

RE-EXAMINE AKINPELU'S CONCEPT OF SELF RELIANCE AND ITS IMPLICATIONS FOR NIGERIA SYSTEM OF EDUCATION

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Abstract

Many years after the emergence of the new educational system (the 6 - 3 - 3 - 4 system of education), Nigeria as a country is yet to be fully transformed into a technologically advanced and or industrialized country, perhaps due to non viability in the implementation of the policy. The nation's economy is still comatose while beneficiaries (graduates) of the educational system graduated without necessary skills for self-reliance, this situation has led to high rate of unemployment among Nigerians. Of course the philosophy of self-reliance indicates a hall mark of self actualization, but the failure of the school curriculum to inculcate self reliance philosophy appropriately has led to wastage in terms of both human and natural resources. This paper therefore, re-examine Akinpelu's concept of self reliance by classifying key concepts like education and self reliance. The paper also examines self reliance as a theme in the Nigeria National Policy of education, likely experience in education, that could make an individual to be self reliance. The paper conclude by providing ways by which the educational system in Nigeria at all level could be properly executed such that every graduates of any level of educational system could be gainfully employed (self-reliance) without sole reliance on white collar job.

Keywords: Education, Self Reliance, Graduate.

Introduction

Many years after the emergence of new educational system, the country is yet to be transformed into a technologically advanced and or industrialized country. The Nation's economy is still comatose while beneficiaries of education at every level of educational system graduated without necessary skills for self reliance, this situation has led to high rate of employment among Nigeria's. Of course the philosophy of self reliance indicates a

hallmark of self actualization however the failure of the school curriculum to inculcate self reliance philosophy appropriately has led to wastage in term of both human and natural resources. This is because the products of schools, as institution are not adequately equipped with the skills with which to exploit the natural resources, that are abound in Nigeria. Alongside new sets of vices amongst Nigerians, such as: corruption, deceit, suspicion and ethnic chauvinism.

All these indices have rendered the pursuit of self reliance among Nigerians graduates difficult to attain. Although, self-reliance has become a famous and favorite concepts in our society both in the government circles and among the populace the concept as posited by Babarinde (1990) has been employed by different users (various government) and as part of manifestos by several political parties to mean and achieve different ends. The debate this concept has generated therefore deserves refinement by encouraging analysis, synthesis, examination and further analyses. For example a good number of students who have completed their secondary education but do not wish to continue with higher education are in dilemma, this is because they are well equipped with necessary skills to empower themselves. Equally too, the training acquired at the end of secondary educations seems inadequate to make the school leavers competent and self reliance, hence, cannot contribute to nation building thus, the Nigeria society despite the laudability in self-reliant objective is still being challenged with the following plagues;

- great number of unemployable youth who cannot raise the economic productivity of the country
- idleness on the part of majority of Nigeria youth
- negative perception about acquisition of entrepreneurial skills
- under funding of self-reliant programme at various strata of our educational system.

These and many other problems had resulted in seeing knowledge imparted in the populace as a means rather than as an end-in-itself. As Akinpelu (2005) argued again education (and by this meant the formal, the non-formal, the informal, and even the casual mode) is the only recognizable and morally acceptable method of changing behavior, and attitude to ensure durability, flexibility and permanence. But in Nigeria the method of changing behaviors have been polluted with deceit (deception), non-continuity in policy, political interest and diversion of funds. Nevertheless, this paper will attempt to examine scholarly view of Akinpelu on the essence of education for self-reliance.

Akinpelu Concept of Education and Self-Reliance

Akinpelu posited that the set of aims we are selecting for treatment are rather nebulous but they certainly have high emotional appeal, in that they purport to address themselves to the socio-cultural problems that are afflicting both and the new nations of the world. Thus, Akinpelu (2005) reporting Freeman - Butt expresses that:

.....Whatever terms may be used or whatever approached is adopted, foundational studies is the attempt to understand the role of education in society, to enable the individual educator to

understand the functioning, the problems and the direction in which his society is moving, so that he can contribute as an educator to the welfare of his community, his notion and the international orders

Akinpelu, (1992) reiterated, education is a concept which we have used several times, there are several ways in which we talk about education. He further mentioned, education is equated with what takes place in formal institutions of learning. But except we know what exactly takes place within a school's situation, we cannot really grasp the full meaning of the statement. To him, having attend one school or two, we may have some idea of what goes on within the schools walls, but it is still an important question as to know if what goes on there is educational. Again, Akinpelu (1992) argued which of the thousand and one activities that take place during a student's life in a school can we call education? Also, if it is all the activities, how do they educate? In our daily use of words we have freely referred to the system of education we also talk of the ministry of education, the way education is organized and arranged or the methods of delivery or execution of educational policies. (Akinpelu 1992:176).

Also, the identification of education within schooling itself raises other problems to which there are no quick and easy solutions. Akinpelu succinctly write the retort, of course, may be that by education that here we mean formal education, thus, considering that at least there is another aspect of education that is non-formal or informal, which are not necessary had in the formal school situation or in a classroom (Akinpelu 1992:175).

Albetly Akinpelu (1992) posited: It is still an unresolved problem as to the extent of the influence of the school on the development of a person as contrasted with the influence of other agencies of education in the society. Arguing further, the awareness that education is more than schooling and that there are other agencies of education such as:

- The home
- The extended family
- The peer group
- The mass media
- Religious bodies and so on.

We can then argue, one thing is common to all, that all other agencies are concerned with education, though they knows about education but do not tell us what education is. This means that excepts we know what education is, we can claim to know what they really stand for. The unresolved question is what manner of education would an individual acquire to make him educated? And when he is educated, what does such skill acquired in education make him to be (self-reliance)?. In the limit of arguing this out, let us consider who is an educated person? In other word by examining the concept of an educated man we could be able to generalize what education would make an individual to be as regard self reliant.

Akinpelu (1992) argued in the African culture, the concept of the educated man is not very clear, since there is no such distinction between the educated man and the ideal citizen as we

have in the Western European culture Education been lifelong and embracing the whole way of living, to talk of the educated man is to talk of the ideal man in the culture Thus, the educated person can be described as:

One who combine expertise in some specific economic skills with soundness of character and wisdom in judgement. He is one who equipped to handles successfully, the problems of living in his immediate and extended family, who is well versed in the folk - lores and genealogies of his ancestors, who has some skill to handle some minor health problems and whence to obtain advice and help in major ones, who stands well with the ancestral spirit of his family and knows how to observe their warship, who has the ability to discharge his social and political duties, who is wise and shrewd in the judgment, who express himself not in too many words but rather in proverbs and analogies leaving his bearers to unravel his thought, who is self-controlled under provocation, dignifies in sorrow and restrained in success and finally and mostly importantly who is of excellent character..... (Akinpelu 1992:179)

In further quest, Akinpelu (1992) agreed with Peter's description about education, thus they posited that some knowledge of the activity is presupposed and some amount of interest, but an education person is not in ode up of intellectual and cognitive operations alone. An educated person is one who is fully developed as a person and in relation to other person in his society. An integrated person will be one who is economically efficient, socially arid politically competent, morally acceptable arid intellectually and culturally sophisticated. (183).

Therefore, if education in the African context as argued and agreed by Akinpelu is life - long and embracing the whole way of living, to talk of the educated man is to talk of the ideal man in the culture. To this light Akinpelu thus affirmed: ``.....all the qualities and aptitudes are individual - centered, the viruses around his person, the emphasis is on the self.....''(180)

To this end, Akinpelu (2005) maintained perhaps the wonder is that it has taken long to discover the simple truth that all genuine and durable development, whether of the individual or of the society and then nation depend on self - motivation, self mobilization and sell actualization (93).

He, therefore summed up that the concepts of self reliance is not new to the Nigerian vocabulary, in fact it's featured prominently in the preamble to the second national development plan (1970 - 74) when it formed the first of the five pillars of cardinal principle on which the philosophy of the plan rested, and it has been adopted as the third of the five foundation of the national policy on education, Of, course, the theme is not also not new to Africa (Akinpelu 2005-93)

Teacher and Education for Self - Reliance

Education is the bedrock of civilization again Akinpelu (1992) posed that which of the thousand and one activities that take place during a student's life in a school can we call education? More so, available literature by Peter posited some knowledge of the activity is pre-supposed and some amount to interest. This therefore called for acquisition of knowledge that take can make one to be educated, through the instructor who gives order or impacts knowledge of facts, rules, modes of operating and so on, to a relatively learner. Socrates in his know thyself said; *“Happy as the man whose wish and care a few paternal acres bound, content to breathe his native air in his own ground.”* (Alexander Pope in Akinpelu, 2005).

Suffice too, Akinpelu (2005) said the theme of self-reliance is the slogan on everybody's lips, mind and thought in Nigeria today's and rightly so too. Perhaps the wonder is that it has taken so long to discover the simple truth that all genuine and durable developments whether of the individual or of the society and the nation depend on self-motivation, self-mobilization and self-actualization. Again, Akinpelu maintained not that the concepts is new to Nigeria vocabulary, no. In fact it featured prominently the preamble to the second national development plan (1970-74). According the theme is also not new to Africa in general. It will be recalled that Mwalimu Julius K. Nyerere, former president of Tanzania made much of it in the mid-sixties and aptly titles his nation's new educational policy “Education for self-reliance”. The clarion call has always been for tapping of one inner resources. This call has ranged from Socrates the Greek father of Western philosophy to Alexander pope the famous English Poet (Akinpelu, 2005:94).

Clearly, the theme which permeated the whole philosophy of the stoic was:

- Self sufficiency
- Self reliance
- Being - master of one's own destiny
- Living within one's means and so on.

Akinpelu reporting Nyerere said only genuine development was self development. Nobody can develop another person, nobody can give another person self pride. It is only the man himself (94).

Again, on the Nigeria scene Akinpelu reiterated even though, the concepts first appeared in the second national development plan, and were endorsed by the national policy on education, it remained only a rhetorical phraseology from which nothing particularly followed. Let us ponder on the facts that the concepts (self-reliance) appeared first in the second national development Plan and endorsed by the national policy on education of 1977. The argument is when does the policy became implemented?

Pondering on the above arguments, Akinpelu (2005) posited that it was not until the inception of the Babangida administration that it became a national cry and consuming national objectives. The dimension adopted was that the President 1987 budget speech was particularly redolent with this theme. Akinpelu asserted that it featured as one of the three cardinal principles of government policy, the other two being economic reconstruction and social justice. Akinpelu emphasized indeed the over arching and major objectives of the entire

budgets was self-reliance. It was recalled according to Akinpelu that in the policy it was spelt out that self-reliance naturally entailed some measure of:

- Sacrifice and self-denial
- Some tolerance and temporary hardship and inconveniences in lieu of the longer and greater benefits to be reaped,
- And that the concept itself meant the growth and development of the society through the people's own self-will and efforts.

He further add in concrete terms, for example the spirit of self-reliance should help us endure the negative effect of Structural Adjustment Programme (SAP) whose long term objectives is the structural adjustment of the economy. Again, Akinpelu (2005) maintained on the positive side, it should manifest itself in the people's determination and efforts to be self-sufficient in food - production, in local sourcing of raw material for the industrial mills, and in being proud users of what we have produced locally, even if they are not as glittering, refined or sophisticated as those imported from Europe and Japan

Akinpelu, reiterated, what is certainly impressive in the latest call for the spirit of self-reliance is the determination to move it beyond mere rhetoric and sloganeering. Therefore, in his opinion, concretes and positive actions are being taken to inculcate the attitude, sighting an example, he mentioned the ban on importation of rice and wheat, inspite of the loud protestation especially on the latter items and perhaps more fundamentally the decision to reconstruct the economy and work out our own salvation, for ourselves and by ourselves with the rejection of the IMF loan and its conditionalities. He maintained all these and more have obviously involved and continued to involve, considerable degrees of hardship and suffering as anticipated and forewarned but perhaps what is more important is the gradual cultivation of a new attitude, this new attitude includes;

- A new attitude of carefulness and
- Frugality in the use of our meager resources,
- Of a gradually developing maintenance culture to keep our gadgets working for as long as they possibly could,
- Making do with is valuable rather than pinning after foreign imported items, fripperies, and luxuries,
- And finally of pride in our culture and tradition.

To Akinpelu; the gradual shedding of the spirit, feeling and attitude of dependency on other for our food needs is perhaps the single most important step in our quest for individual, national self- reliance and survival (Akinpelu 2005:95). In consonant, Emerson (1848) in his self reliance thought on finding solution to America problem of social state posited;

“Men and women who shall renovate life and our social State but we see that most natures are insolvent, cannot satisfy their own wants (needs), have an ambition out of all

proportion to their practical force, aim at goals they cannot achieve and do learn and beg day and night continually”.

Emerson asserted self-reliance will rescue life and society from;

- ❖ Weakness
- ❖ Despair
- ❖ Defeat
- ❖ And restore is capacity for greatness

The arguments here, is since the concept of self-reliance appear to be economical and political undertone in Nigeria where does education fit-in? Akinpelu (2005) in a quest to provide probable solution or argument for, posited that the changes cataloged of our educational system from colonial grooves and old system which appears to have been firmly wedged required the need for individual and societal survival. In his view most people are not prepared for the crunch and not a few are buckling under. But in his opinion be that as it may, it is pertinent to note that however long the iron law of necessity may operate, it is essentially an externally imposed force and that once there is a relaxation in that force, the old dependency trait may re-emerge.

To buttress on this Akinpelu expresses that the change that is a product of harsh necessity will continue only for as long as the causative necessity lasts, and even if the behavior persists after the removal of the reinforce (using Skinnerian terminology), the overall effect will be a rigid drilled in response to the stimulus rather than a flexible and responsive attitudes. He thus analyzed this is where education comes in.

Akinpelu noted education (formal, the non-formal, the informal and even the casual modes) is the only recognizable and morally acceptable method of changing behavior and attitudes to ensure durability, flexibility and permanent. He claimed all other methods are beset with one objection or another and in particular the moral objection that they trample on the freedom of the individual and what R.S Peters in Akinpelu (2005) had called the wittingness and voluntariness on the part of the learner. Kant position on these concepts placed the learner only as a means rather than as an end-in-himself.

Suffice too, thy National policy on education helps to place emphasis on education as a source to project the self-reliance message. Thus:

Education will continue to be highly rated in national development plans, because education is, the most important instrument of change as any fundamental change in the intellectual and social outlook of any society has to be preceded by an educational revolution (N.P.E2014:6.

Self Reliance As A Theme In The Nigeria Educational System

Babarinde, (1990) posited self-reliance is generally acclaimed ideals by men and nations. To him, he argued: What does self reliance mean? How has the concept been employed in popular debates and discussion?

Thus, we can claim the dimension he argued in the above inquisition is that a man attain qualitative level of development only when he is able to recognize his abilities and he is ready to pursue them. On this, Emerson as reported by Babarinde (1990) writes;

there is a time in every man's education when he arrives at the conviction that envy is ignorance, that imitation is suicide, that he must take himself for better or worse as his portion, that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on plot of ground which is given to him to till.

The power which resides in him is new in nature and none but he knows what that is which he can do nor does he

Knows until he has tried" (Emerson in Babarinde, 1990:118)

In consonant, Akinpelu (2005) buttressed, even though attitudinal transformation is a natural and inevitable expectation from any educational system (since education is an intervention in human normal growth process which never leave the recipient the same as before), it must be conceded that self-reliance was not a targeted focus of our educational system until recently. Nevertheless it is presumed somehow that the products of our educational system would turn out to be: Self directed, Enterprising and Autonomous individuals (Akinpelu 2005:93)

Although neither the origins, the historical development, the stated objectives, the circular contents, the pedagogical arrangements, nor finally the administrative structures of our past educational system and policy envisage self-reliance as a special attitudinal change to be worked for. For instance, the tradition of education as an access and a passport to government job, (whether as a teacher, as a clerk) in the view of Akinpelu (2005) did not prepare people's minds for venturing out their own and staking out their own "paternal acres of land". But rather the pernicious inheritance from the Colonial educational system is such which made the school graduates after graduation always looking for job. Perhaps, no idea of education as a liberation of energy and creativity to ventures out for oneself. This implies that graduates of any level of education are not to blame because the education they received in the past have not prepared graduate to be self-reliance. Akinpelu affirmed the most discernable objectives of school education in Nigeria was (and still principally) is the passing of examinations which enables one to move higher and higher on the educational ladder, until one obtain a certificate "golden fleece". And thereafter, the certificates are to be hawked around until they find a buyer, yet those certificates were obtained through an academic, bookish and encyclopedic education that pretended to prepare the student generally for everything but really for nothing in particular.

Akinpelu therefore argued if self-reliance was never made a specific objectives to be taught and zealously cultivated, and if the society of the school itself did not encouraged, reward or foster the spirit of rugged individualism and independency in its own social and economic arrangements, it should not be surprising that self-reliance has not been a prominent outcome of our educational system in theory and practice until recently when education at all level began to spread the gospel for entrepreneur skill acquisition, no wonder Nigeria is still able to

boast of perhaps the most dynamic business entrepreneurs, captain of industries, professional and enterprising citizen in the whole of black Africa (Akinpelu, 2005:98) In concord, the Nigeria Philosophy of education believe that:..... there is need for functional education for the Promotion, progressive, united Nigeria, to this end school Programs need to be relevant, practical and comprehensive, while interest an ability should determine the individual direction in education (N.P.E 2014 4:4)

Likely Experiments In Education For Self - Reliance

The Nigeria educational system in general have attempted to reverse the trend of education system that tend to prepare the student towards certificate obtainment alone but towards self-reliance innovation.

Akinpelu (2005) supported that the only problem is that those effort are far too few to lift the whole system out in the mire or irrelevance, or too spasmodic to exert a consistent or permanent influence on the system. In an attempt to examine the concept of self reliance let us consider some likely experiment in educational innovation which can be regarded as promotive of self-reliance as prescribed by Akinpelu.

Akinpelu (2005) reference the comprehensive school experiment of the early sixties and school farms project experiment in Oyo State in the early eighties as analysis of experimental and as examples of the spirit of self-reliance, Firstly, the comprehensive school experience is being regarded as an ideal practical sense where teaching and learning were done in some special direction towards making its graduate to receive education for self-reliance. Thus knowledge imparted and acquired posses both culture and expert knowledge in some direction.

Akinpelu re-emphasized in the comprehensive school learners were exposed to a wide variety of curriculum contents thus, the

- Technically,
- Literary and
- Artistically oriental individuals can learn in the same environment as academically gifted without any feeling of inferiority or condescension.

To Akinpelu, all the options in the school enjoy parity of attention and of esteem. Again, Akinpelu confirmed: The result is that the product comes out with some skills with which they can make out their own existence, in addition to the leaving influence of general education (Akinpelu, 2005: 99).

In same view, Babarinde (1990) reporting Ayo Adewole when he submits that: Self - reliance suggest a situation where individuals have been equipped with the intellectual resources and the vocation skill to achieve self — fulfillment without of necessity depending on others, or where nation can cater for the basic requirements of her citizens without having to make this duty rest on other nations (117).

From the above assertion, we can deduced some dimensions of intellectual and material levels skills that can make an individual to be self - reliance. Akinpelu further mentioned the

philosophy that motivated the setting up of an experimental comprehensive school at Aiyetoro in the defunct Western Region, worth the financial backing of United States Agency for International Development (USAID.) Aiyetoro according to Akinpelu remained only an experiment with hardly any influence outside itself for many reasons; among which were the experiment was too expensive to replicate in a large number of schools, the non - co-operation of the beneficiaries and their parents whose ideal of education was a literary and academic menu, the unsupportive public attitude towards vocational and technical qualification, and so on.

Again, Akinpelu reiterated that an observation made which appear to be generating true of Nigeria is that Nigerians have a way of making innovative experiments too expensive to operate and very much dependent on imported gadgets and personnel for success. The model at Aiyetoro was the typically British or American Comprehensive High School transplanted lock, stock and barrel into the Nigeria soil. He mention there was no concession to local conditions and no adaptation or modification in lieu of local circumstances; thus the whole experiment became an unbearable drain when the donor's funds dried up.

Akinpelu also submits the second experiment was the attempt by the civilian government of Oyo State in 1979 - 1983 under Governor Bola Ige, to integrate agriculture into the life of each secondary school, whereby each school in the rural area was expected to put about twenty acres of land under cultivation, while schools in the urban areas, where land is not available were expected to establish and run horticultural and poultry farms. The idea in this sense was to make each school an agricultural productive unit, and the objectives were as follows: to make the youth of Oyo state appreciate the dignity of labour, to enable school children of Oyo state to contribute to food production, to develop the interest of the youth of Oyo state in modern techniques of agriculture in Nigeria and Oyo state, to enable youths to appreciate the problem of the Nigerian farmers, to enhance rural development (Akinpelu, 2005: 101).

The dimension took another trend as the vast majority of Nigerians saw nothing wrong with the literary education received in the grammar type of secondary schools, there were a few individuals who decried the trend and some of them dared to experiment. Akinpelu accounts that two of such individuals are Tai Solarin of Mayflower School and Mr. Jegede the founding principal of African Church High School, Ikere - Ekiti. Accordingly, in the mid - fifties, in Akinpelu literatures, Tai Solarin had launched his experiment in the teeth of opposition from bureaucracy and officialdom but with the good luck of having a sympathetic, enlightened and tolerant minister as the political head of the then Western Regional Ministry of Education.

In spite of the tendency toward idolization and adulation of the proprietor in some of the accounts, the philosophical principles of the experiment are fairly discernable and worthy of pursuit. This includes:

- The do-it yourself philosophy, which made the students join even in the construction of their own classroom, dormitories, dining hall and recreational grounds, in the baking of

their own bread, washing of their own plates, producing their own food, editing and producing their own magazine and so on.

- The self-sufficiency motif, which made it unnecessary for students to patronize the barber off- campus since there was a barbing society. The same situation obtained with the plumber, the carpenter, the painter, the electrician club and so on, students societies specialized in offering these services, all on their own.
- The work-does-not-kill-but-rather-toughens-you-up principle, which made it a natural element of the curriculum to be engaged in at least one productive physical activity or another, including grass cutting by female students.
- The vocational and agricultural orientation in education, which made it mandatory for each student to be involved in one agricultural activity or another, and to be exposed to many types of vocations, with proficiency in a few of them. The programme of vocational work ensures that each pupil who passes through the school comes out not just with a perfunctory knowledge of many vocations. He is encouraged to be proficient, if not in all, at least in some end.
- And finally, liberty-freedom of speech, of opinion, of worship, of taking initiatives, of experimenting, and so on, with corresponding acceptance of responsibility for consequences.

Again, Akinpelu in his literature says, what seems to be clear in all the accounts of the school is that the greatest obstacle to the development of the spirit of enterprise, of initiative and self- reliance is the deadening hand of conformity and strangulating uniformity. Students who are not free to experiment can hardly develop confidence and self assurance to try out something new. To him, the second lesson is that self-reliance involves some sacrifices whether of convenience or of some ideal standard to which one might have been used. He used the Mayflower pioneer student as example whereby early government investors sees the Mayflower self-reliance scheme as just “too primitive” to retain the students for long in the school, and hence they needed not recommend its closure. Yet, in Akinpelu's examination of the concept it turned into challenge and an advantage. Akinpelu reiterated, the result was a hardihood and determination to succeed, and a self-pride in their achievements which available literature reported is a distinguishing characteristic of the “old may”. Even though a systematic characteristic of the experimented school is still to be carried out; yet examples are sufficiently convincing of its beneficial influence.

Although, the only snag is that there are not many other ‘lion hearts’ to follow in the footsteps of Tai Solarin but it has been an eye-opener as to what is possible (Akinpelu, 2005:103)

In similar concept, a notable illustration of self-reliance scheme in the school system was the African Church High School (ACHS), Ikere - Ekiti experience as posited by Akinpelu (2005) pointed that under the foundation principal of the school, Mr. Jegede, self-reliance was one of the cardinal principles of the school, and agriculture its cornerstone. He illustrated further, citing comparative study of post graduate students of the University of Ibadan, Malam Aliyu Mamma when he carried out a comparative study of the integration of work and school in

both Tanzania and Nigeria; thus the following information were provided on the ACHS experiment. Hence, the objectives of the programme are:

- To develop the spirit of and achieve a high degree of self-reliance
- To foster the spirit of educational and productive work, so that the graduates of the school will be able to face realities of life and enjoy work in real life situation.
- To give equal weight and treatment to both theoretical and practical aspects of education.
- To discourage the self-centered, lazy and arrogant attitudes of most secondary school leavers in Nigeria in general where (like the inherited English public school system) students are served by an array of labourers and servants.
- In encourage students to be more of produce than consumers (Akinpelu, 2005:104)

Akinpelu succinctly posited the above mentioned aims and objectives are: the pursuit of which by any institution is most likely to result in producing graduates; who can stand on their own, who can strike out for themselves and achieve, in addition to providing part of their own upkeep during their tutelage (104). While the emphasis is on the assessment of self-reliance as a theme in the Nigerian Educational System, Akinpelu enjoin that while the system as a whole has not been specifically geared, in either curriculum or methodology towards the achievement of self-reliance, there were a few bright spots here and thorn, but even then it was the private and individual rather than slate or government efforts that succeeded.

The new national policy on education in Nigeria is associated with a numerical policy on education in Nigeria and is also associated with a numerical formula of 6-3-3-4 which represents the numbers of years a child is expected to spend at various level of education. The first 6 stand for six year in the primary, followed by three years at the junior secondary and four years at the tertiary level. It is on this basis that the new national policy of education; the 6-3-3-4 educational system was formulated which is a radical departure from the former British educational system implanted in Nigeria was that it was guided by the imperial utilitarian considerations. Historically, after political independent, Nigerian educationists greatly criticize the system which they claimed did not provide for the requisition of technical development therefore promoting self reliance, The critics of the former system lamented that the system was not relevant to the political, economic, social and cultural need of the Nigeria people. They therefore conclude as rightly put by Osokoya that such system could not meet the national need for self reliance and sustenance in a growing agricultural states new system of education focusing and accusation of skills, appreciation of the dignity of labour, solving the country problem of illiteracy, man power shortage and promoting scientific and technological advancement was devised. It is then conceived that the new educational policy (6-3-3-4) in Nigeria aimed at given the nation a sense of direction by establishing a system that embody the nation aspiration as drafted in 1973, involving practitioner from ministries of education, all universities in the country, representative of various interested organization, national union of Nigerian Students UNESCO and so whilst its final white paper was adopted and produce in 1997 as the outcome of 1969 national conference on curriculum development. Of course, there is no doubt that the N.P.E document has been revised several times to

accommodate changes orchestrated by technological development as the effect of education (Nwangwu in Babalola 2007).

In Consonant, Dewey argued perhaps it seems absurd or at least a negation of much to regard the relationship between the society and the individual as a problem. Dewey a faithful pragmatist instrumentalist based his philosophy on societal education ragged on individualism and rural economics self sufficiency which will give way to industrialization has nexus of social economics and political interrelationships, philosophically, this paper focuses on examination of Akinpelu's concept of education for self reliance. On this view Akinpelu's positing on Rousseau's in discussing education for self reliance, argued that the problems of the individuals and the societies can best be understood when we identify what in the society view the form of education needed for the individual and for participation in society?

Secondly, how would the individual having been in the society with his free will, liberty and reason will be able to direct the knowledge, skill, value and will for good and for ill? The question postulated is will the individual (self) guided by the principle of reason and enlighten, self anarchism, self interest derived from the societal education will not jeopardize into what we refer as self aggrandization and self mesmerization of knowledge.

Rousseau's in Akinpelu (2005) equally supported this view stating:

*ndividual guided by principal of reason and enlighten seif
interest, the individual for the free pact or the social contract
with like minded orders, but ill - directed and motivated by
selfishness the result in Parisian society(55)*

It was then agreed on that, thought a distinguished characteristic self reason does not automatically leads to inevitable progress nor is it as ineffective for man's redemption as Calvinistic, pre-destination would have it. The individual even though is in control of his own destiny and of his self determination will not be able to do so without having a purposeful education. Further, the individual is certainly not the hypothetical "natural man" living in simplicity and in the state of nature like the noble savage. Akinpelu posited in the view of Rousseau's that the so-called Natural man (individual) does not exist in any Known state, where is he asked Rousseaus, this natural man who lives truly human life, who caring nothing for the opinion of other had only in accord with his impulses and reason without regard of the praise and blame of society? Thus, man is to live and operate in society and this will he be able to do through his possession of reason. It is necessary however to point out that reason or human nature is not inherently good in any absolute sense but rather it is only capable of becoming good, of becoming perfect, given the proper education and favorable social and political environment. (Akinpelu, 2005:108) In further quest, the importance of education in the overall development of a nation cannot be over emphasized. In Nigeria philosophy of Education, it is believed that:

- a. Education is an instrument for national development in this end the formulation of ideas, their integration for national development and deals are all aspects of education

- b. Education fosters the worth and development of the individual for each individual sake and for the general development of the society (N. P. E, 2004: 1).

The policy further states that education shall continue to be highly rated in the national development plans because education is the most important instrument of change; any fundamental changes in the intellectual and social outlook of any society has to be preceded by an educational revolution. On the contrary, Osokoya (2008) argued that education as a panacea, a solution to the problem of the world had recently been called to question; in his observation, items 4 section one of the N.P.E are assumptions which clearly over simplified and exaggerate the potency of education as vehicle for achieving all round development. He observed further that indeed, education sometimes act as an impediment to the development and when education does not cause development its influences is often complex and very subtle. Again, Babarinde (1990) posited that in Nigerian national policy on education equally express sentiment when it state that;

Education shall continue to be highly rated in the national development plans because education is the most important instrument of change, any fundamental change in the intelligent and social outlook of any society has to be proceeded by an educational revolution (N.P.E, 2004:3)

In similar view, Weiler (1978:80) argued that educational expansion as we know does not necessarily make people of countries more prosperous instead it may does leave the former without jobs and the latter with increasingly burdensome claims on public funds.

Aminigo (2003) noted that the past three and half decades have seen the rapid development of formal education with high enrollment ratio, abundant provision of facilities and institutions to house the learners. But on the contrary, these increases in ratio of learners seeking formal education on one hand and the measure of government as custodian of policy in provision of needed education at all level have generally neglected the economic and local realities status of the nation. The question is are we given pupils of school age formal education because we want to be recognized among nations of the world as educated people and nation? Or are we placing priority on education that will bring about;

- The inculcation of national consciences and national unity.
- The inculcation of the type of values and altitudes for the survival of the individual and the Nigerian Society.
- The training of the mind in the understanding of world around and
- The acquisition of appropriate skills and the development of menial, physical and social abilities and competence as equipment for the individual to live in and contribute to the development of the society (N. P. E, 2004: 2-3)

A critical look at our educational system, a lot of the products of our institutions presently in the view of Aminigo (2003) have amounted to surplus and unemployable manpower yet there are many arrears of economics activities and production lacking viable hands and manpower. Farayola (1999) posited that education goals set without due cognizance of the national goals are meaningless because the very foundation upon which they become meaningful is missing.

Cookey (1997) in Farayola (1999) argued' that; no system of education can be analyzed or criticized apart from the society which it is designed to serve" (113).

Farayola mentioned, both Aristotle and Plato subscribed that society ought to be given first consideration, its type and nature, the cherished values, the aspiration of its people and above all, what the society would accepts as good life. They further proposed that educational proposals that ignore these salient facts are bound to crumble. thus each traditional African society had its own value of the community, this brings us to the issue of educational system as a tool to established the cherished value of the community, this brings us to issue of education and national relevance in Nigeria. As postulated by Kosemani (2001), for any education to be of value, it should be relevant to the experience and to the real world in which pupils live. We argued therefore that national relevance does not simply means that education must be Nigerialized but that it should involve intellectual knowledge and practical application of the fruit of education in such way to enhance the quality of the individual lives and national development. I he attention here is that producing graduate at any level of our education which is order of the day without equipping them (graduate) with viable positive values, skills, knowledge and attitude that will expose them to entrepreneur, vocational and technical skill so as to meet the productivity capacity of the nation and to ensure self reliance in the ability of earning income without due course reliance on government, will go along way in promoting viable economy with sustainable development.

In similar concept, Akpan (1997) believe that any education which has to do with the development of skill, attitudes and knowledge necessary for gainful employment is vocational education as such, such education will be classified as education for self reliance. As supported by Akinpelu (2005).

The theme of self- reliance is the slogan on everybody lips, mind and thought in Nigeria today, and rightly so too. Perhaps, he wonder that it has taken so long to discover the simple truth that all genuine and durable developments whether of the individuals or of the society and nation depend on self motivation and calf actualization, (P. 93).

Conclusion and Recommendation

The purpose of this paper has been to re-examine Akinpelu's concept of self Reliance and its implication for Nigeria system of education, consequently, we attempted clarification on self reliance concept in the Nigeria socio economic context as argued by Akinpelu in relation to the educational practice of the nation. We asserted that education in Nigeria ancpiaipin1Africa is usually influenced by the religion, political and cultural practice of the society to the level that the ever changing complex systems of ideas, precepts, concept, process and skills, by which society is established is concerned with progress, needs and aspiration of the citizenry. Attempt was further made to establish that education is aim at making individual and the society ensure mutual co-existence and contribute to the development of the society in consonant with the view of Akinpelu when he reiterated that the debate on the influence of these ideologies (education as bedrocks of civilization) to reach, do reach the open and as such times, the system which appears, to be unified whole is really seen to be compromising on the many views and ideas that strive to dominate and redirect the educational trend.

To this end the paper co-ask the fundamental questions as posited by Babarinde that; what is education? and what is education for?

Further question being asked is what types of education does one require so as to be independent, liberated, self sufficient, self contentment, self satisfactory, self determined and become an achiever? We could deduce that almost all philosophers from Socrate, Plato, Kant ,Dewey, Nyerere, Fafunwa, and Akinpelu to mention few had at one time or the other advocates for an educational curriculum and system that will have positive effect and light on personal and societal life of individual, this goes to prove that education is a matter of public concern.

On this note a nation education at every level should make an individual, society, nation and large society to be self reliance socially, politically and economically. Olaniyonu (1998) posted socially education bring about general enlightenment, play a vital role in socialization, occupation, preparation, selection and development of self-conceptions. It equally bring, about social change in attitude, motivation and invention which could lead to technological change, investment and limitation.

Politically, education brings about national unity by enlightening the member on their commitment to the national course. Economically education provide the necessary skill and technique designed to improve human competences, increase the stock of knowledge and ensure in making an individual to be self reliance, education should confers certain characteristics such as, broad mindness, openness to new experience, readiness for change, development of liberal opinion, planning ability, efficiency, productivity arid the knowledge as well as value of technical know how (skills).

Ralph Waldo Emerson in 1847 in his essay on self reliance claimed “the soul always hears an admonition in such lines, let the subject be what it may” Further we posited just in the same manner with Emerson that to believe your own thought, to believe that what is true for you in your private heart is true for all men, that make the individual a genius.

Again From this angle education should make one develop latent conviction that will be universal sense for the inmost in due time become the outmost in the end. In Nigeria the position of education should agree with the view of Emerson when he say's self reliance education presupposes that the mind is initially subject to an unhappy conformism, therefore, education given to a man should make him to be successful free from outside influence, should not suppress personal interest and satisfaction.

Let us conclude by saying whatever the education system of a nation or society is giving to an individual should or ought to be an investment in human capital with the hope to increase the productive capacity of the human being and the possibility of receiving higher earning in the future. Again one does not necessary need to attend school only to acquire knowledge and skill but also extend to possibility obtain entrepreneur skill, that will be a panacea to survival and development.

Further from the Nigeria national policy on education the expresses that;

“education shall continue to be highly rated in the national development plans, because education is the most importance instrument of change, any fundamental change in the intellectual and social outlook of any society has to be preceded an educational revolution

(NPE,2004:3).

The argument which follow should be what type of revolution will takes place in Nigeria education system that will about the realization of the five main object of;

- a free and democratize society
- a just arid egalitarian society
- a great and dynamic economy
- a land full of bright opportunities for all citizen
- A united strong and self relevant nation (?)

We then sum up in tune with the viewing Maliyamkono that one way to evaluate education for self of productive output and various services rendered to the community. However the policy also called for attitude change in which education should aim at instilling in the student the spirit of self – reliance through entrepreneurships skill acquisition along with other academic activities. Further, new attitude and value about the function of education, about the importance of social service in relation to personal benefit and about their duty to the nation and the community should be prioritized.

More so evaluation of the policy has to go beyond the walls of the school and most include skill acquisition centre, creative potentials’ and activities (farming, poultry) and self invention. Finally Akinpelu maintained, it must be emphasized that no school can significantly promote the spirit of self- reliance in its clients if the environ society is generally not ready for it and not supportive of its efforts.

Hence, self reliant training should start from;

- The primary school and made the hub of development and skill acquisition activities
- The secondary school level curriculum should be re-positioned to prepare student completely for living rather than for higher education advancement alone.
- Higher education level should inculcate a practically oriented programmed in the field of study as in entrepreneurial study
- Every member of the Nigerian society should be wholesomely mobilized and supportive on commitment to be self reliance with the motive of self sufficient.

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