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## Education Beyond Schooling: Foundation For National Development

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### Abstract

Development is a multi dimensional concept that could manifest at individual, community, state, national and international levels. The most important, however, of all the dimension is the individual level which is the transformation of the individual from a less desirable state to a more progressive state. The paper argues that the transformation of the individual could only be achieved through robust education and not schooling alone or certificates. It concludes by drawing relevant examples of values and virtues in traditional education that could help shape or mould individuals so as to make them an instrument of societal transformation, progress and development.

### Introduction

Education plays a significant role in any human society. There is no human society that can be separated from its educational system. Whatsoever may be the problem in any human society, solution to them must be found in its educational programmes. Education can therefore be described as life and life on the human is influenced by education. It includes all influences- social, cultural, political, domestic and even geography (Adedipe 1985:23).

Before the emergence of formal education, traditional education had played notable roles in the society. The Yoruba traditional education focuses on character development and acquisition of moral qualities which can be described as the essence of man. Also, it focused on acquisition of knowledge and techniques needed by man as an active member of the society. The formal school, on the other hand, placed much emphasis on certification without any cultural integration and adaptation. To this end, formal education had become a mechanical issue for the people without any impact on individuals' life and living. Certificates replaced instructions and knowledge is mistaken for character. It undermines the training of conduct and character which is the hallmark of personality development (Shoremi 1985: 108).

Our narrow conception of education has resulted in the production of narrow- minded persons and this has not only made its impact on the individuals but the entire society. (Osagie 1985: 119). In the same vein, Awoniyi (1975:358) noted that the myth that the school system is the sole custodian of the intellectual, physical, social, emotional, aesthetic, moral and spiritual development of an individual has been broken.

### Values And Virtues In Yoruba Traditional Society

Values and virtues among the Yoruba people are rooted in the uncontaminated Yoruba society. It informs, shapes and influences individual's behaviour and community's

perception of the world. Some of the elements of these virtues include- *Omoluwabi*, truthfulness, hardwork, kindness and generosity and so on. We shall attempt to examine each of these elements of virtues in Yoruba societies and how they affect the process of development.

### Omoluwabi

The essence of man in Yoruba traditional society is good character and this is encapsulated in the concept of *Omoluwabi*. *Omoluwabi* is an epitome of good character in all its ramifications. Good character in the real sense includes respect for old age, morality, and honesty, intelligence, respect for customs, devotion to duties. It also includes contribution to development of one's community and sympathy to the needy. (Alliyu and Oyafunke 2000:5, Awoniyi 1975:365 Shoremi 1985:109). Good character is the basis of life. It is a unique virtue, which makes life enjoyable. Good character, according to Odumuyiwa (1997:321) and Abimbola (1975:395) is the basis of man's welfare in life and it is what Olodumare judges.

In Yoruba traditional society, the end product of education is to make an individual an *Omoluwabi* and its focus is towards making man participate actively in the development of his community. Awoniyi (1975) summed up his understanding of education in traditional Yoruba society as

*A combination of methods employed to build an individual into Omoluwabi. The whole society is his "School:" and the individual is guided by the unwritten norms of the society. Morality is not only taught, it is demonstrated. Endurance and devotion to duty are not only formally taught they are exhibited.*

(Awoniyi 1975: 376)

This illustration revealed that more than one method is used in personality development of an individual in the traditional society. This process is not left for the family members alone; it is a responsibility of every member of the society.

*Omoluwabi* also encompasses personal appearance and comportment, i.e. decency and modesty in outlook and in speech. In all things, an individual in Yoruba traditional society is taught to accord necessary respect to both old and young people in their societies. In the real sense of it, Yoruba traditional education makes man to see himself as a member of his own society and as such have a sense of belonging and participate towards its development. The society, on the other hand, provides necessary assistance to the individual by assisting him towards becoming a better individual in life. Good character, which is an element of *Omoluwabi*, is emphasized and cherished even above any religious belief, hence the saying, "Iwalesin" (good character is the justification for religious devotion). The essence of religious worship for the Yoruba to cultivate good character or *become Omoluwabi*. (Abimbola 1975:395). In other words, there was a

close relationship between man and his own society in traditional Yoruba society than religion as it is now. Many are now religious in Nigeria and this high level of religiosity has not translated into meaningful impact on the society.

### **Truthfulness.**

Truthfulness is a virtue, which expresses man's commitment to his own destiny, not just a lack of spontaneity but the fruit of an acquired habit (Munoz 1996:9). Truthfulness in Yoruba traditional education is expected to reflect on every aspect of an individual's life. A child is made to realize the essence of truth in life from cradle. Sometimes in Yoruba traditional society, parents deliberately tempt a child to determine his level of honesty. Idowu (1962:161) emphasized the significant place of truth in life, and he described it as a channel to peaceful living in life. Truthfulness is revered in Yoruba society and it is expected to be practised both in public and private lives. Stories of the consequences of lying are told to the child so that he could be guided thereby. (Awoniyi 1975:377)

### **Hardwork**

Hardwork is cherished and emphasized in Yoruba traditional education. A child is taught from cradle to be focused and to work hard in life. This, the Yoruba believe, will prevent him from becoming a liability as he grows older in life.

A child is made to undergo series of vocational training depending on his area of interest or counsel from the parents. The child, especially the male, follows his father and senior sibling to the farm where they are taught series of farming methods (Shoremi 1985:113). Apart from agriculture, a child could also learn other crafts like building, painting and decoration, drumming, weaving, carving, smithing among others.

The duration of his apprenticeship, depends on some factors like the age of an individual, skills of the boss, intellectual capability of a child, parental assistance and encouragement among others. The graduation of an apprentice is a function of his/ her master's conviction on his capability to handle task and challenges on the profession after which the apprentice is graduated (a) midst ovation and ceremonies. During the period of apprenticeship, a child is encouraged to endure hardship. The need for hard work is emphasized in the Yoruba adage that "*Ise ko gbekun, ebi jare ole*" (*Weeping is not the answer to poverty, as hunger overpowers a lazy man*).

### **Kindness and Generosity**

Yoruba virtue and education frown at selfishness. It is generally believed that a selfish man cannot attract any favour from the society. Kindness and generosity are pivots, which keep society moving. They are the basis of communalism in traditional Yoruba society. Kindness and generosity are part of the code of good behaviour. These features, i.e kindness and generosity are spontaneous and not forced, nor motivated by any desire for reciprocity (Fadipe 1970:304). Among the Yoruba, It is ideal for a person

who is having his meal to invite any visitor who comes in without notice to table even when it is not convenient to prepare additional food.

When there is need for assistance from a man to his kinsman or community member, he is expected to give such an assistance particularly in times of needs and hardships. This is an indication that, whatsoever the circumstance, no man is left uncared for in the society. It is a normal thing to make presents available for the bereaved, as a contribution or sign of being part of his situation. Idowu (1962:157) observed that habitual miserliness is recognized as an almost disapproval and stinginess is counted a fatal disqualification for family headship.

### **Traditional Education, Change And National Development.**

The introduction of western education has shifted our focus from individual personality development to certification. Studies have show that much emphasis is on certificates and this has removed morality, hardwork, courage and hospitality from our society (Aluko 2002: 15 and Shoremi 1985:107). The nature of education offered by formal school sector is not adequate enough to accommodate the Yoruba cherished concept of *Omoluwabi*. In his observation of this declining state of morality in our society, Awoniyi (1975: 363) noted that:

*Formal education has become a mechanical thing for the pupils without any impact on his life and living. Certificates replace instruction, knowledge becomes mistaken for character*

The above statement is an indication that the Nigerian society has been stripped of its essence. Because, when ethics and ideas of man are altered, his behaviour and morality are also affected. Arguing in the same vein, Obono (2004:90) described the changing situation of African values and virtues as a cultural conflict triggered by liberalization and westernization. Olutayo (2002:82) also noted the change in educational process and content in contemporary society and stated that:

*Prior to capitalism, the education of the children was effectively located in the family and religious institutions as well as the apprenticeship system in the local community ..... the number of years spent in school and the number of students attending these institutions, are now important indices for measuring society's progress.*

The implication of this is that we have been equipped with theoretical knowledge without any cultural relationship. Rather, any education without any foundation in the people's culture will amount to failure. Formal education and modern culture have flooded virtues in Yoruba traditional society with ethical pluralism, which has led to moral anarchy. This

ethical pluralism is incorporated in their teachings that morality is intensely personal (Munoz 1996:2)

Schools are now filled up with most people with little or no intellectual capabilities. Moral aspect of life is rarely taught while individualism has replaced communal love and concern. The quest for knowledge and rat race for capital accumulation has affected the quality of services which education can render to the society. Formal education gives no cognizance to tradition and culture of the people which it serves; rather, it operates as an independent entity of the latter. Shoremi (1985:114) noted that with the new policy on education in Nigeria i.e. the 6-3-3-4 system, it is important to have a closer look at the operations of the apprenticeship system and its relevance in the context of their new policy as apprenticeship training which was emphasized in Yoruba traditional education has been neglected.

An investigation into issues of morality and good government in Nigeria will show that what Yoruba traditional education categorized as essence of man had been completely eroded by both the rulers and the ruled. The quest for capital accumulation and desire to satisfy family financial needs has stripped the cherished virtue – *Omoluwabi*-off man. Observing the Nigerian society, Munoz( 1996: 11)stated that:

*We need virtue, because man is incomplete unfinished, finite, but also open to great things, open to infinity.....*

With this background information, it then means that man needs those cherished virtues in traditional education so as to contribute to the development of his society.

If Nigeria will experience development, there is a need to integrate the traditional education system into the present educational system. There is a need to de-emphasize certificates and concentrate on individual abilities and personality development as Awoniyi (1975) rightly noted:

*The worth of an individual cannot be measured in form of number of certificates won and there appears to be ray of hope with the on going re-awakening in cultural consciousness. curriculum planners, educators, sociologists, educational administrators, parents and teachers have immense lessons to learn from Yoruba Education. Awoniyi (1975:383)*

A country like Nigeria, with constant religious and ethnic violence, needs traditional education in its national re-orientation policies. Yoruba traditional education values peaceful co-existence of people, irrespective of their background. If this is properly

integrated, into orientation programmes among other factors, there will be reduction in breakdown of law and order in the country.

In a developing economy like Nigeria, both the ruled and the rulers need to sacrifice personal interests as a tradition in traditional society. If development is to take place at all, a lesson from traditional education, which recognizes and teaches patience, is needed in order to build a stable society.

### Conclusion

For development to take place in Nigeria, there is a need to inculcate traditional education into the education of system in Nigeria. Effort must be focused on individual socio-psychological development as emphasized in Yoruba traditional education. The culture of the people must also be considered in making educational policies in Nigeria, as the value of man cannot be determined by his certificates only. Also, educational policies in Nigeria need to re-emphasize the place of apprenticeship . There is need to re-emphasize morality in education so as to have a stable society.

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## Matching Societal Values With The New Generation Of Students Through The Principal

Grace O. Oshun

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### Abstract

The paper focuses on some of the societal values that are cherished in Nigeria, especially as they affect children and adolescents. Conversely, some of the ills of the society, which are embraced by these children and adolescents are identified and discussed. The principal's roles as a leader and role model are discussed, so also are various types of leadership styles, which could be adopted. His interaction with stakeholders in education – teachers, parents, the community and especially the students, will determine the level of confidence reposed in him. This, in turn, will affect the students' outlook to life. Furthermore, as children are known to be good imitators, the principal is in a position to wield profound influence on them through his own life style. However, the age of information and communication technology has caught up with this generation. There is therefore, a need to create in students a strong determination to imbibe the cherished values that will enable them take their rightful places in society in future. The development of the nation is in the hands of principals of rectitude and proven moral integrity.

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### Introduction

Nigeria is a country consisting of nation states with diverse cultures. In spite of this diversity, there are values, which cut across tribes and religions. The sanctity of human life could be said to be universal. Success, be it in business or academic pursuit, is celebrated. Honesty and hard work are cherished values.

It is disheartening, though, that there is hardly any day when one does not hear of crimes being committed. The newspapers are replete with stories of crimes being committed by children of school age and this gives cause for concern. Many are seen roaming the streets and sometimes getting into street fights when they should be in school. The secondary school principal, who is a teacher by training, is in a position to influence the country's future leaders. He should therefore, give it all it takes to ensure that the students under his custody imbibe acceptable social values that will make them useful to themselves, their families and the society at large.

### Concept of Values

Values could be said to be mores or norms to which members of a given society must comply. In the words of Hughes, Knoechler and Vander Zanden (2002), values are "broad ideas regarding what is desirable, correct and good and most members of the society share it". Oderinde and Ekpo (2005) say values are "the worth, merit and esteem that is given to a person, object or an idea". According to Lussier (2000), "values represent the way we ought to behave".