

THE ROLE OF TEACHERS IN NATIONAL DEVELOPMENT IN A MULTI-ETHNIC SOCIETY LIKE NIGERIA: A RE-ANALYSIS OF THE ISSUES AND PROSPECTS.

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Abstract

The work sought to create a synthesized position on the roles of teachers in national development in a multi-ethnic society like Nigeria. It adopted the analytical research procedure. So, key concepts and variables like education, teaching, national development, education and national development as well as the roles of teachers in national development were outlined for conceptualization as the basis of arriving at the roles of teachers. Various views in evolution of goals of education, development and teaching from different areas like history, philosophy, sociology and education were filtered to arrive at some nine common positions of the functions of education in societies. These functions which were listed to include: socialization, social integration, social placement, social change and innovation, role preparation, caring for children, opening recreational hobbies, skills and outlets, and keeping many of the young out of the employment market as well as match-making young adults. These functions were then analyzed for a synthesis of the teacher's roles in national development. It was recommended that these syntheses could be focused on, by teacher education to give teachers in the field some directions on what constitutes their roles in national development.

Key words include: Education, Teacher, Development and National Development

Background

It now appears to be the in-thing that in seminars, conferences, project reports also radio and television discussions, in Nigeria; many contributors show interests in “the teacher and national development”. The FRN (2013) noted that the nation banks on education to attain her national development goals. But the FRN (2013) also warned that a people’s success in education can only go as far as her teachers can take her. The researcher wishes to review the roles of teachers in national development because the area is vital to teacher education and many views on this appear unclear in direction and limited in scope and clarity.

This pushed the researcher to attempt an analytical treatment of the roles of teachers in national development in a multi-ethnic nation like Nigeria. According to Kotari (2004:3), an analytical research means that a “researcher has to use facts on the ground or information already available, and analyze these to make a critical evaluation of the material” or issues. This, Kotari (2004:4) saw, to be related, in some forms, to conceptual analysis, that suits well philosophers, thinkers and historians in developing new concepts or interpreting existing ones.

The aim of the current work is to attempt to synthesize the divergent views and produce a holistic expose. This is because demands by stakeholders for quality in the system at different strata underline the needs for a standard literature for reference and guide for student teachers, their trainers and examining bodies, to ensure existence of some certainties and check-lists in the claims of what ought to be looked for when learning or teaching in any shape of courses, or educational circles like conferences, workshops, and seminars in Nigeria. To achieve the above set goals, the work was designed to highlight the meaning of education, teacher and national development; so as to provide the basis for synthesizing the roles of the teacher in education for national development.

Education

Education has been described, defined or explained differently, depending on the author, purpose or background to the choice of definition. Okafor (2010) gave a philosophical notion of education as “a process of acculturation through which the individual is helped to attain the development of his potentialities and their maximum activation when necessary according to right reason and to achieve thereby his perfect self fulfilment”. Some key words in this conception need to be highlighted. These include: ‘acculturation’, which is making someone imbibe the way of life of a given people and is essential in education. ‘Development of potentialities’ explains helping to unfold the learners’ latent abilities by processes or methods that would best make that possible. ‘Actualization’ is coming to terms with or understanding one’s gifts and abilities through the processes of learning and becoming acceptable or trustworthy to perform duties or tasks ones mates or of type and level of experiences are due for. Thus he becomes ‘activated’ for the benefits and responsibilities due to his level of initiation, specialization or certification are expected to. Finally, ‘fulfilment’ follows as the society gains manpower and the learner achieves self-satisfaction.

The second definition is from a historical perspective and two variations of such definitions or descriptions shall be given here. Simply put, Okorosaye (2017: 8) held that “it is a transmission of culture from one generation to another for the benefit, survival and continuity of any given society”. The author clarified that ‘culture,’ as referred to here, comprises a people’s music, arts, literature, science and technology. Okorosaye (2017) offered further details thus: “culture is transmitted to the young ones in the society, so as to enable them to become functional adults” and also averred that “Education is a social creation, designed to meet the specific needs of the society” (Okorosaye, 2017:9). These definitions or descriptions stress that education evolves over stages of life of a society; as it targets the sustenance of their ways as well as standing up to the needs of the time.

Yet, other shapes and shades of historical definitions present variations in details. Kandel (1990:564) supplied this alternate form of definition by describing it as “a social process by means of which a community, society, or nation has sought to transmit to the emergent generation those traditional aspects of its culture which it considered fundamental and vital for its own stability and survival”. Kandel (1990) thus grouped the evolution of education into stages. First, in these stages was the primitive stage which sought for survival of the group, clan, or tribe through training of the young in arts, skills and norms basic for life and social stability. The next stage of the evolution was the era of earliest civilizations of Egypt, Assyria, Babylon, Hebrew, Chinese and Hindus. This, Kandel (1990) pointed out, followed diversifications of population and occupations; and though they began formal education in writing and records, these were very limited in scope as they were only for the priests and rulers, as the majority of the ordinary people followed trades along the classes of their lineage. The author asserted, as noted elsewhere by Anazodo (2009), that the Chinese were the first to start the use of education for choosing the gifted as Mandarin in public administration. The third phase was in Greece where Spartans (used state control) and Athens where it was a (private matter) but these took education to higher levels in wider formal school settings.

It was a carryover or building upon the Greek heights that Rome which conquered the Greeks by steadfast emphases on military might and citizenship from memorization of the laws of the twelve tables and historical tradition of Rome, succumbed to Greek (Hellenist) art and liberal culture. Nkeokelonye (2005) noted that the Roman Empire used Greek patterns to formalize education into elementary (Ludus), Grammar school (Gramaticus) and higher education (Rhetorics). Schools of rhetoric’s graduates qualified in languages, literature and oratory, to work in managing private and public affairs. Kandel (1990) held that education evolved to attract government subsidy, spread Roman and Christian norms and values; teachers were exempted from taxation, and ability was the basis of placing individuals in public positions. Kandel (1990) also noted that Christians later started ‘Catechumenal’ to instruct the rising number of adherents, while catechetical schools followed to train teachers and leaders in Alexandria by 2AD. Bishop’s and Cathedral Schools also came up for the education of the Clergy. It was from the church that formal education enlarged, through the middle ages and dark ages, before the renaissance and reformation evolved science and modernity in the forms, philosophy, psychology and pedagogy of education as charted today.

From a third dimension, sociologists see education from the declared and undeclared functions it performs in the society. Akubue and Okolo (2008) opined that it is a reference to “consciously planned and systematically applied formal education or training carried out through the various agencies of education, especially the school”. This tends to de-emphasize other forms or means of education outside schools and schooling as sources of socialization. In furthering the sociological conception Scott and Marshall (2005:179) depicted education as “denoting ideologies, curricular and pedagogical techniques or inculcation and management of knowledge and the social reproduction of personalities and cultures”. This view is especially expressive of modern mass schooling’s tracking, stratification into levels and even efforts to reach all age brackets and include all citizens as well as rewards and achievements from schooling. Thus, sociology considers how school access, pedagogy and organization can be grouped along philosophy, or ideologies of groups or nations. They conceive education from whether it is elitist or platonic (meritocratic and selective for creation of top brats in shades of fairness as can be conceived by a group -- seeking to explore abilities and expertise as in most parts of the west and Korea). Secondly, it also considers how far, or if, the target of education covers all citizens. As Haralanbos and Horlbon (2004) observed, this second concern seeks for most people to acquire basic competences, inclusiveness and, is believed by many, to impact on positive social returns for the state or public against the former which favours personal returns on investments in education. The third dimension focuses on vocational

training, which Scott and Marshall (2005) saw as coming with Marxist philosophy and state organization; and stressed mass expansion of polytechnic education in Russia and the old Soviet Union. This pursues the goal of imparting skills to the mass of the population and helping the majority attain middle man-power status for a productive and dynamic society. The fourth and last view buttresses civic education and is associated with the American system in Parson's functionalism and Dewey's pragmatic philosophy -- ideas for school to be used as miniature society.

Therefore education in this work shall refer to the process by which societies inspire and equip citizens with useful skills, knowledge, values and attitudes for cultivation, protection, advancement and innovation of their ways as time, circumstances and global competitions may prompt. This notion will help us locate the roles that teachers may play.

The Teacher

The concept of 'teacher' in this study can best be treated from questions like 'who is a teacher'? How did the occupation or profession of teaching evolve? And what is the place of the teacher in the society across time? To teach is to show interest or have a duty to make or cause some one or people to learn something. Then, if you guide, instruct, educate, midwife, coach or tutor somebody or people to acquire desirable knowledge, skills, values and attitudes, you teach. The word 'teach' is a verb describing the actions of helping somebody or a group of people to learn. On the other hand, the word 'teacher' is a noun telling who does the work of teaching.

Many shades of people could be, in passing, referred to as teachers: guild masters, directors of rehearsals, coaches, counsellors, trainers, instructors etc. But we are talking of teachers in formal education; so, we refer to some specialists with the "responsibility for the translation and implementation of educational policies" (Amadi 2012). Eze (2018:31) further clarifies that teachers are trained persons for the duty "to forge the learners" (always the young or new comers into a society) "into functional humans through the organs and instrumentality of the school (in knowledge, skills, attitudes and values) so that the child will make something of himself and the society". He can be termed a midwife who helps the schools to put to bed the goals and aims of the society by guiding the learners with methods, discipline, care, motivation and resources to identify, share, pursue and attain positive ends from the options in knowledge, skills, attitudes, norms and values deemed worthwhile by the society.

The profession of teaching, like any other profession, evolved gradually over the years. Kandel (1990) noted that specialist teachers and institutions for their trainings to advance a group's interests through new ideas and realities, which we now programme in curriculum and stratification of education was a modern development. Thus, at the first stage (primitive and purely informal), there was no specialist teacher as elders and those better clued-up in the family, peer, trade, environment and religion guided the tribes-men.

This said informal practice has not yet been entirely abandoned in any human society. However, the extent of adaption to better specialized methods, agencies or means of imparting the valuable requirements of survivals in a society indicates the stage or level of social evolution in education, civilization or development of a society. Kandel (1990) pointed out some key points in the evolution of teaching; stating that it could have taken off from early civilizations of the orient (Egypt, Assyria, Babylon, China, Hindus and Hebrews). This followed societal diversification in population and occupations which led to social stratification into nobilities, priests, soldiers and ordinary people and slaves. Though they started written records, yet, since what people learned depended on their class, it suggested that the best of what was permitted by class was the master to be learned from by the group. The Chinese and Hebrews went further than others, though, due to

their societies' early involvement of state religion; yet, it was the Greeks who formalized specialized teachers called philosophers.

The Greeks provided two contrasting forms of education providing two good bases for understanding the evolution of teaching. The Spartan education refused external influence, had specialists or masters who trained the young, after the age of seven, started the first mass education for boys at the instance of state order on stages and experiences that qualified the younger group for full citizenship. The Athenian pattern, on the other hand, was purely between the home and hawkers of knowledge and skills. The Athenians advanced education to higher levels by giving an unrivalled pride of place to the masters or the knowledgeable: as lovers of wisdom/philosophers and artists. According to the Encyclopaedia Britannica (2018) teachers in Greece (Athens) were masters at different areas and levels of education and between 496 and 491BC, schools were sprouting as *dedaskaleion* (place of instruction) in specific buildings with paid teachers for the rich and became prominent aspects of the society. These were diffused or copied from the oriental civilizations. According to the Encyclopaedia Britannica (2018) levels of teachers, schooling and subjects in ancient Greece (Athens) could be classified as:

1. The Paidagogos, Paidotribes or Pedagogue: Those were senior trusted slaves, detailed by their noble or rich owners to take children, after seven years, to places of learning and ensure that they learnt or followed good behaviour and did what was asked of them.

2. (a) **Grammastes or Grammatists:** these were instructors, masters or guides who helped the learner to acquire skills and knowledge of writing, reading and simple arithmetic.

(b) **Grammatikos:** these were in the same group or area of specialization but were believed to have higher knowledge and skills to offer. They teach higher literature, history, poetry and plays. This was at higher financial cost and leisure; and served to equip the nobilities to partake in politics.

3. The Kitharistes were masters who offered training or teaching in music, regarding songs, theories and the instruments.

4. The Palaestra was masters in physical training who prepared the young in gymnastics, wrestling and military acts and training. They prepared the youth for sports, warfare or defence.

The Encyclopaedia Britannica (2018) goes further to explain that the peak of specialization in teaching saw a point in the 4th BC when the sophists, claiming more modern and utilitarian status as itinerant teachers, openly offered their services for financial rewards. This led to conflicts with those who thought themselves custodians of the traditional order; especially Socrates, a foremost and distinguished custodian of the traditional order, who thought knowledge, was too lofty to be traded for money; and fought for absolute and untainted knowledge and character (virtue). The products of Socrates would create disciples in Plato and Aristotle and their ideas in education, as teachers. However, Isocrates, who entertained some positions of the sophists, also ignited basic ideas of utilitarianism in education in development of logic and art of speech, valued till date.

The next phase of teacher and education evolution opened with a student of Aristotle, Alexander the Great. Kandel (1990: 564) labelled this aspect as education directed towards the promotion of "growth beyond the type". This, according to the Encyclopaedia Britannica (2018) started after Alexander the Great's conquest of Persian Empire which led to the expansion of her political boundaries to Asia, Africa and wider Europe. To use education to assist the assimilation of Persians, Semites and Egyptians; and to make Greeks share some common norms and values with others in the new empire, the Greek Traditional worldview needed to undertake some dilution.

Romans took up the robe of the global power after conquering the Greeks. Nkokelonye (2006) and Onwuka and Enemuo (20014) reported that they conquered the Greeks militarily but adopted the Greek education and culture. Roman education added some advancements, though; as they observed government subsidy in education and exempted teachers from taxation (Kandel; 1990). From Romans the baton moved to the church from 33AD, as the early Christian missionaries went spreading the message of salvation and human equality. So, catechumenal schools emerged for new adherents and catechetical schools were opened to train teachers and church leaders (Kandel, 1990). Thus, Okafor (1991: 40) contended that from the post-renaissance period, the first significant steps taken to establish “coordinated guidelines that would enhance the teaching enterprise” among nations (existing or readjusted today) was in Prussia; with the first government teacher training college (seminary for teachers) founded by Augustus Francke (1663-1772).

British influence and missionary activities brought the subsisting version of western education to Nigeria. Before then the traditional form had made different people pursue education according to the levels of differentiation and stratifications of populations and duties. Some groups developed the Nsibidi knowledge and writing as well as complex guild systems in the South-South and South eastern parts (Achebe, 2012 and Njoku, 2000). The south west evolved Ifa as higher level knowledge (Diame, 2011). A good part of the north had earlier came under the cultural influence of Islam through trade, geography, religion and war; and with this practice advanced their traditional types in writing, reading and records (Fafunwa, 1974). Fafunwa (1974) also recorded that from 1843 that the missionaries introduced western education; teachers’ work started evolving to a profession over the years. Fafunwa (1974) reported that the churches or missions first started teacher education by apprenticeship system for converts, devotees and homeless children or returnee slaves, who lived with them and were groomed to become teachers and catechists.

The evolution of formal teacher training took some time to shape up in Nigeria. According to Fafunwa (1974) it could be recorded thus: the first, sort of formal institution was in 1859, by the CMS at Abeokuta, and called the ‘training institution’. It moved to Lagos in 1867 and to Oyo in 1896 as St. Andrew’s College. The second missionary training institute was by the Baptists, opened at Ogbomosho in 1897 while the third was in Ibadan in 1905 by the Wesleyan church. The Presbyterian Church opened Hope Wadell Institute at Calabar in 1892 with a dual mandate to train primary school leavers in trades and produce teachers and preachers. The Nasarawa School opened by the northern government in 1909, was the fifth in line and the first in the North, and the first by the government. The Ashby commission Report which heralded independence, and the Carnegie Cooperation conference at UNN 1961, as well as, the National education conferences that gave birth to a national policy on education and clear guidelines on teacher education, started regular shapes for the teaching profession in Nigeria. With pressures from the Nigerian Union of Teachers (NUT) for respect and fair rewards due to a professional group, there is today an agency that regulates training and certification of teachers in Nigeria in the National Teachers’ Registration Council of Nigeria (NTRCN).

Therefore, a teacher can be conceived from the history of the profession as any person trusted by society or nation; based on his skills, knowledge and good conducts, to care for the young or new members of the society so as to stamp in the culture and visions or aspirations of the group. A teacher, in a multi-ethnic society, should be broad-minded as elite to ensure stability and innovation for a nation’s development.

National Development

National development can be seen from different angles with regard to the stakeholders and philosophies behind the definition. Some approach it from pure common sense description or

stipulation. Among this Akubue and Okolo (2008) explained that “development means the process by which a society is able to a greater extent promote advancement in all activities to satisfy human needs”. In fact, they posit that any improvement in ways of doing things is development. Freire (1976) argued, differently, insisting that a nation is developed, to the extent the society can stand as a being on her own. Beings have features, and even common sense tells us that a normal functional being (man or animal) ought to have some physical, biological and socio-psychological features or attainments that would make it authentic. These features that make nations may include geographical space, shared religion, economy, history, culture, beliefs and language. But, this long held view was made a mere semantic by Watson (1965) who earlier stated that it was probably impossible today to have independent nation anymore. The author pointed at variables like neighbouring states’ interests, colonialism and global, regional and international treaties that keep changing would compel ‘country states’ to hardly qualify for features of a nation. Thus, Watson (1965) further contended that nations in Africa are mainly colonial contraptions, not composited along the will of the populace but that of holder European powers.

This arbitrary contraption of states by colonialists has been a source of conflicts among the merged groups. Achebe (2012), Bosisi (2002) and Nnoli (1978) have all harped on ethnic politics and religious differences constituting clogs on the wheel of progress in most colonially-forged states, especially, where people of different tribes and religion are forced to live together by independence pacts with ex-colonial powers. Baran (1957) and Wallenstein (1979) also said the ex-colonies are set out as farms (satellites) for the imperial, ex-colonial masters, or metro poles of the world for exploitation. Some top African thinkers like Ake (2011) joined the fray along the views of liberationists of neo-Marxists, dependency and anti-imperialists by positing that development can only come from “the process by which people create and recreate themselves and their life circumstances to realize higher levels of civilization in accordance with their own choices”. Further, Obi (2005) also deposed that “for development to take place means the people who are its agents as well as goal must be involved”. Thus, there is trouble for national development in satellite countries.

Scholars from the metro pole nations argue, on the other hand, that leaders of the under-developed world need to take some bold actions for their nations to develop. They offer a variety of steps to development among which are suggestions that the way forward is to modernize culture and ‘open up the society’ in rule of law, open businesses, democratic society, allow bureaucracy and specializations to reign for achievement orientation to be enthroned (Brian, 2005). Schultz (1961) raised a more specific part, the ‘human capital’ theory which has since evolved to ‘knowledge capital’ and ‘knowledge economy’ theories lately, with the view that education can right all the wrongs. Krugman (2013) and Romer (1986), as advocates of knowledge capital, contend that it is only sound knowledge that can make the poor grow in skill, competence, attitudes and values with which to create, govern, manage and understand the working of the local and global situations so as to benefit or reap from area of advantage and move away from primary or obsolete practices. Lately, Acemoglu and Robinson (2013) also speaking for the west summed up the basis of growth (development) and under-development (stagnation, crisis, or collapse) of any nation (periphery or metro pole) to depend on whether they operate “extractive or inclusive” social political institutions. Acemoglu and Robinson (2013: 79) put it that “the ability of economic institutions to harness the potentials of inclusive markets, encourage technological innovation, invest in people, and mobilize talents and skills of a large number of individuals is critical for economic growth” or development.

The explanation of development in the last twenty years has become even more synthesized. The United Nation’s agencies like the World Bank, International Monetary Fund (IMF) and the United Nations Development Programme (UNDP) (2014) have recognized differences in the view

and states the underdeveloped, put up some modifications to suit all; and these evolved after years of seemingly pandering to western history of thought. These groups have, considering sustainability of the pressure for growth in the planet and to amend potential philosophical and ideological divides in global economics and social political developments for the sake of peace, protection of the weak and vulnerable, adopted the stance that man is the measure of development; that development of nations may be assessed from different viewpoints and that indices should be used to arrive at a balance. These indices may be rated on scores or extents of their availability, access and achievements. The indices include governance, spread and depth of education, access to health care, access to water, social security, food security, social and gender equality etc.

Therefore, one can say that development is the ability and ease of doing things that meet the needs of an individual, group or nation. Rating a nation's development is more complex now than ever as economic growth or evolving democracy in government alone does not signify national development. So, from increasing globalization of values, increasing pluralism as opposed to ethnic nationalism, enhanced room for recreation and freedom, access to health care and technology enhanced inter- personal and group relationships in a fast merging world, there is a dawn for synergy in the role of education for enhancing national and global peace, security, creativity and consummation of today's unmatched surge in knowledge of science and technology.

Education and National Development

The brief touches on historical evolution of the concept of education and teaching have clearly shown that in forms, context and content expansion of education since oriental and Greek civilizations used education to adjust values of conquerors and the conquered to realities which growth in population, influence, needs and roles occasion. The starting point of western/modern education has been linked to Roman Empire's wide conquests and the idea of salvation as marshalled by Pauline preaching of Christianity. To harmonize Christianity and empire building, Rome in Byzantine time used education to create common values, interests and interpretations of the position of the empire. This was copied by later colonialists (the British in the case of Nigeria) in the enlargement of the Empire, aligning with the Christian missions to plant and spread British values, authority and economic interests by its usage to effect administration.

However, the opinions and ideas of how education affects national development are wide and require some measure of clarifications of different positions. To the western thinkers, the modernization group argues that to move into modernity, which they see as development or the route to it, a society needs specialization, bureaucracy, rule of law, meritocracy and openness; and not cleavages and clannishness. These can best be done through education as rationalized in using schools as laboratories or miniature societies for adjustment to new needed skills, knowledge, values and attitudes. Societies need school systems to evolve achievement value and ease of creativity, production and cooperation. The human capital group likens a society stocking up capable hands in knowledge, skills, attitudes and values by investment in education to companies investing in machines for products and services. They think that investment in education will raise entrepreneurs, technicians and administrators who will run the society and the human population. The knowledge capital theorists see in education the hope of the world moving in a win-win situation where knowledge, through qualitative and high level education backed by government, empowers most of the citizens of nations to understand, create and produce patents and manage their industrial, personal, social-political affairs in informed manners to maximize duties and profits. The developed, from this, will continue to grow while the under-developed will start to grow maximally. This dream can only come to pass through good investments in quality education. The dependency and world system groups do not differ in the opinion that knowledge is power.

They think that understanding the ‘world system’ may help a people to escape many of the ‘booby traps’ set by the imperialists to expropriate the surpluses from their labour. They believe, therefore, that only quality education can liberate a people. Lastly, the bridge-builders, the United Nations groups, identified education usage, spread and depth as indices of a nation’s level and ease of doing things (business security, Medicare, agriculture etc.); and support, universal basic education, for sustainable global development.

Yet, the roles of teachers in national development continue to adjust as can be seen from history, territories, time and academic theories and positions. Ukeje (1988:3) posited that education helps us “acquire the civilization of the past and enables us to take part in the civilization of the present, and make the civilization of the future.” Ogunyinka, Okeke and Adedonyi (2015) saw teachers’ contribution to development in their training up of the work force, and preparing citizens for peaceful co-existence. Vedika (2016) opined that the teachers’ roles include ensuring the implementation of educational policies, helping in community and societal development and guiding learners to discover their talents. Nnabuike (2018) added that a nation’s future depends on the schools of today. While Kandel (1990), recounted the evolution of education as a vital tool in nation building, as shown above.

However, all of the above permutations of the teachers’ roles can be comprehensively encapsulated, through analysis, by resorting to the three key sociological perspectives. Scott and Marshall (2005); Haralambos and Holborn (2004) and the Encyclopaedia Americana (2018) gave some details of the sociological perspectives regarding the key functions education, through schools (where teachers work), performs in societies or nations. These may include:

1. **Socialization:** Provide a setting for teaching and learning of the culture of a given society
2. **Social Integration:** Bridging gaps arising from different social backgrounds in a society.
3. **Social Placement:** Selection, grading or stratification of individuals according to abilities.
4. **Social change and innovation:** experimental grounds for new ideas and technology.
5. **Role Preparation:** Equipping learners with skills for different duties in social institutions.
6. Keeping millions out of the job market.
7. Caring for Children while their parents go to their work
8. **Match Making:** bringing the young together to become spouses
9. Opening up recreational hobbies, skills or outlets

How they do these and the merits of the processes may be seen differently based on the philosophy, psychology and methodologies or systems of education in a society. Also, the three sociological perspectives of functionalism, conflict and social interactionists may differ on whether schools work for social reproduction; or the ideal, as launch-pads to innovate or change existing social systems for equity or, yet, the fairness of tracking learners to roles and positions. But these key functions remain, as well, the roles education (schools) perform or should perform in societies.

Teachers’ Roles in National Development in Nigeria

Nigeria is a territory fused together by the United Kingdom for the later’s economic goals and show of power and influence since 1914. Williams (1988) observed that Nigeria could be 18 different and significant nations. The country’s population is about 180+ million people (National Population Commission (NPC), 2017). There are about 500 or more ethnic groups or languages spoken in the territory and the two major Abraham religions (Christianity and Islamism) contend for superiority, while over forty other religious groups enlarge religious disquiet beside variations of denominations or sects within the two groups. The land space stretches into a combination of delta creeks, rain forests, savannah land and deserts. A variety of crops can be cultivated in the nation just

as diverse kinds of live stocks can be reared. She shares borders with five nations (Benin in the west, Cameroon and Chad in the East, Niger in the north, and Sao Tome, Equatorial Guinea and Gabon as her nearest maritime border nations along Atlantic Ocean in the south (Gomapper, 2018)) and she operates many seaports and airports. She is a member of the regional block, Economic Community of West African States (ECOWAS), and belongs to other international organizations like African Union, United Nations, the Common Wealth of Nations, and the Organization of Islamic Countries etc. So, she can be self sufficient and can gain by participation in the global economy, if she would create good products and services, based on offering quality education to her diverse composition.

However, Nigeria is seen by many as a disillusioned giant. Her ranking in the corruption index is high and getting worse according to the Transparency International (Vanguard, 2018). The spate of crime reported daily is so high that security of lives and property is at best in a capricious state. She has fought a civil war and today there are more than five boiling points of ethnic clashes, sectarian violence and terrorism. Oil, which has been the main stay of the economy, is dwindling in value and all efforts at diversification of the economy seem not to be yielding fruits. The researcher is of the opinion that the areas of problems and points of advantage can only be helped or exploited by education if teachers execute their roles in the system well. The FRN (2013) in the National Policy on Education did affirm the globally held belief that education is an instrument *per-excellence* for lifting Nigeria. More than that, the FRN (2013) noted that a nation's quality of education depends purely on the quality of the teachers and made a case for teachers to be appointed and retained based on academic soundness. The aims and stipulations of levels and quality suggest a wish to ensure that teachers would deliver. Thus, the needs to clarify what are the expected roles of the teachers?

The supposed functions of education listed earlier shall now be taken one by one to see how the teachers' roles are hinged on them. Firstly, education performs the role of socialization. The term socialization according to Haralambos and Holborn (2004) is a "process by which individuals acquire or learn the culture of a society". They defined culture as the collection of ideas, skills habits which they (societies) learn, share and transmit from generation to generation. Nigeria is one country with multiple ethnic groups, religion, and diverse historical background; and in the contemporary time, many other nations like that exist with central authorities and regional or local authorities. Every community has its own ways of doing things; Nigerian teachers cannot come from the moon. So, there will be some differences between their backgrounds and areas of operation; and the locally prevailing ways where they teach need to be respected and the positives sustained by the teacher. Yet, he/she must keep abreast of national values, habits and ethos that must be shared by all. The learner needs to learn to be patient with outsiders, the lingua franca (English) and even some languages of neighbouring ethnic groups or countries. According to Ella (1993) and Nwabuisi (2002), there are values and norms shared by all groups in the nation and beyond like respect for authority and achievement, human life, honesty, merit and hard work; and the teachers must nurture or positively reinforce these. The teacher should be a good role model, show humility and fairness for the young, who watch him/her to copy the right values. In these ways the seeds of shared values will be propagated towards nation building.

Secondly, since another meaning of national development is nation building and social integration is among the key functions of education no other person is better placed than the teacher in working for social integration. Along the equality preached by the constitution, internal unity and harmony as well as African integration as general philosophy as well as the goals of Nigeria in her education viz-a-viz: democracy, egalitarianism, self-reliance, dynamism and a land full of opportunities (FRN, 2013); teachers could do a lot to integrate the different ethnic groups by

bridging gaps among the groups through methods of instruction (Eze, 2000). These methods may include democracy in the classrooms, discussions, question and answer, assignments and field works). The teacher can group students in assignments, debates and sports programmes and by so doing build integration. The teacher can create level playing grounds for all social classes in the school and may intervene by showing concerns for those in extreme groups (lowest and upper most classes) who may go out of centrist views in the society. Teachers could help nation building by making schools miniature societies where students relate as comrades.

Social placement, stratifying or sorting and grading people according to their abilities is vital to how a teacher enhance national development. A key role of education is to enhance modernization of society by ensuring that a society works along achievement values. This pays off well in Korea, and other Asian tiger nations and they are praised for fast forwarding their national development through “Kwako” (achievement and ability as the sole basis of placement) (Park, 2007). Klonsky (2004) also deposed that while families stress ‘particular values,’ schools stress ‘universal values’. If teachers defend ability and merit and guide students to follow their best areas (placement) the society would be working towards specialization by tracking round pegs down round holes. The modernization theory says openness, achievement orientation and specialization, not ascription, inherited and particularistic values are keys to national development. These start best in schools, and are best encouraged by the nudge of the teacher.

The fifth function of education is a reference to social change and innovation. No other agent of socialization brings about innovation and social change in the society like the school process. Through European missionaries and colonial teachers and returnee slaves the whole of southern Nigeria and a huge chunk of the North adjusted their world view and traditions to the western (European) ways. As science and new researches found new realities and the knowledge spread through schools, we adjusted many beliefs and moot practices. In the same way, teachers with deep knowledge trigger evolutionary social changes through the students that pass through them. These could be through subjects and information that the teachers pass on. They can also do this from methods in scientific orientation as well as through exposing and causing the students to acquire critical reasoning skills to verify or get to the truth. A teacher can also bring changes to the community where he lives and teaches, by the attitudes, knowledge and skills he spreads; like, latest information and techniques on health matters, sports and agriculture; and, by participation in social events like religious, political and economic affairs. These tallies with the human and knowledge capital theorists’ position that knowledge and competences could overcome many obsolete and unquestioned beliefs that hold groups down from advancement and provide ease of leadership.

Education relates with other social institutions like the family, economics, religion and government to shape the young to fit into vital roles. The teachers can, do this, by deploying functionalist views in preparing learners to fit into roles or the ‘unwritten curriculum’ that the conflict theorists claim education uses to enforce social reproduction. Or, through social interaction, make the young choose, adopt or be guided by tracking to pick up dream roles in life. From the class monitor to the school prefect, sports captains to science prefects as well as drama and subjects that students offer, learners make or are prepared for vocations or adult roles. Teachers help to guide the young to an adult role and also rein them into what is feasible in their society.

Some other functions of education which the teacher performs as roles for national development may not be major but are still vital and should not be overlooked. For example, among the characteristics of professions include ‘social service.’ In this economic era of division of labour, industrial production and social services as mainstay of societies, most people have to work in different and distant outfits and places. This means that major stresses come upon families in bringing up their children. In urban industrial areas, many children now stay even longer hours at

school and with their teachers than parents. The traditional roles of rearing children to keep them away from risks and socialize them along societal norms and values have been taken over by organized public schooling. Teachers in this case contribute to social, economic and cultural roles of conservation of group identity, caring for the welfare of children, and releasing parents to do their own specialized jobs in society. This role of caring for children for parents to focus on their own work helps national development by maximizing overall inputs of the workforce.

The final significant other roles teachers may perform for national development is in experiment, introduction and coaching the students to pick up worthwhile recreational hobbies or sports. When there were teachers training colleges (grade II certificates), it used to be that whoever would be a certified primary school teacher must have a fair knowledge of some sports and games. It was also a factor before the era of liberalization and privatization of the education sector that inspectors could only approve new schools if they had play grounds and agric farms alongside school buildings. The teachers play a role in imparting the skills and knowledge which could make children pick up vocations in what was then termed co-curricular activities. Above all, in introducing them to recreational sports and hobbies, they also contribute to national well-being in engendering activities that enhance physical fitness for the citizens just as they help the sports industry to blossom by creating participants who will later be professionals or supporters.

In conclusion, there are other roles like 'match making' learners and keeping students out of the labour market. But these are more observable at higher schools, and should not fall within the corridors of school teachers. However, if the teacher knows and puts to duty these seven keys that constitute the functions of education (in schools provided for specialized teachers to use and create a future of progress and ease of doing things) Nigeria will benefit a lot from using education to enhance development.

Conclusion

This work set out to use existing information on education to arrive at a synthesis of the roles of teachers in national development in a multi-ethnic society like Nigeria. To get the work done, a design that would make the conceptual analysis embarked upon have a clear sequence of treatment of the issues at stake was adopted. The concepts of education, teacher, national development and the place of education in National development were discussed. From the discussions, a list of functions education performs in societies was drawn up.

These functions were synthesized to include socialization, social integration, social placement, social change and innovations, preparation for adult roles, child care, introduction to sports, recreation and hobbies, and some others like keeping youths out of the job market and match-making adults which happen at higher levels of education. The discussion proper was done in line with depicting how teachers may perform these roles in schools. It was also pointed out that if teachers perform these roles well, the society will see enhanced development or growth as these matches the economic theories of why and how nations grow or fail.

Finally, the researcher suggests that teacher training institutions should integrate into their programmes, clear explications of how teachers can enhance national development so that they may be on point in delivering their duties.

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