

Traditional Education in Nigeria and the Way Forward to Achieving the Millennium Goals

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Abstract

Nigerians had forms of education before the advent of western education. Their education trained the individual on skills and character and instilled knowledge on how to become a responsible individual of the society. This type of education had certain aims and responsibilities which include; the preservation of culture from the smallest unit like the family, the clan and finally the tribe; to make young members adapt to their environment and to understand their jobs and roles in the society; to make the young individuals understand that the future of the society solely depends on the laws, values and language that they inherit from the past. The western education brought a paradigm shift to the method of education. Though this system of education had many advantages, a scrutiny of the traditional education could bring a balance to our failing educational system. This study highlights the challenges of western education after many years of existence in Nigeria and suggested ways by which improvement can be achieved for a better Nigeria. This study adopted theoretical method. The study concluded that Education should be developed along the vocational and cultural lives of the Nigerian people. It also emphasises the need for African societies to use traditional education as a tool to promote development. The paper suggests that a re-evaluation of traditional educational system such as communal education, group learning, folktales and legends, used in collaboration with the western education paradigm, will produce a better-cultured adult who will comfortably fit in the framework of current developments in the society.

Keywords: *Traditional education; Millennium goals; Basic education; Vocational education; Poor Infrastructure, achievement*

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Background to the Study

Education serves as a tool for the development of an individual in a society. Before the advent of Islamic and western education in the 15th and 18th century respectively, many communities in Nigeria had an existing form of education. The philosophy of this early education according to Gyekye (2011), was based on the way people think, their beliefs, feelings and their way of doing things in their immediate environment. Notably among them are the Nok people of Plateau in Northern Nigeria, the old city of Benin and Kanuri empires, the Bonny and Itsekiri Kingdoms and many others who made up the present Nigeria had their form of education before the advent of western education. The elders of those tribes or clans were bestowed with the jobs of instilling basic knowledge, practices, character and skills to the young adults in the society. Some of the methods used to impart knowledge were oral literature, ceremonies, poetry; storytelling and apprenticeship. Kerubo (2016), pointed out that this type of traditional education had certain aims and responsibilities which include; the preservation of culture from the smallest unit like the family, followed by the clan and finally the tribe. Thus, teaching the youths to understand their environment, the jobs, and roles in the society and to make the young individuals understand that the future of the society solely depends on the laws, values and language that they inherit from the past.

African traditional education according to Okoro (2011), emphasised social responsibility, job orientation, political participation, spiritual and moral values for the recipients. Commenting further, Okoro (2011), asserts that traditional education is a lifelong education as functionalism was the main guiding principle. This education is referred to as being practical-oriented, that is aimed at identifying and providing solutions for societal needs as well as empowerment of the educated. African societies view education as a means to an end and not as an end itself. Children and Youth learnt by participatory education through demonstration, recitation, ritual ceremony and imitation.

Young adults were taught mostly wrestling, dancing, drumming, racing, local history, proverbs, riddles and storytelling. The traditional system of education was integrated in such a way that unemployment was minimal. Traditional education follows some system of training where infants within the first five years of life are taught by their mother, father and the immediate family. Then the peer group influence follows within this stage. Between the age of six to twelve, the child, in company of other children within the same age range, have learnt the mother's tongue enough to interact with friend, proceed to learn the family trade and occupation by way of observation. When the child reaches the adolescent age, learning at this age is through folklores, riddles, proverbs, myths, legends initiation and so on. The girl is prepared on being a good wife while the boy is prepared to being a good husband who provides for the family.

Traditional education was the community's way of educating the young generation to be responsible members of the community. Okoro (2011), noted that Traditional education has been with the Africans since the inception of the black man right from the neophytic age. Adenusi (2014), enumerated further skills that are transmitted from traditional education to the young generation as medicine, law, science and technology to improve the standard of living of the local community, and not for the individual's interest.

In the traditional education system, Children's play reflects the practice in adult world. Examples abound in history books were the Fulani children play a game of hyena, sheep and shepherd. Sometimes, the play with clay or wooden toys represented animals and plants. Before the advent of the colonial administration, traditional education was based on informal apprenticeship with interest in early participation in the work force. Special skills, such as medicine, music, and crafts, were acquired through more formal apprenticeship with specialized persons. More skills, like tree-felling, hunting, and metallurgy were taught by religious leaders during initiation ceremonies. The nomadic groups in Northern Nigeria taught their children pastoral duties at a very tender age, moving them from their plays to guarding calves in the compound. The fathers were responsible for teaching the male children by taking them along with them to farms, then giving hands-on similar assignments, and the knowledge were established by ages 9 or 10. (Fabunmi, 2005).

Skills for livestock husbandry were passed to young boys at age 7-8 years and were taken to camel camps to learn from firsthand experience when grasses were good and healthy for the livestock. By age 8-10 years, the children learn herding livestock by being assigned to watch over calves near camps. By age 10-12 years, they learn how to herd piglets in the bush, and by age 15, they herd cattle on their own. The girls on the other hand, learn the skill of making butter between ages 9 – 10. By age 11-12 years, they learn to pound millet, and at the age of 14-15 years, they learn skills to milk cows. The young children are taken to the cattle posts in the wet season to herd cattle and to be hardened and taught morals and tribal law. It should be noted that the initiation of the pastoralist starts by the entrance to the livestock pen, and ends at its exit, and this is usually by age 63. They consider pastoral education to include three phases: initiation which takes the first 21 years, the second stage is the practice which takes the next 21 years, and the last stage is teaching which takes the last 21 years. Hawkes, O'Connell and Jones, 2018)

Traditional education has four major benefits to the recipient, it is completely effective, the child learns all s/he needs to know to become a functional adult; the education involves harsh trials and ordeals, yet every child survives them and is allowed to graduate. Also, the cost of education like paying masters and religious leaders is not prohibitive; finally, the learner is not completely withdrawn from the work force; he learns and works altogether. There are no written records, but these traditions are preserved in the memory of the older generation with the help of tales, proverbs, ceremonies, songs, dances, games.

In the 21st century Nigeria, the nomadic children of Fulani are challenged by the curriculum of western education because of the values embedded in the curriculum and teaching methods which were meant for sedentary children. This has put them at a disadvantage point. Carr-Hill and Preart (2005), noted that the nomadic children of Nigeria have failed to achieve academic standards that are required to reach the millennial goal, their attendance to school has been irregular and many had become discouraged. The then head of state, President Babangida as quoted in Humphreys and Crawford (2014) acknowledged that the pastoral Fulani have not benefited from the Universal Primary Education programme because the conventional school

system and instruction were not suitable for their roles, needs and circumstances. Thus, he recommends that a revision of the Nigerian curriculum be done to include animal rearing and marketing practices in the curriculum, and not western style of education that prepares them for white-collar jobs alone. Although the nomadic boys will be kept in school all-year round, their families are to be compensated for loss of labour with grazing lands, animal feeds, and veterinary services. However, it is not clear how these recommendations can replace the highly effective traditional system of on-the-job-learning and apprenticeship that was in place before the advent of western education. Hence this study highlights the challenges of western education after many years of existence in Nigeria and suggested ways by which improvement can be achieved for a better Nigeria.

Literature Review

Akinwumi (2008), states that the impact of Millennium Development Goals (MDGs) has placed education and training in a pivotal position in the development of the developing nations and as a solution to poverty and hunger. Education in Nigeria has been poorly funded. Most schools are seriously understaffed in basic courses such as Mathematics, English language, vocational studies and technical works. As observed, the deficiency has played a vital role with regard to the poor state of the Nigerian child. It is, however, generally believed that a quality education is the major hub to national development and transformation from poverty to prosperity. For this reason, the government of Nigeria should massively fund education and come up with good educational policies and training that will raise her Citizenry above the poverty.

Goals of Traditional Education

The goals of Traditional Education in Nigeria include the following:

- i. Physical training
- ii. Development of character
- iii. Respect for elders and peers
- iv. Intellectual training
- v. Vocational training: Agricultural education, Trades and crafts
- vi. Community participation
- vii. Promotion of cultural heritage.

The goals of tradition which was fulfilled by the curriculum and method of instruction was adequate for training the individual for the heads, hand and the heart. According to the stipulation of the curriculum, each child was to receive physical training from parents first and then the community. The child's character was developed by the training received at home and from the immediate community, also, respect for elders and parents were taught at home and at social gatherings. Vocational training was one major features of traditional education. The child learns the trade of the family from cradle to adult life. No individual was left without a form of vacation that sustains the economy of that individual and the immediate community; everybody had a service to render which was a source of livelihood for such an individual. Children were given education on agriculture, trades and crafts of various families they are affiliated with. The children were engaged in cultural activities which taught valuable lessons about life. The traditional form of education was all encompassing and left no child

unattended to. Though the methods of instructions were oral traditions, its impacts remained with the recipient all through life. The virtues of traditional education cannot be overemphasized.

Western Education

With the advent of western education, several educational policies were introduced by the colonial government. After many decades of western education in Nigeria, it was observed that many of those policies failed for different reasons. Some were changed to adopt new policies and in some cases, new addendum was formed from an existing policy to make a new policy. One of the major policies that have changed the face of educational system is the Universal Basic Education (UBE). Central to this policy is the Basic Education.

Basic Education

Universal Basic Education (UBE) was introduced by the Federal Government of Nigeria in 1999. The scheme was introduced with the aim of providing free, universal and basic education for every Nigerian child between the ages of 6 and 15. (FRN, 2013). The children between 6 and 11 were to undergo the primary education while the children between the ages of 12 and 14 and above were expected to be in junior secondary education. What makes this scheme basic is that it represents an integral part of people's existence all over the world. The fact that it is free means that every child should have access to education irrespective of their parent's financial status. Since the advent of the programme, there have been some improvement in the country's economic structure but this has been marginal. This can be seen in UNESCO's rank of Nigeria as 108 out of 118 in its Education for All Development index. (Education for All Global Monitoring Report, 2012)

The index considered various facets of education among which are quality of education, gender parity, universal primary and secondary education and adult literacy. The greatest challenge faced by the government in executing the scheme is inadequate fund. The scheme has suffered some setbacks as a result of the government not allocating funds commensurate to its objectives, thus, there has been poor implementation of its policies.

Senior Secondary Education

The recommendations of the 1977 seminar brought about the national policy on education. The national policy on education (NPE) is the offshoot of secondary education, which is expected to continue the training of a child from ages 10 to ages 16. Some of the objectives according to Garba (2012), are to Provide an increasing number of primary school pupils with opportunity for education of a higher quality, irrespective of sex or social, religious, and ethnic background; b. diversify its curriculum to cater for difference in talents, opportunities and roles possessed by or open to students after their secondary school course; c. equip students to live effectively in our modern age of science and technology; d. develop and project Nigerian culture, art and language as well as the world's cultural heritage; e. Raise a generation of people who can think for themselves, respect the views and feelings of others, respect the dignity of labour, and appreciate those values specified under our broad national aims, and live as good citizens; f. faster Nigerian unity with an emphasis on the common lies that unite use in our diversity; g. inspire its students with a desire for achievement and self-improvement both at school and later in life.

Secondary education is of six-year duration and given in two stages, junior and senior levels of three years at each stage. Secondary education completes the provision of basic education that began at the primary level, and aims at laying the foundations for lifelong learning and human development, by providing more subjects with skill-oriented instruction. The introduction of universal basic education (UBE) in 1999 as a follow up to the 1977 universal free primary education (UPE) was also an important educational milestone which became a major focus of government in line with its drive to reform the sector.

In 2009, additional programmes which were aimed at revitalising the education sector were introduced. They were because of the deplorable condition of the educational sector. The quality of education had declined so much that many of the graduates produced by the nation's tertiary institutions were simply unemployable.

Vocational and Technical Education

Vocational and technical education in Nigeria began during the pre-colonial era. Ogunmilla as cited in Sofoluwa and Olumade (2006), stated that traditional education of the various ethnic nationalities, arts and crafts of various types have existed as their own expression of vocational training. The traditional agricultural practices then were developed to suit the cultivation of agricultural species predominantly produced in the different eco-geography areas of the country. The method of instruction was by observation and imitation of the teachers who mostly were the parents.

There was no examination at the end of the training, neither was there certificate. The objectives were to improve the learner's ability to accomplish more specific tasks. Thus, vocational training was encouraged right from the colonial era. From 1908 the government department of education began to organise some forms of vocational training schools in some localities. Training schools like the Marine school was established in 1908. The first technical institute established in Nigeria as stated by Okolocha and Baba (2016) was the Hope Waddell Institute in Calabar in 1885 with the aim of providing education in the rudiments training in the technical trade and teacher's education. Subsequently, Yaba Higher College was opened in 1934 and later became the first vocational and technical institute in 1948 which had the motive to training artisans, crafts men and technicians, and teachers of technical education to teach in trade centres.

In 1959, Nigeria Federal Ministry of Education set up a commission- the Ashby commission to conduct an investigation into Nigerian needs in post secondary education. The Ashby commission recommended that adequate attention should be given to technical and vocational education. It also recommended that students studying technical drawing and craft subjects should be encouraged. The Commission for Technical Education in 1963 recommended three levels of vocational and technical education as follows: Pre-vocational and pre-technical training usually offered in secondary schools; Craftsmen training usually offered in technical colleges, trade centres and vocational schools.

Tertiary Education

Higher Education which is also known as Tertiary Education is the 3rd tier in the educational progression in the development of UBE. The National Policy on Education of the Federal Republic of Nigeria (FRN, 2013) describes Tertiary Education as the education given after secondary education which includes the universities, colleges of education, polytechnics, monotechnics and other institutions offering correspondence courses. Thus, tertiary education is provided by the Universities; the Colleges of Education; the Polytechnics; the Monotechnics; and other institutions awarding higher degrees.

The development and economic strength of any country is measured on the development of her human resources which is invariably measured on the educational systems of that country. At the heart of educational system are the issues of curricular. Adebisi (2014), stresses that skills development and curricular is central to national development. Higher education is a major medium through which individuals acquire required skills to function and be relevant in the society. To fulfil the millennial goals, there is an urgent need for skill-oriented higher education. The introduction of Information and Communication Technology (ICT) and the advancement in technology has made liberal education which was paramount in the pre-colonial era to become almost irrelevant in the modern day of technological advancement, (Adebisi, 2014). Tertiary education is the Federal Government's effort in achieving the National Policy on Education (NPE) goals and objective especially on skills acquisition and development of Nigeria.

Challenges of Western Education

Western education as introduced by the colonial government started well and replaced the traditional education that was enjoyed by the indigenes before the advent of the colonial government. It was to prepare a workforce to handle the activities of the factories created by the industrial revolution by the colonial administrators. Although western education seems promising and the benefits seem to outweigh the benefits of the traditional education, it certainly was bedevilled by some challenges that seem to have eroded the many benefits it presented.

Some of the major challenges to western education as highlighted in this section require urgent attention to improve the quality of education in Nigeria. These Challenges should be resolved if Nigeria must realise the full benefits of western education in Nigeria.

- a) Poor State of Infrastructure and Facilities in our Educational System
- b) Inappropriate and irrelevance of the Curriculum
- c) Problems of management in Educational Institutions
- d) Inadequate funding of our Educational System
- e) Lack of upgrade of ICT facilities in our Educational System

Poor State of Infrastructure and Facilities in our Educational System

Most infrastructures and teaching materials in Nigerian educational systems are in very poor condition; the classroom and IT equipments are in short supply and in some schools, they are scarce commodities. If the nation is to achieve her millennium goals, urgent attention must be

paid to facilities in our educational institutions. Pictures of debilitated facilities abound of school with blown off roofs and classes where students are made to learn without chairs and tables. Amadi and Ohaka (2018), revealed from their study that the benefit of infrastructure in teaching cannot be overemphasized. According to them, infrastructures arouse students' learning interest, improve students' skills on handling certain facilities, enhance better explanation of certain concepts and motivate students to learn skills. They create a better learning environment, facilitate practical instruction and also enhance the acquisition of vocational skills. They also noted that there are various implications of poor infrastructures. First, poor infrastructures reduce teachers' performance in teaching, it also limit the level of students' understanding, in addition, it arouse apathy in students, while the absence create boredom in students when learning. This may affect the effective delivery of vocational curriculum contents and promote decadence in educational systems.

Thus, there is an urgent need to create awareness to the government on the negative impact of the poor infrastructure on Nigerian educational system, so that government can make provision of technicians and other work men to reinstate the dilapidated infrastructure and to upgrade the old infrastructural facilities in schools and colleges. They can also provide classroom building and offices, provide instructional materials according to the requirement of the curriculum, provision of facilities like voice amplifiers, projectors in the classrooms, supply power to run the machines and provide entrepreneurial centres.

Akhihero (2011), also noted that Inadequate Educational Infrastructure is one of the problems facing effective implementation of educational programmes including the UBE scheme. Many primary and secondary schools were built long time ago by both government and church missionaries. Hence, most of the buildings, roof-tops, desks, chairs, tables, floors, etc., have become extremely bad. Many village schools which were built with self-help efforts have been damaged due to long neglect especially blown roof-tops, damaged floors, destroyed windows and doors, and structures that have been occupied by reptiles, leading the students to take their lessons under trees or available shades.

Inappropriate and Relevance of the Curriculum

The curriculum of western education was structured originally to produce clergy men and preachers during the colonial administration. As time went by, more educational policies were incorporated to produce skilled labourers to occupy the labour force that was created as a result of the westernisation of the country. Fabunmi (2005), noted that the 1977 National Policy on Education was the first policy on education formulated by Nigeria's indigenous government which was geared towards addressing the needs and aspirations of Nigerians as well as promoting national unity and laying the foundation for national integration through education. The policy also aimed at meeting the developmental needs of the nation and realising self-reliance and self-sufficiency.

Over the years, Nigeria has paid so much attention on paper qualification while skilled labourers barely find their foot on the soil of labour market. This therefore calls for urgent redirection and revitalization of the nation's curriculum to fix the economic challenge of the

Nigerian 21st century if Nigeria must meet the millennial goals. Amadioha (2016), stated that trial text on curriculum review project is ongoing on Social Studies, Home Economics, Mathematics, Agriculture, Business Studies, Technology, English and Moral Education. There is need to incorporate these review into the main syllabus to ensure that skills acquired upon graduation can alleviate the pain of unemployment in Nigeria. Amadioha (2016), noted, however, that inadequate funding has affected the development of the curriculum project and has frustrated the implementation in Nigerian.

Inadequate funding of our Educational System

It is almost impossible to implement changes without proper funding. According to the United Nations, Educational and Cultural Organization recommended that 26% of the budget for the country should be used for educational purposes. But the “Daily Trust,” reported that the states of Nigeria use no more than 8.44% of their budgets for educational purposes. Thus, there is gross inadequacy of funding to the Nigerian educational sector. Urgent attention should be paid to this area without which meaningful progress can be made.

University education in Nigeria has passed through a number of developmental stages which can favourably be compared with some other countries in the world. The number has grown from 4 (Federal university) in 1960s to 125 Universities; 38 Federal Universities, 37 State Universities and 50 private universities (NUC, 2012). The expansion in enrolment during the oil boom in 1970's, coupled with the political pressure of the 1980's and early

1990's, marked the beginning of the decline in the quality of university education. The existing system can barely admit 20% of its applicants (Soludo, 2004). This decline, sadly, has resulted in systemic collapse (Soludo, 2004, Bollag, 2002). In two decades the number of university students increased eight (8) fold, from fifty five thousand (55,000) in 1980 to more than four hundred thousand (400,000) in 2002 (Bollag, 2002). The number of candidates that apply for admission into the Nigerian universities has increased from 975,060 in 2002 to 1,503,931 in 2012. The principal source of funding for the universities in Nigeria is the government subvention. This has passed through a number of developmental stages which can favourably be compared with some other countries in the world. The number of universities has grown from 4 (Federal university) in 1960s to 125 Universities; 38 Federal Universities, 37 State Universities and 50 private universities (NUC, 2012).

In Nigeria, while majority of public universities have their courses oversubscribed, many private universities are unable to fill the admission quota allotted to them by the Joint Admissions and Matriculation Board. More worrisome is the fact that a number of courses suffer from low enrolments (Kabuoh, Magaji, Famutimi and Babatope, 2021). Thus, many universities in Africa and Nigeria in particular, adopt marketing strategies to attract potential students as the higher education sector continues to become increasingly competitive (Famutimi and Kabuoh, 2021). Currently, Nigeria has one hundred and seventy-five (174) accredited universities comprising forty-three (43) Federal Universities, forty-seven (52) State Universities, and seventy-five (79) Private Universities (NUC, 2020).

Upgrade of ICT facilities in our Educational System

The use of ICT application is beneficial in improving Nigeria's educational system and gives student a better perspective to education. Matthew, Joro, and Manasseh (2015) is of the opinion that a technologically-advanced workforce will lead to ICT growth in Nigeria, with the potential to improve military technology and telecommunications, media communications, and skilled ICT professionals who will be well-equipped to solve IT problems in Nigeria and other parts of the world. Despite the merits of ICT, Nigeria after decades of National Policy on Education, several challenges abound which militate against achieving the full potentials of the scheme. Matthew, Joro, and Manasseh (2015) listed the challenges of ICT as lack of electricity, lack of computers, and lack of internet or slow connectivity among others.

Traditional Education and Western Education

Education plays an important role in the development of a nation. Ndoye (1990), as cited by Majoni and Chinyanganya (2014), stated that education should be universal, acquired by all people without exception and should not be separated from the recognition of human dignity. Much of the education seen on the African continent has been monopolized by colonial administrators. Western Education has been seen as a tool to support the conquest imposed by colonial administrators on the people and its main goal was to train locals to function in the industrial era. Even after the post independent periods, education has been lopsided and has down-grade endogenous methodologies of disseminating knowledge to the young people in favour of western educational system employing the British methodologies of education. Majoni and Chinyanganya (2014), noted that imposing the Western paradigms of education on a society that had had traditional system of education resulted in a confusing imbalance to traditional education. The imposition of western education by the colonial administrators left us with a western paradigm whose modus operandi does not consider the peculiarity of a Nigerian state with all her complexities. Western Educational has mired the sacredness and originality of traditional education and sometimes resulting to conflicts which is the typical challenge of Northern Nigeria till date.

Integration of the traditional and western education

The merits of traditional education cannot be over emphasized. Sustainable development can be achieved if educational administrators can evaluate and incorporate such qualities as development of physical skills and character into the curriculum of western education. Though much has been done, there is need to ensure that students acquire specific vocational training and to develop a healthy attitude towards honest labour and a sense of belonging and to participate actively in community affairs as responsible members of such community. The methodology of traditional education ensures that students are rewarded for their efforts, used class periods efficiently and exercised clear rules to manage students' behaviour. They are based on established customs that had been used successfully in schools over many years.

Education and Millennium Development Goals

In line with the Millennium Development Goals (MDG) as listed by Olabode, et al. (2014), education has become a veritable tool in ensuring that those goals are met. The first goal which

is to Eradicate extreme hunger and poverty by 2015 can be achieved when students like the traditional system of education are made to learn skills which can fit them into the labour world upon graduation. Educating the girl child will Promote gender equality and empower women; eradication of hunger can be achieved when mothers have basic skills that can empower them economically. Needless to state that child mortality will improve when women are given proper education on precautionary methods of handling communicable diseases since they are with the children most of the time. Again, with the right form of education, HIV, malaria and other diseases will be minimized. Traditional education can be a sure vehicle to transmit the skills an individual requires to ensure environment and the eco system is sustained for future generation.

Theoretical frame work

This study is anchored on Multiple Intelligence theory. The theory was propounded by Gardner in 1983. This theory suggests that traditional psychometric views of intelligence are too limited. The Theory of Multiple Intelligences suggested that all people have different kinds of "intelligences." Gardner proposed that there are eight intelligences, and has suggested the possible addition of a ninth known as "existentialist intelligence."

In order to capture the full range of abilities and talents that people possess, Gardner theorizes that people do not have just an intellectual capacity, but have many kinds of intelligence, including musical, interpersonal, spatial-visual, and linguistic intelligences. While a person might be particularly strong in a specific area, such as musical intelligence, he or she most likely possesses a range of abilities. For example, an individual might be strong in verbal, musical, and naturalistic intelligence.

This theory supports this study as it proposes that individual can develop different intelligence to multiple talents that can transmit the skills required to ensure that economy of the individual is sustained.

Conclusion

Tradition obviously has a lot of advantages, entrepreneurial spirit develops from the home, the family trade passes from father to the children were you have male children. Sustainable development can be achieved if educational administrators can evaluate and incorporate such qualities as development of physical skills and character into the curriculum of western education.

Recommendation

The study recommends that there is need for Communities in Nigeria to re-evaluate the strength of traditional education and incorporate the major highlights to philosophy of education. The education for the nomadic communities should incorporate method of skill acquisition from the traditional education.

Measures, including teaching literacy in small courses while teaching other skills in spontaneously should be organized to meet the local needs. Substantial amount of resources have been invested to accomplish the goals and objectives of Universal Basic Education, there

is still room for improvement to cover pastoral communities. Simple versions of formal schools can be developed to include basic literacy as well as a combination of viable local and modern technologies. Hand on experience should be emphasized on doing practical homework, and take into account the traditional educational mechanisms discussed above. The folklore media can also be used with adult education techniques to make the lessons indelible in the mind of the learners.

Summary

Although education is progressive, the merits of traditional education should be re-evaluated and incorporated into the National Policy of education to achieve sustainable development. Education should be developed along the vocational and cultural lives of the Nigerian people. There is need for African societies to use traditional education as a tool to promote development. The paper suggest that a re-evaluation of traditional educational system such as communal education, group learning, folktales and legends, used in collaboration with the western education paradigm, will produce a better-cultured adult who will comfortably fit in the framework of current developments in the society.

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