

‘Dependency’ and ‘World System’ conundrum: an assessment of the dimensions of challenges they pose, to evolving Qualitative university education system, in Nigeria.

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ABSTRACT

The work set out to widen the search for causes of poor quality in Nigerian university education. This is necessary because of the concern for quality in recent times in the nation. Funding, politics, culture and Nigerian history have been blamed, by many, for the poor state of quality. These factors were not rejected but the work went in search of other possible factors that could be silently making all efforts to resolve the, so far, identified problems difficult; especially in the university system. Some histrio-sociological theories, dependency and world system have been noted as affecting the underdevelopment of least developed nations. This work sought to analyze how these theories may be impacting on the quality of university education in Nigeria, as a periphery nation. The theories posit that capital flight, brain drain, weak national sovereignty, limited financial and technological base, deteriorating terms of trade and global division of labour fraught in the relations between the two sides of the world are the real courses of underdevelopment. Through analysis, it was shown that these obstacles to development take negative tolls on the quality of Nigerian university education system.

Introduction

Education is the caring for, guarding or stimulating enfoldment of desirable behaviours (cognitive, affective and psychomotor) in the learners; by controlled exposures to information, experiences and moderation of consequences of actions. These ensure that core values are inculcated in the young for stability. It also helps to ready the society to evolve progressively, by innovations in knowledge, skills and character; without serious hiccups (Akubue & Okoro 2008). To Dewy (1859-1952) education is not a preparation for life, but 'life itself' (Neil, 2005). In this sense it makes man to think rationally, equips one to identify and solve his day to day problems thereby helping a society to build and defend democracy through independent mind and good choice making. Dewey's view toes the progressive part and distances education from extreme form of caring (indoctrination) which is the act/process of inculcating doctrine, methodology, strategy principle, or ideology on learners along a rigid line of practice (Wikipedia, 2015); which is common with religious groups, races, systems of government and professional guilds.

Education has evolved, through informal efforts for adaptation and survival, to indigenous forms (restricted and limited by birth, gender, language, religion and immediate environmental concerns) to a modern form (universal, literary, record guided, organized in scopes and methods; birthing professions with bodies of knowledge, specialized functions and products).

Falola, Mahadi, Uhomoibhi & Anyanwu (2006) and Fafunwa (2004) point out that education is linked to history and is the engine of social evolution of any people. This aligns with the sociological position of Bryn & Lie (2003) that man's ability to abstract, cooperate and produce in any environment is what gives him the unique nature to survive, adapt, dominate and progress in different environments. Therefore, education has existed in the current area called Nigeria since the more than 7,000 years of its human habitation (Ezeani, 2013). Like every other group all over the world Nigerian peoples had forms of training with which they evolved common norms, mores, world views and interests for survival and progress.

This autochthonous, indigenous or traditional education gave birth to the different languages, differentiation of duties and roles along age and gender, the social systems, structures and various cultures in the country. Nkeokelonye (2006) adds that indigenous education ensured functionality through general knowledge and world view for the concerned. Specialization and higher levels result from guild or apprenticeship and are certified by rites of initiation, which qualified experts to operate beyond immediate borders (Njoku 2000). Autochthonously evolved education evolved Nsibidi, an indigenous elite writing art in the Eastern parts of southern Nigeria, around 500BC (Ovie, 2015); long before contacts with Arabs, Europeans and their letters (Achebe, 2012). This is similar to the alphabets which countries like China stock to and are using to progress. Ifa divination, language and arithmetic also sprouted, spread and served the Yoruba speaking areas of West Africa (Aime, 2011).

Plain land enhanced the expansion of centralized governments in the north. The geographical contiguity with North Africa made some of their rulers to engage in trade and other social relations; and by so, Arabic or Islamic education was attracted to northern Nigeria around 1000 AD (Falola et.al, 2006). This was diffusing across to many other regions of Nigeria, before traducing Europeans, in search of cheap raw materials and trade posts along coastal parts of 'Niger-area' interrupted (Fafunwa, 2004 and Falola et.al., 2006). The UK, on whose luck it fell, after Berlin conference 1884/85 and WW1, 1914-1918, to trade around this area, fused the more than 250 significant ethnic groups into a nation for her economic interests (Njoku, 2000). Since then, the peoples have seen lots of problems with co-existence. The social problems created by these more than 100 years of imposed oneness, for western economic interests and show of power, have been reviewed in different fields. This effort is to locate some of the influences it could be having on evolving quality education in Nigerian.

Many problems like social crisis, unemployment and poor technology, for solving national or immediate environmental needs are today starring the nation on the face. Autochthonously evolved education systems solved many of these problems; it sieved relationships along independent mindedness and sustainable neighbourly coexistence in links between the different groups of people, protecting functional internal trade (localized and long distance), enhanced employment by internally driven economy and; made for growth of local technology in building, craft, iron smithing and cloth weaving (Njoku, 2000). The Islamic education brought a higher level of literacy and helped wider commerce and trade, international relations, elite language creation across nearby nations in West Africa. It gathered a lot of records about past African civilizations (Fafunwa, 2004) which western authorities' distort. But, it fixed those who practiced Islam into the web of Arabic/Islamic world view and antagonizes them with everything indigenous. Western education did contribute to the creation of a lingua franca, holds lots of records, inter-fared in some construed abnormal social and health conditions as well as brought wider skills for expansion of economic life of the people (Nduka, 1964). But, their interest was firstly economic profit, they created other worldliness attitudes and shared with Arabic culture/education, a disdain for native science and arts. They both pulled down the holding structures of indigenous education and weakened the people's creativity by shackling them to dependency and the world system onslaught.

When the Spanish, Dutch, and Portuguese first came, they met a state of approximate equality between their nations and Bini, Calabar and Itsekiri kingdoms. They exchanged envoys with some royal palaces and established schools at the king's courts (Falola et.al, 2006). But, mercantile era that dawned capitalism, in its quest for raw materials and markets for industrial overproduction and the using of raw strength in across Africa to farm (legitimate trade); motivated the West to, by force or concessions, take up sale posts and merge different groups into protectorates. They later colonized and joined them to a country to enlarge their market and cultural sphere. Any resistance to this was brutally snuffed; as with Nana of Itsekiri and Jaja of Opobo (Rotimi & Ogen, 2008); Eze Nri (Eze Nri, 2014) and Basa or Mahdi revolts in the north (Wikipedia, 2015). They brought tragedy on the indigenous systems especially self-sustaining education. Everything started moving and deteriorating on the trunks of dependency and world system in the periphery; while the Metro Poles used their own education and science to serve their needs and would force their needs upon others as the needs of the world.

This work is therefore meant to examine how dependency and world system realities challenge the chances of using the university system for national development in Nigeria even today. These will be done by firstly giving a conceptual definition of key terms like dependency, world system and qualitative

university education; to situate the dimensions of the challenges. The identified dimensions shall then be discussed for clarifications and to add to the world of knowledge. The new knowledge could arm policy makers, scholars and heads of institutions in taking steps to extricate the Nigerian university system from continual deterioration.

Dependency theory

This concept originated from Latin America. It is termed the Hans Singer- Raul Prebisch thesis and was born in 1949. It refutes the western, capitalist, theory of the basis of unequal development between the West and the rest of the world after the Second WW2, as rationalized by the West, led by America (Esteva, 1992). America was busy spreading aids, as bait, to sell her socio-political ideals to other nations in dire need of economic recovery. She was asserting her status as a dominant world power and making efforts to check the growing influence of the Soviet Union and global Socialism. The west was now stressing less the philosophy of human, racial and national equality and sovereignty (rallying cries in the war against Hitler). While African colonies, independent but poor nations of Latin America with the socialist states of East Europe; who joined the fight to defeat Hitler, clamoured for equal rights and good life for their people as in the West.

The west, using history and social evolutionary theory (social Darwinism), explained the differences in development between nations to be as a result of levels of modernization within societies. That, societies all progress through similar stages of development (from savagery, barbarism to civilization or 'primitive' to 'developed') (Sociology Guide, 2015). To develop, they say, one needs to follow the footsteps of the west. This part is charted and you may avoid making the mistakes they made on their ways up the ladder (Joshi, 2005). The underdeveloped nations needed to modernize by opening their economies, ensure capital accumulation by savings and operate open government; laws and culture. The developed can assist by giving aids, trade, investments, technology transfers and integrating the underdeveloped into the world economy (Armer & Kastillis, 2001).

After working for years with ECLA (Economic community of Latin America) to use western guide to get out of the fix of deteriorating terms of trade between the developed and underdeveloped areas of the world (Europe and Latin America); Hans Singer and Raul Prebisch, independently arrived at some trail blazing findings on the causes of the problems of the underdeveloped world. These countered the western postulations and would become known as 'Dependency theory'. They discovered that the handicaps preventing underdeveloped nations from developing come from the existence of two enclaves in the global economy and the consequences of the relationships between them. One group is the Metro Pole (West, Ex-colonial masters and home of world capital (finance and technology); they exert some measure of political control over the periphery). The other is the Periphery (ex-colonies, producers of primary products, with poor capital base and without say in global politics). Capital or 'wealth' flow from the periphery to the core nations; enriching the core at the expense of the periphery. The core nations fix values, prices of goods and labour to their advantage and use media and global politics to hold down the periphery. So, the underdeveloped are not merely primitive versions of the developed enclaves; but being the weaker in the relationship structure, is the reason they are underdeveloped (Joshi 2001). The theory posits that true national sovereignty, in the way of political and economic protectionism, is the option for underdeveloped nations that want to develop.

The crisis in Nigeria and her education can be accounted for from dependency theory position. The Arabic (to a lesser extents) and western (to larger extents) cultures divide the peoples of Nigeria for milking; make the part to a common educational aims among the different ethnic and religious groups difficult and; these realities have not changed. University education system, when qualitative, is the best source of understanding these circumstances and the weapon for generating and disseminating worthwhile knowledge, attitude and skills to combat the chains of dependency. It also exposes that education could be maladjusted from circumstances of dependency in possibilities of using the universities, by periphery nations, to champion National development.

World system theory:

This theory is linked to Emmanuel Wallenstein, an American sociologist. It came into existence in

the early 1970s. The theory posits that there is a world economic system in which some countries benefit while others are exploited (Boundless Sociology, 2014). It describes the current world system as a bounded structure, operating along distinct rules and incorporating mini-systems, world empires and world economy. It is larger than any single juridical political unit; it is a web of global capitalism. The accumulation of private capital through exploitation of production; by sales or marketing of products and labour, for profits, are the main driving forces (Lechtner, 2001). The theory evolved from a deep understanding of 'modernization theory', using it to douse some excesses of 'dependency theory' and creating a sociological cum historical newness in the explanation of how the world came to where it is today.

The explanation is that the current world system started just before 1500BC. Events of the 16th century gave the West some edge, over others, in global affairs. At the end of feudalism in Europe (the British, Dutch, French) with the advantage of technological innovation, advances in products, rise of mercantilism, superior military strength from technology and better business incentives from long distance trades; traversed the nooks and crannies of the globe and expropriated the wealth's of other nations. With these, they built a vast capital base. From this period (16th century) Europeans established both geographic and occupational division of labour and the control of political spheres globally; thus they enhanced a global expansion of capital by joining the rest of the world to the network of the Metro Poles, by the end of the 19th century. The world now became effectively divided between the 'core', 'periphery' and 'semi-periphery' (Letchner, 2001). The core nations (Western Europe and America) have high levels of technology, manufacture complex products and have a lot of influence in global affairs. The periphery provides, to the world system, primary goods like raw materials, agricultural products and cheap labour. The periphery (southern hemisphere like Nigeria, Ghana, Serbia and Haiti) buys products and services from the core at high prices, have poor technology, limited capital base and lack sway in global affairs. The third group semi-periphery nations are struggling but better than the periphery and are found across different areas of the world. They act as core (buffer) to the periphery and periphery to the core, smoothing the relationship (China, South Korea, Brazil, India and South Africa). Core and periphery nations may exist next to each other, but the differences can be identified by the extents and quality of technological production, wages, valuation of products and influence on global policies (Halsall, 1997).

It should be noted that the said accumulated capital are not always exclusively owned by the citizens of core nations. It includes monies from different individuals and businesses from even the periphery nations. The world system replaced feudalist lords with 'capital accumulation' (money, machines, goods and knowhow) as the basis of statuses of persons and nations. To keep this structure, the core nations go to length, even exercise of sanctions and force, to keep this existing structure. According to Wallenstein (1998) the centre of the system could shift from conflicts or evolution through hard work; but global division of labour and production, capital accumulation, commodification of virtually all aspects of life and running of world economy will remain central to the world system no matter where the centre shifts to.

The import is that everything is now globalised. This affects academics in that there is need for nations to build up and hold onto knowledge, character and technological skills (human capital). These can only come through quality education. Only so can a nation take her due share in reaping from the prevailing world system. Awareness of this theory may help periphery leaders to map and employ policies to help in checking the expropriation of surpluses of the peripheries. This is important as the wealth of nations come from the surpluses produced from labours, resources and appropriated or retained by the given nation (Dooley, 2002).

Qualitative University Education System:

At all times what constitutes qualitative education at any level bother on policy, methodology and value. These reflect on procedures for admission, progression and certification as well as rewards or placement after certification. These help to elicit the best performances from the learner along societal goals. Quality could also be weighed from the state of a nation by rating the quality of products (human and material) of the education system by the state of the nation.

The Nigerian National policy on education provides for different levels of education; to make all her citizens benefit in general and specialist senses. Pre-primary, Primary and Junior Secondary fall in the group of basic education. This level is for smooth transition and footing in the educational process, permanent literacy, numeracy and effective communication; character molding, scientific and reflective thinking (FGN,

2004). The senior secondary is the middle level and a key factor for specialization, pointer to vocational choices and a preparatory ground for multi-faceted higher forms of education or training (FGN, 2004). Higher/tertiary education is any education above ordinary level and the university is the peak of this group. The (FGN, 2004) lists how the university would contribute to national development to include: intensifying and diversifying programmes for the development of high level manpower; professional courses to reflect national requirements and making students, for all-round improvement in university education, to offer general courses in history of ideas, philosophy of knowledge and nationalism. It also emphasizes the need for the Universities to carry out researches in areas relevant to the nation's development needs. The levels of success in these expectations ought to be the yardsticks for assessing the quality of the system.

In a global sense the basis of rating the quality of a university include performance indicators like teaching/learning environment 30%; research volume, income and reputation 30%; citations: research influence 30%; industry or income generation i.e. innovation 2.5% and; international outlook: staff, students and research 7.5% (Times Higher Education, 2014). Any university that meets these set indicators to a reasonable extent, anywhere, will enhance knowledge, attitude and skills. The graduates will impact positively on the society and the rating of the university will be high. The Nigerian University Commission (NUC) in a bid to enhance the position of Nigerian universities in global and regional ranking, has created a wider and more inclusive basis of ranking the Universities in Nigeria. According to Wachira (2013) these include programmes with accreditation, proportion of professors, research output, proportion of foreign students/staff, internally generated revenue, staff with outstanding academic achievements, students completion rate, PhD output, stability of academic calendar, student to computer ratio, employer review, web impact, and Alumni in executive posts in Forbes top 500 companies.

Nigerian universities seem not to be meeting any of the key assessment bases of quality in recent times. Experts inside and outside the system insist that there are problems generally with the quality of the education system (Onyeji 2012). The social, political and economic situations in the land suggest an almost total institutional collapse and these can be linked to quality problems (Dike 2001). Nigerian Universities are poorly positioned in global rankings; the best is placed 1369th in the world, and 44th in Africa (Abdulah, 2013). This quality problem is not new as literature shows. Efforts have been put into ensuring that the nation's education serves her needs, for about a century now, without success. The Phelps-Stokes commissions report and the British government's policy for education in the tropical dependencies were all out of dissatisfaction with the state quality then (Fafunwa, 2004). Measures to improve quality and spread followed the granting of regional self rule in 1951, but the policies were differently pursued by the three regions as encouraged by UK. These differences in policies strengthened cleavage creation amongst the peoples of Nigeria (Nkekelonye, 2006). It has graduated to sidelining universal standard in university admission, administration, recruitment, promotions; and national interests are now pitched against ethnic interests across the nation (Jekayinfa, 2014).

Dike (2001) states that the state of education in Nigeria is such that a large part of the population cannot access basic education and those that do access it, at any level, are given sub-standard education; because of politicization, dilapidating facilities, inadequate fund, political crises and poor quality of teachers; and these have led to social ills and chaos of unemployment, intolerance and incessant inter ethnic conflicts. Odokpolo (2011) adds that Nigerian education pursues quantity and in a bid to satisfy quantity from ethnic pressures what makes the headlines now from Nigerian higher institutions are issues of cultism, rape, bribery and corruption allegations against teachers; and campus prostitution, patronized by public office holders. Dumbili (2014) laments the pitiable state of quality in Nigerian university education and links it to poor reward or remuneration and the increasing circumstance of 'Macdonization' or market guided 'calculability' in every aspect of education. These authors see problems in national policies and hardly point at dependency or 'world system'.

Efforts are continuing to ensure quality in Nigeria Education by new means of quality assurance, policy controls and monitoring, evidenced in some departments and whole institutions losing their accreditation because of the raising of bar in staff strength and facilities, in recent times. Supports have come from the World Bank, UNICEF and Tertiary Education Trust Fund (TET-Fund) to make more funds available for research, facilities and infrastructures. There is a new order of impact factor in promotions of academic staff in many Nigeria universities, for quality teachers in the system; but observers persist that

quality is still low. Thus the need to seek other angles to the causes of this quality deep to clarify and contribute to the efforts to solve the problem, since the above identified causes of the problems have not abated the situation; hence the urge to examine the problem from the challenges posed by dependency and world system conundrum.

The Dimensions of challenges ‘dependency’ and the ‘world system’ pose to the quality of Nigerian university system:

There are many ways dependency and the world system conundrum could affect the quality of university education in periphery nations like Nigeria. Brain drain impacts on the quality of life in any society and this could touch on quality of education. International division of labour could influence education just as do limited fund. Lack of genuine sovereignty and weak social, cultural and political base could also have impact. Using foreign aids to control dependent states as well as continuous deterioration of trade, which are among the key issues raised by dependency and world system theories, may all influence education.

Brain drain is the loss of manual, skilled and intellectual labour, through the movement of such from where they were raised (in training and experience) to more favorable geographic, economic or social environment (American Heritage Dictionary, 2011). It is a serious issue in most periphery nations who are dependently linked to the world system from a position of weakness. Shin (2002) notes that more than 2,000 Nigerian doctors and 10,000 academics work in the USA alone and overall more than 50,000 Africans with PhD live and work outside Africa. He further details that more than 50% of those initially travelled to study, while 30% sought professional development. Chukwunwike (2003) reports that 23,000 qualified academic professionals emigrate annually to Europe and US. The Online university.com (2011) reveals that 11-17 million Nigerians live outside the border and corroborates that at least 20,000 doctors and 10,000 academics work in the US alone. IMF (1999) pointed out that African immigrants to the U.S consist more of the highly educated 74%, 95,000 of the 128,000 Africans who come in annually. Compared to other regions, only 13% of the 2.7 million immigrants from the northern hemisphere come to the US with education beyond the ordinary levels.

The willingness of the rich, the gifted and trained professionals to move to enjoy their wealth and trade their skills in the west is readied by shared modern education and language (cultural), political and economic dependency originating from colonial rule. These are reinforced by multinationals being headquartered in the Metro Poles and the poaching for the best heads and hands across the globe by multinationals. Internal social problems of multi-ethnic rivalries and prebendal politics, in colonially fused states’ ‘cages of horror’, make national issues very complex and unbearable to the extent that it appears as if giftedness is a course; leading to the flight of the brain class (Achebe, 2012). Years of coups, arsons, corruption, inter ethnic wars, bad government and neglect for human development; with poor remunerations enhance the urge to leave the peripheries (Emeagwali, 2003). If the best brains cannot stay in the borders of a nation; and competition is to achieve greatness that may enable one to cross to better lands to sell once knowledge or skills; only the dregs will be left in that nation. And surely, the few average heads and the dregs will never be able to lift the quality of lives and institutions like the universities.

Limited national sovereignty is central in dependency and world system theories’ concerns, on the grounds that the holders of technology, science, capital and controllers of world order, will surely use these advantages to compel the rest of the nations to work along parts that ensure continuance of the existing order. Esteva (2004) and Freire (1972) all point out that without freedom, to determine a nation’s needs, aims and pattern of relationships, she cannot be developing nor develop. Nigerian experts only struggle to work out ideas acceptable to America and UK (Osahon, 2010). They stash Nigerian stolen money there, start campaigns for presidency from over there and every university vice-chancellor and other principal officers must visit these core centers, as many times as possible, at university expense. These ‘Ajala travel’, taking to trotting round the globe as a duty (Odeyemi, 2004) is a mentality emanating from dependency and lack of confidence in ones society. The huge sums spent by Nigeria (even the university managements) for these trips could be put to better uses in infrastructure, allowances, and gadgets; into providing for some indigent but intelligent students who may end up fleeing the country and getting poached via oversea scholarship traps. The cardinal goals of Nigerian university education (national content development and nationalism)

cannot be served by Nigerian universities' principal officers' cueing to beg or copy from the Metro Poles. The recent 'impact factor' condition, for promotions in some universities, can be explained by dependency; the core nations will not use such a yardstick--publishing in other peoples journals as basis of promotion of their academics, nor do publishing a work in a foreign journal make the work so good. It also ensures continuing exploitation by exorbitant charges for publications and exposes serious Nigerian research works to western reach for patent rights expropriation Chinweizu (2011). Finally, peripheries cannot research freely or use their natural resources as they opt; the west spies and limits them by conservation or politics of non proliferation or by buying out their best researchers.

Many lawyers contend that Nigerian laws are good enough, but the problem is respect for the laws (Uche, 2012). The social, cultural and political structures in Nigeria, as linked to dependency and world system theories have created endemic social weaknesses. In the Metro Poles the law protects all citizens. The type of law evolved by colonialism, in the periphery, protects leaders and the state to a fault (Erundu, 2013). In the UK, for mutual co-existence, regions in the union decide by vote whether to continue as part of the union or not. In Canada, it is the same. These are core nations, where freedom has meaning. In the first ten years that Britain created Nigeria, over 1million lives were lost to keep Nigeria one (Achebe, 2012). Many are still dying because of wide and irreconcilable hatred and differences; making many Nigerian top brains to loath working at home but rush overseas for the western system. Some nations, in the west, are not as populated or large as the least of Nigeria's 36 states and things are orderly there. Nigerians troop to these nations for relief from domestic chaos, abandoning key institutions like the university to suffer. According to Achebe (2012) and Ezeani (2013) the United Nations and African union, under the veto of Great Britain, watched millions of people, including children, die to preserve a capitalist-imperial-contraption (Nigeria) for British and western Economic and geopolitical interests. Nobody has been tried in the land or by the world court for the genocides that occur every other decade in Nigeria (ensuring the playing out of Hobbe's feared 'unbearable and brutal state of nature'). Till date, the nation's elites hardly assess the real needs of the nation and her citizens, but bow to World Banks prescriptions (Osahon, 2010). Instead of working for autochthonous and gradual but steady development or backing indigenous knowledge and environment spurred scientific products as (Chinwizu, 2011) and (Esteva, 2004) point out; Nigeria goes about wasting money on white Elephant or gargantuan gadgets, without the manpower to operate them, for the group in power to please the Metro Pole and make their cuts (Njoku, 2000). Leaders refuse to rely on the advice of her intellectuals, but look up to foreign guidance and protection. Example exist in the nations rejection of SAP, while the leaders went ahead to impose it and chaos and destructions have followed virtually every area of the society from this. This is because, from within, nobody (even university administrators) answers questions for misdeeds in office. As if the nation belongs to nobody but imperial regulators; rule of law and sovereign interests of the nation suffers and the university system loses the institutional strength for quality.

Another contention is that foreign aid (a voluntary transfer of resources from one country to another) is a poverty trap as it tends to work against autochthonous evolution (Sach, 2006). Every society has needs that are related to her environment and state of development (Rodney, 2006). Every nation has peculiar historical, social and physical environ, and her education should be solving those problems and exploiting the advantages therein. Today global powers, contest in the use of 'soft power' (Nye, 2004), to draw faraway lands to their sympathies, economy and politics; and from such, institute a world system tied to their wheels. There are too many foreign aid centers in Nigeria today: British, German, French, American and recently Chinese, Korean and Indian centers are competing for spaces and linkages. For Nigerian universities to make impacts on the pursuit of sovereignty, national content development and help to meet the needed areas of specialization, high manpower, research and relevant knowledge capital stock; the nation must wean herself from western spoon feeding (for there is no free meal in reality). The West poaches the periphery's best brains through CODESRA, B.B.C essay competitions, common wealth and other oversea scholarships and many other silent research funds. Western ideas, ways and tastes continue to displace/dilute the indigenous through television, radio, library shelves, scholarships and research grants as well as cultural centers and religious prescriptions; and these make it difficult for the nation to develop a distinct and suitable world view. From this conception, Mazrui (2000) and Chinweizu (2011) describe African universities as European Multinationals and outlets for monitoring and poaching the best brains from Africa. Chinweizu (2011) sees the pursuit of African indigenous knowledge as a way out. But feeding the youth with foreign books and

charging scholars to meet foreign research interests and standards, for aids, cannot result in quality education that will serve a nation's needs.

Deterioration of terms of trade, a disproportionate rise in cost/value of imported goods and services from foreign nations, against what a given nation can export, measured in ratio or percentages. It hinders development and lowers aggregate demands in developing countries (Readinger, 2011) because of the disadvantages in the existing world trade structure; it could further thwart the hope of quality university education system in periphery nations. In the 1980's when the world system hatched, for Nigeria, the 'structural adjustment policy' and 'correct valuation of currencies', the academia resisted the privatization of education. Greece and Spain are rejecting it today. These policies lead to abandonment, by government, of the major sacred social agency needed by any society to evolve positive oneness (Enemu, 2005). The policy fueled brain drain, abandonment of excellence in academics from profit calculations (Dumbili, 2014), commercialization of values and every other thing in the society; in a misunderstood quest to birth entrepreneurship. If education is centrally about knowledge, attitude and skill development; it is clear that without government participation and regulation of the sector for universal conditions, there will be complications. These manifest today in poor funding and problem of remuneration as well as a multiplication of unregulated private universities and commercialization of services. These, in turn make the system to produce many certificated but unemployable youths and open the process to be riddled with vices like cultism, sharp practices, prostitution and a de-emphasis on merit.

International division of labour and differences in remuneration for labour; based on man hour, skill, risk and tediousness of work, between the two poles (north and south) impact on education in all periphery nations. The Daily Independent (2013), reports the findings of a team of researchers: that poor salary is a big obstacle to the education sector. In nations that only multinationals, which pay in hard currency, are the good rewarding points, it is common sense that every good brain will hope to work for them. Emeagwali (2003) posits that globalization denationalizes wealth's (surplus capital) of nations to the benefit of the core. The schools are likely to be impacted by prospective scholars abandoning the education sector for multinationals in banking, oil sector and marketing of finished goods and services (all owned by the core and semi-periphery nations). These turns the education sector to a dumping ground, for the lazy or unfortunate. This abandonment of the educational sector in the periphery could be blamed on dependency/world system induced global division of labour (you must work for the core and their outfits to earn good pay).

Another argument of dependency and world system analysis is that core nations have gained advantages from long time capital accumulation in the areas of finance and technology. University education (the source of higher knowledge and specialization) rely much on funds for the pursuit of knowledge for its sake, diversification of knowledge; acquire technological gargets for research and pin-sharp specialization for innovation. Universities and higher education have become the fortress of scientific, technological and cultural innovation world over; as governments rely on them as instruments for enhancing knowledge based economy (Gunasekara, 2006) and (Mowery & Sampat, 2015). Research outputs, patents and partnership with businesses, internally generated revenue as well as contribution to national institutions, culture, science and technological innovations (THE, 2013 and Wachira, 2013) are the keys to ranking the state of quality of universities. Most of Nigerian universities lack substantial materials and facilities for laboratory activities. They operate with libraries that contain outdated materials and power for electronic and internet users are epileptic. Many central and latent roles of Universities are difficult to garner because of absence or inadequacy of staffs, staffquarters, hostels, hubs, students and staff clubs, sports facilities, theatre halls and security inside the institutions. Multinational outfits use institutions in the Metro Poles to research on ideas and quality of materials originating from Nigeria, keep the patent rights and sell the products back to us as finished goods (Chinwizu, 2011), denying lucrative partnership with Nigerian institutions. Government cannot borrow enough to assist basic education, yet the pressure from higher education projects keep piling (Saint, Hartnett & Strassner, 2004). Fund is grossly inadequate for every sector in the country, except for political offices because of prebendalism, as common with colonially forged multi-ethnic states of Africa (Amoda, 2012). Generating funds internally mean more hardships for students and their sponsors, making it difficult to train many bright youths because of economic discrimination; and creating the survivalist option of good brains drifting to core nations or their multinationals. These create difficulty for the evolution of qualitative university system that can serve national interests.

Conclusion:

The dependency and world system theories have given birth to the understanding of the structural issues in the different states of development between the nations of the world. The key features of this structure are the existence of two or three groups of nations in the world. These include the core (with vast availability of funds and technology; position of control in the links with ex-colonies, who share some cultural ties in language, politics and mass media). They have a high measure of independence, internal borrowing capacity, produce and market finished goods, have a large middle class population and good reward for labour. They also enjoy advanced Medicare, education, social security, recreation and rule of law. The periphery nations are largely the ex-colonies, linked to the world trade as primary product producers. They can't borrow significantly in their own currency, are not free in a sovereign sense, have weak socio-cultural structures, suffer capital flights because of taste for foreign goods and lifestyle and; yoked with insecurity within their borders and a host of other socio-economic and political headaches. The third group is the semi-periphery; who are above the periphery in comfort but behind the core in comfort, freedom and power.

Many authorities contend that the quality of education is generally poor in Nigeria. They have listed a litany of reasons or proofs of poor quality of education. They majorly blame poor funding, political interference and crisis, removal of competition, poor high level manpower and poor remuneration among other reasons as responsible. However, this work is concerned with what challenges the quality of education from the relationship between nations. It sees quality of education from a utilitarian sense; around whether it provides and disseminates knowledge, builds attitudes and creates skills that can help the society to survive and progress; taking into focus manpower, employment creation, utilization of the nation's natural endowments and expansion of oneness and spirit of nationalism across the population as hoped by the Nigerian national policy. The extent to which the nation uses education to meet these needs is the extent of the quality of her education.

The author contends that there are more to the problem of quality if the positions or factors of dependency and world system theories are considered in relation to the challenges they pose to the quality of the Nigerian university system. Factors like brain drain, lack of true national sovereignty or weak social, cultural and political structure, manipulations of foreign aids, deterioration in terms of trade, structure of international division of labour as well as poor capital base to provide for human and material needs for quality are identified as key dimensions of the challenges.

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