentially concerned with analysis of language in the theory and practice of art.[41]

Henry David Aiken emphasized similar classifications when he wrote:

> Distinctions are drawn to be sure between historical and contextual judgments, which relate the work of art to some other phase of humane culture, judgements of aesthetic analysis, which report or describe the perceptual qualities of the aesthetic object itself, and

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[40]Ralph A. Smith, _Aesthetic Concepts and Education_ (Urbana: University of Illinois Press, 1970), p. x.

[41]Ibid., p xi.

those more characteristically critical
judgements which appraise its worth.[42]

The third category in Aiken's, like Smith's scientific

subgroup, is not quite popular in the field. One other

characteristic is that all three categories variously

maintain blurred boundaries among themselves and overlap

operationally.

A theorist like Monroe Beardsley defines aesthetics

thus:

> In my view, aesthetics as a branch of
> philosophy, is essentially meta-
> criticism. It deals with philosophical
> problems that arise when we make state-
> ments about works of art and other
> aesthetic objects. And aesthetic theory,
> as a body of knowledge (or at least
> reasoned belief), consists of general
> principles that provide solutions to
> those problems and thus serve as
> theoretical underpinnings for art criti-
> cism.[43]

In a similar vein Vivas and Keiger see "aesthetics" as

> . . . . the name customarily given to
> the theoretical and systematic
> exploration of the questions which arise
> when men reflect on the interest in the
> beauty of nature and products of the
> arts.[44]

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[42]Henry D. Aiken, "A Pluralistic Analysis of Aesthetic
Value," In Aesthetics: Contemporary Studies in Aesthetics,
ed. F. J. Coleman (New York: McGraw-Hill, 1968), p. 114.

[43]Monroe C. Beardsley, "Aesthetic Theory and Educational
Theory," In Aesthetic Concepts and Education, ed. R. A.
Smith (Urbana: University of Illinois Press, 1970), p. 3

[44]E. Vivas and M. Krieger, "The Discipline of Aesthe-
tics," In The Problems of Aethetics, eds. E. Vivas and M.
Krieger (New York: Holt, Rinehart & Winston, 1953), p. 1.

Aesthetics, as a very important "domain" of education, has equally attracted the attention of other scholars, educationists and writers. G. W. Gotshalk describes it as "that educational activity directed primarily to the development of sensitivity to aesthetic values."[45] One cannot but agree with Herbert Read that aesthetics should be the basis of "meaningful education" because it

> embraces all modes of self expression, literary and poetic (verbal), no less than musical or oral and forms an intergral approach to reality - the education of those senses upon which consciousness, and ultimately the intelligence and judgment of the human individual, are based. It is only in so far as these senses are brought into harmonious and habitual relationship with the external world that an intergrated personality is built up.[46]

From the foregoing it becomes clear that aesthetics is more concerned with the affective domain. This assumption will be made clearer when some of the aesthetic concepts are considered.

Aesthetic Value. Value mainly refers to objects and things, hence, aesthetic value, moral value, cognitive value, and so on. A common practice for us is to assign

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[45]G. W. Gotshalk, "Aesthetic Education as a Domain," In Aesthetics and Problems of Education, ed. R. A. Smith (Urbana: University of Illinois Press, 1971), p. 117.

[46]Herbert Read, Education Through Art. (London: Faber and Faber, 1945), p. 7.

value to something whether we use it, enjoy it, or merely appreciate it. For example, the motor car is merely instrumental to accomplishing an end -- a satisfaction. Value here has instrumental importance. For an object or a thing to possess psychological importance it must have some inherent qualities on which to be judged. In other words, there are criteria for making aesthetic value judgments. These criteria include beauty, symbolism and experience.

The concept of beauty is indispensable in the determination of aesthetic value. Beauty theory, as Beardsley contended, holds that the "aesthetic value of an object or a thing inheres from its possession of certain quality peculiar to it which we call "beauty". In his view:

1. Beauty is a regional quality of perceptual objects.
2. Beauty is intrinsically valuable.
3. "Aesthetic Value" means value that an object has on account of its beauty.[47]

In another approach beauty can be considered in non-concrete terms. That is to say beauty may be conceived without the presence of an object. In this sense if we regard beauty in terms of a sensuously perceived form, the formless becomes "susceptible". "In this connection the abstract purity of the stuff - in shape, color, note, etc."[48]

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[47]Monroe C. Beardsley, <u>Aesthetics - Problems in the Philosophy of Criticism</u> (Indianapolis: Hackett Pub. Co., Inc., 1981), pp. 502-507.

[48]G. W. F. Hegel, <u>Aesthetics - Lectures on Fine Art</u>, trans. T. M. Knox (London: Oxford University Press, 1975), p. 141.

becomes essential. Unity of form is perceived and the feeling of the beautiful is as intense, if not more, as that in the circumstances of a real object.

An object has value in accordance to its meaning for individuals. In this regard Suzanne Langer holds the view that an object in order to command a meaning must be either a "sign" or a "symbol".[49] The significant difference between a sign and a symbol lies in the principle of association and in their use by a third party. For, while a sign is meant to be part of a larger whole or system playing the role of merely announcing the larger whole to the user or observer, symbols, on the other hand, lead the individual to conceive the meaning or object intended. This implies that the intention of the creator is separate from and beyond the object if the object is used as a symbol. Hence "symbols are not proxy for their objects, but are vehicles for the conception of objects."[50] If, for instance, a piece of African sculpture with the right hand outstretched to one direction is placed at a museum gateway and helps museum visitors to find their way through the premises, this piece of art work will be regarded as a "sign". If, on the other hand, the same piece of African sculpture is placed at the

[49]Susanne Langer, "Language and Symbolism." in Problems in Aesthetics (New York: MacMillan, 1959), p. 219.

[50]Ibid., p. 225.

alter of a shrine in an African village, its meaning and purpose take a different interpretation altogether. In this latter case the piece serves as a symbol for ancestral worship representing something beyond the aesthetic value of the art work.

However, not all persons or authorities are agreed on this theory Langer has put forward. Meaning, they contend, cannot be separated from form or else the latter would be without aesthetic value.[51] If, for example, a sculptural piece is named "Mother" by its creator and another artist makes an exact copy of it and names it say, the "Dancer", then, "Mother" is without a meaning.

"Aesthetic experience" has been defined in various ways to mean pleasure - (Marshall), or emotion - (Collingwood), or attention - (Vivas),[52] etc. Definitions by Dewey and Vivas are significant. According to Dewey "experience" is:

> . . . . the result, the sign and the reward of that interaction of organism and environment which, when it is carried to the full is a transformation of interaction into participation and communication."[53]

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[51]Bertram Morris, The Aesthetic Process (Evanston, Illinois: Northwestern University, 1943), p. 71.

[52]Henry R. Marshall, "The Aesthetic Experience as Pleasure," in The Problems of Aesthetics, eds. E. Vivas and M. Krieger (New York: Holt, Rinehart & Winston, 1953), pp. 304-410.

[53]Dewey, Art as Experience, p. 214.

In another consideration Eliseo Vivas defined experience in the following words:

> An aesthetic experience is an experience
> of rapt attention which involves the
> intransitive apprehension of an object's
> immanent meanings in their full present-
> ational immediacy.[54]

Three facts are basic to that definition: 1) Meanings are intrinsic in the object in an experience. 2) The object is complete in form and meaning as it does not lead to another "object" outside it. 3) Attention is captured completely by the object and does not leave it.

Art as a Means of Education

The values of art in education are the major concern of studies and research on aesthetics and creativity, the two main attributes of art. Aesthetics has been treated in preceding paragraphs.

Creativity is the process whereby the individual identifies what he wants, selects necessary materials as means, reorganizes them to give an integral whole as an end which itself can form the basis for another activity. Viktor Lowenfeld whose theories have, no doubt, influenced art education in this country and the rest of the world more than anyone else's theories, wrote on the meaning of art for education: "Problems in human relations, growing popula-tions, international understandings and the problems result-ing from rapid technological change make it imperative that

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[54]Vivas and Krieger, p. 408.

the development of creativity becomes one of the most important considerations of our educational system.[55] We need creativeness in whatever we do every moment each day of our life. It serves man and woman, old and young, if life is to have a meaning.

In particular it affects the senses profoundly. As Herbert Read put it, it is what helps us to build our personality.[56] Identifiable characteristics of creativity are many and varied. They include originality, sensitivity, intuition, ability to organize, to abstract, and to adjust. Originality, the highest quality, means the ability to think, act and decide independently without having to depend on someone else. A good creative activity given an ideal setting precludes dependence of the learner on other people's initiative, thinking, or decisions. This is an accomplishment that cannot be realized in any other way.[57] By the time an individual, for instance, has selected his materials for a given topic, and has reorganized or abstracted them, and reflected on his work with satisfaction, the end product of the work is entirely his own. It has come as a result of his personal effort. That is the form of originality found in every creative activity. It may

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[55]V. Lowenfield and W. L. Britain, Creative and Mental Growth (New York: Macmillan, 1964), p. 7.

[56]Herbert Read, Education Through Art (New York: Pantheon Books, Inc., 1945), p. 7.

[57]Harold Osborne, Aesthetics and Art Theory (New York: E. P. Dutton, Inc., 1970), p. 226.

be sculpture, music, or even essay writing -- the important thing is that the process is the same in all human behavior.

Sensitivity is a typical element of creativity. If it is well developed, the individual becomes sensitive to other people's feelings, their problems and attitudes, and he is better able to embrace life's experiences in a more realistic way. Art activity provides the best opportunity for the development of this quality. Just as the physical body is sensitive to pain, so the mind is to all forms of feeling or situation. When a person works with materials, he becomes sensitive to shapes, forms, color and line. This behavior is what we do in our lives everyday -- in eating, cooking, bathing, in making decisions that affect other people and so on. But where we lack sensitivity our decisions become faulty, our attitudes toward other human beings become inhumane. The ability to select and reorganize, to abstract or synthesize is a most vital need in human life. The whole creative process is full of opportunity to develop this ability.

Freedom of choice in action, which nurtures discriminating attitudes in us, which in turn give rise to new dispositions, is an important function of creativity. Creativity is also very important to society. Collective decisions political or otherwise, collective projects both scientific and economic, education programs, etc. undertaken by every society or nation, through small or large bodies or

governments -- all require the greatest degree of creativity in order to be humane or meaningful. We need it as much as posterity needs it for as we have selected, reorganized, and reflected on what our predecessor generations have done, so posterity will concerning all that they may inherit from us. It may be necessary, for example, to undo what our forefathers have done. But to accomplish this without employing the creative process will definitely result in chaos and disintegration.

Lowenfeld and Britain put it very convincingly when they said, "To teach toward creativity is to teach toward the future of the society."[58] Besides developing creative instincts art also plays an enormous role of fostering growth in self-confidence, self-expression, integration, coherence of thought, sense of discovery, problem solving and aesthetic awareness.

"Problem solving" is another aspect emphasized by art activity. The child learns how to identify problems, chooses his materials for solution and organizes these materials which result in solutions to the problems. Another important value which art has for the individual is the sense of purpose which it helps the individual to cultivate. Every human endeavor has a purpose. Three things are usually

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[58]Lowenfeld and Britain, p. 69.

identifiable -- motivation, means, and product.[59] But beyond these three is purpose which in turn lies beyond ordinary quest for material things. It is the value which lies in the satisfaction derived from seeing what one is able to produce that matters. "It is in this connection that art creativity has the advantage over other kinds of work . . . . The motivation, the doing, the product, and the purpose form an experience and as such a value for the individual."[60] Such aesthetic values are concerned with the individual and with the society.

In its most profound characteristics the greatest advantage art has for the individual is "learning through discovery". Jerome Bruner highlighted the benefits that might be derived from this process of acquiring knowledge as follows:

1. Increase in intellectual potency.

2. Shift from extrinsic to intrinsic rewards.

3. Learning of the heuristics of discovering.

4. Conservation of memory.[61]

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[59]M. M. Landis, Meaningful Art Education (Peoria, Illinois: Charles A. Bennett, 1951), p. 23.

[60]Ibid., p. 66.

[61]Jerome Bruner, "The Act of Discovery," in Concepts in Art Education, ed. G. Pappas (London: MacMillan & Co., 1970), p. 92.

Eliot Eisner stressed three realms of learning from which advantages of art education derive. These are the "productive, the critical, and the cultural."[62] By the critical is meant that students develop the spirit of inquiry whose qualities are discovery, fresh perspective on information, facts and materials which induces reorganization of same, and the unique decision to arrive at new answers which in turn form a basis for further inquiry. Articulation, critical consciousness, and a capacity for constructive action for the benefit of the individual and the society are behavioral traits that are fostered in no other way than is achieved through art education. The cultural realm fosters the learner's understanding of relationships between art and culture, art and nature, and the important role the individual plays in society to promote the two elements of art and culture. This is the basis of aesthetics theory. In Dewey's words, one clearly finds that art activity, in fact every productive activity, is "a transformation of energy into thoughtful action, through assimiliation of meanings from a background of (cultural) experience."[63] It is well to sum up the benefits

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[62]Eliot Eisner, The Artist: A Creative Force in Education and Society (paper presented at Ahmadu Bello University, Zaria, Nigeria, 1972), pp. 6-7.

[63]Dewey, Art As Experience (New York: Milton, Balch & Co., 1934), p. 60.

of art education to the individual in the words of

DeFrancesco:

> [Creativity] is recognized as a univer-
> sal human trait. Properly guided and
> nutured, it is a vehicle for the
> development of reflective thinking and
> doing. Emotional satisfactions and bal-
> ance, the fulfilment of individual
> goals, and eventual integration are the
> desirable ends that may be achieved
> through creative activity. Art Education
> cannot claim to do this alone, yet, by
> its very nature, it is a recognized,
> powerful instrument for the accomplish-
> ment of these educational ends.[64]

It is important to point out that art is a good vehicle by

which societal values and relationships are expressed and

communicated. It involves a willingness to identify the self

with the goals and aspirations of the society. "In the final

analysis individual and social goals and values find their

way into the totality of a culture, and it is there that

creative action and creative teaching (art education) find

their acid test."[65]

Here reference will be made to Dewey again. In his view

art education plays a tremendous role in the life of a

society as evident in the following words of his:

> Moreover, if the school is related as a
> whole to life as a whole, its various
> aims and ideals - culture, discipline,
> information, utility - cease to be

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[64] I. L. DeFrancesco, <u>Art Education: Its Means and Ends</u>
(New York: Harper and Row, 1958), p. 56.

[65] Ibid., pp. 55-56.

> variants, for one of which we must
> select one study and for another
> another. The growth of the individual in
> the direction of social capacity, and
> service, his larger and more vital union
> with life, becomes the unifying aim; and
> discipline, culture and information fall
> into place as phases of this growth.[66]

Pedagogy. The teaching of art in school and society as a whole is crucial to the survival of the discipline itself. Adequate knowledge of the subject by art educators is necessary for effectiveness.

Educators should encourage change in learners as an important quality of life in a modern society. Allen Leepan equates "learning" through art activity with "self-identity". His view about the school should play an important role in providing good teaching environment in the artistic development of the individual.[67]

Art and Society. From the above analysis the role of art in the society is not difficult to place. Its pervasive influence on the aesthetic and intellectual development of the individual, its use in the preservation, development, and projection of culture and social values, and its integrating force among society, culture, and the individual are all clear evidence of the vital role art plays in the society. Landis sums it up thus:

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[66]Dewey, School and Society (Chicago: The University of Chicago Press, 1923), p. 81.

[67]Allen Leepa, "Art and Self: The Morphology of Teaching Art," in New Ideas in Art Education, ed. G. Battcock (New York: E. P. Dutton & Co., 1973), p. 179.

> A meaningful art education recognizes that there is a relationship between art and society and only as its efforts are exerted toward the higher integrating characteristics of art will it have unifying effect upon society.[68]

Because of the benefits the individual may derive from art education in his overall development, benefits that lift man and society to higher levels of refined life, the tendency exists for educational institutions to include art education in their curricular programs. Efforts may be made to make art education meaningful to meet the needs of the individual and the society. Yet, it must be realized that in a growing, democratic society "change" is the password of social life.[69] Art teaches change in ways no other subject can accomplish in the educational process.

Implications for Curriculum Framework

John Dewey, no doubt the greatest American educationist in modern times, whose works have influenced many educators all over the world, defined education thus:

> Education . . . is that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases the ability to direct the course of subsequent experience.[70]

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[68]Landis, p. 82.

[69]DeFrancesco, p. 55

[70]J. Dewey, Democracy and Education (New York: Macmillan, 1916), p. 89.

Of democracy, Dewey stated:

> A democracy is more than a form of
> government; it is primarily a mode of
> associated living, of conjoint communi-
> cated experience.[71]

Education is primarily involved with the growth and develop-

ment of the individual in which experience is a highly

indispensable operational ingredient. In other words, educa-

tion is concerned with life itself. From Dewey's definitions

it can be inferred that democracy and education are

implicative of each other. Schools therefore, being a

representation of the larger society, should be concerned

with life as a whole.

The next important area that needs be attended to with

due seriousness by planners is the choice of goals on

different levels in the society. Willis W. Harman noted three

such levels. One is that the society itself does determine in

a broad reference what goals or ends should be pursued. In

this category ends are predetermined leaving no room for

individual or institutional discretion. Another level in-

cludes the assignment of tasks by the society to various

bodies, institutions, and organizations, even at times

dividing one task between two or more separate bodies. An

example is the sharing among school, church, and traditional

rulers the moral development of youths. A third level blends

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[71]Ibid., p. 101.

the preceding categories as a basis for choosing goals. Here details of more specific objectives are worked out and priorities are decided.[72] This is the level where schools operate in curriculum construction in the course of which they are beset by influences from internal and external forces.

The determination of goals which affect educational planning demands utmost sensitivity to some specific areas regarding the interests of both the individual and the society. John W. Hanson identified three such areas while writing on the educational needs of developing nations with particular reference to Nigeria. Thus, the choice of goals demands

> . . . . increased attention to the civic and political needs of the nation: to developing new attitudes toward the government and law, to concern with effective participation in the political process to placing national interests and well-being above tribal or local interests.

> . . . . increased attention to the social, personal, (cultural and aesthetic) needs of the nation; to improving the health and well being of the people; to solving problems of mental and physical health as they arise, to maintaining the individual's self respect and self confidence in new surroundings, to relating the new cities with the rural communities in a

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[72]W. W. Harman, "The Nature of Our Changing Society: Implications for Schools," in Curriculum and the Cultural Revolution, eds. D. E. Purpel and M. Belanger (San Francisco: McCutchan, 1972), p. 53.

> spirit of partnership, to increasing
> rather than breaking down of different
> age groups for one another.
>
> . . . . increased attention to the
> economic and technological needs of the
> nation; to selecting and educating
> qualified individuals for high-level
> positions, to equipping technical and
> agricultural manpower with skills that
> will produce maximum efficiency in
> using natural resources to developing a
> new spirit of economic innovation, and
> to building new attitudes toward sav-
> ing, investment and purchasing.[73]

More often than not it is what goal an individual sets

for himself that indicates his values. If, for instance, an

unmarried man says he would like to complete his college

education before he gets married and that when eventually

married he would like to have seven children, such an adult

is saying that he values college education and children, and

in that order. In the same vein as the individual,

communities have their values. For example, in a society

where circumcision of the male child is important, such

practice forms part of the traditional values of the people.

Or, when a large proportion of a community's total revenue is

spent on providing education for its youth, clearly to that

community education is a thing of great value. The changing

nature of values, sometimes causing a clash between tradi-

tional and new values, should be noted by education planners.

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[73]J. W. Hanson, "Educational Tasks for a Nation," in
Education and the Development of Nations, eds. J. W. Hanson
and C. S. Brembeck (New York: Holt, Rinehart and Winston,
1966), p. 34.

Bendel State is largely a rural community whose culture is founded on age-old traditional values. In its new, transitional times new values have emerged on its social and economic as well as its political spheres. These values are at times in direct conflict with the old ones. There was a time when people refused to send their sons to school because doing so deprived them of their sons' services on the farm. Then came the time when women objected to sending their daughters to school because to them it meant no marriage for an "educated daughter". But new values gradually supersede old values, and push them out entirely if their meaning and practice contribute favorably to the development and growth of a society. Education, industrialization, modernity, and the personal well-being and growth of the individual for the overall progress of the state are of great value to Bendel. At the same time old traditional, cultural institutions, beliefs, and practices are treasured. However, the society is not without problems emanating mainly from a cross between old and new practices, and problems inherent in rapid population growth, new industrial practices, and urbanization. In such a situation it is not unlikely that the society itself is unable to articulate what it needs most or to determine goals for its people. Higher education has a great role to play in such circumstances, that of selecting educational goals for the society. "Where, for example, the emerging society is stressing autonomy and aggressive

individuality, education should stress cooperation and social cohesion. Where (it) is stressing conformity education should stress individuality."[74] Such is the values-goals-choice dilemma in education, a task for the curriculum field. "The basic issue for education is the choice of goals; all else follows this."[75]

In most societies educational objectives "rest upon the foundation of middle-class interests and values."[76] Nonetheless, educational goals in a developing community go beyond that. They must emphasize the liberation of the individual and emphasize using education to meet his personal needs and aspirations for a fulfilling life, and to meet the needs of the society for cultural, economic social and political growth.[77] They must be oriented toward the realization of the entire community's education goals not just those of a group of persons, class, or segment of the society. As Hanson put it:

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[74]Postman, p. 22.

[75]Harman, p. 52.

[76]C. R. Monroe, <u>Profile of the Community College</u> (San Francisco: Jossey-Bass, 1980), p. 52.

[77]Paulo Freire, <u>Pedagogy in Process</u> (New York: Seabury Press, 1978), p. 42.

> to create a good society and good life
> for all its members and to use all the
> intellectual and moral resources man
> has developed, all the resources he is
> capable of developing in the pursuit of
> this goal.[78]

Ralph Tyler, the great American curriculum expert, in his classic rationale for curriculum development, categorized the essential elements that characterize a curriculum into four all-embracing questions:

1. What goals should a school seek to meet its educational undertaking?

2. How can learning experiences be selected in order that they may be productive in their application?

3. How can these learning experiences be organized for effective results?

4. How can we evaluate the effectiveness of learning experiences.[79]

Those are classical steps which have proved most useful to educators in many countries of the world in their approach to curriculum planning and development. Higher education is no exception in working along Tyler's lines. In the development of a framework of curriculum, questions center on: (1) What

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[78]J. W. Hanson, "The Nation's Educational Purpose" in Education in Nigeria, ed. O. Ikejiani (New York: Frederick A. Praeger, 1965), p. 20.

[79]Ralph W. Tyler, Basic Concepts of Curriculum and Instruction (Chicago: The University of Chicago Press, 1963).

goals should education seek? (2) What knowledge should the system give the individual for his or her overall development necessary in a modern society? (3) How can productivity in terms of the framework and the overall development of the learner be evaluated? These and other related questions will be treated in Chapter V. Meanwhile, it is sufficient to emphasize that if curriculum is to be meaningful and scientific in its development,

> [it] needs to draw upon analysis of society and culture, studies of the learner and the learning process, and analysis of the nature of knowledge in order to determine the purposes of the School and the nature of its curriculum.[80]

It is equally important to emphasize that:

> the goals assigned to the overall educational undertaking, and hence all of education planning, are centrally affected by the ultimate outcome of . . . . value-choice crossroads.[81]

Finally it is of utmost importance to emphasize that the overall purpose of education in a developing society is to bring about change in the behavioral patterns of the individual for the benefit of himself and of the society in which he lives. It is an education that demands an orientation toward the future. Hanson put it aptly:

> Such an education will not discard the heritage of the past, rather it will draw virility from the strengths that

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[80]Taba, p. 10.

[81]Harman, p. 5.

> existed in its heritage, but demand
> that the very strength of this heritage
> meet the terms of new times.[82]

It is an education that must be part of the process of
development of the society. In the words of Dean Rusk, "[It]
is not a luxury which can be afforded after development has
occurred; it is an integral part, an inescapable and
essential part of the development process itself."[83]

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[83]Dean Rusk, "The Key Role of Education," in _Education
and the Development of Nations_, eds. J. W. Hanson and C. S.
Brembeck, p. 28.

CHAPTER III

BENDEL STATE NIGERIA: CONDITIONS OF LIVING

Considerations of the standard of living in Bendel State, come under three major aspects: socio-cultural, economic, and political.

Socio-Cultural Conditions

Social life in the state can best be viewed through the concepts of family and community. The traditional family unit is polygamous and includes a husband, two or more wives and many children. In strict Nigerian sense the concept of family comprises all the descendants of one ancestor -- the extended family. Family life is characterized by interdependence and interaction among all the members wherever they may be. The family performs the important role of providing all forms of learning and support, largely ascriptive,[1] considered necessary for growth and development of the child. The development of the child toward social capacity and service forms the main educational goal whose curriculum, though informal, emphasizes the cultivation of moral discipline, internalization of cultural values, beliefs, and practices, and skill training in the family's occupation.

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[1]Albert Ozigi and Peter Canham, An Introduction to the Foundation of Education, (Lagos: Nigeria: Macmillan Nigeria Publishers Ltd., 1979), p. 18.

Learning the family's vocational skills starts at quite an early age, as soon as a child begins to communicate verbally. In addition, training is given in agricultural skills.

Adulthood begins at puberty. The first adjustments for the young adult come with his or her initiation into manhood or womanhood, a major characteristic of which includes practical demonstration in behavior, manners, speech and personal comportment relative to the cultural traits he or she has learned or acquired. Titles may be acquired at this stage depending on the economic standing of the parents. Marriage takes place when the female is about fifteen years old, the male eighteen to twenty years. Sex education and the role of parents are taught to the young adult during the years immediately preceding marriage. The education the individual receives beyond the age of twelve depends, to a large extent, on interpersonal relationships with the rest of the society. Influences from his peers and older adults are of tremendous importance in the young adult's development. As an adult advances in age, his or her status in society is reinforced by the acquisition of more titles or by marrying more wives (in the case of men) or by doing both -- a mark of economic strength and power. Traditionally, old age is considered a blessing which every person anxiously hopes to attain. It is seen as a period of retirement and rest. Children and grandchildren are duty-bound to cater to

their aged parents. Because retirement is a direct responsibility of the family (community is secondary), persons strive to have many children who will support them in those declining years. Divorce, the rate of which is relatively low in traditional society, is tabooed in most Bendel communities. Couples, therefore, have a moral obligation to keep their marriage intact.

In its narrowest sense, "society" is used here to denote a group of families, a community, whose members are related by blood having the same ancestry. At the other end, in its widest use, society includes all "family groups united by ties of blood, kinship, language, culture and nationality."[2] The adult and his society perform complementary roles for the welfare of each other. The former as an individual is obligated, in return for the social services he enjoys, to live in and serve the society as a good citizen. He actively participates in the performance of civic duties, such as helping in his best capacity to maintain order and peace, serving in civil defense units, attending community meetings, payment of levies, actively participating in communal work such as building and repairing of members' houses, constructing and maintenance of road, burying of the dead, collection of farm produce for sale toward the community fund, etc.

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[2]Ibid., p. 18.

From around fifteen years of age to well into his forties, the adult belongs to the community's labor force responsible for the production of food and other social necessities for the upkeep and maintenance of the old and young population.

The community, on its part, ensures peace and justice for its members. Other services which the individual enjoys include help from the rest of the members of the society in building his house at no labor-cost and working in his farm without cash remuneration to members. Bendel is culturally one of the richest states in Nigeria. Benin, well known for its ancient artistic heritage, still engages in bronze casting. Weaving of cloth and mat and canoe building are practiced in the state. Bendel has the richest and largest concentration of mud-sculpture in Africa. Traditional religion and beliefs, ancestral worship, folklore, and moral values and norms such as center around concepts of the family dominate the cultural life of the Bendelites. Festivals have deep cultural meanings for the people. Honor to a dead hero, re-enactment of war victories, celebration of new life symbolized by farm harvest (such as new yams, corn) provide thematic sources for the festivals. In strict terms, culture plays a dominant role in the lives of the Bendelites. The entire existence of the people -- marriage, adulthood, lifestyle, interpersonal and family relationships -- are all fused together within common cultural patterns

and practices. Six distinct linguistic ethnic groups, each with its cultural uniqueness that blends into a larger, unified whole, give Bendel its enviable appearance, and have the meaning and content of one people, one culture, one society. Hence, its nick-name "Mini Nigeria". It must be emphasized that in the new situations, the solidarity of kinship which has been the binding force of traditional life of the Bendelites has been shaken to its foundations grossly dislocating its highly organized forms in matters judicial, economic, and social as well as political, ethical, aesthetic, moral and religious.

Economic Conditions

With a population of 4.2 million, a land area of 36293.14 sq. km., Bendel is the eleventh largest state in Nigeria. Subsistence farming forms the basis for economic activity in the state. "About 80% of the households in the state are agricultural households."[3]

The amount of money that passes through the hands of the adult varies from one area of the state to another; it also depends largely on the mode of economic activity in which a community engages. In the fishing areas, for instance, the rate of circulation is fast, while, in contrast, in areas where harvest is a once-a-year affair,

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[3]Bendel State Statistical Year Book, (Benin City, Nigeria: Ministry of Finance, Statistics Division, 1978), pp. 2-4.

the rate is quite slow. Persons, especially the youth, therefore, occasionally supplement their income by doing "job-a-day" work outside their normal occupation -- a relatively modern occupational trend. Local crafts are also a source of income for the extra cash needed. Female adults engage in petty trading outside normal farm work. The average annual income per capita is far less than N600.00 (US $1000.00). Full details regarding the economic position and activity of the state will be given in Chapter V.

Political Conditions

A brief analysis of the concept of democracy will be made here to try and clarify its philosophical implications for the standard of living in Bendel state in relation to the role of education in the society. Central to the concept are "man", "freedom," and "society" as they relate to one another in matters concerning social functions and responsibilities. The nature of man himself has prompted unceasing inquiries involving great minds, philosophers, religionists, artists, sociologists, and scientists alike, all through the ages, from ancient Greece to modern times. The more inquiries are made the more it seems the issue poses new, tougher questions. In Plato's Apology, he makes man and man's relationship to the society the subject of his reasoning. Mindful though of man's weakness, he emphasizes moral excellence marked by truth, wisdom, and good morals as

the highest quality to which man should aspire.[4] Morality, virtue and temperance, the basic qualities of man's aspirations, are incidental manifestations of man's interaction with his environment.

Perhaps the most extensive work in modern times on the nature of man is by B. F. Skinner, a psychology professor at Harvard University. Skinner stressed that the identity that a man bears is as a result of his response to contingencies, social or otherwise, in the course of his interaction with his environment. Man, therefore, is what he is because of environmental influences that he confronts every day of his life.[5]

A man in France, for example, may behave differently compared to the behavior of a man in Greenland simply because their individual environments are different from each other both in culture, social traits, traditions and events taking place in each of the locations. Little wonder, therefore, that man possesses several sides to his 'self', reacting in a specific way in a given situation different from his reaction to another situation. Culture, therefore, is the sum of the behavior of all persons that form a society with identical aspirations and confronting the same

[4]Plato Euthyphro, *Apology, Crito*, trans. F. J. Church (New York: Bobbs Merrill, 1948).

[5]B. F. Skinner, *Beyond Freedom and Dignity* (New York: Bantam Books, 1972).

societal contingencies individually or collectively. It is, therefore, necessary for man to interact with his environment in order to be conscious of existence. From Skinner's reasoning it becomes clear that man is not born with any morality or virtue. Rather, it is the society that he has himself created which determines his morals.

A most vivid demonstration of the strong, over-riding influence which society exerts on man is found in Sophocles' Oedipus Rex. King Oedipus crumbles under the forces of society. Here man comes in direct conflict with society and the latter prevails as, just like Socrates, the king eliminates himself in order that the society may stay.[6] Rousseau, father of modern philosophy, was a great advocate of harmonious relationship between the individual and the society. He saw man as always in conflict with his environment, but maintained that man is born neither good nor bad, that the society which man builds himself makes him what he is. Rousseau insisted more than anything else:

> [that] a people are made what they are
> by their customs and prejudice, that
> their faith is stronger than reason,
> that freedom is the fruit of a moral
> self discipline as slowly acquired as it
> is easily lost.[7]

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[6]Sophocles, The Theban Plays: Oedipus Rex (Middlesex, England: Pengiun Books, 1947).

[7]Jean Jacques Rousseau, Social Contract. Book 1. ed. Ernest Rhys (New York: E. P. Dutton, 1932),

In his greatest work, The Social Contract, Rousseau further advocated the creation of an egalitarian society, believing that:

> No community can be united and strong unless its members share certain funda- mental beliefs and loyalties, and men cannot be truly free, unless they are emotionally secure which they will be only in a society of equals where each man depends not on the caprice or protection of some person of group stronger or wealthier than himself, but on a system of laws which are the same for all men and are made by the entire community.[8]

All the philosophies discussed emphasize the ideal society, a democracy where all men are equal and no one is above the law, where both the welfare of the individual and the progress of the society bear an over-riding consideration in whatever we do. Such a state is most essential for the growth of a society.

The political structure of the Nigerian society is based on the democratic form of government. It has one central government at the head of which is a president. Each state assembly is headed by a governor. The presidential system has a firm base on local government framework. The introduction, in 1976, of a new system of local administration split Bendel into nineteen "local government areas" with the state capital at the city of Benin. The administrative objectives of the Local Government Areas are as follows:

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[8]Ibid.

1. to provide within the general scope of public administration in the State, a framework for effective coordination and execution of Government programs and services in each (Local Government Area) of the State.

2. to facilitate and encourage the participation of the people of each (Local Government Area) of the State in the control and management of their local affairs with the assistance and under the supervision of the Government by enabling the people to utilize local community efforts and organization to raise funds and mobilize resources for the general development of their local areas.[9]

The Local Government Area Council members are appointed by the state government mainly on partisan lines except for the Council Secretary who is a permanent Civil Service employee. The adult has full voting rights in the selection of State Assembly men and women and representatives at the central government level.

Educators and Deciders. If society is responsible for what man is, what type of society ought man to build in order that he may himself, not the society, be responsible for what he is? The answer to that question has always eluded man. But approached from the basis of higher education, one fact is crucial to the concept of democracy: the freedom and autonomy of man is predicated by man's moral qualities and values. Educators and decision markers should

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[9]Bendel State Statistical Year Book, 1978, p. 2.

realize their crucial position as makers of culture, and that good moral qualities in man are criteria for the greatness and power of a society. Education, therefore, has an important moral role: molding the democratic character of the society by helping individuals to cultivate good moral qualities necessary to nourish the "inner life" of the culture, and of their society.[10] This can be achieved only by the individual's awareness of his personal capacity to make his society what he wants it to be. That, in fact, is the essence of democracy, a person-centered society.[11]

The Changing Society

For the past twenty years, since attaining Independence and especially from 1970-1980, Nigeria has been going through rapid social changes as a result of the economic growth taking place in the country. Bendel, like most other states of the country, has experienced much of the changes. Many educational institutions were built during the period. Numerous industries emerged. New jobs were created which demanded new skills and orientation. Consequently, people assumed new attitudes, practices, and values toward life. The social malaise that was eventuated by the new situation greatly outstripped the merits of growth. Population which

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[10]Ozigi and Canham, p. 26.

[11]Willis W. Harman, "The Nature of Our Changing Society," in Curriculum and the Cultural Revolution. eds. Purpel and Belanger, pp. 19-20.

was 2.4 million (1963) for the whole State doubled in less than twenty years with an overall annual growth rate of 2.5% in the rural areas and 5% in the urban centers. There was a steady drift of people from the former to the latter in search of fortune. Table I shows population figures for the whole state and for five selected cities in the state for the period 1970-81.

The full effects of change on the society can best be summarized by looking at the adult from two separate standpoints. It will also be appropriate to consider events as they happened between the years of 1974 and 1979, the peak period of the oil boom.

The illiterate adult can be described as one who can neither read nor write. In the context of growth and development, he is the most affected by the changes taking place in the society. He belongs to the subsistence farming group who cannot easily leave his place of birth. He finds his life-style completely dislodged. He is overwhelmed by numerous problems confronting the society and remains in constant doubt about the future which he cannot predict. He finds himself almost constantly reduced to the lowest level in the power structure of the society.

A preponderance of inflationary trends marked the entire economic life of the state throughout the 1970s. "For the period covered (1970-1977) prices for staple food items like garri showed some violent fluctuations in Benin City, Sapele,

Table I

1963 Population of Bendel State and 5 Selected Urban Centers
Projected from 1970-1981

Center	Pop. 1963	PROJECTED POPULATION 1970	1975	1980	1981
Bendel State	2,460,962	3,036,811	3,546,234	4,148,970	4,282,848*
Benin City	110,251	156,454	200,890	257,948	271,174
Auchi	13,599	19,298	24,779	31,817	33,448
Warri	55,254	78,409	100,679	129,274	135,903
Sapele	61,007	86,573	111,162	142,735	150,053
Agbor	18,140	25,742	33,053	42,441	44,617

The overall annual growth rate: Rural areas = 2.5%, Urban areas = 5%

*The last national census in Nigeria was held in 1963

Source: Ministry of Finance, Statistics Division, Benin City, 1982

and Ekpoma. Other food items like Beef and Rice continued to maintain upward trends in prices."[12] Food production in the entire country had never been so drastically outpaced by circumstances such as occurred during the decade of the 1970s. Youths conspicuously abandoned farming and flooded the transportation and motor repair trades. Inflation in prices of all commodities reduced life to hard conditions.

Lured by the attractions of the city, and in an attempt to avoid the drabness of village life, many young men, even women, were forced to abandon their farms and drift to the city. If they found a job, usually unskilled, they soon discovered that life was no better in the new position. An illiterate adult cannot utilize fully the opportunities afforded by the news media. In the circumstances self-concept, personal integration with the society, self-actualization are far from being fully accomplished. Rather, a sense of inferiority and inadequacy is fostered.

The literate adult also has been influenced by the changes. Faced by a world quite different in content from that of his parents, he strives to keep personal adjustments apace with the times. However, he is more readily adjustable to situations than his illiterate counterpart. In particular, his work habits and life-style, including family patterns,

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[12]Ministry of Finance, Statistics Division, Benin City, Nigeria, 1978.

show remarkable characteristics. These patterns draw from the needs of modern economy for their meaning. In other respects he is more critical and more articulate about events taking place in society. He is more open-minded and has greater ability to organize himself in conflict situations.

A middle-class elite group has gradually appeared in the society since Independence. The literate adult in this class holds highly uncompromising values that conflict with traditional practices. He prefers the nuclear family unit and looks down on traditional worship with disdain; he is contemptuous of old customs such as those regarding bethrotal and marriage while condemning as absurd some rules regarding communal work.

Nevertheless, the educated adult has many problems confronting him. The widest source of his worries is rooted in the concept of the extended family. Though the younger adult is highly resentful of the concept, generally, it is a pervasive force from which he can hardly escape. More often than not demands are made on his income by the larger family which leave him in almost perpetually weakened financial position.

One of the effects of growth taking place in the Nigerian society is the emergence of cosmopolitan populations in towns and cities. Age-old traditional institutions have been dislocated in order to conform to modern needs and values. Lack of sense of belonging, impersonality and lack of respect for the traditions of his host town

characterize the attitudes of the educated adult who lives and works in the new environment. He sees himself as an individual responsible only to himself, his immediate family, and to the government -- the latter in terms of taxation and obedience to the law. He depends on the Law Courts to guard his rights. His idea of community is very vague. It must be emphasized, however, that compared to the illiterate adult the economic strength of the literate middle-class adult in Bendel state is very strong. As such, he stands in a better position to give his children good education; he has better knowledge of family planning methods, greater faith in education and higher optimism about the future. It would be wrong to assume that in matters of financial strength, membership of this class is exclusive to the educated man. Some illiterate persons who have acquired wealth through trade and business can be found in it, besides civil servants, teachers, office workers, and factory executives who form the majority. Naturally, the literate adult has a better knowledge of the law and clearer understanding of the political system of the state.

A typical source of status for the literate, besides academic certification, is through interaction with im-portant groups in the society. In this regard the standing of each person is measured in terms of the extent of his or her connections with clubs, religious bodies, societies, civic organizations, and important personalities with whom

he affiliates more for political reasons than otherwise.
However, membership in these bodies cuts across both types
of adults.

Nigeria has recorded many problems, economic and social
as well as political, since 1960. The peak period was the
eight years between 1971 and 1978 with 1975 as the highest
single year in the cases of social unrest. In a research
study, Social Strife in Nigeria 1971-1978, C. O. Lercher
stated: "All in all, (there were) 95 protest demonstrations,
204 riots and 189 strikes or work-to-rule actions"[13] during
the period 1971 to 1978. Events in the country during this
period can be largely attributed to the effects of the civil
war (1968-1970) and the oil boom. No detailed analysis of
social strife in Bendel state is intended here. However, it
is sufficient to note that Bendel, the eleventh largest
state in the country in terms of population, had the sixth
highest number (same as Rivers) of social disorders during
the period under discussion. It is also important to note
that secondary school students throughout the country caused
the greatest damage to property and had the highest number
of disturbances during the period.[14]

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[13]C. O. Lerche, "Social Strife in Nigeria, 1971-1978,"
Journal of African Studies, p. 3.

[14]Ibid., p. 6.

What looks like the worst of the problems, and a major source of most others, is the serious degeneration of morality among youths and adults.[15] Another matter of great concern is the disintegration of traditional value systems in face of new opposing values.

This chapter has outlined aspects of the conditions of living in Bendel with special reference to the status of the adult in the face of the changes taking place in the society since 1960. Of special interest is the role education can play in helping to mold the character of the individual who will eventually affect his society as a culture builder.

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[15]Elaine Haglund, "Moral Education in a Third World Society: Southeastern Nigeria," in Curriculum Inquiry, (New York: Ontario Institute of Studies in Education, Winter 1982), pp. 363-4.

CHAPTER IV

MASS HIGHER EDUCATION IN DEVELOPED COUNTRIES

Mass higher education is a highly cherished concept in the industrially advanced countries of the world. America, Britain, Canada, Germany, to mention a few, have each used the concept to great advantage in their development. It is without doubt, therefore, that the higher degree of industrial, technological accomplishments of these countries would not have been possible but for the high level of education given to the masses of their populations. This chapter examines the application of the concept with particular reference to the community college in the American education system. It must be emphasized, however, that while an appraisal is made of the concept as it applies in a particular system, it is not the aim of this framework to transplant that system to the society with which this dissertation concerns itself -- Bendel state. Rather, discussions here are used specifically for purposes of illustration of the usefulness of mass higher education in individual and national development.

Rationale for Establishment

The American community college had its beginnings in the first decades of the twentieth century.[1] Although it made a slow start in its operation, it grew quite rapidly and its concept has come to stay as a dominant force in the country's higher education system. The number of institutions and students has increased phenomenally since 1901. Community colleges are operating in forty-nine of the fifty states, enrolling some two million students -- nearly 30% of all undergraduate students in the nation -- and expanding at the rate of 12 percent per year.[2] What started with a total of 8 institutions in 1901 rose to 1,231 in 1981.[3] There was widespread support for community colleges in the years immediately after World War II.[4] Both federal and state governments gave aid through large scale funding and various laws which fostered the growth of the institutions. Private individuals and local communities did not stay out either.

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[1]James W. Thornton, The Community Junior College, 3rd ed. (New York: John Wiley & Sons, 1972), p. 48

[2]A. M. Cohen and F. B. Brawer, The American Community College (San Francisco: Jossey-Bass, 1982), p. 10.

[3]C. R. Monroe, Profile of the Community College (San Francisco: Jossey-Bass, 1980), p. 13.

[4]Ibid., p. 17.

Rather, they threw all the backing at their disposal in order that the institutions might grow. Perhaps the greatest force which gave impetus to the rapid growth in community colleges was the faith which the American public had in the ability of the community college to maximize prospects for higher education.[5] The general public was convinced that

a. national income increases in proportion to the increase in educational investment;

b. the national security is made more secure from the ravages of illiterate, uneducated citizens who might be inclined to be disruptive to the public welfare; and

c. the pursuit of freedom for the individual and the promise of the good life for all can be best secured by extending secondary educational opportunities.[6]

Because of the advantages it afforded the masses of the society, the community college was considered to be the best institution to provide a low-cost, tuition-free, broad-and-flexible curriculum type of college education for the majority of youth.[7]

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[5]Leland L. Medsker, The Junior College: Progress and Prospects (New York: McGraw-Hill, 1960), p. 18.

[6]Monroe, p. 15.

[7]Ibid., p. 1.

Built upon traditions deeply rooted in the principles of democracy, the community college was established in the first instance as a result of socio-economic needs. The early years of this century witnessed a rapid industrial growth and expansion in America. Consequently, the need arose as never before for skilled laborers who were trained to operate and maintain machinery in the factories and other industrial establishments. Like in the years of the preceding century it was also realized that "a nation of educated people produced better workers and more affluent consumers who are less prone to violence and revolution."[8]

The community college also met psycological needs. The desire by the individual for higher education was also high. People were more aware that the more education an individual has the greater or the better life he or she achieved. Access to the universities was exclusive to the wealthier segment of the society. Large numbers of secondary school learners were without opportunities for higher education. In such a situation people found the only solution in community colleges.

Moreover, "science was seen as enhancing progress. The more people learned its principles, the more rapid the development of the society."[9] In intellectual circles the

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[8]Monroe, p. 5.

[9]Cohen and Brawer, p. 2.

question about knowledge shifted from "What knowledge is of most worth?" to "What knowledge yields the greatest tangible benefit to individuals or to society?" Schooling came to be looked upon as a lever to upward mobility and as a major contributor to the community.

The community college was born at a time when social problems had to be settled concerning social equality, lengthened period of adolescence, and training of skills for the factory. Cohen and Brawer summed up the forces which gave rise to the growth of the community college in the following words:

> Probably the simplest overarching reason for the growth of community colleges is that this country has seen a period of demands placed on the schools at every level. Whatever the social or personal problem, schools were supposed to solve it.[10]

Goals

The goals of the community college focus on service to the community and the individual, collectively and severally. At its narrowest meaning community college has a responsibility to serve the society; at its broadest sense it has the dual goal of serving the community as a whole on the one hand, and of serving, on the other hand, each member of the community as an individual. The untraditional character of community college gives it abundant opportunity

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[10]Ibid.

for flexibility in its goals, curriculum, and objectives.
Hence, as Cohen and Brawer put it while summing up their
goals:

> They [have] less to displace; their
> goals [are] to serve the people with
> whatever the people wanted . . . . These
> [goals] included occupational effic-
> iency, civic and social responsibility,
> and the recreational and aesthetic
> aspects of life.[11]

Individual states have various ways, but all within the
same broad intentions, of defining the goals of the
community college. The state of North Carolina, for
instance, has the following definition:

> The purpose of the North Carolina
> Community College System is to fill the
> broad gap in educational opportunity
> existing between high school and the
> senior college and university. In carry-
> ing out this role the technical insti-
> tutes and community colleges offer
> academic, cultural and occupational
> education and training opportunities
> from basic education through the two-
> year college level, at a convenient time
> and place and at a minimal cost, to
> anyone of suitable age who can learn and
> whose needs can be met by these insti-
> tutions.[12]

However, it must be noted that goals of the institutions,
speaking generally, shifted with demands of the times.

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[11]Ibid, p. 22.

[12]North Carolina, _Community College System Report:
1963-1970_ (Raleigh, 1970), p. 1.

Functions

These can be regarded on a broad basis as the duties the community college renders to the individual students and to the community as a whole. The general philosophy of an institution rests on its functions. The classifications by Charles Monroe provide a good description of such functions as may be found in the community colleges nationwide.

1. <u>Comprehensive Curricular</u>. A wide range of courses are offered by institutions including those in occupational fields, liberal arts, general education, remedial education, professional education and adult and continuing education.

2. <u>Open-Door Principle</u>. This principle means that any applicant who is above eighteen years of age and who has completed high-school education is eligible to attend. "However, open admissions do not guarantee that a person will be admitted to any of or all the programs of the college simply because he expresses a desire to enter that course or program."[13] The open-door-principle of admission is in harmony with the principle of democracy in education which defines the concept of mass education. In the spirit of democratic education, financial aid is given to students, those from poor homes in particular. Generally, tuition fees are subsidized from tax-money. "Reach-out" programs also are devised to help persons from low-income groups mainly in

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[13]Monroe, pp. 21-30.

urban areas who cannot avail themselves of opportunities offered by the community college in their area.

3. Community Orientation. Each institution is part of the community in which it is located. As the goals imply, community colleges make responsiveness to the needs of the community their watchword. In order to meet this obligation a thorough understanding of the community by the college is necessary -- needs, problems, resources and potentials. This enables community involvement whereby both college and community work together for mutual benefits. Curriculum offerings, both formal and informal, reflect the interests of the community. The community service concept involves the provision, by an institution, of educational, cultural and recreation facilities for use both by students and members of the public.[14] The community college is a focal point where the general public looks for leadership and direction in industry in particular. On the other hand, "most persons . . . . regard their local colleges as personalized institutions of higher education belonging to the people within the college districts."[15]

Charles Monroe sums up the objectives of the community college:

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[14]Ibid., pp. 29-30.

[15]W. Kelly and Leslie Wilbur, Teaching in the Community Junior College (New York: Appleton-Century-Crofts, 1970), p. 14.

> In summary, the basic philosophy of the
> community college movement is found in
> the recognition of the fact that the
> community college is the logical and
> natural outcome of a long history in
> which the opportunities for increasingly
> more education, even universal education
> at public expense, have been vastly
> extended. Opportunities for universal
> education beyond high school can be
> realized only through a comprehensive
> curriculum, an open-door policy of
> admissions, and a community oriented
> college in all its aspects and prac-
> tices.[16]

Using "functions," "purposes" and "objectives" interchange-
ably, Kelly and Wilbur listed six functions as predominant
in the community college, viz: transfer function, occupa-
tional education, general education, remedial education,
guidance and counselling, and community service.[17]

The importance of the adult continuing education
function in the community college should be noted. In all
its essentials it affords all adults of any age, able or
disabled, the opportunity to continue what Jared Sharon
calls "learning from here to eternity."[18]

One important development in the community college
system involves what is known as a "community-based

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[16]Monroe, p. 32.

[17]Kelly and Wilbur, p. 14.

[18]B. Jared Sharon, "Emeritus College: Learning from Here
to Eternity," in New Directions for Community Colleges, ed.
P. A. Walsh (San Francisco: Jossey-Bass, 1979), p. 9.

delivery-system."[19] Under the system a college so based meets the learners in a nonformal setting. In the words of Hyman Field, "they hold classes in storefronts, libraries, churches and community centres, to name only a few of the locations available for instruction in communities."[20] Field noted that some community colleges do not have sufficient money and space to be campus-based. Consequently these colleges take their programs into the community. Typically, handicapped persons benefit from this system. A peculiar characteristic of the system is that, as Robert Hencey puts it:

> . . . . the community college must deliver the kinds of education community members want and need, not what pedagogues think is good for them. And the delivery must be made where the learners are, not where conventional college organization dictates they should be.[21]

Harlacher and Hencey's view about the system is quite convincing: "Community-based education . . . . is a process of the people, for the people and . . . by the people."[22]

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[19]Hyman H. Field, "Delivery Systems: Meeting the Multiple Needs of Diversified Clientele," in New Directions for Community Colleges, ed. P. A. Walsh (San Francisco: Jossey-Bass, 1981), p. 27.

[20]Ibid.

[21]E. I. Harlacher and R. E. Hencey, "Performance Oriented Learning: How to do it," in New Directions for Community Colleges (San Francisco: Jossey-Bass, 1981), p. 45.

[22]Ibid., p. 46.

Organization

A community college district includes a number of high schools and forms the service area of a college situated therein. Depending on their resources, some districts have more than one college. Los Angeles, by 1968, for example, had eight community colleges under one district.[23] The number has since risen. Many districts together form the jurisdiction of a county, while a state includes many counties. Governance of the community college lies within three hierarchical levels. The state level is the highest in order. Here the state government through its State Board of Education controls all community colleges in the state. Next in order, is the State Director (or Chancellor) of community colleges. The office of the Director has many subdivisions each in charge of a specific function in the statewide administration of the system. A board of trustees is the highest administrative body in a single college district. It is the basis of organization at the local level in most colleges in the country. Members of the board of trustees are elected locally by popular vote. They are mostly local leaders or spokesmen and women of the citizens, not professional educators. The advantage of having laymen on the community college board in Monroe's view (with which

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[23]Edmund J. Gleazer Jr., This Is the Community College, (Boston: Houghton Mifflin Co., 1968), p. 29.

many experts and nonexperts on community college agree) is that "the professional staff and the faculty of a community college are often isolated. They seldom know what the rank and file of citizens are thinking."[24] The duty of the board generally is to oversee the activities of the college within its authority.

Finance

Sources of community college funds include federal government grants, state government grants and subsidies, local council subvention, students' fees, and charity of various modes. The state government has the lion's share of the burden of community college funding. The next heaviest contributor is the local district government. In the state of North Carolina, for example, operating "costs [are] distributed as follows: state 80%, local 11%, student 9%."[25]

Disparity in student tuition is known to have existed from the early days of community colleges. Gleazer writing in 1968 stated that "the range . . . . is from no tuition charge in California to perhaps $400 per year in New York State."[26] Student tuition has been on the increase since the

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[24]Monroe, p. 307.

[25]North Carolina, Community College System Report 1963-1970, p. 11.

[26]Gleazer, p. 50.

founding days of the community college on account of economic conditions in the society.

The problem of financing in community colleges is greatly obviated by the invaluable benefits the society derives from their operation, for, escalating costs through the years notwithstanding, "no college was closed for lack of finances. Quite the contrary: 250 new public colleges were opened during the 1970s and enrollment more than doubled during that decade."[27]

Community college is not without limitations in its functioning. Edmund Gleazer sums up these in the following words:

> The range of these services is broad. They seem limited only by the creativity of leadership, the objectives of the institution, the means available and provisions made by other institutions and organizations.[28]

Implications for Bendel State

As aspects of the community college system will be adapted for purposes of this study, it is important to highlight the implications the system has for Bendel state:

1. Society does not stagnate; neither does the life within each society. Education, therefore, should at all times address itself to prevailing conditions.

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[27] Ibid., p. 136.

[28] Ibid., p. 86.

2. It can be seen from the American experience, that as society grows industrially, new values emerge which need to be addressed by the people. Especially important is a need for the proliferation of knowledge to enable the individual to cope with life's changing conditions.

3. As society grows both the society and the individual make greater demands on each other.

4. The establishment of a new educational system is not without problems.[29]

5. The funding of such a system in Bendel state ought to receive the greatest attention both of the government and the people themselves, for its success or failure will depend largely on the aid given and attitude of both parties toward education.

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[29]Cohen and Brawer, p. 5.

CHAPTER V

PHILOSOPHICAL BASIS FOR A CONCEPTUAL FRAMEWORK
OF CURRICULUM IN HIGHER EDUCATION
IN BENDEL STATE

This chapter provides a philosophical basis for and the development of a conceptual framework intended for use in the Bendel state higher education system, specifically in bridging the gap which exists between the secondary school level and the university. Support is drawn from convergent views on education as means of developing people and their societies. Important historical developments since 1900 and current practices in the education system of the state are also considered. Use is made of the various educational concepts treated in the previous chapters to emphasize the underpinnings of curricular subject-areas presented as suitable for a system to which the framework may be applied.

Historical Background

The earliest education (in our modern sense of the word) in Bendel state is tied up with the history of the church in the state. Records show that Portuguese Catholic priests established their mission in Benin in 1515 and stayed for more than a century and a half before they were forced to quit in 1688.[1] The church (this time including the

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[1] J. O. Anowi, ed. O. Ikejiani (New York: Frederick Praeger, 1965), p. 41.

Catholics, the Church Missionary Society and Pilgrim Baptists) came back more than two hundred years later during which second attempt they succeeded in staying permanently. Beginning from this second phase, the earliest school for formal instruction at the primary level in the state was built at Asaba in 1878 by the Church Missionary Society (CMS).[2] The number of such church-oriented schools increased very fast with the arrival, in later years, of the Catholic and Pilgrim Baptist missions.

Edo College, Benin City, established in 1937, and sponsored by the local district council, was the first public institution to offer education at post-primary-school level. The missions, however, built many secondary schools after that date. Education as provided by the church had the primary goal of spreading the "word" of the Bible. In particular, curriculum in the primary school was built entirely around religious instruction. J. O. Anowi describes the situation in school in the following words:

> The curriculum was overweighted with religious knowledge -- recitation of the catechism, reading passages from the Bible and singing hymns. When the songs were not religious they had to be in praise of Britain or of British scenery or of an episode in British history - (Old John Brown", "It is a Long Way to Typarary", "D'ye Ken John Peel", etc.). Since the emphasis was on softening the

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[2]Bendel Ministry of Finance and Economic Development, Statistics Division (Benin City, 1978).

> minds of the "wild" children, religious
> instruction was reinforced by moral
> lessons on virtue, charity, humility,
> courage and truthfulness. Some reading,
> writing and arithmetic was added to the
> school curriculum.[3]

The Education Ordinance of 1916 resulted in wider government participation and control. in educational matters in the entire country.

Higher education began in Nigeria in 1934 with the establishment of Yaba High College. The University College Ibadan (awarding the University of London degrees) was started in 1948. At all levels education under colonial administration in Nigeria was no better than that under missionary control. The advantages it may have afforded the individual Nigerian notwithstanding, the curriculum was primarily intended to produce persons who would foster their "masters'" (the colonialists') objectives of colonial domination of indigenous peoples. It was a curriculum that did not cater to the welfare of the country or countries under colonial rule on matters of industrialization. The designers of such curricula, more or less absentee land-lords, did not interest themselves in the development of the country or countries where the curriculum was meant to be used. The following statements from various sources on colonial education speak for themselves:

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[3]Anowi, p. 43.

Paulo Freire: Each level of colonial system was separated
                 from the preceding one . . . Schooling was
                 antidemocratic in its methods, in its content
                 and in its objectives. Divorced from the
                 reality of the country, it was, for this very
                 reason, a school for a minority and thus
                 against the majority. It selected out only a
                 very few of those who had access to it,
                 excluded most of them after a few years and,
                 due to continued selective filtering the
                 number rejected constantly increased.[4]

Editoral Comment: Is the ulterior object of the Education
(Lagos Times)   Bill to promote the conquest of West Africa
                 by England morally through the English
                 language and secure that morally which
                 African fevers perhaps prevent acquiring
                 physically. . . Surely, the way to elevate a
                 people is not first to teach them to
                 entertain the lowest ideas of themselves and
                 make them servile imitators of others.[5]

Okeke U. P., quoting from an Eastern Nigeria government

source, regarding colonial education, stated:

            To sum up . . . It is hardly an exaggeration
            to say that educational policies and prac-
            tices in the Eastern Region during the past
            decade have been little more than a series
            of improvisations.[6]

Julius Nyerere: . . . to prepare the . . . young people to
                 inculcate the values of the colonial society
                 and to train individuals for the service of
                 the colonial state. The interest of the
                 colonial government in education, therefore,

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[4]Paulo Freire, _Pedagogy in Process: The Letters to
Guinea Bissau_, trans. C. Hunter St. John (New York: Seabury
Press, 1978).

[5]_Lagos Times_, 12 August, 1882.

[6]U. P. Okeke, "Background to the problems of Nigerian
Education," in _Education in Nigeria_, ed. O. Ikejiani (New
York: Frederick A. Praeger, 1965), p. 13.

stemmed from the need for local clerks and junior officials; on top of that, various religious groups were interested in spreading literacy and other education as part of their evangelical work.[7]

Let us refer to the sayings of two more persons which explain clearly the universality of the derelictions of colonial education. Lord Macaulay wrote extensively on the British educational policy in India. Bob Fafunwa quoting from Macaulay's works says:

> According to Macaulay the goal was to train at least a class of persons Indian in blood but English in opinion, in morals and intellect, they also believed that a single shelf of good European Library was worth the whole native Literature of India and Arabia.[8]

Maccaulay's writing can best be generalized to all colonized societies including Nigeria. A leading figure on education in modern times Paulo Freire, a Brazilian writer, has produced a wide range of works on Guinea Bissau, Sao Tome and Precipe - former Portuguese colonies off Cape Verde in North West Africa following his long working experience in those countries. His report on the effect of colonial education in Guinea Bissau in his work Pedagogy in Process (1978) is worth noting. Part of it reads thus:

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[7]Julius Nyerere, "Education for Self Reliance," in Ujama (London: Oxford University Press, 1970), p. 16.

[8]Babs. A. Fafunwa, History of Education in Nigeria (London: George Allen & Unwin, 1974), p. 190.

> The system would not help but reproduce
> in children and youth the profile that
> colonial ideology itself had created for
> them, namely, that of inferior beings,
> lacking in all ability; their only
> salvation lay in becoming "white" or
> black with "white souls". The system
> then was not concerned with anything
> related closely to nationals (called
> "natives"). Worse than the lack of
> concern was the actual negation of every
> authentic representation of national
> peoples - their history, their culture,
> their language. The history of those
> colonized was thought to have begun with
> the civilizing presence of the coloniz-
> ers. The culture of the colonized was a
> reflection of their barbaric way of
> seeing the world. Culture belonged only
> to the colonizers. And so these gifts
> were all repressed, and in their place
> the taste of the dominant metropolitan
> class was imposed.[9]

From the above quotations regarding the general purposes and

effects of colonial education, it becomes obvious why the

education systems of most ex-colonies are rife with problems

today, mainly in their curriculum. It can be seen more

clearly why the current educational practice in Bendel state

is what it is. Such explanation also facilitates the

determination of the educational program that will best suit

the needs of youth and adults in Bendel state society of the

1980's and the future.

It would be mistaken, however, not to give credit to

the British to the extent that they helped Nigeria, or any

other people they colonized, to make the "kick-off" toward

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[9]Freire, p. 14.

"modernity" by their introduction of formal education. But the point stands, as Okeke Uduaroh puts it, that "to argue (at the eve of the departure of the colonialists) that Nigeria achieved (less than) five percent literacy under British rule does not raise the heads of the Nigerians. Their concern would lie with the 95 percent yet to be educated."[10]

Two universities are situated in Bendel state, the University of Benin established in 1971, and Bendel State University Ekpoma, founded in 1982. The former depends on federal aid for more than eighty percent of its funding while the latter is financed solely by the state government. Other institutions within the category of higher education in the state include colleges of education, schools of agriculture, polytechnics and one headmasters' institute. A main characteristic common to all of the institutions is that right from inception each was charged with the goal of providing education that would be useful to the student as an individual, the Nigerian society as a whole, and to Bendel state in particular. Unfortunately, although none of them was established during the colonial days, all of them have the major trappings found in colonial institutions. Specifically, like in the rest of the post-secondary institutions in the country, their admissions policy favors

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[10]Okeke, p. 12.

an insignificant minority of the state population. Thousands of persons seek entry into these institutions each year. Overall, only a few hundred applicants succeed in gaining admission. It is known that persons of Bendel state origin top the list each year of all applicants put together seeking admissions to Nigerian universities. Table II shows the number of applications received and the number of persons admitted each year by the University of Benin from 1972 to 1980 and Bendel state University, Ekpoma, for the 1982/83 session. Admission takes the form of rigorous screening of credentials or by entrance examination or both. In the case of the lower institutions entry is by examination and personal interview. Consequently, higher education in Bendel state is elitist, much the same as in the rest of the country.

There has been rapid increase in total student enrollment in secondary schools in recent times, the most remarkable period being 1979/80 - 1982/83. The number rose from 186,952 to 384,280 in those years respectively. The rise reflects the present education policy in the state, which came into effect in October 1979. It provides for free and complusory education at the secondary school level and increased production of secondary school teachers.

Curriculum in the secondary school which is geared toward general education has been adopted for easy articulation with the universities. The relationship between

TABLE II

Number of Applications and of
Students Registered by University
of Benin (1974-1978) and Bendel State
University, Ekpoma (1981-1983)

Institution	Year	Applications Received	Offers	No Registered	Ratio No. Applications to No. Reg.
[1]University of Benin	1974/75	4,332	550	475	
	1975/76	12,736	820	434	
	1976/77	30,802	1,311	604	
	1977/78	26,889	982	659	
	1978/79	6,500*	997	557	
	1979/80	16,389**	2,113	1,441	
[2]Bendel State University	1981/82	15,000	407	407	
	1982/83	NA	NA	1,003	

NA Not available
*Applications for "direct entry" only
**1st choice only
Note: Except stated otherwise figures in all cases show number of applicants for both direct entry (with GCE A/L) and pre-degree (with WASC or its equivalent) courses.

Source: 1. University of Benin, Benin City
       2. Bendel State University, Ekpoma

secondary school curricular and the technical vocational schools is anything but compatible. Graduates from the former find that they have to start from scratch on entering the latter. They are entirely without preparation for technical subjects as secondary school curriculum does not cater to technical and vocational courses. The secondary grammar schools, as they are generally called, are a legacy of the British colonial system as far as their curricula are concerned. It must be noted, however, that since attaining independence the Nigerian governments at both federal and state levels have made appreciable effort to include general science courses in secondary school curriculum.

Teacher education has received close attention from the government. In a bid to solve the problem of educational manpower shortage in secondary schools, the state government established three more colleges of education between 1979 and 1980 with an total enrollment of over 4,000. However, the dearth of qualified teachers continues throughout the state as the number of students continues to outpace the number of teachers.

<div align="center">Governance</div>

Theoretical Considerations

It will be useful here to consider some popular concepts regarding the role community plays in school organization and governance. Power has been described in various ways by social scientists. It has been taken for

various other concepts like influence, authority, eminence, prestige, ability and so on. As defined by Floyd Hunter, community power is "the ability of some men to control other persons in actions both social and economic relative to the welfare of the whole community."[11] For purposes of this study the definition by H. P. Fairchild will be taken. He stated:

> Power is the ability to dominate men, to coerce and control them, obtain their obedience, interfere with their freedom and compel their action in particular ways. It may be the outcome of personal charisma, which induces obedience to the genius of an institution or rational acceptance; or the result of a monopoly of wealth . . . Every social order is a system of power relations with hierarchical super-ordination and regulated competion and cooperation.[12]

Because of the complexity of activities that take place in a community it is necessary, and, in fact, inevitable that order of some sort be established and maintained in the community. Everyone who is a member of the community is obligated to participate, in one way or the other, in its organization besides complying with the community's established laws and standards, in order that it may be a good

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[11]Floyd Hunter, Community Power Structure (Chapel Hill: University of North Carolina Press, 1955)

[12]H. P. Fairchild, ed., Dictionary of Sociology and Related Sciences (Westport, Connecticut: Glenwood Press, 1955), p. 227.

place in which to live. Research findings point out that within every community there is a "core of individuals who are all powerful of the generalist type. These are individuals who make decisions of importance in all arenas of the community or nation which impinge upon them or their group or effect in any way the operational sphere of their control."[13] It is also true that in all cases such individuals hold tenaciously to the instrument that empowers them to rule or govern the rest of the society. If, therefore, for instance, there is need for change by way of policy making in any aspect of the established order, the institution of such change rests with the few individuals. These few persons have been variously described as men of power, men of influence, men of authority, and so on. They are found everywhere in the community -- in business, industry, politics, government, etc. Power can be possessed by virtue of wealth, heredity, or status, political or otherwise.

Every community has a distinctly pervasive power structure on which the organizational framework of the community rests for its legitimacy in matters of governance. Two broad-based structures are identifiable in a democratic setting. Power is either competitive or consensual. Reference has earlier been made to power resting in the hands of

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[13]L. W. Hughes and J. E. Kayler, Patterns of Influence: Effects on Educational Decision-Making in Monroe City (Columbus, Ohio: Council for Educational Administration, 1972), p. 4.

the middle class and upper class who have the necessary means to meet entry requirements for active participation in the control of activities of the community. Whichever structure a society adopts, it is either the "elite" of the community or the "mass" that make up the ruling class. Within each class are individuals and aggregates of individuals among whom power is distributed, though unevenly, the amount in each specific case being distinguishable according to the extent it is attributable to its possessor. Agger, Goldrich and Swanson classify the two broad structures into four typologies: consensual mass, consensual elite, competitive mass, competitive elite. These are found in various degrees in political leadership.[14]

From the above analysis it can be pointed out that the concept of community power has far-reaching implications for higher education. It is enough to sum up such implications in the words of John A. Ramseyer, a notable American educator. He states:

> Community leaders will take leadership in education matters. They represent some of the better thinking in the community. Facts are important to them. To lend support, they must be convinced. On the other hand, the school remembers that the voting power of people is still the stronger influence. The people in deciding school issues, must be able to make their decisions with the full

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[14]Robert Agger, Daniel Goldrich, and Bert E. Swanson, The Rulers and the Ruled (New York: John Wiley and Sons, 1964), p. 73.

> knowledge that these may support or
> threaten special interests that are also
> struggling for existence.[15]

In a democractic setting two major forces affect educational policies and decisions, viz: "control" and "influence". Dale Mann defined "control" as a determinate or dominant influence characterized by some elements of command.[16] The forces may be grouped as formal and informal respectively. The groups contain, on the one hand, school personnel ranging from national to local level including school board members, teachers, superintendents (the formal group). On the other hand, the general public (informal group) which includes the various interest and power groups and associations. These are best known as "influence" groups. At the local district level educational issues are greatly affected by the actions of informal interest groups. The most vigorous way by which a citizen determines or controls school issues is by participation. Dale Mann defines participation as a "direct or unmediated involvement by citizens with intent to affecting what happens in schools."[17] Citizens are willing to participate in school

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[15]John A. Ramseyer, _Factors Affecting Educational Administration_, SCDS Monograph No. 2, (Columbus: The Ohio State University, 1955), p. 41.

[16]Mann Dale, "Participation, Representation and Control" in _The Politics of Education_, ed. Jay D. Scribner (Chicago: The National Society for the Study of Education, 1977), p. 68.

[17]Ibid., p. 72.

matters for a number of reasons. These include economic self-interest, parental interest in student progress, status in the community, or civic consciousness. Financial issues attract greater desire for personal involvement than any others. The greater the combination of such factors mentioned above, "the more likely it is that there will be a supportive vote on finance issues."[18]

A popular form of participation is the use of the vote which, as the basis of educational democracy, a citizen uses to express his choice of persons to represent him on school board. It is also used to support or reject important finance issues such as happens when a school is trying to raise bonds for capital projects. The vote, however, has its unfavorable characteristics which diminish the citizen's incentive for its use. The infrequency of its application makes it a weak decisional instrument. Also the individual sees his vote as just a tiny fraction of the overall number of votes. Several other factors impede the individual's ability to participate effectively in the control of educational issues. Foremost are his ignorance about the goings on in the affairs of the school system; lack of material means, money and time; inaccessibility to legal channels where they are needed and the exclusiveness of academic tradition which makes the classroom far removed

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[18]Ibid., p. 68.

from his reach in questions of policy and decision making.[19]

Active participation requires membership of an individual in some interest group, organization, society or club whose collective efforts go a long way to influencing actual "actors" who control policy.

When a person casts his vote for another person to serve on his behalf on a council or government, he automatically relinquishes his right to act as a member of that body.

What happens is that by virtue of his vote, he has selected someone else to represent him on that body. Representation is of various types. Scribner enumerated these as "formalistic" by which a representative holds office mainly by virtue of certification. School superintendents, secretaries to boards, and government fall within this group who, though professionals, are expected to represent the public in school matters.

"Descriptive" representation includes major features like social class, religions or sectional interests as the basis for representation. The elected person is just representative of his group. His action is guided by personal choice rather than popular wishes. Broad outlines of the needs of electors are given which the representative uses as a frame of reference in his decisions.

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[19]Ibid., p. 73.

"Symbolic" representation allows the representative more freedom of action than "descriptive". It cuts across groups or class. The represented are simply satisfied with their member being there in their name. A fourth type, "substantive" representation, takes the interest of the electors as a major factor for representation. Mann pointed out that it is the only situation where strong correspondence between the represented and the representative is maintained in terms of the wishes, desires and preferences of the former. The dilemma of acting to suit the best interest of his constituents impels the substantive representative to base his actions and judgments on specific representational style. Three such styles can be found in the operations of school board members. The "delegate" has the sole duty of acting according as his constituents want him to do. He has no choice outside his mandatory decisions. The "trustee" style includes a position at the opposite end to "delegate" style. The trustee has little or no referential link with his electors in the decisions he takes at board meetings. A trustee-based choice has its roots in the conviction a representative has that only his decisions serve the best interest of his public whom he considers ignorant and incapable of making sound, productive judgments. Midway between trustee and delegate lies the "politico" style of representation which borrows from both "trustee" and "delegate" styles for validity in decisions

and choices. Consequently, there is no fixed order of action which a representative may use. Decisions are taken on the spur of the moment at board meetings with the conviction, however, that any decisions made are in the best interest of the electors.[20]

The School Board

The author here examined the school board in the United States of America as a case study of community power in education. Acting as middleman between the community and the school, the school board (state or local) is an important force in the education system. Membership is often by hard fought election which takes much the same process as partisan elections. In some cases, however, it is by appointment by the state government. By definition, the board as a body has the specific duty of making policies and decisions on educational issues which affect the entire school district. Other functions include appointment of chief officers of the system, control of finance, and, most importantly, representing the interests of the masses in educational matters by responding to the community's needs and expectations vis a vis the educational goals of the society. Once in office, activities of the board are nonpartisan. Consequently, there is absence of the political

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[20]Ibid., p. 80.

atmosphere which pervades the local councils or state and national assemblies. Members are usually from and representative of the upper-middle class to the exclusion of persons from the lower classes. Generally, persons from the lower classes of society do not have the means, ability, and interest which are, in the first instance, necessary requirements for membership. Board activities are characterized by the following:

1. keeping to a minimum local tax money that goes to school and the perpertuation of middle-class values and local traditions.

2. "the existence of lines of influence from potentially powerful men in the community."[21]

3. individuals and "aggregates of individuals"[22] in the hierarchy of community power "use less visible methods of communicating their feelings to the Board of Education."[23]

The State Board of Education takes precedence over the local school Board; the former is the highest educational policy-making body in the state. The stated policy of the

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[21]Hughes and Kayler, p. 20.

[22]Robert S. Cahil, "Three Themes of the Politics of Education," in The Politics of Education, ed., R. S. Cahil and Hencey (Danville, Illinois: The Interstate Printers and Publishers 1964), p. 59.

[23]Hughes and Kayler, p. 20.

State Board of Education usually includes the following as specifically applied in the state of North Columbia which may be generalizable to the rest of the country:

1. to communicate to all publics, through all available media, information relating to plans, programs, and operations of school system;

2. to encourage participation on the part of the public at the regular meetings of the Board;

3. to maintain an atmosphere which makes two-way communication between the Board, administration, faculty, parents, students and to the general public a vital force in the continuing improvement of the public schools.

4. to continue a program of evaluation of public attitude toward educational system in the state.

5. to continue a scheme of inservice program for teachers.

6. To utilize the P.T.A. as the Board's chief advisory group in the state.[24]

Responsiveness is ensured through various ways and checks. Board meetings are open to public attendance while the press and news media cover its proceedings. Again, the vote, though used only occasionally, has a positive effect, roundabout as it may be, which cannot be ignored by the

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[24]Ibid., pp. 18-19.

members of the board. The visibility of decisions and the presence of interest groups has a sort of watchdog effect, especially in terms of finance issues. It greatly promotes responsiveness to community concerns, demands and interests. It may be said that community participation and represent-ation while not the best assured ways to gain control of school governance, their presence, characterized by con-flicts among the actual participants and favored by the complex nature of the society, in terms of the latter's demands, interests and expectations, is a convincing mechanism for ensuring change against stagnation in the running of the school district. For unless this happens the interest of the society, especially the lower class, would be jeopardized to the advantage of the upper class.

Educational Governance in Bendel

The responsibility of providing education in the country is shared between the federal and state governments. The Bendel state government through its ministry of education controls education at all levels in the state except the university of Benin which is a federal concern. The commissioner for education is the highest government official in education matters next to the governor. All planning and important decisions on education begin from his office. Next in office is the permanent secretary, who is the chief executive in the Ministry of Education. In effect he is the expert in education upon whom the commissioner

relies for implementation of government policy. Whereas the commissioner is a political appointee whose duty is that of government spokesman concerned with broad policy matters, the permanent secretary holds office by virtue of his training and expertise and does not change jobs with the political mood of the state. Practically, all educational planning and execution of plan rests with the permanent secretary and his ministry officials. The organizational structure of the ministry, like most organizations, is hierarchical as shown. An important feature of the ministry lies in its highly bureaucratic character, which, like all civil service agencies, sometimes constitutes an impediment to progressive management.

The state ministry of education maintains communication with the federal government through national bodies such as the West African Examination Council (for School Certificate examination matters), National Education Research Council, the National Universities Commission, the Bureau for External Aid, National Book Council (responsible for the production and promotion of suitable books for Nigeria) and the National Board for Technical Education. The relationship between the state and the central government through these agencies is aimed primarily at fostering uniformity in standards throughout the country. However, because each state ministry operates under its own education law within the jurisdiction of the state government, it is impossible

to expect absolute uniformity of pattern in administration and details of functions among the states.[25]

The body that oversees the secondary schools in the state is the State School Board. Its main functions are staff appointment, promotions, teacher's discipline and the administration of educational funds. At the base of the organizational structure the local government council's Committee on Education, and the Local Education Board, (the former a political body, the latter made up of educational experts), are the agents of the ministry of education for the control of education at the local level. Specifically, their duties include appointment, discipline and posting of teachers, administration of educational funds, purchase and supply of equipment and advisory services to schools. Each of the nineteen local government areas in the state has a local school board headed by a government-appointed chairman.

Curricular matters (development, implementing and evaluation) are controlled solely by the Ministry of Education through its Inspectorate Division. Public aware-ness of and participation in the business of education is exceedingly minimal. Control is entirely in the hands of ministry officials. There is complete ignorance by the

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[25] C. O. Taiwo, The Nigerian Education System Past Present and Future (Lagos: Thomas Nelson, Ltd., 1981), p. 206.

masses of the role they should play in the development of curricula for the schools at primary and secondary levels. Another factor that inhibits effective local participation by the ordinary person in school business is the fact of federal control of school curriculum. Policy is handed down by the federal ministry of education to the states whose duty is to implement, rather than question, the provisions they are expected to execute. Even where ordinary people serve on the various boards they are mainly political appointees whose office is more by virtue of partisan activities than interest in educational matters. No lay positions on the boards are held through public elections. Consequently, it is not uncommon to find semi-literate individuals serving as members of education boards, especially at the local level. The position in the entire education system of the country from federal to local level is that of educational bureaucrats wielding almost unlimited power in the educational system of the nation.

Following government policy on education which came into effect in October, 1979, public education at all levels in Bendel state became non-fee-paying. The state government, therefore, bears 100 percent financial responsibility for all educational programs in the state. This represents a huge annual expenditure on the part of the government. Education was the state's fourth largest concern after manufacturing, craft transport, and information, by actual expenditure for the period 1975 to 1979.

Resources in Bendel

It will be useful to examine the resources of the state as important determinants of economic and educational development. The following aspects are considered: economy, agriculture, industry and labor force.

Economy

Bendel is one of the richest states in Nigeria in terms of natural resources. It has an estimated population of 4.4 million living within a geographical area of 15,252 square miles. Its economy is mainly rural with a heavy agricultural base. Its industrial sector is largely undeveloped with a wide range of potentials that are waiting to be developed. In most of the sectors of the economy, productivity is slow from lack of modern productive processes. A major inhibiting factor comes from adverse attitudes in the labor force coupled with inadequate skilled labor. Bendel, with its wealth of resources, both human and natural, has almost unlimited opportunities for industrial expansion and growth. The resources are lying dormant waiting to be tapped.

Agriculture

With not many urban centers Bendel state is essentially a rural society. More than 80 percent of its population depends on subsistence agriculture with traditional methods of cultivation. The main crops include maize, yam, cassava, rubber, palm produce, rice and cocoa. There is abundant fertile land for the cultivation of sugar cane, cotton, tobacco and citrus; none of these are produced in commercial

quantities. Export crops with high prospects for industrial activity include palm oil, palm kernels, cocoa, rubber and timber. The last two materials offer unlimited opportunities to prospective investors in the manufacturing of auto tires and technical rubber products, chipboard, plywood and furniture.[26] It must be noted that none of these listed manufactured materials is produced in the state.

Bendel is bounded on its south by a resource-rich delta and the waters of the Atlantic Ocean. It also has large forest reserves second in size only to the state of Imo. Prospects for fish and log industries are quite high. Summing up the situation in agriculture, the state's Ministry of Trade, Industry and Cooperatives has stated:

> A total of 70 percent of the people of Nigeria (estimated population of Nigeria is 80 million) are still employed in agriculture . . . At present, agriculture in the state is essentially in the hands of small-scale farmers catering to their own needs. This is not ideal for production of cash crops and also the quality of produce may suffer so wild trees are formed rather than plantations.[27]

Industry

The most outstanding activity has been in the petroleum industry which began in 1963. It has accounted for more than

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[26] Industrial Investor's Guide to Bendel State, (Benin: Ministry of Trade, Industry and Cooperatives, 1979), p. 21.

[27] Ibid., p. 31.

80 percent of the state's annual revenue since then. Other sectors of the economy appeared to have been neglected because of the huge income from petroleum. Hence in each case the sector is either unexploited or underexploited. Opportunities are many and open to any individuals or groups, both indigenous and foreign, who wish to invest in "industry which is directly or indirectly related to agriculture."[28] The development of the rural areas is a major concern of the state government.

There is considerable infrastructure for the promotion of industrial activity in the state; electricity, gas, water are sufficient for the sustenance of industries throughout the state's industrial zones. A good road network, four sea ports (all handle ocean liners), an airport and a radio and television station are part of the existing facilities in the state. Telecommunication is being developed to include an automatic telephone system that girds the whole country. A table showing details of natural resources available in the state, and potential industries is included in the Appendix. A steel and iron complex is based at Aladja Warri seaport.

Labor Force

Projections in 1975 showed that over 1 million persons would be in the labor force by 1980. Bendel state has an

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[28]Ibid., p. 43.

annual population growth rate of 2.5% and 5% for the rural

and urban areas respectively. The large figure in total

number of persons in the labor force notwithstanding,

unemployment rate is high. Conditions in the state can be

seen in the following words by the Ministry of Trade,

Industry and Cooperatives:

> Overall, the picture is one of a large
> unskilled labor force seeking employ-
> ment, one of the results of which is a
> marked migration of people from rural to
> urban areas in search of work. This
> means that there is a constant supply of
> labor in both rural and urban areas.[29]

A noticeable lack of skilled labor at all levels of industry

exists in the state.

Rationale for Development of Conceptual Framework – Education for Individual and National Development

Development has various meanings depending on who is

using it. The economist considers development in the light

of economic growth in terms of investment, saving, income

etc. In the view of the social and political scientists the

word equates with the process of industrialization. The

educationist, however, thinks of development in terms of

change, in psychological, intellectual, mental as well as

physical growth of the individual. However, all these views

focus on "change." As Frederick Harbison puts it, " . . . to

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[29]Ibid., p. 27.

everyone, development means change requiring rapid innovation."[30] For the purposes of this analysis the term development will be used to refer to growth as it affects the individual and the society severally and collectively.

Life in the twentieth century demands that a nation develop materially, economically, politically, and culturally. Man is a catalyst in national development. To the extent that a nation must develop into a modern society its first task, therefore, must be to develop its human resource. This is an important first step for a nation with a desire for transforming itself from rural, traditional level into a modern society.

The concept of education as an important human investment for achieving socioeconomic transition into modern times has met with general agreement among individuals from all fields including philosophers, educators, scientists, and economists. Writings in support of this claim abound and lend support to this curricular framework:

Sauvy in his writings on national development stated:

> "If young people are given the requisite
> education and training, the economy will
> expand almost automatically."[31]

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[30] Frederick Harbison, "Strategies for Investing in People," in Education and the Development of Nations, ed. John W. Hanson, Cole S. Brembeck (New York: Holt, Rinehart & Winston Inc., 1966), pp. 148-157.

[31] Alfred Sauvy, "Education and the Economic Assimilation of Youth," Ed. M. J. Bowman et. al., p. 81.

Hanson and Brembeck gave a different perspective:

> Modernization is more than maximizing
> physical power and productive capacity,
> more than making the most of available
> natural resources and thereby increasing
> the level of living. It is also a
> process of freeing the potential in
> people, maximizing their ability to
> share in the determination of the goals
> of their society and to participate
> creatively and effectively in the reali-
> zation of these goals.[32]

Dean Rusk, former Secretary of State for the United States, in an address to the United Nations stressed the political implication of education for development:

> The democratic institutions cannot exist
> without education, for democracy func-
> tions only when the people are informed
> and are aware, thirsting for knowledge,
> and are exchanging ideas . . . Education
> makes possible the economic democracy
> that raises a social mobility. For it is
> education that insures that classes are
> not frozen and that an elite of whatever
> kind does not perpetuate itself.[33]

John Hanson has written extensively on the role educat-ion should play in developing nations and in Nigeria in particular having worked there for some time. Hanson notes that education should help an individual to transform from his rural orientation to ways of life that are compatible to urban outlook. He says:

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[32]J. W. Hanson and C. S. Brembeck, eds., Education and the Economic Development of Nations. (New York: Holt, Rinehart & Winston, 1966), p. 117.

[33]Dean Rusk, "The Key Role of Education," ed., Hanson and Brembeck, pp. 29-31.

> . . . the greatest investment Nigeria
> can make in its economic future is an
> investment in the appropriate education
> of its people.[34]

The significant role of education is seen in a listing of the characteristics of modern societies. Those characteristics may be summarized, thus:

1. major changes in social structures and traditional order,

2. emergence of new attitudes, habits and values,

3. acceleration of economic growth for the production of necessaries with a view to removing poverty, misery, and squalor arising from lack of adequate food, health, and shelter,

4. reduction or total absence of factors which promote inequality,

5. establishment of new institutions, national in scope and purpose,

6. heightened political awareness,

7. opportunity for continuous growth, intellectual and otherwise,

8. use of education as a major source of modernity.[35]

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[34]J. W. Hanson, _Education in Nigeria,_ (New York: Praeger, 1965), p. 35.

[35]Michael P. Todaro, _Economic Development in the Third World,_ (New York: Longman Inc., 1977), p. 62.

Inkeles and Smith in <u>Becoming Modern</u> (1974), provided a somewhat similar summary of the features of the "modern nation," which include mass education, urbanization, industrialization, bureaucritization, rapid communication and sophisticated transportation system.[36]

The individual in such a society acquires values, habits, attitudes and behavior theoretically attributable to the "modern man". Psychosocial modernity theory as put forward by Inkeles and Smith claim that these qualities are manifest in the following traits:

1. openness to new experience both with people and with new ways of doing things such as attempting to control birthrates

2. the assertion of increasing independence from the authority of traditional figures and a shift of allegiance to public institutional leaders

3. belief in the efficiency of science and medicine and a general abandonment of passivity and fatalism in the face of life's difficulties

4. ambition for oneself and one's children to achieve high occupational and educational goals

5. consciousness of time and interest in careful planning

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[36]Alex Inkeles and David H. Smith, <u>Becoming Modern</u>, (Cambridge: Harvard University Press, 1974), p. 15.

6. active participation in civil and community affairs

7. assidiously keeping up with national and world news in preference to items dealing with sports or religion.[37]

Bendel state is desirous of becoming a modern society. This intention can clearly be seen in the five objectives stated in the country's Second National Development Plan on which Nigeria's national policy on education was founded. The objectives are as follows:

1. a free and democratic society

2. a just and egalitarian society

3. a united, strong and self-reliant nation

4. a great and dynamic economy

5. a land of bright and full opportunities for all citizens.[38]

The above objectives can be summed up in one goal: to make Nigeria a modern society. This goal is achievable for the country as a whole, and for Bendel state in particular. The state's prospects for becoming a modern society are high. It has enormous potential in human and natural

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[37]Alex Inkeles, "The School as a Context for Modernization," in Education and Individual Modernity in Developing Countries, ed. Alex Inkeles and Donald B. Holsinger (Leiden, The Netherlands: E. J. Brill, 1974), pp. 7-22.

[38]National Policy on Education (Lagos: Federal Government Press, 1981), p. 7.

resources. But potential alone cannot achieve the desired ends. What is important is that the individual who will use these resources must be prepared with adequate education, competencies, and attitudes that modern industrial society demands for coping with its complexities, expectations, and realities. As long as Bendel's labor force remains unskilled, its desires, intentions, and goals will remain unattainable. As long as attitudes, values habits and standards necessary for life in a modern, industrial society are not developed in the individual the attainment of these goals will remain elusive in Bendel. It is, therefore, imperative that Bendel develop its human resources in order to develop itself. Mass higher education is the only answer. The components of the conceptual framework of curricula are proposed on the basis of the analyses and considerations in the preceding section.

Components of the Conceputal Framework

Curriculum is a very important aspect of any educational system. Its planning is the most important business educators can undertake. Whether planning for a single subject or for an entire framework comprising a range of subjects, planners must take the major steps emphasized in curriculum theory. Ralph Tyler, a foremost American curriculum theorist, in his widely acclaimed rationale for curriculum building provides four such steps:

    1. selection of learning objectives,
    2. selection of learning experiences,

3. organization of learning experiences
to achieve maximum cumulative effect,
4. evaluation of the curriculum to
furnish a continuing basis for necessary
revisions and desirable improvements.[39]

Other scholars have described curriculum planning.

George Bauchamp, for example, enumerated four elements

generally found in curriculum: goals, document intent,

selection, and organization of culture content.[40] On the

other hand Hilda Taba listed seven steps in an order the

pursuit of which, she claimed, will produce a thoughtful

dynamic curriculum. The seven steps emphasize consideration

of needs, objectives, learning experiences, and evaluation.[41]

White and Duker (1973) summed up the process of

curriculum designing in the following words: "one could

construct a curriculum . . . in each subject matter area

which would begin with storing of facts, then analyzing

them, and then reaching synthesis."[42]

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[39]Ralph W. Tyler, "Specific Approaches to Curriculum Development," in Curriculum: An Introduction to the Field, ed. J. R. Gress and D. E. Purpel, p. 246.

[40]George A. Beauchamp, "Curriculum Thinking," in Fundamental Curriculum Decisions, ed. Fenwick W. English (Alexandria, Va.: A-S-C-D-, 1983), p. 19.

[41]Hilda Taba, Curriculum Development Theory and Practice. (New York: Harcourt, Brace & World, 1962), p. 12.

[42]Mary A. White and Jan Duker, Education: A Conceptual and Empirical Approach (New York: Holt, Rinehart & Winston, 1973), p. 289.

The definition given by Charles Monroe provides a good basis for analysis. Writing on community colleges in America, he said:

> . . . the curriculum contains four essential elements.
> 1. the subject matter accumulated from the knowledge of the past.
> 2. skill-learning activities such as those needed in language, mathematics and technical courses
> 3. the attitude or emotional predispositions deemed valuable for a host of experiences and
> 4. a set of values which the decision-makers of a given society believe are necessary for the survival of that society.[43]

Goals

The role of education in a society that is experiencing rapid social and economic change is, according to John Dewey, "not whether (education) should participate in the production of a future society but whether (it) should do it blindly and irresponsibly or with the maximum possible of courageous intelligence and responsibility."[44] A major task of education is to identify the values of both the individual and the society. Based on these values educational goals are chosen. In the view of Purpel and Belanger, "The goals assigned to the overall educational undertaking and hence all of educational planning are

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[43]Charles Monroe, _Profile of the Community College_ (San Francisco: Jossey-Bass, 1980), p. 46.

[44]John Dewey, "Renewal Through Education: The Directions of Choice," in _Education and the Development of Nations_, eds. J. W. Hanson and C. S. Brembeck, (Holt, Rinehart and Winston, 1966), p. 102.

centrally affected by the ultimate outcome of this value -
choice cross-roads."[45]

Choosing educational goals is by no means an easy thing
to do. It requires the collective efforts of all the members
of the society an educational program is meant to serve.
More often than not society is too personal to be
constructive in its expectations. Educators and curriculum
designers, therefore, have the important responsibility of
collating the various interests, hopes and expectations into
a meaningful, coherent whole. Planners should recognize that
the overriding determining factor in making decisions
concerning choice of goals rests in the mood of the society:
What _is_ now and what the future _should_ be are two key
questions which will help to define the direction education-
al efforts take.

Dewey suggested that there were three possible options
confronting educators:

1. Educators may act so as to perpetuate the present
   confusion and possibly increase it

2. They may select the forces of change (technological,
   scientific and cultural forces) as they exist in the
   old order, estimate the direction in which they are

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[45]Purpel and Belanger, eds, _Curriculum and the Cultural
Revolution_ (San Francisco: McCutchan, 1972), p. 5.

moving, and see what can be done to make the schools
their ally.

3. Educators may become intelligently conservative and
strive to make the schools a force in maintaining
the old order intact against the impact of new
forces.[46]

A look at the three options fixes attention immediately on
the second choice for, as Theodore Brameld emphasized:

> . . . education should find its meaning
> in the order, process and goals of the
> (society) for which that education is
> intended. Moreover, . . . mere relation-
> ship is not enough; the key lies in the
> quality or nature of the relationship.
> Education to fulfil its rightful func-
> tion, must come to grips with the most
> urgent problems of a (society); it must
> rest upon considered appraisal and
> commitments within that (society), and
> it must itself remain hospitable to
> continuous experimentation and recon-
> struction.[47]

For its own good, a changing society cannot afford to
legitimize an educational system that stagnates; "under
standing its developmental role is not an optional matter.
It is required if education is to achieve its great
expectations.[48]

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[46]John Dewey, pp. 102-103.

[47]Theodore Brameld, "The Power of Education," in Hanson
and Brembeck, p. 105.

[48]Hanson and Brembeck, p. iii.

Therefore, the State of Bendel must demand an education

1. that identifies itself with the realities of the society vis a vis the values and aspirations of the individual in particular and of the state as a whole;

2. that seeks to foster such values as social responsibility, moral dicipline, scientific inquiry, creativity, cultural, aesthetic heritage and discipline in the service of the common welfare;

3. that seeks to promote knowledge which should be applied with a view to enhancing economic growth for the general good of the society;

4. that celebrates and upholds democratic principles of social justice, basic human rights and freedom, and respect for human dignity;

5. that seeks to produce moral human beings in a world beset by ever-burgeoning moral derelictions, complexities, and alarmingly overarching diversity of socioeconomic problems.

Hanson summed up the goals of education that meet the above expectations:

> . . . its sharpest focus (must) be upon contribution, contribution in terms of solving the problems of today and building the better world of tomorrow. In essence, then, the national purpose for education is to equip people to participate in, and contribute to, the modernization process . . . the process of creating a style of life that will

> bear the imprint of traditional
> strengths even as it adapts new
> strengths and technologies to its cor-
> porate life.[49]

Programs

What knowledge is most necessary and beneficial both to

the individual and to the society? What programs of study

will be most useful? What duration is most appropriate to

acquire adequate skills and competencies? What services

other than academic should higher education render to the

society in general and the student in particular? What

organizational structure should higher education maintain?

How should higher education in this context be financed?

Finally, what means should education use to evaluate itself?

These are important questions a curriculum designer must

answer. Paulo Freire puts the question the following way:

> Education as an act of knowing confronts
> us with a number of theoretical-
> practical, not intellectual, questions:
> What to know? How to know? Why to know?
> In benefit of what and whom to know?
> Moreover, against what and of whom to
> know? These are fundamental questions in
> dynamic relationship to others around
> the act of educating, its possibilities,
> its legitmacy, its objectives and ends,
> its agents, its methods and content.[50]

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[49] J. W. Hanson, "Educational Tasks for a Nation," in
Hanson and Brembeck, p. 33.

[50] Paulo Freire, <u>Pedagogy in Process</u>, (New York: Seabury
Press, 1978), p. 100.

Those really are the questions which must be answered in order to evolve a sound program of study in any educational undertaking. The progressive view of education considers knowledge as valuable "only when it has practical consequences for the individual and, more important still, for society."[51] Considered in that light, and from the standpoint of the framework, the programmatic content of higher education must correspond to the goals of the society. Such knowledge must be used by its possessors for dynamic action for the ultimate tranformation of their society. It must equip individuals with skills, psychological strengths, dispositions, attitudes, and values that are necessary for modern living.

In order to meet their objectives of providing the learners with the desired knowledge, programs should be considered on the basis of their teachability, relevance, and comprehensiveness. All three conditions raise some concrete questions the answers to which provide the basis for the institution of meaningful programs which an educational system should pursue. Charles Monroe in his writings on the community college system in America listed four of the most important of these questions:

1. How many different curricular (courses and aggregates of courses)

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[51]George F. Kneller, _Existentiatism and Education_, (New York: Philosophical Library, Inc., 1958), p. 39.

are needed and can be taught success-
fully within the limits of the
available qualified staff, space and
financial resources?

2. What are the practical limits to the
amount of the subject matter and
skills which can be taught to a given
student with some degree of quality
and mastery?

3. What are the time requirements for
adequate mastery of a given unit of a
learning experience?

4. Finally, how can we know when a
particular curriculum (course or
aggregate of courses) has outlived
its usefulness and relevance and how
can we delete it without creating
such an internal (organizational)
crises that the operation of the
(system) is jeopardized?[52]

All the four questions can be put into one slot which
emphasizes curricular developmental process: choice or
determination of courses and educational goals and objec-
tives, organization and evaluation. Choice of programs
should address the technological, industrial and technical
manpower needs of the state both for the present and the
future. Such programs must include opportunities for skill
training as well as bases for acquiring good work habits and
attitudes. The following, occupational education and general
education, are two broad areas under which the programs are
discussed.

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[52]Monroe, p. 50.

Occupational education. This is a broad term which includes such major fields as vocational education, paraprofessional education, and technical education. Within the scope of this framework it is defined as all organized programs of study that combine appropriate proportions of technical, manipulative general and elective courses which prepare the student for employment upon completion of the program.[53] Vocational education prepares an individual for specific occupation in agriculture, industry, trades, and distributive occupation. Theory is subordinate to practice in its focus. Paraprofessional education concentrates on training assistants in fields of medicine, education, building, engineering, etc., and an understanding of the work coupled with considerable skill in technique. On the other hand, technical education stresses mental effort more than muscular skill. It prepares the student for occupations in industry, engineering, trades, and so on. In a narrower sense, occupational education as skill training includes fields such as nursing, secretaryship, teaching, etc.[54]

General education. General education has been defined variously to mean "multi-purpose education", "common basic curriculum", "common outcomes of a fundamental educational

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[53] James W. Thornton, The Community College, 3rd ed. (New York: John Wiley, 1960), p. 178.

[54] Ibid., pp. 178-179.

experience", and "an understanding of the major concepts, principles and methodologies of major fields of knowledge as opposed to the content of narrower disciplines."[55] Some other individuals describe it as "that education which prepares a man to live more fully as a person and more effectively as a citizen."[56] By Thornton's definition general education embraces "programs of education specifically designed to afford young people more effective preparation for the responsibilities which they share in common as citizens in a free society and for wholesome and creative participation in a wide range of life activities."[57]

Cohen and Brawer (1982) defined it the following way: "In general education, . . . knowledge is power - the power of coping, understanding, mastering the self and social interaction. It must lead to the ability to do, to act."[58] In the view of Knoel and McIntyre, its scope includes "the portion of the curriculum which provides breadth in the arts

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[55]Leland L. Medsker, The Junior College: Progress and Prospects (New York: McGraw Hill, 1960), p. 56.

[56]Ibid., pp. 56-57.

[57]J. W. Thornton, General Education in the Public Junior College," in The Public Junior College, ed. N. B. Henry (Chicago: The University of Chicago Press, 1956), p. 118.

[58]M. A. Cohen and F. B. Brawer, The American Community College, (San Francisco: Jossey-Bass, 1982), p. 318.

and sciences including humanities for students in both
occupational and transfer programs."[59]

A list of the twelve competencies general education
affords its recipients, according to B. L. Johnson, was
originally put forward by a group involved in a study of
community colleges in California in the early 1950's. Thus
general education provides the individual opportunities for:

1. Exercising the privileges and responsibilities of
   democratic citizenship,

2. Developing a set of sound moral and spiritual values
   by which he guides his life,

3. Expressing his thought clearly in speaking and
   writing and in reading and listening with under-
   standing,

4. Using the basic mathematical and mechanical skills
   necessary in everyday life,

5. Using methods of critical thinking for the solution
   of problems and for the discrimination among values,

6. Understanding his cultural heritage so that he may
   gain a perspective of his time and place in the
   world,

7. Understanding his interaction with his biological
   and physical environment so that he may better
   adjust to and improve that environment,

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[59]Dorothy Knoel and Charles McIntyre, _Planning Colleges
for the Community_, (San Francisco: Jossey-Bass, 1974), p.
117.

8. Maintaining good mental and physical health for himself, his family, and his community,

9. Developing a balanced personal and social adjustment,

10. Sharing in the development of a satisfactory home and family life,

11. Achieving a satisfactory vocational adjustment,

12. Taking part in some form of satisfying creative activity and in appreciating the creative activities of others.[60]

In order to maximize these advantages courses should focus on the humanities, social sciences, natural sciences, communication, family planning, and preservation of the environment.

Integrative Dimensions

If education is to meet its humanistic goals, it should seek to promote a curriculum with a "seamless" integration of courses which foster development of human capacities, mental, physical and emotional. To fulfill that objective a system cannot avoid the use of some key concepts as a basis for integration. Three such concepts are aesthetics, moral education, and language.

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[60]B. Lamar Johnson, General Education in Action, (Washington, D.C.: American Council on Education, 1952), pp. 21-22.

Aesthetics

Because of its merits, aesthetics should be used in an integrative dimension in all programs. The aesthetic process, otherwise the problem-solving process, should pervade all academic activities. As Elliot Eisner put it, "Without the opportunity to conceptualize, to analyze, to deal with ambiguity, to locate relevant resources, to synthesize materials, and to evaluate the results of one's efforts, the (individual) is unlikely to use his or her sophisticated abilities."[61] The teaching of aesthetics has validity; it is an effort worth making if only to teach good taste. It only takes a stroll down the streets of any town or village of Nigeria, or a quick look at its major urban centers to establish the fact that all Nigerians, not just a section of the population, need aesthetic education. For only persons whose education is absolutely devoid of aesthetic qualities can exist in the filth and ugliness that abound in all Nigerian towns, cities and villages. Moreover, the teaching of aesthetics in the context of art and culture is necessary if the Nigerian society is to emerge from the cultural mediocrity in which it finds itself today. The ancient cultures of Nok, Benin, Igbouku and Ife, all four in Nigeria, each possessed some of the richest art heritage the world has ever known. The beauty of Ife heads and Igbolku

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[61]Elliot W. Eisner, The Educational Imagination. (New York: Macmillan, 1979), p. 54.

bronzes parallels that of the Periclean Golden Age of Greece.

Marshall Ward Mount described the situation of art in twenty-five African countries. He stated that Benin, once a strong traditional art center has the poorest quality of work.[62]

John W. Hanson, a former district officer during the colonial rule in Nigeria, writing on the role education should play in a changing society, noted: "A truly modern education will never surrender its aesthetic heritage. It will prize it and cherish it. It will build upon it."[63]

Of Nigeria in particular, Hanson wrote:

> In none of its approaches and problems can Nigerian education afford to over-look the rich cultural and artistic heritage and potentiality of Africa. One (of) the surest indices of the health of the new education system will be its ability to produce not only a nucleus of creative African writers and artists, but a generation of persons in all walks of life who can use their leisure creatively, who take pride in their arts, and who have a sense of identity with their past. Not rootless persons, but self respecting, creative individuals drawing their nourishment from a soil rich in tradition must be the nation's aim.[64]

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[62]Marshal W. Mount, *African Art: The Years Since 1920* (Newton Abbot, Great Britain: David & Charles Holdings Ltd., 1973), p. xvi.

[63]John W. Hanson, "Educational Task for a Nation," in Hanson and Brembeck, p. 41.

[64]Ibid.

Furthermore, aesthetic education in the context of lifelong learning should aim at helping the individual to realize his or her position as a culture maker. As Carlos Ovando said, "For curricula to be in tune with a changing world, learning content, process and style need to be articulated with the individual's potential role as a culture maker and a participant with social history in mind."[65]

The connection between aesthetics, and morals and ethics is such that higher education in Bendel cannot afford to neglect its inclusion. George Lansing Raymond brings this out in vivid terms in one of his essays:

> The light that it (aesthetics) possesses is like that of a halo. It illumines everything of which it forms a part, its influence on the mind extending to the whole mental environment, giving suggestions to imagination, stimulus to aspiration, and filling every allied department and recess of energy with that subtle force which men attribute to inspiration.[66]

Raymond further stressed that art improves the quality of morality.

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[65] Carlos J. Ovando, "Coming to Terms with the Individual as Culture Maker." in _Lifelong Learning: A Human Agenda._ ed. Norman V. Overly, (Alexandria, Virginia: ASCD Yearbook, 1979), p. 153.

[66] George L. Raymond, _Fundamentals in Education Art and Civics_ (Freeport, New York: Books for Libraries Press Inc., 1967), p. 71-72.

The way people behave or govern themselves reflects their creative capabilities and the values by which they live. The intrinsic values of art must be utilized in achieving individual goals in relationship with social goals and values for total development of culture. "The ability to conceptualize, the habit of refined thinking, the growth in perceptive capacity, self-expression and integration are invaluable qualities which aesthetics inspires in per-sons."[67] A truly democratic society cannot dispense with aesthetics in her educational policies.

In the light of the above considerations, it must be emphasized that art education with aesthetics as its main thrust should be made a compulsory, credit-earning subject that must be taken by all students covered by this framework. By implication secondary school curriculum should contain art as a compulsory subject. Only by this can the society re-establish its largely diminished cultural gran-deur. Failure to do so will not only render society's concept of development a sham but, worse still, such inaction will simply obliterate the beauty of the past, bequeathing to posterity a hollow legacy. Above all else, it is important that Bendelites learn to appreciate and preserve their arts and their culture. The need for such habits in human society is summed up by Herbert Read in the

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[67] Italo L. DeFrancesco, Art Education: Its Means and Ends, (New York: Harper and Row, Publishers, 1958), p. 57.

following words: "No kind of human activity is so permanent as the arts, and nothing that survives from the past is so valuable as a clue to the history of civilization."[68]

Moral Education

What is true of aesthetics is equally true of moral education as a necessity for Bendel. There is nationwide concern regarding the degeneration of morality in youths in Nigeria. The church, as well as the family, was an important force in the moral development of the student. Conditions changed quite drastically as a consequence of the civil war, the oil boom, and the impact of westernization. Furthermore, there exists a separation of church and state in school matters, a process which began in the late 1950's in Bendel and achieved completeness with the new constitution. Two opposing forces are conspicuously at play in the society, the Western-oriented culture on the one hand and the traditional culture on the other hand. In the words of Elaine Haglund: "The one force tends toward the individual-istic, impersonal, and abstract relationships; the other toward personal, syncretic, or integrated relationships that are based upon high-context kinship and ethnic associa-tions."[69] A third influence in the country though not strong

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[68]Herbert Read, Art and Society. (New York: Macmillan, 1937), p. 164.

[69]Elaine Haglund, p. 364.

in the state of Bendel, is the Islamic religion, which needs to be added to the list. Consequently, "moral values (among the people) rest at various points along continua of positive and negative poles."[70] There is everywhere an outcry against the moral malaise that is plaguing the society. Although the Nigerian National Policy on Education (1974) takes full note of this social ill and stresses the need to teach moral and spiritual values, to implement them is another thing. For the practices of young people across the nation contradict the virtues they have been taught by the schools.

In these circumstances, higher education has a responsibility for pioneering the effort to rescue the society from a moral demise. Like aesthetic education, moral education adopting the "Values Clarification" approach discussed in Chapter II, should be used as an integrative factor in the curricula. In particular the desirability of moral education should be stressed at all levels of the country's educational system. The survival and unity of a society will be largely unattainable by a people with low moral quality. To quote Hanson again,

> A nation committed to a respect for human dignity must face realistically the problems of purposelessness, deliquency, destitution and even squalor which

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[70] Ibid.

plague (the country) . . . An edu-
cational programme that fails to provide
the elements of understanding, character
and judgment necessary to deal with new
situations will ill serve the national
purpose and will be productive only of
personal disintegration and social dis-
order. An education for today and
tomorrow must be an education which
prepares people for social changes seen
and as yet unforeseen, prepares them not
only in terms of skills, but in terms of
character, perspective and a personality
capable of adapting wholesomely to new
situations.[71]

Language

The force of language in uniting a people of diverse

ethnic linguistic cultural background must not be overlooked

by an educational system in the context of this framework.

English is the official language used in Bendel while ten

local languages are spoken. Three languages -- Hausa, Ibo,

and Yoruba -- are spoken widely in the country. However,

none of these three languages is indigenous to Bendel. This

framework proposes that students learn at least one of the

three national languages in addition to any one of those

spoken in Bendel. Each language learned should be credit

earning. It is assumed that each student must have learned

at least three Nigerian languages before the higher

education level.

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[71]Hanson, _Education in Nigeria_, pp. 40-41.

Modernization requires that the entire population possess basic literacy skills as well as be involved in a mass educational process which make it possible for the individual to actively participate in the developmental process of his or her society.

Community Education

The bane of the present educational practice in Nigeria lies in the fact that the society is polarized between the literate and the illiterate. The two groups have no respect for each other. Furthermore, the orientation of the average educated person causes him to assume an attitude toward work which says always: "This job is for the government; it is not my father's work." Such an attitude signifies a lack of social responsibility. Consequently, there is a general "it is not my business" attitude in the entire country toward public property and anything that stands for public good. Public properties are used with careless abandon, streets and public spaces are turned into dust bins; road fences are destroyed, gutters are filled with litter, and garbage roads are dug across and no one seems to care. The situation is worse in the cities. All this may be attributed to ignorance or, to the negative attitude of the Nigerian toward his environment, his country, and to locally produced items.

The answer to this ignorance which is a great obstacle to growth and development lies in community education. Community education is a process which involves the entire community in efforts for self-development. Leadership in

this aspect of development should be a major function of higher education making learning resources available among other educational and social services to the community. The benefits of lifelong learning contingent on the concept of continuing education, the advantages of basic literacy both for children and for adults, the usefulness of community service, and its creative effects on culture make continuing education worthwhile. It seeks to provide the individual opportunities for self-recreation and effective participation in the total development of his society. The only form of continuing education in the state is provided by the Institute of Continuing Education established originally to cater to the needs of secondary school drop-outs. Its scope of activity is too limited and narrow to meet the desires of the masses for community education.

The advantages of mass adult literacy are tremendous to a developing society whose social, economic, and political institutions are deeply rooted in a rich cultural heritage, where subsistence agriculture is prominent and whose present endeavors are geared toward a transformation from its rural state to a modern industrial society.

Adult Basic Literacy

The federal government launched a laudable basic adult literacy education program in the 19 states in September 1982 aimed at eliminating illiteracy from the country. How far that project will succeed has yet to be determined. It

is enough to point out here that previous literacy campaigns failed because of lack of adequate planning on the part of the governments. Fifteen of the teachers who participated in earlier campaigns, being interviewed by the author, noted that there was no meaningful public enlightenment preceding the earlier campaigns. They also noted that the funding in each case was anything but adequate. Appropriate instructional materials were lacking. "It was like child's play each campaign; the learners came with a mind of becoming clerks the next day." That comment points up one major deficiency in the early efforts to educate the people. The illiterate adult thought that literacy was purely to enable him to get a job in the government or industry.

Today, the centers for adult basic literacy are looked upon by the student and the masses as a place for preparation to go to university. "University" is the ultimate goal of the majority of learners in the state of Bendel in particular and the country generally. Of eight hundred learners ranging from 16 to 40 years who were interviewed in September 1982, one hundred percent of them had as their first goal entry into university.

Furthermore, curriculum was not related to the needs of the people. All courses offered in both programs are nontechnical, nonvocational. The people needed and still need the education that will enable them to improve on their farming methods; they need education on family planning,

family life, healthy living, and good food habits. They need enlightenment on the needs for education. Above all else, they need education that will help them to develop their personality, attitudes and habits -- aesthetic, moral and otherwise -- necessary to achieve maximum happiness in life. All this was lacking in the early curricula.

One point that needs be stressed in present basic literacy education efforts in the country is that this program, like the preceding programs, is being administered from "above". To say the least, it is known that in places where literacy education efforts failed, the "above-to-base" approach was used; where they succeeded, the "base-to-above" approach was used. Mary Ewen Ullich in her work, <u>Patterns of Adult Education</u> noted that a great many early ventures of adult education in England "failed to survive because they were conceived and administered from above."[72] On the other hand, literacy efforts succeeded quite impressively in countries like Nicaragua, Cuba, Guinea Bissau, and Tanzania. Success in those places was due to the utilization of the "base-to-above" approach in which the consciousness of the people was first raised to the awareness of the need for education even before a program started. In every case it

[72]Mary E. Ullich, <u>Patterns of Adult Education</u> (New York: Pageant Press Inc., 1965), p. 50.

was a success that depended on what Cardenal Miller described as "a commitment of the spirit."[73]

The following quotations speak eloquently for the desirability of literacy education in a society such as Bendel state. Cardenal and Miller wrote of Nicaragua:

> We believe that in order to create a new nation we must begin with an education that liberates people. . . . We believe (basic literacy is) essential to the building of a democratic society in which people can participate consciously and critically in national decision making.[74]

Paulo Freire wrote on Sao Tome and Principe:

> In the case of Sao Tome, this means critical and creative participation by the people in the process of (transforming) their society . . . Participation requires a critical understanding of the country's (realities of transformation). In turn, critical understanding is itself generated by participation and deepened by the practice of reflecting on action . . . Neither the initial nor the subsequent stages of an adult literacy program are exempt from this task.[75]

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[73]Fernado S. J. Cardenal and Valerie Miller, "Nicaragna 1980: The Battle of the ABCs," Harvard Educational Review, Feb. 1981, pp. 1-26.

[74]Ibid.

[75]Paulo Friere, "The People Speak Their Word," in Harvard Educational Review, pp. 28-29.

Morales further emphasizes the aesthetic effect the campaign had on the people of Cuba thus:

> (It) made manifest the creativity of a people in the fields of literature and art. The poets, writers, and artists gave birth to immortal works . . . All the varied expressions of culture came together in the literacy campaign, which the people viewed as a heroic crusade.[76]

It is true that Nicaragua, Cuba, Guinea Bissau and Sao Tome all emerged from arms struggle for independence against colonial rulers, and embarked immediately on their literacy education programs with the fervor of victory still in the people. The absence of armed struggle for independence notwithstanding, colonial administration left Nigeria in the same dire need (if not worse) for mass literacy as those countries.

Implications for Implementation

Every educational undertaking requires close attention to some implications it may have for its smooth implementation. The author examines some of these implications with special regard to this framework.

The framework proposed in this study may be implemented within the following organizational structure. It is important that each of the nineteen Local Government Areas establish at least one institution to be located within commuting distance, or not more than fifteen miles from students' homes. Institutions should be non-boarding. A body set by the government and responsible to the Ministry of

Diagram 1
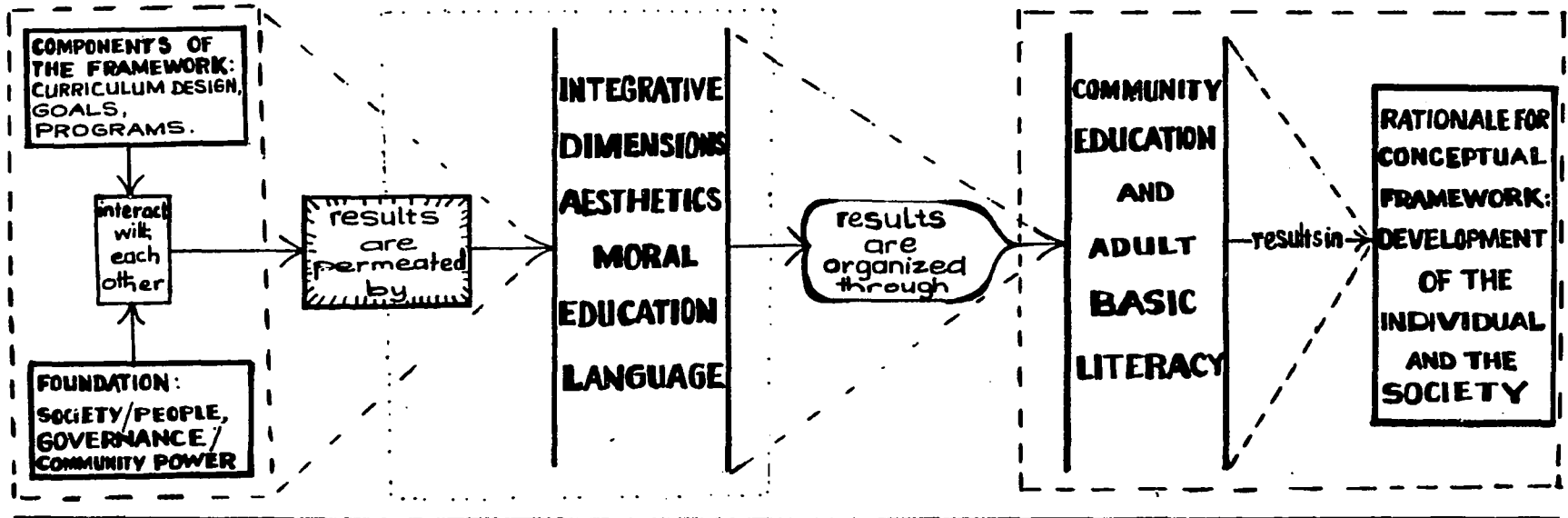
SCHEMATIC DESCRIPTION OF A CONCEPTUAL FRAMEWORK OF CURRICULUM
FOR HIGHER EDUCATION FOR BENDEL STATE, NIGERIA.
AESTHETICS AND MORAL EDUCATION AS INTEGRATIVE FACTORS OF DEVELOPMENT

Education should be charged with statewide control of all the institutions within the system. Membership in the policymaking board should be limited to one elected representative for each Local Government Area (LGA). Each institution should have a body with trustee duties for the institution. Designation for the bodies should be made by the legal instrument setting them up. A common name for the institutions within the system should be decided by the government. It is suggested that all the institutions bear the name Community Institute of Education (CIE).

The office of the executive head and the registry are important divisions that should receive attention within the organizational structure. The teaching staff is a very important part of any educational institution. Its main responsibility is instruction. In order to maximize internalization of knowledge by students it is important to recruit a sound faculty. Besides instruction the faculty also has the essential role of contributing in effective ways to initiation and development of curriculum.

Reynolds lists three things which form the matrix of professional competence and which a good faculty member should know:

1. Knowledge of student traits and how the individual student learns.

2. Sound knowledge of the subject matter with which the students will be concerned.

3. Knowledge of what constitutes efficient instruction.[77] It is obvious that in order to achieve success in his work with regard to those three objectives a teacher will be as practical as possible by constantly being a learner himself. In such a situation the objective of learning, as Freire puts it, arises in response to the definition of what needs to be known.[78]

David Purpel's writing provides a good summary of what a good teacher should do for promotion of professional efficiency. He emphasized individual and professional responsibility, personal dignity, intellectual honesty, freedom, personal meaning and community as basic educational and moral principles which must be remembered in assessing efficiency in teaching. Teachers on their part should know what to teach, and how to teach in relationship to the curriculum. Furthermore, it is the duty of teachers to uphold the intellectual, political, and moral heritage of the society by unceasing "dedication to pursue truth fearlessly and rigorously; the celebration of creativity; and the commitment to continous inquiry and reflection." In order to achieve success in their goals educational institutions should "commit themselves to a significant and

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[77]James W. Reynolds, The Comprehensive Junior College Curriculum, pp. 30-134.

[78]Paulo Freire, Pedagogy in Process, p. 106.

systematic program of faculty development which has its prime focus on the improvement of institution."[79]

A long-standing problem facing Nigeria's educational system is lack of adequate instructional personnel. Worse still, in a majority of cases, where they are available, teachers are without proper skills for the profession with regard to meaningful student development. Referring to a report compiled by the Ashby Commission on Post-School Certificate and Higher Education in 1945, Uduorah Okeke (1965) noted: "The Commission found that our teachers were ill-prepared for the job of teaching Nigerian children."[80] Unfortunately, what was true in 1945 was true in 1965 and is still true in the 1980s. For the purposes of this framework higher education should approach personnel issues thus:

1. Manpower from industry, government departments, and the news media should be utilized to augument teaching personnel.

2. Local craftsmen should be employed to teach practical courses that do not require theoretical exercises; examples are welding, sculpture, commercial painting, pottery, machine repair, etc. These local craftsmen may not possess theoretical knowledge of

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[79]David E. Purpel, _A Framework for Teacher Evaluation_ – A class presentation (School of Education, UNC-G, Greensboro, 1981).

[80]Okeke, p. 15.

the work they do but do have thorough practical skill in it. In each case a staff with academic background supplies the theoretical knowledge the student needs.

3. Students in upper classes should be employed to teach those in junior classes.

4. Intensive teacher-training programs should be em-backed upon for the production of necessary teaching staff in the various occupational education areas.

Industries, hospitals and businesses should make their workshops and laboratories available to students for practical work and experience.

Finally, the faculty will depend, for its growth, on research and experimentation without which knowledge will stagnate.

Opportunity should be given to all adults who qualify and seek to attend regardless of physical condition. Admission into diploma programs of study should require possession of the West African School Certificate in the first instance. Students should be able to decide themselves which program or programs of study they wish to pursue. Final decision, however, lies with institutional authority in the circumstances of limited options. In matters of curriculum development, any education that excludes the learner from the determination of what he wants to know cannot but be regarded an undemocratic and improgressive.

Articulation between the secondary school curriculum and that of the higher institution should be such as to enable the student to move easily from the lower to the upper level. It is important to emphasize that the present secondary-school curriculum in Bendel in particular and in the country in general needs urgent overhauling. This need is borne most vividly by the country-wide criticisms against the falling standards of the country's educational system. Low standards are manifest in the products of the secondary schools. The inadequacies of the secondary school curriculum are a matter of great concern. Immediate action is necessary to rectify its weaknesses if the country is really desirous of making education an agent of modernization. Summed up in the words of the report of the seminar on a national policy on education in June, 1973, every well-meaning Nigerian knows that "the present educational system as a whole is unsuited to Nigeria; it is not ours."[81] It is a misfit. But the system cannot correct itself. It is the people who will correct the system. Higher education can take the lead by using articulation measures to set standards for secondary schools.

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[81]Albert Ozigi and Canham Peter, An Introduction to the Foundation of Education, (Lagos, Nigeria: Macmillan, Ltd., 1979), p. 83.

Some people believe that student personnel services are intended to either "regulate or repress student behavior."[82] But the positive results that acrue from the activities of this function wherever it is employed in educational systems negate all opinions that are adverse to the concept. Specifically, the function includes a broad area that caters to students' needs in matters of extracurricular activities, financial aid, counselling and guidance, and residence life. Other aspects of this function concern institutional support such as articulation with other institutions and institutional research. The success of an educational institution depends largely on the harmonious integration of all activities, academic or otherwise, which promote student learning and growth. A learning resources center is necessary in an institution which has an ambition to succeed. Experience shows that institutions in Nigeria country (except for a very few cases) do not maintain meaningful learning resources centers. In fact, in some cases the situation is rather more disgraceful than pitiful.

Funding of education in Nigeria has been a huge government undertaking since Independence. In particular, educational expenditure in Bendel state has been phenomenal in recent years. In no time in its history, has Bendel incurred as much cost from education as in the three-year

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[82]A. M. Cohen and F. B. Brawer, p. 70.

period ending June 1982. (The total expenditure was 841.9 naira). This was as a result of the introduction, in 1979, of free secondary and university education in the state. It cannot be said that the governments have found it an easy task to finance public education. For example, when the National Policy on Education (which made public education a state responsibility) was launched in September, 1982, all the states lauded the efforts of the federal government regarding the policy. But at the same time, at a meeting of the National Executive Council every one of the states made it emphatically clear that postponement of implementation was inevitable for lack of funds to execute the policy. At their annual general meeting at Makurdi in October, 1982 the principals of the country's secondary schools unanimously suggested shelving implementation of the policy for two reasons: lack of funds and inadequate infrastructure. They agreed, however, to operationalize the policy "whenever funds are available." The federal government pledged the sum of N30 million at the launching in support of the program. A close look at what it would take to support education in real costs for a population of over 80 million people will make it clear why the policy was shelved.

It would be a mistake to assume that the government can give one hundred percent funding support to public education in the face of keen competition among public departments for scarce resources of the state. Nigerians have been made to

believe in the past that education is a government "good" which must be given to the individual without personal sacrifice. From all evidence this state of mind has not done the country any good in its effort to educate the people. A reversal of this harmful notion is necessary. How should higher education in the context of this curricular framework be funded? Three parties -- the learner, the institution, and the general public -- are directly involved in any educational undertaking.

Government aid should be in the form of capital expenditure, equipment, preparation of teachers, and provision of advisory and consultancy services. A research center with autonomous powers should be established and maintained to serve the entire system. Of all responsibilities the government may assume in providing support for the system, the most important lies in raising the consciousness of the masses to the desirability of higher education of the nature of that proposed here. The majority of Nigerians do not realize the need for educating themselves. They do not even understand the meaning of personal development much less the talk of building a modern society collectively. The average Nigerian sees education as an end in itself instead of a means to better life. In the circumstance government should embark on massive, powerful public enlightenment programs to explain to the public why it is necessary for the individual to be educated. Education should be seen as a process of

life which must be undertaken if the individual is to achieve the goodness of modern living. It must be explained to the masses that Bendel state in particular, and Nigeria in general, cannot accomplish the national goals if the individual does not possess the attributes of a modern man. Unfortunately, the existing educational system in the country has no merits in the direction of preparing the individual for national development. It is only by changing the situation, explaining to the individual, and raising his awareness of his need for education that he will realize that it is not a waste of time and money to be educated. No detail is too small to be explained. The individual will, no doubt, gladly participate in making personal and social goals come true if he or she is conscious of the need for education. Guinea Bissau, Brazil, Nicaragua, and Tanzania are examples in modern times. Needless to say, the advanced countries of the world would never be where they are today on the ladder of modernity and development if they had failed to employ mass education as a first step.

The management and governance of the system should be decentralized to give a free hand to the communities to organize their institutions the best way possible. Some form of education taxation should be operative. Government should give detailed explanation to the public why there should be such tax. It will be helpful to allow the people of the local government areas to make decisions affecting their

respective areas in this regard. The business of education must be a working with the people, not on the people in order to succeed.

Cost of education should be minimized by all possible means. The concept of volunteerism should be explained to the people in order to secure their services for part-time teaching. The people should be made to know that all effort and contributions are for the common good. The concepts of self-help development and creativity in the context of both personal and communal efforts should be emphasized to the people. They must not assume that education can be had without economic sacrifice. It would be unwise to try to imitate advanced societies in their system of funding education. Even in many of those societies which Nigeria is trying to copy, higher education is a joint venture between the learner and the government. Students in the USA, for instance, pay some fees towards higher education. A developing society such as Bendel, therefore, should evolve a system of funding education. Such a system must suit local circumstances. Only then will educational efforts be related to realities of the state.

Students should bear the cost of their education to a considerable extent. Again, decisions on how much financial responsibility the various parties are to bear should be made collectively in each Local Government Area.

The majority of Nigerians have no adequate comprehension of their individual responsibilities to their country, much less understanding of relationships between Nigeria and foreign nations. On the average, Nigerians spends much of their income on unnecessary luxury items; moreover, they are inclined to having a large family, a behavior which does not enhance personal econmic power and development. Furthermore, the average Nigerian is ignorant of the need for personal development. In the absence of these personal traits it can be said with optimism that the above proposals for funding will succeed in higher educational system for the state.

Institutions should use all possible means to generate funds for self-development; for example, to open a well organized food shop or bookshop, to run a transport service, a supermarket or department store, to organize lotteries and sweepstakes, or a dance and, in fact, to do any genuine small-scale business to get money. There is no reason why, for instance, a textiles department or ceramics department in an educational institution cannot produce the much needed textile or ceramic wares for the market. A survey department should be able to do business with the public in the interest of the institution. A home economics department should be able to run a cafeteria. All it requires to make such venture to succeed, besides initial capital, is sincerity, diligence and a good sense of purpose on the part of the institution that is organizing such a venture. On the

other hand, institutions should be able to attract funds through endownments, gifts, foundations, and other forms of charity. Here again the government should enlighten the public on the need, the social benefits, and the humaneness in giving charitable donations and gifts to educational institutions. It is baffling to note how unwilling Nigerians are to give to charity. A Nigerian millionaire in a newspaper interview sometime in late 1982 once said that he did not know what to do with his money. When asked if his village had a hospital his answer was, "no." The same millionaire had a home for elderly people in England. Finally, institutions should realize that it is not enough to advertise for aid but they should lobby for fiscal support.[83]

A Dilemma

In the early 1970's, a Nigerian leader speaking to the nation said: "Nigeria is in a hurry to catch up with the advanced world, we cannot afford to wait for anybody." One thing was clear in that statement, that Nigerians were, and still are anxious to industrialize their society. No goal can be loftier for a twentieth century society than to try to modernize itself and thus be able to associate effectively with the developed societies. It is obvious that

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[83]Cohen and Brawer, p. 40.

industrialization, a major factor of modernity, has brought substantial benefits to the developed nations. Spectacular strides and achievements have been made in various fields of science, arts and technology including medicine, biology, telecommunications, entertainment, military, science, economics, politics, space exploration, food production, and so on. These conditions have caused significant improvements in the overall living standards of people in these countries. It is equally true that the high degree of development in those fields was principally effectuated by the high level of education afforded the masses of people in those places.

Yet, it must not be forgotten that industrialization has its darker side. In every situation much sacrifice is made by the individual in particular and the society in general. This is manifest in the numerous psychological, social and moral problems of impersonality in human relations, lack of sense of community individualism, drug abuse, depletion and pollution of natural resources. On the other hand, traditionalism is a major obstacle to modernization as traditional values, habits, and beliefs are in the main incompatible with those of modern, industrial ways of life.

Educational policy makers, educators and teachers, therefore, should bear in mind the dilemma in reconciling these two opposing forces in a developing society in order not to allow the existence of one to jeopardize the other. But the question remains, can this be attained?

CHAPTER VI

SUMMARY AND RECOMMENDATIONS

This study has identified major socioeconomic problems confronting Bendel state, Nigeria. It also has articulated the goals of the state, some of which are to build for its people a modern, democratic society with a dynamic economy full of opportunities for the citizen to maximize his or her potentialities for a self-fulfilling life. The society strives to uphold its rich cultural heritage while looking forward to achieving its economic objectives. Building on these goals, the state's potentials, and its need for skilled manpower, the study has established the fact that solution to the state's problems lies in the use of education in the context of this curricular framework. It emphasizes education as a means of achieving the goals of the state. What is essential is the provision of mass higher education which, while not neglecting adult basic literacy, will cater to the social, economic, and cultural demands of the state. More importantly, it must meet the personal needs and interests of the individual for self-improvement and actualization.

The thrust of the framework is toward an educational process whose focus is the equipping of human beings for a modern society. Such process will pay highest attention to

the development of skills, competencies, habits, attitudes, and traits -- intellectual, physical, mental, moral, spiritual, as well as creative -- that will enable the individual to live and function usefully in a society beset by the overwhelming complexities, hopes and aspirations of modernity. The process requires educators to realize their important role in making decisions that affect the society as a whole, being fully cognizant of what was, what is, and what ought to be. Here knowledge about the nature of knowledge, the nature of society, and the nature of the individual in relationship to others is of crucial importance. All policy makers including educators should recognize the importance of change in growth and development and what it means in a situation of transformation from a rural to modern society. In the circumstances, it must be realized that underlying educational decisions is a matrix of value judgments which may conflict with one another. Sensitivity to these values coupled with a capacity for selecting wisely and synthesizing in most effective ways is a necessary quality educators should possess if their mission is to be productive.

The author also recognizes the fact that much needs to be done in reorienting the attitudes of the Nigerian toward himself, his country, education, work, culture, his fellow Nigerians, and toward his society as a whole. In this regard, general education is seen as a necessary element

that must be given conspicuous recognition in the curriculum. In like manner, moral education should be given an all-pervasive position in all programs and disciplines. Above all, for the Nigerian not to be a hybrid product of cultures that are strange to his own culturally rich society, aesthetics in the context of arts and culture with emphasis on the Nigerian situation should be used on an integrative disciplinary basis to provide a balance in a developmental process that aims at producing human beings for an industrial society with modern trappings.

Finally, it is further emphasized that mass higher education is a concrete instrument by which the concept of democracy as held by the people of Bendel in particular, and Nigeria as a whole, may be transmitted to future generations. It is important that the society it serves give higher education the approval and support it requires to make its efforts worthwhile. Efforts and support should be directed toward total liberation and development of individual human beings for the common good of the individual and his society.

Only persons who are insensitive to the evils and degradation of poverty, squalor, and deprivation would withhold the means and opportunities of eliminating them. On the basis of this study, its findings and conclusions, I recommend this curricular framework to the Bendel state government for adoption and implementation in bridging the

existing gap between its secondary school and university educational systems and in providing mass higher education for its people. The best politically egalitarian, democratic action to take at this stage of the state's development would be to spread educational opportunities equally among the entire population. A second recommendation is that the existing post-secondary institutions (excluding the universities) should be absorbed into the new system. This will help to remove the fragmentation which has characterized the structure of higher education in the state. It also will be economically beneficial to operate one unified education system.

It is true that Bendel state cannot achieve meaningful modernization without first developing its human resource. Bendel has enormous potential in human and natural resources. But mere possession alone cannot achieve the desired ends. What is important is that the individual who will use these resources must be prepared with adequate education, competencies and attitudes that modern industrial society demands for coping with its complexities and realities. Skills, positive attitudes, and good work habits must be developed, scientific knowledge acquired, and an overall orientation toward the future adopted. The most urgent focus in human investment must be toward preparation for service in terms of the total development and mutual welfare of the individual and his society. An educated

citizenry is a requirement for orderly organization of a modern society.

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APPENDIX

Natural Resources with Potentials
for Industrial (Commercial) Production: Bendel State

Resource:	Industry	Product	Remarks
Rubber	Agro-Allied Industries	Automobile & cycle tires and tubes, industrial rubber products, oil and protein meal from seeds, soap, animal feeds, toys, shoe-heels, etc.	No industry in the state
Cotton		Textiles products – clothing, bags, fishing nets, etc. .	All cotton used in the existing mills is imported
Oil palm, rafia palm		Palm oil, palm wine, distilled gin, ropes	Gin is distilled for local consumption. Bendel now imports palm oil
Rice, cassava, yam, tomatoes, maize, sugar cane, tobacco, fruits & vegetables, cocoa		Foods	None of these is mass produced

APPENDIX A - CONTINUED

Resource:	Industry	Product	Remarks
Fish		Foods – fish, shrimps, fish flavored foods, fresh fish	
Gypsum, lime-stone, sands, clay, granite	Mineral-based industries	Ceramic products, cement, glass products, concrete blocks, school chalk, crayon, P.V.C. products, asbestos products, bitumen	Gypsum is imported to feed the local cement factory. Cement, bitumen are imported
Petroleum	Petro-chemical & Pharmaceutical Industries	Petroleum products, P.V.C., plastics, anti-malarials, drugs, and medicines, printing inks, polywood products, insulated cables, fertilizers, polishes, cosmetics, artificial fibres, batteries, etc.	There is one oil refinery in Bendel. Cooking gas is imported. All petroleum products are imported except motor fuel. Gas is flared.
Wood	Wood-based Industries	Paper conversion and packaging, chipboard, particle board furniture, sawmill by-products, lead pencils, prefabricated housing	The state has one sawmill

APPENDIX A - CONTINUED

Resource:	Industry	Product	Remarks
Steel	Engineering Industries	Light and heavy engiing materials - spare parts, agricultural hardware, welded steel pipes, cutery, pre-engineered steel buildings, nails, crown corks, pressure vessels, sheet metal products, etc.	One steel production plant is located in Bendel state. A steel rolling mill is proposed

Note: The above items have been selected for analysis. Opportunities also exist for the production of many other materials and the expansion of the existing industries.

Source: Ministry of Trade, Industry and Co-operatives, Benin City.