



THE NIGERIAN POLICY ON EDUCATION, VALUE TEACHING AND THE QUEST FOR NATIONAL SUSTAINABLE DEVELOPMENT: REFLECTIONS IN CHINUA ACHEBE AND OLUSEGUN OLADIPO'S WRITINGS

****¹Adekeye, D. O. and ²Adeyemi, B. B.**

^{1,2}Department of General and Entrepreneurial Studies, Olusegun Agagu University of Science and Technology, Okitipupa, Nigeria.

²Institute of STEM Education, Olusegun Agagu University of Science and Technology, Okitipupa, Nigeria.

Corresponding Author's Email: do.adekeye@oaustech.edu.ng

<https://doi.org/10.61281/coastjss.v6i2.5>

Abstract

The reality of achieving the sustainable development goals (SDGs) in Nigeria depends on the collective response to the urgent need to reassess the people's commitment to the Nigerian project; to refocus the national vision in line with the reality of the present state; and to reposition all energies in the path of building a population of individuals who are adequately prepared to take on developmental challenges with clarity of vision and sincerity of purpose. Therefore, this paper focused on the expected impact of education as the knowledge generating and knowledge transmitting industry on the collective construction and realization of individual and common aspirations. It assessed the value content of the National Policy on Education (NPE) 2013 and reflects on the writings of Chinua Achebe and Olusegun Oladipo as theoretical frameworks to propose a form of social reformism which heavily relies on the mental and moral dispositions of individuals as the primary and urgent concern of the Nigerian educational system, especially in the current socio-political and economic dispensation.

Keywords: Education, Nation, Reformism, Sustainable Development, Value, Model, Uniform Resource locators.

Introduction

Education, goes the axiom, is the bedrock of socio-economic development of any nation. It is regarded as a means to better life and upliftment (sic) of the society at large (Eduwen & Osagie-Obazee, 2016). Hence, one of the major rationales for philosophy of education, and upon which this paper is premised, is that it defines modes of conduct which must be promoted by educational practices and policies. In this regard, education is construed as an activity or process that consists of cultivating certain dispositions which include skills, abilities, knowledge, attitude, beliefs, values and

character (Frankena *et al* 2002). In the same vein, education was defined as “acquired virtue which is the direct resultant effect of individual encounter with a given experience” (Bowen and Peter, 1974). According to these scholars, the experience may be of skills, elements of knowledge, influence of others, or the total atmosphere of a social environment (Adeyeye and Adekeye, 2016). The weight of this assertion is that the expected outcome of any educational experience is the acquisition and display of virtue by the recipient or learner.

However, it must be noted that although education may be social in orientation, it is

personal and individualistic in practice. It is personal in the sense that it is a process where the individual is developed up to a point where he becomes socially responsible (Adeyeye and Adekeye, 2016). That is, it is expected that the virtue which the individual had acquired through education be translated into personality capital for the pursuit of societal goals. In other words, education is an instrument for managing change (Essien, 1975).

Development, for the individual, implies increased skills and capacity, greater freedom, creativity, self-discipline, responsibility, and material well-being (Walter 1982). At the group level [communal, national, regional, and global], development implies an increasing capacity to regulate both internal and external relationships (Walter 1982). Development could mean a process of change from one level to the other for the purpose of achieving a goal. It could be the successive stages, landmarks, and conditions in the process of realizing an end. For the Progressives, development has come to mean the elimination of poverty, disease, and ignorance and an increase in national wealth in such a way that every person has enough. The chief aspect of the concept of development, going by this idea, is the degree of access to the wealth of the society and the means of production. It is a systematic transformation of the conditions of life of the majority of people in a beneficial manner to enhance their attainment of individual and collective well-being (Adekeye, 2014). It is in this sense that national development is an all-embracing entity on the part of individual and societal change with such indicators as quality food, gainful employment, and wealth creation, power reduction within the ambit of such framework as equality, dignity, social justice, and equity (Naomi, 1995; Gboyega,

2003; Eduwen & Osagie-Obazee, 2016). National development can be described as the overall development or a collective socio-economic, political as well as religious advancement of a country or nation (Lawal and Abe, 2011).

The Prevailing Public Attitude and the Entrenchment of Underdevelopment in Nigeria

It has been noted that “the prevalent attitude of Nigerians is such that breeds, in its multiplicity, the conditions for endemic underdevelopment. Such attitudes include tolerance for the impropriety of the ruling elite” (Nzimiro, 1984), “the celebration of mediocrity, excusing away financial recklessness, and political apathy” (Adekeye, 2014). A critical observation of the Nigerian scenario showcases a polity where oppressed people have unconsciously imbibed the ideals of their oppressors and have thereby become the facilitators of their own oppression. The basic premise here is that no matter the cause(s) of underdevelopment in Nigeria, the prevailing moral disposition of the people remains the backbone of the perpetuation of the current socioeconomic decline. No group is spared, not even those who claim to represent the poor and oppressed. The prominent intellectuals of the cabinet appear as a spineless collection of buffoons, blowhards, and ambitious schemers, who are not above manipulating tribalism for personal advantage (Achebe, 1987). In the real context of Nigeria today, many civil servants do not belong to the party of the oppressed, but of the oppressors, “for they are the comrades who preside over the sabotage of the nation by their unproductivity and fraud, and that way they ensure that the benefits of modern life will ever remain outside the dreams of the real victims of exploitation” (Achebe 1987; Faseke, 2006; Atakpa and Akpan, 2023). This indictment of

all social classes in Nigeria does not exonerate any group. The problem is in the attitude and moral consciousness of the people: elites, civil society, media, students, workers, and so forth.

The current attitudinal paradigm in Nigeria obviously contradicts the professed aspiration for national sustainable development. This assertion becomes clearer going by the following comment on socioeconomic development.

Socioeconomic development is an organic human phenomenon, which requires the total personality—attitude, consciousness, dispositions, values—of human beings for its achievement and sustainability. Once the personality is disoriented or disillusioned, what remains is an individual incapable of pursuing and achieving meaningful development. Therefore, a society that parades people with weak attitudinal dispositions will ultimately find development elusive and underdevelopment inevitable. (Adekeye, 2014)

Likewise, where the moral underpinning is strong and resilient, the society survives and thrives, but where it is weak and fragile, the society's capacity for social progress becomes impaired (Oladipo, 2000). Corruption is a major reason African societies have not developed as they should since independence. Corruption and development are antithetical to each other, the two cannot cohabit, and so, where one is present, the other suffers (Lawal and Abe, 2011).

Value Teaching Provisions in the National Policy on Education

Development within the educational system leads to the emergence of a system which serves as an input in the formation of a philosophy for curriculum development. After independence in 1960, social critics examined the colonial orientation of the

educational system in Nigeria. These critics reflected on an educational system that incorporates cultural values and future aspirations of a newly independent nation. Their criticisms led to the National Curriculum Conference of 1969, organized by the Nigerian Educational Research and Development Council (NERDC) Lagos. It was the conference that translated into the (philosophy) National Policy on Education. The policy, that is, the philosophy of Nigeria's education currently determines curriculum developmental activities at all levels of educational system.

Value teaching has indisputably become significant in the 21st century. While it is proper that learning moral values starts at early stage, it is regarded as a lifelong learning process. Education is a powerful tool for inculcating values in a society. The Federal Government of Nigeria in recognition of the impact of education in instilling intrinsically valuable and desirable values in learners stipulates in the 2013 edition of the National Policy on Education (NPE) section 1, subsection 9(a) (b) and (c) that:

The quality of instruction at all levels of education shall be oriented towards inculcating the following values: Respect for the worth and dignity of individual; Faith in man's ability to make rational decisions, moral and spiritual principles in interpersonal and human relations. (FGN, 2013)

In view of this, the policy constitutes a vital innovation concerning value teaching at various levels of the school system. Children are taught in most homes to be responsible, diligent, and honest. These are what the teachers are expected to reinforce in the school systems around the world. Despite the constant depletion of moral values in the society, morality still serves as the backbone of every culture. Moral values represent specific elements of culture and can be

regarded as expected patterns of behaviour. They are passed on from one generation to another.

The goals of education in Nigeria as specified in the National Policy on Education, section 1, sub-section 6(a) and (d) include: the inculcation of national consciousness and national unity, the inculcation of the type of values and attitudes for the survival of the individual and the Nigerian society; and the training of the mind in the understanding of the world around. No society can condone indecent, malicious, and willful evil disposition, this is why it is pertinent that all educational institutions reflect and impart the values society expects from the individual. In view of the above, value teaching should be embraced in all institutions of learning to eradicate the different forms of vices such as students' indiscipline, immodest dressing, prostitution, cultism, corruption, dishonesty, etc. No society has been able to live without rules and regulations, and apparently, the more the society, the greater is the need for a detailed description of behaviour that is permitted and that which is prescribed (Bernard, 1995)

Moral Reawakening and Social Cohesion for National Sustainable Development in Nigeria: Achebe and Oladipo's Social Thoughts

It is pertinent to properly situate the context of morality that informs this paper for the purpose of the reader. We conceive a combination of the communitarian and vitalist approaches to morality. This conception is premised on the belief that no attempt to extricate the existence and meaning of the individual from the social, cultural, economic, political and environmental relationships that determine his identity has been successful. The moral atmosphere that this paper projects is such that recognizes that the *completeness* of the

individual is in the society while the *spirit* of the society is in the individual. Individuals are genuinely ethical insofar as they have developed a capacity for intelligent moral judgement and choices (self-consciousness). The development and attainment of positive moral dispositions are conditioned by the quality of the social institutions and cultural environment in which the individual lives (community consciousness).

The first version of moral construction that is construed in this article is such that primarily targets the personality and dispositions of the individual. The rationale in this is that the individual constitutes the primary agent as well as the victim or beneficiary of the consequences of development policies and practices. That is, the individual remains the epicenter of social change. The essay explores majorly, the works of two Nigerian scholars and socio-political analysts: Chinua Achebe, a renowned novelist; and Olusegun Oladipo, an erudite African philosopher. These works are extremely relevant to scholarship in African (Nigerian) development discourse in general and the Nigerian moral renaissance. While Achebe may have used several of his novels and essays to describe different aspects of the Nigerian development, his novel: *Anthills of the Savannah* remains very significant in that it encapsulates Achebe's idea of how he thinks the African societies can be repositioned on the path of genuine liberation from the fundamental cause(s) of underdevelopment. This novel according to Oladipo, "clearly reports what can be regarded as Achebe's philosophic-ideological testament on what should be the nature of the politics of African liberation.

Achebe's philosophic-ideological testament which articulates his version of social reformism consists in the idea of "A New Radicalism". The meaning of this idea is clearly stated in Ikem's lecture at the University of Bassa. It is important to note

here that Ikem in this novel is the character that typifies Achebe's ideological position. The "New Radicalism" is essentially a reaction against a school of African socio-political thought which denies that African underdevelopment and its attendant problems can be explained in terms of internal deficiencies in the productive, mental and moral capacities of Africans. The proponents of this school of thought construe African underdevelopment as a socio-historical phenomenon which is explainable in terms of capitalism, imperialism, and globalization (Abdulrahman, 2004; Obi & Okwechime, 2004; Vaughan, 2005; Unya, 2022). According to this orientation, it was the impact of neoliberal economic reform policies imposed on African states by the Bretton Woods institutions and the popular pressure for democracy following the collapse of communism in East Europe that set the stage for the political crisis of the 1990s in Africa.

In contrast, Achebe perceives the problem of African societies as that of "a basic human failing that may only be alleviated by a good spread of a general political experience" (Achebe, 1987). As much as one may not be able to deny historical facts that confirmed the critical contribution of external political and economic influences to African development crisis, it will be problematic to pay less attention to addressing internal factors that have aided, perpetuated and exacerbated underdevelopment of Africa and her people. Achebe reasoned that in as much as the society is an extension of the individual, reforming the individual becomes the starting point and the most viable route to social change. This leaves us with the questions: "what kind of individual and what sort of reformation would Achebe prescribe for Nigeria and the project of national development?"

The answer to the questions could probably be sought in one of Oladipo's essay: *Rethinking Yoruba World-view and Ideals of Life*. In the essay, he argues that the Yoruba world-view, in spite of its seemingly supernatural underpinnings, is essentially naturalistic in its assumptions (Oladipo, 2001). In other words, the Yoruba worldview conceives nature as an integrated whole in which all forces and powers interact in a mutually reinforcing manner. The world for the Yoruba is not one over which a person or group of persons can claim to have total control. Nor is it a place where an individual can assert in earnest that he is condemned to be free (Oladipo, 2001). Derived from this conception of the world and the place of humankind in it is the nature of acceptable Yoruba character. The *Omoluabi* is a person of good character in the Yoruba society. This personality is characterized by temperance. The good man is the master of his own self. He does not give free rein to his ambitions or his desires for pleasure. He does not let them act without order or against nature (Pieper, 1996). Other ideals which play significant roles in the definition of good character and regulation of individual and group conducts include: truthfulness, trustworthiness, humility, compassion, charity, respect for elders, diligence, etc.

Although it is beyond the scope of this paper to discuss the meaning of each of these ideals of life, it is pertinent to note that their primary significance is the promotion of harmony not only in the society but also in the cosmos as a means to achieving "the welfare of man in his community" (Taban Lo Liyong, 1997). The point being made here is that the immediate consequence of having individuals with positive moral dispositions (*Omoluabi*) is the establishment of social order and harmony. Social harmony provides the environment for mutual respect for individual interests as well as conceptualization and realization of

collective aspirations and common good. It is only within this social context that human welfare could be guaranteed. The idea of 'welfarism' is prominent in Wiredu's moral theory. According to him, Welfarism is the claim that human well-being "is the only value which an ethical theory needs to take seriously, ultimately and for its own sake" (Sumner, 1996). "Human well-being is an irreducible presupposition of all morality ... every moral endeavour is a certain kind of quest after human well-being" (Wiredu, 1996). In as much as we are not arguing in defence of this form of 'ethical absolutism' or version of categorical imperative, we agree, within the context of this paper that the well-being of the individual and that of the society which is the evidence of sustainable development remains the desired consequence of the call for reconsideration and reconstruction of the moral foundation of any polity.

Oladipo further discussed the relevance and appropriateness of these values to the present Nigerian social reality which epitomizes a "deep developmental crisis" (Oladipo, 2001; World Bank, 2024; USAID, 2024). The Nigeria developmental crisis is characterized by broad social challenges, namely the challenge of scientific and technological development, the challenge of moral regeneration and the challenge of building a cohesive society where individuals and sub-national groups could live in harmony with a sense of common purpose. It is argued that the Yoruba traditional ideals of life as enumerated above are universal human ideals that are perpetually relevant to the promotion of social harmony in human societies because they constitute "morally admirable traits of character" (Gyekye, 1996) which any human society should cherish. This position becomes more significant if one considers the relevance of social order and

cohesion in achieving national sustainable development. Indeed, it could be safe to say that sustainable social harmony is a requirement for any meaningful development and at the same time, it is a critical parameter in measuring the quality and level of national sustainable development. This could partly be as a result of relationship between social harmony and national security.

A far richer contribution of Oladipo is his concern on how the traditional ideals could be made to be part of the social conventions of contemporary societies. He argued that:

Traditional ways of developing in individuals the capacity for good judgement and a sense of responsibility toward others are still very relevant. Of particular significance are the ways in which children were brought up to recognise that they have obligations to others and society. Some of these ways which were considered very important in traditional Yoruba society include, among others: *a peere iwa* (leadership by example, particularly by parents); *Itonisona* (moral guidance); *Imoran* (advice); *itan ati alo* (short stories and tales); and *eewo* (taboos) (Oladipo, 2001)

The challenge for the contemporary formal educational practice therefore, is to link up with the traditional moral education content as well as some of the elements of its *modus operandi* which include among others, leadership by example; moral guidance and advice. Finally, these scholars whose works have been extensively reflected upon in this section of the paper might differ in their characterizations of the Nigerian socio-political problems and in their analyses of the possible solutions, they agree to the fact that reforms in the personal dispositions of the individuals remain imperative to the call for moral reawakening and social cohesion in Nigeria.

Education and Social Reformism in Nigeria

The decadence and overall human failings in the real or existential circumstance of

Nigerian society are evident (Sofadekan, 2016; Njoku, 2017). It is therefore assumed that stakeholders in the nation's education industry are aware of the societal ills that have hitherto been mentioned. This paper therefore relies on the ethical stance that those who see wrong in reality have an obligation to speak out, to crusade, to marshal passion against those who would silence criticism, and those who are articulate and well positioned have a particular obligation to do so (Diamond, 1989). There is arguably no sector within the society that is as relevant and strategically positioned for effecting desirable developmental goals as the nation's educational sector (Adekeye, 2014). It is maintained that “of all instruments or approaches to national development and transformation, functional and quality education remains the most potent tool, but the system must be subject to reforms and repositioning as static education system do not transform societies” (Eduwen & Osagie-Obazee, 2016).

Through the power of discourse generation and knowledge production, the education industry in Nigeria, as in other parts of the world and at various periods in history possesses the influence, opportunity, and capacity to equip a large percentage of audience with the mindset and moral dispositions that have been discussed earlier in this work. It is in light of this that Cornel West refers to the powers of modern discourse to produce, prohibit, develop, and delimit, the forms of rationality, scientificity, and objectivity that draw boundaries for the intelligibility, availability, and legitimacy of certain ideas (Cornel, 1982).

The power-knowledge nexus simply describes the power to elicit certain beliefs and behaviours from individuals and groups of people through a set of knowledge claims (Adekeye, 2015). This favorable positioning

of practitioners in the industry (especially teachers and academia) to control the direction of social change—which often rides on dominant discourses—is firmly rooted in the history of human development. For instance, the Greek sophists in the ancient period, by reason of their access to scholarship, dominated the social and political terrain of Athens and subsequently determined the direction or the course of development of their time. The church scholars of the medieval period were the basis for the prominence of the ecclesial order of the period; they provided ideological grounds and arguments for most church doctrines. Intellectual elites of all societies are in firm social control. Knowledge places them in a favorable position within power relations, and they make fundamental decisions on social issues and policies. They become so powerful that they decide the thinking and the behaviour pattern of the majority (Adekeye, 2014). The essential position in this section is that social discourses that are the products of educational activities constitute a viable instrument, which should be tactically appropriated by practitioners in a ruthless campaign against unethical dispositions, corrupt tendencies, and underdevelopment in Nigeria.

Going back to the obligation of education in the quest for national sustainable development in Nigeria, as briefly mentioned at the beginning of this section, two reasons have been identified to justify this obligation. First, in the struggle against oppression, cultural dislocation, and underdevelopment, words and ideas are vital. Ideas rule the world: the world revolves around them; in fact, Friedrich Hegel refers to the world as the *Idea*. Practitioners in the industry, regardless of their basic specializations, ought to be in the business of generating a reservoir of ideas, expressions, and submissions from which the vast majority of our citizenry would draw

inspirations, directions, guidelines, and instructions for moral consciousness and developmental attitudes. Through such ideas, there would be a repertoire of intellectual strength to challenge the prevalent paradigm of decadence and impunity of corrupt leaders, which had left the nation and her people victimized and dehumanized for so long. Second, there is the power of example: people can change their lives by examples of struggle, conviction, and integrity; in such a struggle is the only hope for human dignity and redemption (Diamond, 1989). A large number of Nigerians have been through one institution of learning or another; many are still in these institutions, and many will be admitted into them – from basic education to higher learning institutions. This provides teachers and intellectuals in these formal institutions of learning with great opportunities to impact lives through the examples they exhibit in the course of their educational activities.

Conclusion

This article addresses the unbearable and ever-expanding problem of underdevelopment in Nigeria and all that it portends for everyone and the national image. Consequently, the hope of sustainable development in Nigeria is both an individual and collective aspiration. In this regard, the major assumption is that the desired socioeconomic development can be driven by a set of moral and mental deals. The paper examined the intervention of value or moral teaching as it is entrenched in the National Policy on Education as an essential instrument required for facilitating the project of moral reawakening among the people.

While it is acknowledged that the elites of every society are the creators of national culture, this article argued that every Nigerian should possess an ethico-critical

consciousness to evaluate and challenge (if necessary) the decaying national culture. This article assigned the role of equipping the Nigerian population with the capacity to participate consciously in the quest for socioeconomic development to the experts in the Nigerian educational system.

The general outlook of this essay is characterized by the idea of social reformism, which reflects recognition of basic human weakness, structural impropriety and institutional defects of our society and their attendant comprehensive underdevelopment, which can be alleviated only by mental and ethical reconstructions. In other words, a critical component of the national sustainable development programme that this paper contemplates is moral reawakening.

The position of this article differs from that of social-democratic reformism because it places emphasis and importance on the moral and mental constitution of the individual in the struggle for social change rather than constitutional and legal reforms. That is, whatever the methodology or approach, the individual remains the epicenter of social change. Gradual democratic-reformism or drastic class-revolutionary, the individual constitutes the basic agent and image of the consequences of change. Achieving a national sustainable development could only be derived from getting the people with the right moral disposition to drive it. Therefore, the *prima facie* mission of every society remains the nurturing of the required human capacity for societal development. The task of realizing this mission is at the door-step of the education industry. It is in this regard that the paper commends the National Policy on Education for the inclusion of value teaching component. Therefore, it is expected that as experts in the industry go about their professional activities, the development of requisite mental capacities and moral attitudes for sustainable development in the

individual should become and remain the center of educational policies and praxis.

References

- Abdulrahman, D. (2004). "Colonialism, Development Paths, Globalization and Social Inequality: The Sources of Social Conflict in Nigeria". *Nigeria and Globalization: Discourses and identity politics and social conflict*, edited by Duro Oni *et al.* Lagos: Centre for Black and African Arts and Civilization [CBAAC] 291-326.
- Achebe, C. (1986). *What Has Literature Got to Do with It?* Lecture presented at the Nigerian National Merit Award. Sokoto, Nigeria.
- Achebe, C. (1987). *Anthills of the Savannah*. United Kingdom: William Heinemann Ltd.
- Adekeye, D.O. (2014). An Alternative Platform for Sustainable Development: A Social-Reform Agenda for Nigerian Intellectuals. *Afr. Today*, 60(3), 102-117.
- Adekeye, D.O. (2015). Developing a Critical Mental Platform for Sustainable Development in Africa: The Role of the African Philosopher. *Explorations in African Philosophy: Essays in Honour of Anthony O. Echekwube*, edited by M.L., Igbafen and B.O. Agidigbi. Ibadan: Bwright Integrated Publishers Limited, 205-223.
- Adeyeye, A. and Adekeye, D.O. (2016). *Philosophy and Critical Thinking: An Introduction*. Ibadan: University Press.
- Atakpa, O.E. and Akpan, C.S. (2023). "Corruption in Public Administration and National Development in Nigeria". *Open J. Soc. Sci.* 11(6), 120-134.
- Bowan, J. and Hosson, P. (1974). *Theories of Education*. London: John Wiley and Sons Ltd.
- Diamond, L. (1989). Fiction as Political Thought. *Afr. Aff.* 88(352).
- Eduwen, F.O. and Osagie-Obazee, G.E. (2016). Teacher Education: A Panacea for National Development in Nigeria. *Afr. Res. Rev.* 10(4), S/NO 43, 106-114.
- Essien, J.E., (1975). *Education and the Challenge of Quality*. Benin City: Ethiope Publishing Corporation.
- Faseke, M. (2006). "Corruption and the Image of the Nigerian Civil Service: A Historical Discourse". *The Const.* 6(1), 101-111.
- Fasina, D. (1981). Mythical Consciousness: Neo-Kantian or Quasi-Realist. *Second Order: An Afr. J. Phil.* X(1&2).
- Federal Republic of Nigeria (2013) National Policy on Education. Abuja, FCT: Federal Ministry of Education.
- Frankena, W.K., Raybeak, N. and Burbules, N. (2002). Philosophy of Education, in Guthrie James (ed.), *Encyclopedia of Education*, 2nd edition, New York: Macmillan.
- Gboyega A (2003). Democracy and Development: The Imperative of Local Governance. An Inaugural Lecture, University of Ibadan.
- Harris, K. (1979). *Education and Knowledge: The Structured Misrepresentation of Reality*. London: Routledge & Kegan Paul Ltd.
- Kwame, G. (1996). *African Cultural Values: An Introduction*. Accra: Sankofa Publishing Company.
- Kwasi W. (1996). Cultural Universals and Particulars: An African Perspective. Indianapolis: Indiana University Press
- Lawal, T. and Abe O. (2011). "National development in Nigeria: Issues, challenges and prospects". *J. Public Adm. Policy Res.* Vol. 3(9), 237-241.
- Leonard, W. S. (1996). *Welfare, Happiness,*

- and Ethics*. Oxford: Clarendon Press.
- Naomi, O. (1995). Towards an Integrated View of Human Rights. *Hunger Teach Net*, 6(3): 6-7.
- Njoku, N.C. (2017). "Moral Decadence among Nigerian Youth and the Role of Parents and Schools: A Study on Urban Secondary School Students In Ebonyi State". *J. Edu. Pract.* 8(34), 107-111.
- Nzimiro, I. (1984). *Nigerian Civil War: A Study in Class Conflict*. Enugu: Frontline Publishers.
- Obi, C. and Okwechime, I. (2004). "Globalization and Identity Politics: The Emerging Patterns of Inter-ethnic Relations in Nigeria's Niger Delta". *Nigeria and Globalization: Discourses and identity politics and social conflict*, edited by Duro Oni et al. Lagos: Centre for Black and African Arts and Civilization [CBAAC] 343-369.
- Oladipo, O. (2001). "Re-thinking Yoruba World-view and Ideals of Life", Lecture notes presented for M.A. (Philosophy) programme, Department of Philosophy, University of Ibadan.
- Oladipo, O. (2000). "Values and National Rebirth", *Recall: A Chron. Nig. Events*, no. 1, 64-68.
- Oladipo, O. (1995). *Conceptual Decolonization in African Philosophy: 4 Essays by Kwasi Wiredu*, Ibadan: Hope Publications.
- Oladipo, O. (1993). "Philosophy, Literature and the African Novel" in *Dialogue in African Philosophy*, Monograph Series. Vol.1, Ibadan: Options Books and Information Services.
- Pieper, J., quoted in L.J. Munoz (1996). *Virtue: An Inquiry into Moral Values for our Times*, Ibadan: Sefer Books Ltd.
- Saheed, O. J. (2019). Moral Education: Panacea for a Free and Stable Nigerian Society. *J. Edu. Cul. Stud.* 3(4), 403-414.
- Sofadekan, A. (2016). "Moral Decadence and its Socio-Economic Implications on the Nigerian Society". *Niger. J. Soc. Stud.* Vol. XIX (1) 76-87
- Spirkin, A. (1989). *Dialectical Materialism*, Moscow: Progress Publishers.
- Taban, L. L. (1997). *Homage to Onyame*, Lagos: Malthouse Press Limited.
- Unya, I. (2022). Understanding the Development Crisis in Africa through Dependency and Underdevelopment Analytical Frameworks. *Calabar J. Liberal Stud.* 20(1), 12-29.
- USAID (2024). "Country Overview", <https://www.usaid.gov/nigeria> accessed August 9, 2024
- Vaughan, O. (2005). "The Crisis of the Nigerian State in the Global Era", in Vaughan, O. et al. (eds.), *Globalization and Marginalization*, Ibadan: Sefer Books Ltd.
- Walter, R. (1982). *How Europe Underdeveloped Africa*. Washington, D.C.: Howard University Press.
- West, C. (1982). *Prophecy/Deliverance: An Afro-American Revolutionary Christianity*. Philadelphia, PA: Westminster Press.
- World Bank Group (2024). *The World Bank in Nigeria* <https://www.worldbank.org/en/country/nigeria/overview#1> accessed on August 9, 2024.