

ACHIEVING QUALITY AND RELEVANT TERTIARY EDUCATION TOWARDS UNITY IN NIGERIA

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Abstract

This work titled ‘Achieving Quality and Relevant Tertiary Education towards Unity in Nigeria’ is an attempt to reposition the tertiary education as a tool for national unity. The work examines the lingering crisis that have translated the Nigerian society into a chaotic state. The crisis appears to emanate from the reality that Nigeria is a multi-ethnic and religiously diverse. These ethnic groups are diverse from the way and mode of their activities, which could imply enormous barriers, real and imagined. The work observes that it is a fair observation to admit that the country is really battling with the realization of social integration which ought to lead to national unity. But for how long can this be realized? It is the concern of this work to see how relevant and quality tertiary education, can be effectively used to tackle this protracted crisis. The work examines the concept of education, its relevance and how its quality be enhanced and sustained. The study has positioned itself to the fact that quality tertiary educational processes contain in itself the basic ingredients to unite and make individuals socialize, get acquainted to and be united with others. The work also admits the fact that achieving relevant and quality tertiary education is a tool towards reconstructing the nation for peaceful co-existence and unity that ought to lead to development. However, Nigeria as a nation could manage its diverse nature if the recommendations enumerated are considered especially the need for a massive and sincere value orientation towards each other and the nation as a whole, with a conclusion that the nation’s treasures and individual talents be invested to make the way straight and to take the nation off ‘life-support machine’.

Keywords: Relevant Education, Quality Tertiary education and National Unity.

Introduction

A cursory survey on education and educational practices could suggest that education stands as the bed rock on which human and societal transformation spring. Being a portent and feasible tool, it is assumed to trigger and reinforce peaceful co-existence and national integration. Little wonder then, that the National Policy on Education (NPE)¹ is apt when it asserts that 'education should translate the society to live in unity and harmony as one indivisible, indissoluble, democratic and sovereign nation founded on the principles of freedom, equity and justice'. As if the document is being mindful of the existing Nigerian reality, as a nation that emerged with the amalgamation of the southern and northern protectorates under the watch of Sir Frederick Lugard in 1914, hence the need to properly integrate. Prior to this episode, nothing like Nigeria, as it is known today. It can be implied and understandable then when sometimes it is perceived that the federation of Nigeria, as it exists today, does not seem to have really been one homogeneous country. This may appear to emerge from the perspective of its widely differing peoples and tribes. On a general level, one may be tempted to liken the nation to a big polygamous family, which is still battling with the basis of true identity and unity. In a family where its children are yet to identify and recognize the rationale and foundation of the basis for true oneness, that family may likely be far from experiencing peace which ought to lead to unity in Nigeria.

This paper seems to suggest two things straight away: either the tertiary educational process seems not to have the quality and relevance, adequate in cementing the existing relationship and unity of the nation or that there seems to be a gross misrepresentation and lack of the appreciation of the role of tertiary education in the country. Either way the task is not an easy one. The fact that a great nation like Nigeria still crawling as far as its tertiary educational quality and relevance towards national unity is concerned, amidst the complexities of several violent crises littered all over the nation. Just as there seem to be a tremendous faith on tertiary education to bring about substantial positive changes in the socio-economic and religious sectors, there are still a significant number of challenges tertiary educational sector faces. These challenges constitute a threat to the quality of education and its potential ability to contribute to the development and peaceful coexistence of the society. Therefore, the questions still linger: Is the nation's tertiary educational system qualitative enough towards national unity? How relevant is the tertiary educational system in the country? In what way does Nigeria as a nation appropriately use the qualitative tertiary educational structures to foster national unity? To what extent does the system guarantee and sustain national unity? What are the strategies used in the past to foster national unity? These and other questions, will this work attempt to address. This is in the light of the prevailing situations befalling the nation.

Clarification and Significance of Concepts:

Quality Education

A superficial look across humanity in general, one will discover that there has always been for man a means by which he transmits values, norms and skills. This is with the sole aim of ensuring that there is the continuous diffusion of knowledge and values from one generation to

the next. This seems to portray the process of educating to be a life-long process since it has within it the idea of promoting values and values are eternal. It also stands as a means of socializing people into the community for upholding common customs and traditions as well as for modification and changing of unruly behaviour. This behaviour is to conform to the acceptable existing ideologies and ideological expansion and reformation. The above depiction of education, and any other attempt to describe education and educational processes, does take its root from the etymologically parent word. Obot² outlined such parents' roots of education as:

Educatum- meaning the act of teaching, training, discipline, and instructing.

Educatio- meaning a breeding, bringing up, rearing

Educare- meaning to bring out, to nourish, and to form

Educere- meaning to lead out, to draw out

Educatus- meaning to bring up, rear is.

The above original root descriptions of education have influenced the way different people conceive and define education. When education is referred to as the 'act of teaching, training and discipline', it implies the functional role of education as leading towards knowledge and virtue in an individual. It suggests that education can actually lead persons out of the café and darkness of ignorance. This may signify basically about and pointing to the human persons to whom educational processes target. For education, by its basic essence and practice deals with the individual in nourishing and forming the human person to adapt and develop himself and the environment as a meaningful activity. R. S. Peters³ concedes and supports this reality when he posits that education could be described with a three-fold criteria: Firstly, unless something worthwhile is transmitted in the process, and that is determined by the human person. Secondly, unless it has a cognitive perspective in the way that it enables the individual to see the connection between existence, reality and social dimension. The social dimension amounts to the participation of the individuals as it benefits humanity as a meaningful course. And thirdly, unless there is a certain amount of voluntariness on the part of the learner in the initiating and participating process.

This meaningful and worthwhile activity is meant to be a movement that is of value to both the individual and the larger society. The value is attached to that act of bringing any meaningful harmony and development to both the individuals and to the society in which the individuals belong. The cognitive aspect of education as purported by R S Peters⁴ suggests the mental development of the learner in terms of right and critical reason towards making meaning out of human existence. Right and critical reason is the situation where one's mental capacity is developed towards independent and originality of thoughts and opinions. This is regarding issues and realities that concerns the human person. The third aspect of the education for Peters is that there must be willingness on the part of the learner. In other words, the potential learner is not to be compelled to the learning circumstances. This situation is likely to bring about a change in the learner, and this change is likely to be deliberate, meaningful and directed towards a purpose.

The significance of the above is that education as a process has a purpose; centered on the development of the human person. The development of the human person is in the context of the society in relation with others. The weight of human development as it concerns educational process within the same context is centered on the ‘teaching’ and ‘learning’ aspects of the processes of education. This is where the human learner is targeted for a lasting positive impact in terms of social transformation that is the backbone of both human and structural developments. The social transformation is predicated on the premise that the person ought to relate with the environment and in relation with others. Man is drilled towards association with himself, others and the context of the environment. This appears to be what Enoh⁵ sees as “social regeneration” as a new consciousness which aims at making all men develop a broader view about humanity, to see one another as being essentially the same against the background of several barriers of race, colour, religion.

This also signifies living with others in terms of responses, actions and relationship with others. While these take place within a context of man’s living hence the need to study and understand ‘others’ with whom man is expected to live within the context of the society. That is why Aristotle, the Greek philosopher, described man ‘as a social animal’ a being naturally to exist and function within context and with others. This then further signifies that every individual to be conscious, purposeful and deliberate of the good and development of oneself and others. To be conscious of this reality that the individual good can be achievable in the common good of others is the essence of education in general and tertiary education in particular.

So important is this goal that it is fair to concede that education as a process does not, in certain location and situation, function effectively without its challenges. These challenges act as setback in the wheel of progress and so render the educational processes inefficient and become a shadow of itself. This makes experts question the quality of the educational processes. By this, concerted efforts are being advanced to the description and provision of qualitative education. What then is quality education? Quality education as described by Majasan⁶ “as good appropriate education achieved through diligent learning and research which produces sound and useful knowledge and creative skills for production and development’ He further sees quality education “as that type of education to which the school environment, the teachers, the parents, the society and the student themselves have contributed over the years to make it formidable, reliable, rewarding and satisfying. It is characterized by the mixture of the elements of culture, morality, manners, art, science, technology, application of knowledge, creativity, valuable skills and positive personal values.”⁷ These personal values include freedom, hard work, and self-organization. It is with the same spirit that quality tertiary education could also be described as “that type of education which its curriculum is of great worth and is designed to impart relevant skills, knowledge and ideas”⁸ The implication of this is that quality education ought to provide all learners with capabilities they need to become economically productive, develop sustainable livelihood and imbibe the spirit of being with others as a great source of socialization.

The significance of quality education from the foregoing assertion could entail a combination of services an individual render to oneself and the larger society. This could also amount to decent learning which often connotes an acceptable standard with positive emotional balance in learners. By this standard, sound and useful learning leads to positive impacts on learners' basic and applicable knowledge and skills in solution to various solutions and contexts.

There lies significance in the effort towards achieving quality education especially in tertiary institutions which is undeniably in the positive direction because it is directly towards national and personal developments. This may likely be achievable through quality policy formations and implementation. The implication of this to any society that functions with this type of education in it members must make waves in an enlightened environment, and such are the ones that push forward the boundaries of human progress.

Relevant Tertiary Education

For any phenomenon to be of quality it has to be relevant. A qualitative tertiary education ought to arrive at being relevant as well. However, this may not always be the case. What is the context of achieving relevant and quality education? A relevant quality tertiary education in the Nigerian context may not be far from what the National Policy on education (NPE) has enumerated as the aims and objectives of education. One of these aims and objectives is that of the Inculcation of national consciousness, values and national unity. It was to show how vital it is for the nation to be united as one of the aims, the federal constitution enunciated that the inculcation of national consciousness, values and national unity shall be one of the cardinal objectives of education. This is what the educational system is meant to instill. Education will be the instrument to achieve these aims and objective, so that in the words of Nwabachili⁹ "education will use the emergent educational system to achieve radical changes in the outlook of the Nigerian youths. So that these youths, 'haven been washed by the blood of the lamb' would begin to live and act no more from the hitherto ethnocentric and tribalistic perspective, but as true compatriots and citizens of one Nigeria" The significance of this is that the educational system ought to be of quality and relevance in terms of bridging the gap that have existed as a result of multi-ethnic and religious diversity.

But has the Nigerian system of education actually achieve this aim? To what extent can the nation arrive at the situation where the nature of the curriculum and other policies are meeting the needs of the moment? Or has the curriculum fallen short in meeting this aspiration? Can the nation suspect lack of commitment on the part of stakeholders towards using the system to achieve this aim? Is the nation in need for a wholistic adjustment? What can this unity mean? Has the NPE on its own guarantee this much needed unity? In the light of these challenging situations that hinder achieving peaceful co-existence, these questions are raised, and it becomes necessary to examine the activities and performance of the tertiary educational system along-side the progress and development towards nationhood, as 'an unexamined life', according to Socrates, 'is not worth living'.

National Unity

There are conceptual issues regarding notions associated with national unity. Some of these conceptual issues may lead to confusion on how these concepts are understood, used and applied within the context of a society. These concepts are 'Country' 'State' and 'Nation', which are often mistakenly used interchangeably:

Country – is a territory – Latin 'contra' terra land that lies ahead, not necessary a nation.

Nation - is an association of peoples, who identifies their shared core values, on the basis of these shared core values give themselves a constitution which established institutions that make up the **State**. National unity has to do with unity based on ethnic principle. Seton-Watson¹⁰ asserts that a nation can sometimes be referred to as a state. The distinction of the two is fundamental. States can exist without a nation, or with several nations, among their subjects; and a nation can be coterminous with the population of one state, or be included together with other nations within one state or be divided between several states.

A nation may simply mean the whole country with the following characteristics – a common language, a common territory a common economic life and a common mental make-up. A nation exists when significant members of people in a community consider themselves to form a nation, or believe as if they formed one. When a significant group or number holds this belief, it possesses "national consciousness" because it is not easy or possible to lay down dogmatically a minimum percentage of a population which must be so affected. A nation could also be referred to as a country considered as a group of people with the same language, culture and history who live in a particular area under one government. A country can be said to be a nation when it has achieved nationhood. Nationhood refers to the state or stage when a group of individuals who are diverse in ethnicity, culture and religion come to achieve the state of a nation.

National unity connotes a situation when a nation achieves relative harmony among its citizenry, amidst the diverse nature of our background. A nation is a community of people who feel that they belong together and that they share deeply significant elements of a common heritage and at the same time have a common destiny for the future. A nation is therefore made up of a people that have accepted racial unity arising from a common language, religion, custom and destiny. This brings the nation to the state of nationhood.

The difficulties that are associated with a nation like Nigeria has to do with circumstances or issues that undermine that unity. The circumstances that makes some individuals or sections of individuals to see themselves as not being part of the whole nation are the times when individuals are not carried along. While this can easily be viewed always in relation to groups, it is the case that even individuals can have their sense of loyalty weakened. The case with Nigeria is always a life of struggles on how to reconcile the past with the present. Even when the nation chose federalism as a system of government, to give a sense of belonging to all, it still migrated from regional to state system of administration. The situation is still an unsatisfactory one. How do we reform the building blocks? What is the contention and who are the contingents? These questions will continue to remain the challenges of this one big polygamous family called Nigeria.

Nigeria as a nation have been battling with and trying to cope with its diverse nature since the amalgamation of 1914. Before then, nothing was known in the history of the world about a geo-political entity called Nigeria. On the contrary, what was known then were, in the words of Yero¹¹ “segmented and independent geo-political and socio-cultural communities of different sizes and strength, with different cultural complexities.” There seems to be no sufficient consultation of the people in this process. Could this be the reason that Nigeria as a nation has demonstrated a high propensity for ethnic and religious conflicts for quite some time? It was this conflict that led to the chaotic situation of the nation. Nwabachili¹² opined:

That this situation precipitated the coup d’ etat of January 15 1966 onwards; the 1966 Pogrom against the Igbo people in Northern Nigeria, the religious uprising in various parts of Nigeria, the secessionist attempts of Biafra in 1967 and the subsequent three years bloody war that engulfed the country between 1967 and 1970

This seems to portray the grievances that seem to be existing with the military, which are a part of what was going on within the Nigerian society. The military, who were supposed to be the pride of a nation through the exhibition of discipline and a sense of unity, seemed to have demonstrated that difficulty which constitutes a real challenge to the nation. The prevailing trends threaten both the state and civil society. Metu¹³ in Salifu outlined the bizarre experiences the nation witnessed, thus:

Intra religious disturbance which occur between denominations or sects, inter-religious conflict prevalent between adherents of different religious beliefs... some of the prominent examples include the spate of maitasine riots which ran between 1980, Bulunkatu near Maiduguri to 1982... Rigasa in Kaduna and parts of Kano 1982 and in Jimeta near Yola 1984. Others are the funtua religious riots of 1993, the Christian/Muslim youths at the University of Ibadan the same year, the Kafanchan riots of 1987 and the Bauchi riot of 1999. The list is endless.

These were the rise of religious fundamentalism which is directly linked to this difficulty of achieving religious freedom. In more recent times, the story is not any better. Shinga¹⁴ observed that

“The country is confronted by general insecurity (crises). This is evident in hunger, communal clashes, religious fanaticism and bigotry. These have led to uncountable number of crisis: the North is under the siege of Boko-haram, there is almost a civil war in Plateau, the south-east is under the militancy of the civil rebels by the youths, in the South-south is the problem of oil bunkering and kidnapping. The scene in the West and North-west and other parts of the North-central is not different.

The problem of cattle rustling from the north to the west is also very prevalent. The list is endless. As a result, most communities live in fear. This suggests that human growth, development and National unity are on a serious decline. Nigeria as a nation has over the years demonstrated some difficulty in adjusting its socio-economic structures towards achieving reasonable level of unity. One of the greatest problems facing the nation is the inability to manage each other in terms of equity, justice and mutual understanding.

Almost every section of the nation has raised an agitation and a banner of marginalization and wishing to be sovereign. A current example is the activity of the movement for the actualization of the state of Biafra (MASSOB) which the administration of Mohammadu Buhari could not address conclusively. Viewing the situation critically, Shikong, Shehu and Mono¹⁵ comment that in spite of the fact that education has been the mainstay for the survival, growth and development of the country from pre-colonial, colonial and post-colonial eras, nevertheless, the nation faces many challenges including disunity amongst its citizenry. This has been evident and has epitomized itself in different sections of the nation, where various crises were witnessed.

The activities of the Boko-haram and other sectionists groups are a clear pointer that the national unity is still far from being achieved. These groups continue to put fear into the minds of the citizens. We continue to witness continuous life of suspicion that is characterized by fear. A typical northerner is never comfortable travelling to the southern part of the country and vice versa. This demonstrates lack of trust that has grown over time and have precipitates the agitation to go away. What is evident in all the agitations and struggles is for a better bargain in terms of how to co-exist as a nation that is so diverse in its nature.

National Unity: Role of the Qualitative and Relevant Tertiary Education

It is important to note that Nigeria as a nation, if the nation must maintain its position in the world's community, the tertiary educational system should serve as an instrument for transforming its rich natural and human resources into higher standard of living for the people. That is why the relationship between tertiary education and National unity takes a complimentary role-education as the vehicle while national unity is its product. This implies that tertiary education is the means by which a nation could arrive human development and arriving at nationhood. By implication, tertiary education serves as a tool to bring about the desired condition by which people of diverse origin and worldviews can harmoniously live side by side in peace and mutual understanding.

Tertiary educational structures and its principles are directed to the development of the individual and the society in which one lives. When an individual is properly educated in Nigerian tertiary institutions, in terms of the relevant courses like 'Nigerian Peoples and Culture' individuals are expected to be liberated from the shackles of ignorance and prejudice. It does that by broadening the individual's mental horizons and acknowledging the fact that someone may hold different and yet valid opinion and worldviews. Tertiary education serves as a vehicle to facilitate the acceptance of human diversity through social interaction. This breeds mutual respect and positive reliance on each other within a given setting.

It is the tertiary educational system that is meant to propel the development of the society through the process of interaction which brings socialization among people of diverse worldviews. It is not a gain saying, that tertiary educational structures bring about some sense of fulfillment to the individual through the new discoveries on how to explore nature for the welfare of the whole human existence. It is a necessary element in human growth for taking positive and active role in the activities of the community one finds himself. As if mindful of

this, Ndagana¹¹ Posited that tertiary education is a very crucial industry for the production of skills, positive attitudes, and knowledge and personality growth upon which national existence dependences” The production of various skills based on one’s abilities and capabilities affords the spirit of interdependence for the provision of some goods and services. The inculcation of positive attitudes suggests an open mind towards recognizing other values and opinions that is different from one’s own. While general knowledge and personality growth is the antidote for personal prejudice against someone else’s opinions and values, specific knowledge gives one the recipe towards a walking progress.

It does not amount to exaggeration to cite Aminu¹⁶ in Enoh that:

Lack of (tertiary) education by some groups will inevitably lead to their over dependence on those who have. While those sufficiently educated will tend to depend less on the other. Education becomes the only means through which group interdependence can be rejuvenated by producing from all sections individuals with sufficient skills that will be used to generate wealth.

Independence suggests the wedding ceremony, while interdependence alludes to the fact of the marriage itself. In spite of the fact that we have achieved considerable progress in tertiary education, which is a viable tool for unity, it is lamentable to see how the nation is still battling with this issue of national unity. People do whatever they can against this country or their fellow men to advance their personal desires. People again delight in the abuse of position of trust entrusted to them through mismanaging public resources, exploiting in profiteering at the detriment of the entire nation. People still aid and abet crimes and corruption of all sorts. Why so? Is it that the educational system has fallen short in its curriculum to meet up with the present realities? Or is it that inhabitants are having their own way and have gone defiant?

Mindful of the fact that no human group can survive fruitfully in isolation, it is necessary for each of these groups to reach out and create a virile and meaningful ties with others. It is worth taking to heart that for a diverse nation Nigeria to experience peaceful coexistence, there has to be some concerted efforts. In the words of Ahmadu Bello¹⁷ “as we march forward from strength to strength, so must we further our intercourse with men of other tribes and other faith. We must be determined to be a free and united people.” This suggests a view of unity constituted on the multiple allegiances to different levels of social organization such as the family, clan, province, region and the nation at large.

It was to unite the people and create the spirit of unity among the people that a national policy on Education was promulgated in 1977 to help, among other things, develop in the youths a sense of unity, love and patriotism for the country. It was to use the emergent education system to achieve radical changes in the outlook of the youths so that these youths would begin to see things from a broader (National) perspective and beyond their present narrow (ethnic) confines. The NPE is so clear in stating that the building of a united, strong and self-reliant nation is one of its objectives of the educational system.

It was in the light of this fact that successive governments and other stakeholders have evolved the strategies such as

1. The study of social norms and values- trying to know each other's history, geography and traditional organizations or any knowledge beyond their immediate environment.
2. Inter-state visits and Exchange programme, conferences, both academic and non-academic, to feed the tertiary institutions with students with broad mindedness.
3. Establishment and strengthening of the unity schools
4. Making the National Youth Service Corps scheme more and sincerely functional for what is meant.

These are the strategies on how tertiary education can be used to foster and further cement the frail national unity which has existed. Because Nigeria exists as a nation, with all its human and natural resources that can be referred to as 'giant of Africa'. Tertiary education is very often the 'super structure' that is looked upon to provide search-light towards the realization of the 'real giant of Africa'. This is because it is believed that every tangible aspect of development is tied to, though not limited to, education in general and tertiary education in particular. Where disunity is prevalent and there is threat of national disintegration, it is always thought that the answer is to re-orientate the tertiary education programme to promote national understanding. This is because education is a constant factor and has a bearing on every other variable in human existence.

The Way Forward

Having attempted to X-rayed the crisis Nigeria has witnessed both in the past and present and the role tertiary education has been meant to play in fostering the nation's unity, it has implied that tertiary educational structures remain a variable instrument in this regards. A popular adage has it that united we stand but divided we fall; this holds true to the Nigeria context. Tertiary education for national unity will afford the nation opportunity to understand our differences and so appreciate each other more than ever before. It is when this is achieved, we can hope to get a more peaceful Nigeria. Some of the ways to use tertiary education to achieve more peaceful co-existence include –

- 1) Re-focusing the operations of the voluntary agency schools (VA): The V.A. schools are basically at the secondary school level. Their contributions to the development of tertiary education are quite enormous. In fact, it is through most of the VA schools that the early Christian missionaries were able to bring western-education, which have always fed the tertiary education with aspirants for various courses and disciplines. However, these same VA schools have been mostly setup and run by different religious agencies. If it is setup and run by a Christian agency/mission, there often found minimal number of Muslim adherents. The same situation is found if the agency is of Islamic orientation. This situation is more often in the far north of the country than in the southern part. This circumstances sometimes puts the two religious adherents in suspicion and ignorant of each other. Therefore, the curriculum and situations of such schools be expanded effectively tackle the gap for the sake of national unity. The products of such schools grow up with no or little knowledge about the other forms of religion. This creates some ignorance and sense of fear and puts nation further away from each other.

- 2) The discriminatory practices in the payment of tuition fees in some state-owned tertiary institutions should be re-considered. This is so because students from other state in which this institution is founded are made to pay higher than those whose state of origin owns the institution. This creates a divided mind set and so leads to further diversity and makes one to feel as an alien in his or her land. It discourages inter-state movement for accessing tertiary education.
- 3) Teachers are to dispose themselves to be effectively trained and be re-trained by either through their effort for self-development or through other opportunities offered by the employers to have a broader perspective of the nation's diversity. Not just to remain within their domain or locality. This could be done through making the teacher-training programme to contain in its curriculum courses that traces historical linkages and constant reminder to our religious and cultural diversities. To provide opportunities for these teachers to recognize the conflict areas, what is in contention and how best it could be handled.
- 4) The NYSC scheme which was established with the aim of getting the Nigerian youths acquainted with values in other cultures other than theirs, principles and customs other than theirs is no longer workable now. Sometimes parents or guardians of the graduating students or the students themselves go to influence the places where prospective 'copers' are to serve the nation. Thereby strangulating the initial spirit with which the scheme was founded. As if this is not enough, corps members are now given the options of three states in which they prefer to serve. Most prefer to be if not in their own state of origin, certainly not too far from their domain. This is a direct distortion of the spirit on which the scheme was founded. Here it must be quickly to admitted of the fact that this is largely caused by the pocket of violence the nation is currently witnessing. Insecurity on a daily rising, the spate of kidnapping has become the order of the day. This should be re-examined to give all the attention the scheme deserves. This can be done through the provision of effective and functional security apparatus.
- 5) The need for a massive and sincere value orientation is timely. The problem is with the individuals' mind set. There must be acceptance of the fact that man is in a natural state of conflict and crisis brought by diversity. Therefore, the nation ought to understand and manage the conflict triggered by the diversity in an appropriate manner. There is nothing wrong with the geographical entity called Nigeria, rather the provision of equal opportunity to the nation's resources and power, which guarantee fair leadership style.

Conclusion

The Nigerian society has been battling with enormous diverse cultures and religious differences which often bring misunderstanding and crises of various sorts. The tertiary educational system has been used to down seize the existing crises of the nation. Since its inception, one of its cardinal objectives is to bring the tribes and different groups of the regions to achieving nationhood. This is for various individuals to realize their potentials and see which area to contribute meaningfully to, and not only the development of the nation, but towards its harmonious existence. That is why every nation's aims of education is supposed to be geared towards this direction, and Nigeria is not an exception. Since tertiary education is a key to achieving unity, the nation should do everything possible to ensure that there be more

meaningful, relevant and qualitative tertiary education, whose mission will be quite clear-namely towards the attainment of national unity. Unless this is done with clear and sincere spirit, the nation shall continue to live in the mess of disunity, destruction and devastation.

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