Education for Social Reconstruction: Implication for Sustainable Development in Nigeria

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Abstract

The paper examined the political climate in Nigeria, taking into consideration the current ethno-religious violence and its effects on the future of Nigeria. It traced the ethno-religious crises in Nigeria to the past political practice where party politics was anchored on ethnic affiliation. The paper argued that this ethnic affiliation derived its inspiration from the past political practice, namely, the promotion of ethnic consciousness, and religious consideration for public offices among others. This development had put Nigeria at the threshold of disintegration, hence the need for social reconstruction in order to achieve sustainable development. Therefore efforts at achieving reconstruction must be based on the promotion of social justice, fairness, equity, rule of law and critical thinking education, the only means by which individuals can be rational enough to reflect on their actions as they affect sustainable democratic culture in Nigeria.

Key terms: Education, social reconstruction, sustainable development, ethno-religious, critical thinking education.

1. Introduction

Nigeria has not been having it good since the end of the civil war of 1967-1970. The country has moved from one problem to the other giving room for fear that it may eventually crumble and cease to exist. Military politics in Nigeria began shortly after the Independence in 1960. This happened with the military intervention in politics in 1966, by a group of young officers of the Nigerian Army, five in number, who saw the nation heading for the abyss. As a result of the putsch Northern elements in the Army felt aggrieved because those who lost their lives in the coup were predominantly soldiers and civilians from the North. The action of the five majors was a reaction to the happenings in Western region where a state of emergency had been declared as a result of the crisis between Obafemi Awolowo, the Opposition leader, and Ladoke Akintola who was then the Premier of the region. This crisis in Western region was a manifestation of what Mustapha (2006:31) called "the twin struggle to control one's own region while fighting for a dominant role at the centre."

The failure of this first putsch intensified ethnic politics in Nigeria's political process, an issue that was later demonstrated in the subsequent military and civil administrations in Nigeria. When General Yakubu Gowon was overthrown the excuse for that (which invariably marked the beginning of military incursion into politics in Nigeria) was his unwillingness to live office, which he had earlier promised do by 1975. Since the first putsch which brought the Army into government, it has been a harvest of military administrations in Nigeria. This change in government was foreshadowed in the emergence of Gen. Muritala Mohammed who succeeded Gen Yakubu Gowon but was brutally murdered by some army elements from the North. He was succeeded by Gen Olusegun Obasanjo, a Yoruba officer from the south. Gen Obasanjo conducted elections in 1979 which brought in Alhaji Shehu Shagari, a civilian from the north as President of Nigeria. His administration was terminated by a group of army officers from the north. It was headed by Gen Muhammadu Buhari, an officer of northern extraction.

Thus the botched electoral process which would have ushered in a civil administration in 1993 was still an attempt to maintain military relevance in Nigerian political landscape. The confusions that followed the failed electoral process gave birth to a civilian administration in 1999, clearly dictated by the military whims. The issue of ethno-religious crises vis-a-vis the future of Nigeria, political uncertainty and the fear that it may lead to disintegration seem to inform this paper. The paper is of the view that sustainable political culture, now a global initiative, may elude Nigeria, if the present political structure is not reconstructed. In other words, the current convulsive political process, from which ethno-religious crises have emerged need a regenerative process. The dwindling political fortune of the nation, if we still hope to achieve a sustainable democratic development, has to be reappraised.

The present educational system in Nigeria seems to be a far cry when placed side-by-side with what is required to achieve viable political and economic development; hence there may be the need for the reconstruction of the system to meet the current global drive for sustainable development.

2. The Ethnic Question in Nigeria Politics.

The issue of ethnic politics in Nigeria started early enough in the colonial days (Mustapha: 2006). However, a clear case of ethnic politics began in 1964 when Nnamdi Azikiwe, an Igbo man contested for an elective position into Western House, won the election but was disallowed from occupying the position because the environment where this happened was predominantly Yoruba (Omotola:2009). The subsequent developments of this action led to suspicion among the two Nigeria's ethnic groups, Yoruba and Igbo (See Atofarati, 1992). Ethnic consciousness became intensified as the Igbo were alleged of nepotism and 'tribalism', and this was clearly shown in the White Paper published by the minority party, Nigerian National Democratic Party. The report (in Mustapha, 2006:31) indicated that

> out of a grand total of 431 names on the current staff list of our Railway Corporation, 270 are Ibos and 161 belong to other tribes. Of fifty-seven direct senior appointment made by the Nigerian Railway Corporation during the tenure of office of the present chairman, Dr Ikejiani (an igbo), twenty-seven were Ibos, eight other tribes and twenty-two expatriates (Agbaje:112-113).

The Military administration of Gowon which succeeded Gen Aguiyi Ironsi rode into limelight through an appeal to national sentiment that saw the Northern elements leading the nation, with the claim that they were championing the corporate interest of Nigeria. During the military era when the North had a total control of the affairs of the nation, the region was favoured in everything, including developmental projects. For instance, in the distribution of local governments, Kano State was allocated 44 local government areas while Lagos State has 20 even though the two states have nearly the same population, an awkward practice. Some of these awkward practices e.g. the killing of Ken Saro Wiwa and the eight Ogoni activists by Gen Abacha later fuelled the spate of ethnic groupings in Nigeria, leading to the emergence of groups such as Odua People's Congress, Igbo Youth Council, Arewa People's Congress, Bakassi Boys, Movement for the Emancipation of Niger Delta and others. Thus, in his submission, Kwaja (2009: 108) contended that "the post-colonial Nigerian state has become so entangled in ethnic and religious issues to the extent that its neutrality has become suspect."

Considerable challenges in the entire political landscape began to rear their heads shortly after the first coup and the ascendance to power of Aguiyi Ironsi. The first challenge came shortly after Aguiyi Ironsi assumed office. He was accused of introducing unitary system into the nation's political process, a step he took that cost him his life. What informed Aguiyi Ironsi's action was his belief that ethno-regional conflict was obstructing the unity of Nigeria (Mustapha, 2006:32). In Unification Degree 34 of 1966, Ironsi abolished the Nigerian federal structure, an action that aroused the suspicion of the Northern leaders who eventually planned his death. Ironically, the succeeding military/civilian administrations whose members were predominantly people from the North faked a federal system while in practice they actually adopted unitary system. Thus, the unitary structure which was rejected by the Northern people then has now become the best form of government. The establishment of parastatals such as National University Commission, Power Holding Commission of Nigeria, Quota System Commission among others constitutes some elements of unitary form of government in Nigeria. Gambo alluded to this notion, though in a reference to Osaghae's (2005: V) work where the latter has aptly explained that the clamour for true federalism and a shift from accommodation nationalism to self determination nationalism has become the highest point of agitations in Nigeria's political experience. Indeed, Gambo retorted that

> at the core of the crises of Nigerian federalism, is the acute poverty of consensus on how the federal polity should structured, power defined, contestation for power organised, resources generated and allocated, right protected, mode of cohabitation defined and the larger democratic constitution articulated and compacted.

Whereas, for Eresia-Eke and Ebiye (2010:110) "federalism as a political philosophy aims to create harmony from intrinsic or inherent political, social and economic asymmetry vis-a-vis ethnic heterogeneity." In this sense, a federal system by its structure would have articulated these important issues, but because Nigeria is said to be an "indivisible entity" nobody wants to discuss the issues for fear that he/she may be accused of being the enemy of the state. The myth of the corporate existence of Nigeria was shattered by Major Orkar in a coup in 1990 where he asserted among other reasons "the domination by a particular ethnic group (Hausa-Fulani)"

(Joseph: 1995:94). Major Orkar's coup with its attendant reasons gave support to the fallacy of indivisibility of Nigeria which is further supported by the frequency of "ethno-religious violence and terrorism...which lie in the Northern part of Nigeria" (Gambari: 2006). The result of this ethnic interest among the different ethnic groups in Nigeria has made the political landscape so wide to the extent that it has been able to accommodate some aggrieved individuals and groups, empowered them to raise fundamental questions concerning the basis of the nation's unity. An example of this ethno-regional consciousness is the crisis that followed the election of 2011. In April 2011, Nigerians went to the poll to elect their Governors and President for a period of four years. In the course of the elections, Dr. Goodluck Jonathan a Christian from Nigeria's Southern minority was declared elected, an issue that led to some Muslim faithful, in Northern Nigeria who were in favour of the victory of Gen Muhammadu Buhari, a Fulani Muslim, killing Christians and people considered to have 'assisted' him to win the election including some Youth Corp members who were either from the Yoruba or Igbo ethnic group in Southern Nigeria. The hue and cry it generated led to people calling for the scrapping of the scheme because it had outlived its importance. Since then Nigeria has been contending with issues that border on ethnic affiliation and religious violence.

3. Education for Social Reconstruction
3.1 Critical Thinking Education.

Even though educational demands are the main focus of this paper nevertheless, we shall take a look at the state of education in Nigeria and its effects on the nation's political system. Here by demands, we mean what students acquire from their education which enables them to function effectively in a democratic society. Such education is expected to equip them intellectually to be able to reflect on their own actions and how such actions affect their immediate neighbours, seek to understand their problems and be able to analyse them with a view to relating them to the problems of others, attempt to understand their cultural background and those of their immediate neighbours, and be able to integrate the cultural values in these different backgrounds for the purpose of sustainable development. Above all, such education will require them, by their attitudes and precepts, to ask if they believe in the 'Nigerian Project'. The cultivation of critical thinking skills among students, therefore, becomes one of the educational demands needed to achieve a reconstruction of Nigerian of their vision. It is therefore clear that the emphasis here is on critical thinking education since this educational value is needed to be able to achieve the desired social reconstruction intended to reduce the incidence of ethno-religious violence, and political instability as currently being witnessed in Nigeria. It is like asking for the type of expectations required from students, secondary and tertiary, that will help to recreate a Nigeria of their vision.

What the whole exercise here boils down to is the need for a new orientation in Nigeria's educational system. Thus, the achievement of social integration in Nigeria calls for a new curriculum in our educational institutions. The notion, therefore, is how education can be used to achieve a reformed society, especially in the area of social regeneration, political integration and cultural adaption among Nigerians. This new orientation is the inculcation of critical thinking culture or habit in Nigerian students, though not new in some Nigerian tertiary institutions only that emphasis is still on meeting teacher's demands rather than acquiring the skills for effective ability to analyse issues. Actually, the teaching of critical thinking in tertiary institutions, in Nigeria, according to Akinnawonu (2006) has the main objective of helping students become more effective in recognising and avoiding mistakes in reasoning. Thus, the introduction of Philosophy and Logic as it is the case in most Nigerian Universities is to enable students to acquire ability to think straight and correctly. Yount (2001) alludes to this assertion when he contends that the teaching of Philosophy and Logic is expected to assist students to be able to think critically, and develop the ability to articulate good reasons for taking a particular position on issues.

According to Jones (1996) the nature of the course involves the evaluation of the worth, accuracy or authenticity of various propositions leading to a supportable decision or direction for action. It is what takes a person beyond thoughtful reflection on the analysis and a determined course of action. Primarily, critical thinking is seen as "thinking about our thinking", a reflection on the general problems that border on our life (Fisher, 2003). So, critical thinking deals with everyday thinking, namely, judging, guessing, inferring, evaluating, analysing, justifying, estimating and several others.

In the case of Nigeria where individuals resort to whims to measure issues of national importance, the teaching and learning of Logic is inevitable, as this will help to point out where faulty reasoning is hidden. Now that society is changing rapidly and social, political and economic demands are getting more complex by the day Nigeria cannot afford to remain allergic to change.

As Fisher (2003) has rightly pointed out the skill appropriate to a generation ago might no longer prepare students for the world beyond school. Students are being tasked to be more creative and thoughtful in their daily activities. For instance, the spate of ethno-religious violence in Nigeria today demands a thoughtful population especially young people. The present educational curriculum whose emphasis is on examination and certification can hardly achieve the desire sustainable democratic culture. Nigerian society requires young people that can take charge of their own minds, and invariably take charge of their lives.

Though from all indications, the society is getting more complex as individuals either on religious ground, ethnic sentiment or the invocation of tradition have had to bring up more problems in addition to the existing ones. While Nigeria has been trying to cope with the problems of corruption, human rights abuse, human trafficking, ethno-religious crises, terrorist activities, and insurrection in the Niger Delta region as a result of the demands for resource control, many others problems are daily raising their heads. As Gambo has rightly noted, there are now new issues that are being raised, namely, the issues of indigene versus settler, oil versus non-oil states and sharia versus non-sharia states. It looks more of an unhealthy development within the Nigeria political landscape, a situation which comes to confirm that "the whole region (country) is clearly split into many divided selves." Unfortunately, the education of an average Nigerian child does not prepare him/her to be able to reflect on the implications of his/her actions when he/she involves himself/herself in ethno-religious violence, human trafficking and insurrections among others. Thus, the education we give to our children hardly emphasises reflections on issues around them; rather the focus has always been on teaching for certification and employment. Ironically, employers of labour seem to be complaining about the quality of graduates from most of our higher institutions (Obanya, 2004), which suggests that a wind of change has also to affect education.

3.2 Social Reconstruction

The succeeding military administrations in Nigeria left behind a number of complex questions which later became what is now generally called the "national questions" Among these questions are the issue of devolution of power among the federating units in Nigeria, and resource control, which has become an embarrassing question within the nation's polity. For many Nigerians, it appears that the survival of this country is being threatened by a number of these problems. Other problems which have become universal in nature are pollution, crime, poverty, and absence of social amenities, religious intolerance, and ethnic crises. Social reconstruction assumes that these problems have the tendencies of hindering the development of society, hence a threat to sustainable development. Thus, according to LeoNora and Gelbrich (1999) social reconstruction is a philosophy that emphasises the addressing of social questions in order to create a better society. Thus, social reconstruction will involve first, the identification of the negative elements in society and second, to make efforts to tackle these negative elements as they affect development.

The negative elements in Nigeria today are numerous, but those that seem fatal to the stability of the country are the ethno-religious crises, political upheaval and terrorist acts being perpetrated by groups such as Movement for the Emancipation of Niger Delta (MEND) and Boko Haram, that is currently working on the theory that Muslim States in Nigeria should embrace sharia even though Nigeria is a secular state. In a recent publication by a local newspaper (The Nation, s2011: 7), Movement for the Actualisation of the Sovereign State Of Biafra (MASSOB), a local wing of Igbo ethnic nationality had warned the National security, the Nigeria Police, to stay away from Igbo day celebration, since according to the group, it was the responsibility of MASSOB to provide security to the Ndi Igbo during the celebration. This group has been fighting against what they considered to be marginalisation of Igbo group, within the Nigerian society. In a related development, MEND, that is, Movement for the Emancipation of Niger Deltas issued a warning claiming that it was ready to bomb the Eagle Square, an arena for the year's Independence Day celebration (The Sun, 2011: 2) Nigeria is equally faced with the problem of corruption, a problem which has obstructed Government's ability to provide efficient energy, ensure adequate health care, tackle the problem of unemployment, and handle the issue of injustice, exploitation and selfishness in the public sector.

The idea is that Nigeria must be saved from total disintegration which may result from the activities of some individuals, as their actions have now created disaffections among the different ethnic groups in the country. Education becomes a tool for the achievement of social reconstruction in Nigeria. In this regard, education observed Schavan,(1998), will help the people to understand the ills of their society, develop a vision of a better world based on a conception of social justice, religious tolerance and improve human rights, tackle poverty, and reduce the spate of corruption in the society.

The tasks, even though seem to be enormous, must start from drastic reduction of the high rate of illiteracy in society, encourage those who see education as forbidden (the Boko (Book) Haram) to have a change of attitude, and press for more financial commitment to education in Nigeria. Indeed, education provides the means by which society can be transformed for better. Thus, social reconstruction is all about social transformation of society. In the Nigerian case, it will involve changing the existing practices such as the "indigene versus settler" syndrome in Plateau state, Nigeria, sharia versus non-sharia states which may likely hinder the evolution of democratic culture. Social reconstruction is about ensuring social justice, fairness and equity among the different ethnic groups, major or minor, in Nigeria.

At present the basic institutional structures such as Nigeria Police, Judiciary are not well constituted financially and materially to reconstruct existing society. Poverty, hunger, exploitation of the poor masses, religious disturbances, ethnic violence, and inadequate social amenities are all rooted in Nigerian society. Since our ultimate aim is to achieve sustainable human development with a view to joining the global drive for environment sustainability, viable democratic culture and competitive market economy, Nigeria requires a new vision adequately championed by young people with reflective mind and socio-political consciousness. In which case this vision can only be realised through a well articulated educational programme that freely champion critical and creative thinking.

4. Education, Social Reconstruction and Sustainable Development in Nigeria

Sustainable development is about "an improvement of lifestyles and well being and the preservation of natural resources and eco system for the present and future generations." (Ukpore, 2009: 269). From Brundtland's report, "sustainable development is development that meets the needs of the present without compromising the ability of the future generations to meet their own needs." (Our Common Future, Report of the World Commision on Environment and Development, 1987). While the developed world is strictly concerned about environmental problems, developing world today is faced with sustainable democratic culture. Coronel, Alves da Silva and Leonardi (2010) contend that "sustainable development, besides demanding cultural, political and economic order changes, demands changes in the attitudes of mankind, who needs to develop a more complex and more multidisciplinary vision on this development aiming to provide the condition so that society can reach it." In Africa, especially the sub-Saharan region, the problem basically is how to sustain democratic culture among the various ethnic groups in this region. From the Gambia to Cameroun, Kenya to Rwanda the problem has been the fear of one ethnic group dominating the others. In Nigeria, the problem is both ethnic and religious; a situation that has degenerated to suspicion among the various ethnic components in the country. Kirk-Greene (1975:19) quoted by Mustapha (2006) in his discussion of ethnic factor in Nigerian politics states that:

> fear has been constant in every tension and confrontation in political Nigeria. Not the physical fear of violence, not the spiritual fear of retribution, but the psychological fear of discrimination, of domination. It is the fear of not getting one's fair share, one's dessert.

Thus, in Nigeria, Mustapha (2006:6) believes that the fear of "being outwitted by its ethno-regional elite contributed to the escalation of ethnic and political tension." While for Iwilade (2007) what exist in Nigeria is a "conglomeration of mutually exclusive social groups with fixations on primordial bonds that drive them to violent civil conflict and deep suspicion." Those ethnic groups who are not favoured by Ministerial position have raised the fear of being marginalised. This fear is still very strong today among the different ethnic groups in Nigeria especially among the three major groups Hausa, Igbo and Yoruba. Hence, it may be appropriate to see political sustainability in Nigeria in terms of the reconstruction of the entire political spectrum. After all Matsuura, Director of UNESCO is quick to have noted that "Sustainable development is a moral precept as well as scientific concept. It is closely linked to peace, human rights and equity as much as ecology and global warming."

Therefore, to sustain peace will require equitable distributions of the resources to all the different ethnic groups. Perhaps this is what Ukpore (2009) has in mind when she says that sustainable development is only meaningful when every citizen, male and female, participates in the economic policy and social development of the society. At least, this conception points to the fact that national stability, for instance in Nigeria, rests on the belief that every ethnic group has a stake in that project called Nigeria. Nevertheless, such participation in policy decision is predicated on the socio-political consciousness of the citizens. However, as the quotation below (quoted in Mustapha, 2006: 7) tends to suggest some groups may be far ahead of others:

It was precisely in the sphere of education that regional differences were increasingly manifested under colonialism. And this then had a knock-on effect on the regional formation of human capital and general economic development. Colonial educational policy in Northern Nigeria was driven by two intertwined policies: fear of the development of a class of educated Africans, as was the case in Southern Nigeria (Graham1966); and the related attempt to create an alternative Anglo-Muslim aristocratic civilization in Northern Nigeria (Barnes 1997). It was Lugard's view that in Southern Nigeria 'education had produced men discontented, impatient of any control and obsessed with their own importance' (Graham 1966: 136).

This arrangement, by the colonial Nigeria, actually put the South ahead of the North except in the area of population where the British officials tried to manipulate the population in favour of the North while they (the North) was left to handle her educational problem. It thus appears that the conception of sustainable development in the sub-Saharan Africa, particularly in Nigeria has to be moderated in favour of sustainable democratic culture, as most destabilised nations tend to focus more on how to sustain political stability than working on environmental issues or the ecosystem. As the situation seems to suggest in Nigeria, knitting together the different ethnic components to form a nation-state tends to be highly favoured than environmental issues.

No doubt the different challenges in the contemporary Nigeria seems to place education at the forefront of sustainable development. There are tensions within the political landscape in Nigeria especially in the areas of religious crises, ethnic agitations, economic stagnation and decline, and insecurity. Most of these problems have been traced to illiteracy, ignorance and poverty. For instance, in economic stagnation, the decline in economic activities among our farmers is sometimes linked to their inability to use modern techniques in farming. This is due primarily to lack of basic learning skills on how to preserve their crops. The result is that they record more wastage than profits annually. Essentially, one of the things to be achieved by solving these problems is the achievement of sustainable human development. Actually, the point being stressed is that Nigeria needs to reconstruct its present socio-political structure to give room for more meaningful development. This point has been aptly expressed by Babawale (2007) when he said that "it is only in the context of a reconstructed state that Nigeria can experience sustainable development."

Efforts to achieve sustainable human development in Nigeria are directly connected to the present quest for basic education. Apart from the fact that basic education is expected to help in solving social problems currently militating against socio-economic development in Nigeria, it is designed to create awareness with regard to the problems of ethno-religious violence in the nation, and insecurity and image crisis. In this regard, the implementation of the universal basic education as a policy is supposed to be effective. Government's policies regarding funding and the implementations of its various education programmes have not been encouraging. The yearly Federal allocation to education is as shown below:

Years	Allocation (billion)	Percentage
1. 1999	23.0	11.2
2. 2000	44.2	8.3
3. 2001	39.9	7.0
4. 2002	100.2	5.1
5. 2003	64.8	11.8
6. 2004	72.2	7.8
7. 2005	92.6	8.3
8. 2006	166.6	8.7
9. 2007	137.5	6.1
10. 2008	210.0	13.0
11. 2009	183.4	7.2
12. 2010	249.1	6.4

(The figures above were obtained from Olatoye Olawale, 2010: 3)

The above figures are calculated in billions and the percentages shown are on the entire budgets for the years indicated. For this year the budget item for education is less than 8 percent, whereas the two legislative houses consumed 25 percent of the budget. That Nigeria's spending on education is the least even among the developing nations is not surprising given the dispositions of past and present leaders to education.

Ironically, this poor funding of education is happening in a country where the level of illiteracy is high and incidence of crimes, social insecurity and economic uncertainty is rising daily. It is obvious that this trend will persist as commitments to the reduction of insurgencies such as terrorism, arms struggles, insecurity and ethno-religious crises have been minimal. While comparing spending on primary education and other necessities in Europe and the US, Schavan (1998) reported that whereas spending on primary education stood at 7 billion, military spending worldwide stood at 780 billions, and spending on Alcohol stood at 105 billion. Improvement to allocation to education in the industrial nations as indicated above may still be minimal. Attempts to solve the problem of low spending on education globally and its attendant consequences, must have led to the World Conference on Education for All in 1990 (Jomtien, Thailand) and Dakar Conference in 2000. The conferences were meant to solve the problem of decline in funding and enrolment of students in schools in the developing world.

In the case of Nigeria, the success of vision 20:20, Education For All, and Millennium Development Goals and NEPAD rests on how far governments at the different levels in Nigeria are able to implement its educational policy. For instance, the Universal Basic Education (UBE) programme requires greater commitment on the part of government. In this sense, financial commitment and adequate planning are basic to the success of the programme. First, the three tiers of governments need to make provision for the training of teachers, building of classrooms and the procurement of relevant teaching materials for the programme. Second, there should be monitoring groups at each local government level. The monitoring groups are supposed to make periodic reports on the implementation of the programme. The current efforts do not show serious commitment on the part of Nigerian governments. In spite of the different statements of intention nothing serious is being done to meet up with the UNESCO 26 percent budget spending on education.

The failure of the earlier programmes, Federal government's Universal Primary Education in 1976 and the recent 6.3.3.4 system is due principally to lack of commitment by governments. Even though our interest in funding in Nigerian educational system is not the main focus of this paper, we are still guided by the belief that the quality of students and teachers in Nigerian schools are products of the entire system. So if we want to achieve a new vision through education especially where social reconstruction is the key term, then we need to focus on creativity and criticality on the part of students. This is supported by UNESCO report in "A decade of Education for Sustainable Development," which says that education should aim "to promote sustainable skills and behaviour, inspired by creative and critical ways of thinking, in order to encourage the resolution and management of problems that stand in the way of sustainable development." (UNESCO, 2005). Nigerian educational system has focused mainly on examination and certification; and this has made it impossible for quite a number of 'educated' Nigerians to reflect critically on their actions to see how such actions affect others and the nation.

5. Conclusion

Nigeria's efforts to achieve political stability, economic viability and social integration a precursor of sustainable development, Nigeria needs to reconstruct its society to enable the different ethnic groups in Nigeria to forge a common front. While there is need to improve funding of different institutions in Nigeria, Nigerians must not gloss over the idea that the traditional mode of education which emphasises examinations and certification does not have the strength to achieve sustainable development in Nigeria. Nigeria needs to promote education which assists individuals to reflect on their actions as these actions affect others in society.

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