

# Freire's Problem Posing Concept of Education: A Model for Nigeria System of Education

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**Abstract.** *Education is across the globe, rightly considered a veritable tool for a holistic transformative development of both individuals and nations of the world. It is in this line that Fafunwa, an erudite scholar, described education as "the act of informing, forming and strengthening of the powers of the body and mind; a process for transmitting culture for the purpose of continuity and growth and for disseminating knowledge to ensure social control and guarantee rational direction of society" (cited in Ezeani, 2005, p. 13). A critical look at the Nigerian society with her multitude of graduate and postgraduate degree holders leaves one but to wonder whether or not education is indeed key to unlocking the transformative potentials of both individuals and the nation. The disparity and polarization between education and transformation in Nigeria serves as the precursor to our look at Paulo Freire's problem posing education system as an alternative to banking system of education and a way of unearthing the dividends of quality and holistic education in Nigeria. In this light of the above, I ask: what is meant by the banking system of education? What does Freire mean by the problem posing education system? What role would this in Nigeria and Nigerian education system play? What should be done to incorporate this system in the Nigerian system of education? Using the analytic method, this essay reveals that Freire's problem posing education system ought to be adopted in Nigeria if the impact of education must be felt in the Nigerian society. The work suggests that adequate infrastructure, personnel and funding must be provided in order to achieve this.*

**Keywords:** *Education, Transformation, Banking System of Education, Problem Posing Education System, Nigerian System of Education*

Received: April 2, 2024

Revised: January 21, 2025

Accepted: April 16, 2025

## INTRODUCTION

While countries of the world leverage on education as a catalyst for progressive development and transformation, Nigeria has abysmally, despite her resources, remained retrogressive. The projectile of Nigeria's development has rather dwindled and take a seemingly not-ending-soon downward slope. This is albeit the number of teaming youths that are chuned out of Nigerian universities year after year (Nwozor et al., 2022). Ijeoma Ukazu reported that Nigerian universities and polytechnics admit about two million students and graduate about 600,000 every academic year. Yet out of the about 33% unemployed Nigerians, the "World Bank data pinpoints the percentage of unemployed Nigerians with advanced education at 13.69% in 2016, and 15.3% in 2019" (Ajoke et al., 2024).

Some have lamented that a worrisome percentage of Nigerian graduates are unemployable. According to Prof Chris Onalo, President and Chief Executive Officer, Postgraduate School of Credit and Financial Management and also the founding Registrar, Institute of Credit Administration (ICA), about 95 percent of Nigerian graduates are not employable because they do not meet up with the reality of the workplace and market demands (Ayodele et al., 2021). He

went further to state that those working are, other than with what they graduated with, are employed through their connections. This was corroborated by The Nigerian Graduate Report 2022 which reveals that a staggering 39.67% of employed graduates found their jobs through their contacts including family and friends. With these numbers, gross underfunding of education, high out-of-school children, economic woes and rising insecurity, there is no gainsaying that Nigeria is on the trajectory of great social and economic dislocation.

Despite the situation, one of the major means out of this maze remains education (Higginson, 1937). Thus, it has become pertinent to subject Nigerian education system to scrutiny in order to tap from its bountiful potentials. This paper, therefore explores the idea of using Paulo Freire's concept of problem-posing education to improve Nigeria's outdated education system and curriculum (Ango, 2018). Despite the country's rapid development, Nigeria's education system remains stagnant, with a focus on mere transmission of knowledge rather than engaging students in critical thinking. The paper questions why Nigeria continues to use a "banking" approach to education, where students are seen as passive recipients of information rather than active learners (Okai et al., 2020). It seeks to investigate how implementing Freire's problem-posing education system could benefit both students and society, and provides a framework for addressing this concern.

### **Banking system of Education: A background of Freire's Notion.**

Paulo Freire, having lived and experienced what the poor masses do experience in Brazil, how they have been oppressed without being aware, through his educational methodology has sort to bring the people out of the malady that has befallen them. The cultural silence being the major form of oppression meted out on the poor masses, Paulo Freire opted to liberate the people. Freire considered the educational process as one of the liberation process that will avail the people to move from cultural silence and to have the experience and confidence to say their own words. This process of liberation proposed by Paulo Freire is not a kind essentially concerned with individual and persons as such rather with social process, therefore this liberation process must be carried out by the oppressed in order to restore the humanity of both the oppressor and the oppressed.

This liberation is geared towards equipping the people with the right tools to fight for their liberation guarding against the oppressors themselves in the cause of the struggle. It helps the people to recognise the root cause of their oppression so that through transformative action they can create a new situation which makes possible the pursuit of a fuller humanity (Gready & Robins, 2014). Such education will help to free the oppressed from the gravest obstacle to the achievement of their liberation which the fact that oppressive reality absorbs those within it and thereby acts to submerge human beings consciousness (Gatimu, 2009). The victims of the oppression have always suffered self-depreciation as a result of the action of their oppressors who treat them as knowing nothing (Alschuler & Alschuler, 2006).

Through Freire's educational methodology, man, in learning to read and write, comes to a new awareness of self and then begs us to look critically at the social situation in which he finds himself (Freire, 1970). For Freire, education is veritable submissive instrument if properly handled but to his greatest surprise the oppressors have gone a long way to bastardized the educational system so as to perpetually oppress the society, Paulo was able to discover the dominating tools with which they operate their process of oppression which was the culture of silence which is the child of banking system. Paulo Freire saw it as very important and necessary, the need for awakening of critical consciousness which leads to the expression of social discontent in particular because these discontent are real component of an oppressive situation (Jost, 1995).

Paulo rightly pointed out that the debased system of education is the root cause of the unreflective life, all this was what Paulo Freire referred to as pedagogy of the oppresses, an alternative analysis of the student-teacher relationship any level within or outside the confines

of school reveals its fundamental narrative state as a relationship that involves the student (object) and teacher (subject) (Davis, 2006).

In the banking system of education, as described by Blackburn (2000), knowledge is seen as a gift bestowed by those who are considered to know nothing. The teacher is viewed as all-knowing, while students are seen as having no knowledge and are simply seen as containers where information is deposited at the teacher's discretion. This approach limits students to being passive throughout the learning process, making them mere recipients of knowledge rather than active participants (Modell, 1996). Freire refers to this approach as a "narrative education", where the teacher narrates and the students listen, with the teacher being the narrator and the students being the listeners.

Blazar & Kraft (2017), identifies ten characteristics of the banking system of education, including: (1) The teacher teaches and the students are taught; (2) The teacher knows everything and the students know nothing; (3) The teacher thinks and the students are thought about; (4) The teacher talks and the students listen-meekly; (5) The teacher disciplines and the students are disciplined; (6) The teacher chooses and enforces his choice, and the students comply; (7) The teacher acts and the students have the illusion of acting through the action of the teacher. (8) The teacher chooses the program content, and the students (who were not consulted) adapt to it. (9) The teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students.

From these characteristics, it is clear that the banking system of education does not provide a forum for partnership between the teacher and student, instead promoting a one-way transmission of information. As Sartre notes, this approach is based on a "digestive or nutritive concept of education", where knowledge is fed to students like food to fill them up. Freire argues that this approach is an inhibition on a student's creative power, making it impossible for them to question their own oppression or propose alternative solutions (Garavan, 2016). In this system, education is seen as a means of changing the consciousness of the oppressed, rather than addressing the underlying oppressive situation. The result is that educated individuals become adapted to their oppressors' world, rather than being empowered to transform it.

This approach begins with a false understanding of humans as objects, which cannot promote the development of "biophilia" (life-loving) but instead produces its opposite, "necrophily" (death-loving). Thus Paulo Freire points that: Oppression-overwhelming controls is- necrophilic, it is nourished by love of death not life. The banking concept of education which serves the interest of oppression is also necrophilily based on a mechanistic, statics, naturalistic, specialized view of consciousness; it transforms students' action, leads men to adjust to the world and inhibits their creative power. (Freire,2020).

According to Freire, the humanistic facade of the banking approach to education actually conceals the attempt to reduce individuals to mere automatons, effectively negating their fundamental nature as human beings. Since the goal of becoming fully human cannot be achieved through the traditional banking model of education, Freire advocates for a new approach that fosters critical thinking and awareness among the masses, specifically designed to address the limitations and problems of the banking system. He calls this alternative approach "problem-posing education."

### **Freire's problem posing system of education**

For Paulo Freire, the basic aim of education is liberation but from the look of things, it seems that the banking system of education has posed a serious threat to the basic aim of education because the banking system of education has always served as opium for the oppression of the masses. The oppressors have always used the banking system of education as a veritable tool for carrying out the evil of oppression hereby reducing the creative ingenuity of the people and to stimulate their credulity. The interest of the oppressors is neither to have the world revealed nor to see it transformed. In this situation the oppressed must make every effort

to attain liberation in order to live their lives fully as humans, hence the banking concept of education must be rejected in totality; replacing it with the posing of problem of human beings in their relationship with the world (Ayoub et al., 2014).

The problem posing as against the banking system of education the banking concept responds to the essence of consciousness, intentionally, rejects communication and embodies communication (Amukowa, 2013). Paulo Freire espousing the value of his proposed education, holds that liberating education consist in acts of cognition and not transferral of information as it is a learning situation where cognizable object intermediate the cognitive actors, the teacher on the other hand and the student on the other (Ayoub et al., 2014). Both the teacher and the student learn from each other simultaneously thus the students are no longer a docile containers but now critical co-investigators in dialogue with the teacher (Ayoub et al., 2014).

The sole role of the problem posing education is to create together with the students the condition under which knowledge at the level Doxa is superseded by true knowledge at the level of logos (Ayoub et al., 2014). According to Freire, how can the oppressed, as divided and inauthentic beings, participate in developing the pedagogy of their liberation? It is only when they recognize themselves as victims of oppression that they can contribute to their own liberating process. Therefore, the solution to this problem lies in adapting and developing a new pedagogy or system of education that is fundamentally different from the banking system (Sahlberg & Oldroyd, 2010).

However, those who advocate for liberation often find themselves surrounded by and influenced by the same oppressive climate that generates the banking concept, and as a result, they may unintentionally use this same instrument of alienation in their efforts to liberate. Freire suggests that it is crucial to understand that liberation should not be achieved through alienating means. Instead, authentic liberation – or humanization – requires a praxis-oriented approach, where those committed to liberation reject the banking system entirely and adopt a concept of humanity as conscious beings intent on understanding the world. They must reject the educational goal of deposit making and replace it with posing of the problem of men in their relations with the world (Freire, 2018).

Paulo proposed the problem posing system of education as the right system to be adopted. According to Freire (2009), the problem posing system of education is the system of education which: Responding to the essence of consciousness -internationality-rejects communication and embodies communication it epitomizes the special characteristics of consciousness, being conscious of, not only as intent on object but as turned in upon itself in a Jasperian 'spilt consciousness as consciousness of consciousness. The problem posing which Paulo Freire referred to as a liberation education simply consists "in (the) act of cognition, not transferral of information. It is a learning situation in which the cognizable object (far from being the end of the cognitive act) intermediates the cognitive actor-teacher on the one hand and student on the other".

In problem-posing education, the teacher doesn't view students as mere objects or personal property, but rather as reflective partners in the learning process. This approach transforms the teacher's reflection, making them more critical and reflective, just like their students. Through dialogue with students, the teacher learns and grows, unlike in traditional banking education where the teacher is seen as the sole authority. Problem-posing education allows teachers to learn from their students, developing their own intellectual abilities and becoming better educators (Leavy & Hourigan, 2020).

The key benefits of problem-posing education can be summarized as follows: (1) It challenges mythical assumptions about reality, unlike banking education which often conceals certain facts; (2) It seeks to demythologize and promote critical thinking; (3) It resolves the contradiction between teacher and student, fostering creativity and critical thinking; (4) It prioritizes dialogue as essential for understanding reality; (5) It transforms students from passive objects to critical thinkers.

In contrast, traditional banking education treats students as mere objects of assistance, resisting dialogue and stifling creativity. Banking education inhibits creativity and domesticates (although it cannot completely destroy the intentionality of consciousness by isolating consciousness from the world, thereby denying men their ontological and historical vocation of becoming more fully human; problem posing bases itself on creativity and stimulates true reflection and action upon reality, thereby responding to the vocation of men as being who are authentic only when engaged in inquiry and creative transformation... problem posing theory and practice take man's historicity as their starting point (Jonassen, 2000).

The problem-posing education, as a humanist and liberation praxis, advocates that individuals subjected to domination must fight for their emancipation (Khandekar, 2021). For this purpose, the problem-posing system of education helps teachers and students to become subjects of the education process by overcoming authoritarianism and alienating intellectualism; it gives them a real perception of reality. As Paulo Freire states, "The world is no longer something to be described with deceptive words, but becomes the object of that transformation action by men which results in their humanization" (Freire, 2020).

### **Characteristics of Problem-Posing Education**

The problem-posing system of education, proposed by Paulo Freire, rejects the notion of the teacher as the sole source of knowledge. Instead, the relationship between the student and teacher is one of mutual consent, where both parties learn from each other simultaneously. The problem-posing system shifts the focus from a teacher-centered environment to a learner-centered one, requiring extensive dialogue between the teacher and student. Therefore, problem-posing education is a dialogical method of education in which the teacher simultaneously engages in a dialogical disclosure with students on the topic of discussion. In this system, there is no longer a teacher-student or student-teacher dichotomy, but rather a student-teacher relationship where both parties are both teachers and students at the same time (Nairz & Feldmann, 2017).

The teacher-student and student-teacher reflect simultaneously on themselves and the world without dichotomizing, which establishes an authentic form of thought and action (Mathew, 2022). In the dialogical method, both the teacher and pupil participate in the learning process, with no one left out. Here, authentic education is not carried out by "A" for "B" or about "B", but rather by "A" with "B", mediated by the world. The ... teacher is not cognitive at a point and narrative of another, he is always cognitive whether preparing a project or engaging in dialogue with the student. He does not regard cognizable objects as his private property, but as an object of reflection by himself and his student... the students no longer docile listeners are now critical co-investigators in dialogue with the teacher, the teacher presents the material to the students for their consideration and reconsider his earlier consideration as the students express their own (Little, 2007).

### **Dialogue as a Basis for Conscientization and Liberation**

Dialogue is an essential means of achieving both political and educational liberation and since liberation must be a permanent condition, dialogue becomes a continuing aspect of liberating action (Rule, 2011). Dialogue is a sole instrument of participation such that the involvement of the masses or students are ensured through spoken words or written ones. Paulo Freire distinguished the very essence of the dialogue, the words and constitutive element and dimension reflection and action. These constitutive elements are interrelated and cannot exist apart from the other; they move simultaneously; otherwise the word will lose its authenticity. Thus, when separation takes places and action is served from the word, reflection automatically suffer and "the word is changed into idle chatter, into verbalism" (Moura & Guerra, 2023). Likewise, "when action is emphasised exclusively to the detriment of reflection, the word is to converted activism" (Briscoe & Gupta, 2016). The mention of the concept of dialogue presupposes not only the activity of two or more people in critical conversion but also the topic or content of that discussion or dialogue.



Dialogue as an agent of libertarian education must have certain *ad rem* contents curriculum fashioned out of purpose for which it must serve, in connection to this too Gutstein (2007) suggested that the starting point of organizing the programme content of education or political action must be the present, existential situation, reflecting the aspiration of the people. Paulo Freire opined that the critical education can only thrive where there is dialogue between the teacher and their students, between the leaders of liberation struggles and the oppress. How can I dialogue if always, I project ignorance onto others and never perceive my own? How can I dialogue if I regard myself as a case apart from others? How can I dialogue if am afraid of being displaced by others?" Therefore dialogue exist only where there is love and humility.

### **Freire's Problem-Posing System in the Nigerian Context**

Education, according to Fafunwa, is the act of informing, forming and strengthening of the powers of the body and mind; a process for transmitting culture for the purpose of continuity and growth and for disseminating knowledge to ensure social control and guarantee rational direction of society (Fafunwa & Aisiku, 2022)). However, the banking system of education dominates the Nigerian educational system to a significant extent. Nigerians are deeply entrenched in this system, where teachers are viewed as all-knowing authorities and students are seen as having no knowledge. In this flawed system, educators' primary goal is to control how the world is presented to students. The process involves repetitive tasks, where teachers fill students with information they deem important, without considering the students' perspectives (Pintrich, 2002). A closer examination of the teacher-student relationship in Nigerian education reveals its narrative nature, where the teacher is the narrator and the student is the passive listener.

The Nigerian education system is plagued by "narration sickness," where teachers aim to fill students with their own narratives, which are often disconnected from reality. The teacher, as the primary narrator, leads students to memorize information mechanically, without encouraging critical thinking or engagement. In the Nigeria educational system, the gap between the teachers and the students could be described as that between the sky and the earth. Most of the teachers see themselves as the all-knowing whereas the students are seen as not knowing anything and as a result the students solely depend on the consultation of these teachers for them to acquire knowledge. Due to this dominating ideology, there should not be any form of dialogue that should exist between the teacher and the student (Giroux, 2004).

In finding a solution to this dilemma that has eaten deep into our Nigeria system of education and subsequently adapting the ideal of problem posing education, we must view it from two perspectives such that we shall address the students who are victims and the teachers who are the perpetrators. As regards the student, Nigeria should initiate a restructuring scheme that will serve as an avenue to reorient the students to see certificate not as the terminus ad quem of education as is evidently seen among Nigerian youth that they enroll into school just to acquire the certificate leaving the holistic development of the human person aside (Alada, 2016). The Nigerian government should, at the earlier stage of the educational system, educate her youths on the fact that life-coping skill acquisition and holistic development of the human person is the aim and not just the certificate. This will help the students to embrace education with a greater disposition in order to acquire skill and proper absorption of theories taught in class; with the sole purpose of putting into practice those beautiful classes learning into reality for the sake of achieving societal sustainable development and full realization of human person.

For an effective problem posing education system in Nigeria, the students on their own hand should assume a subjective role as a matter of necessity jettison the culture of silence which makes the teacher see them as empty depository and therefore, banking education on them. The student should also awake from their dogmatic slumber in order to realize that in education no one is omniscient (all knowing); that it is all about sharing idea in a dialogical manner and in this method all and sundry ought to contribute in the process of education. The encounter that exists between the teacher and students in the Nigeria school must not be non-authoritarian; there must be relaxed communication between the teacher and student in order to facilitate a healthy and

necessary dialogue in the system, it does this by bringing in the constructive element of dialogue, reflective and action during teaching. The Nigeria school teacher should awake in her student the ability to think and act. The two are inseparable for "when a word deprived of action, reflection automatically-suffers as well; and the word is changed to idle chatter, into verbalism, on the other hand, if action is emphasised exclusively to the detriment of reflection, the word is converted into activism".

In education the idea of reflection and action is achieved through a problem posing system of education (Myran & Sutherland, 2016). In this very system of education, the teacher should make it as a point of duty to ask the students question concerning the subjects taught in class to know the level of their level of understanding and progression both before and after the teaching section. The teacher must create avenue for the students to conceptualize analysis and critically expose topics taught in class. This will aid the student make an advantageous input in the already established thought. Moreover, any topic treated in the class must be narrowed down to know how it can solve a particular Nigerian problem or help improve the quality of life in Nigeria. By this means, the student becomes actively involved in the class and does not only think but acts because it concerns him directly, Thus, In the problem posing education, "men and women develop their power to perceive critically the way they exist in the world with which and in which they find themselves: they come to see the world not as static reality, but as a reality in process, in transformation".

According to Walsh & Shapiro (2006) "dialogue is an encounter between men meditated by the world in order to name the world". One cannot name the world for another; the teacher cannot name the world for the student. Therefore, all action promoting dogmatism in education must be put to flight. In addendum, the teacher should bear in mind that each individual has his categories of mind and prejudices, and as a result cannot expect his students to accept his ideas as a dogma. Avenue should be given for freedom of opinion. It is only through giving issues a varied approach that education and intelligence expands and both the teacher and student alongside learn from each other. It is on that vein, that the Freire point out that dialogue involves humility. Thus he asks, how can I dialogue if am closed to and even offended by the contribution of others (Manihuruk et al., 2022). This does not mean that anarchism is permissible in the school system; opinions should be free but must pass through the crucible of reason (Coon, 1996). Through class discussion, class presentation, group work and individual research, student feels much lively in class and as a result feel the pangs of their situation followed the desire to put things right.

## **Challenges Facing Problem Posing System of Education in Nigeria**

### ***Poor Funding Cum Negligence of Educational Sectors***

The educational sector in the country is severely underfunded, with a lack of attention to the maintenance of physical facilities. As a result, instructional and living conditions have deteriorated in many schools, with classrooms, libraries, and laboratories falling into disrepair. This decline in infrastructure has led to a decline in academic standards. To improve the situation, it is essential to prioritize these areas and provide adequate funding. This is the only way to ensure that these educational institutions can recover and thrive. A society must spend to educate the youth so that they produce quality men that will offer the society good tidings in return. If you efficiently train a child he will be efficiently made. Nigeria neglect her education system in such a way that that their national budget does not show education as something important (Olawale, 2017). Youth should be educated to see the importance of education not just the certificate.

### ***Infrastructure and Lack of Learning Facilities***

One of the major obstacles to effective learning in Nigeria is the aged infrastructure of schools. Many primary, secondary, and tertiary institutions were built decades ago by missionaries and government, and as a result, their buildings, roofs, desks, chairs, tables, and floors are now in disrepair. Additionally, self-help projects that were built with enthusiasm have

deteriorated due to neglect and lack of maintenance. The poor condition of the infrastructure has a direct impact on the learning environment, leading to a lack of enthusiasm among teachers and students alike. This has resulted in a decline in effective teaching and learning, as the passion and motivation that once drove both teachers and students to excel are no longer present.

### ***Laxity on the Side of the Teachers***

As a result of the poor welfare of the teachers, teaching is not seen as a lucrative job, some of the teachers are no longer dedicated in their place of work. Most of the teachers engage in other business so as to support their family and as a result of this they now pay less attention to their teaching profession.

### ***Ideological Conformity***

This is the act of holding tenaciously whatever idea or thought handed to you not because of its flourishing meaningfulness but by the mere fact it's a tradition. Those who suffer from ideological conformity make change impossible for they do not believe in it; rather they prefer upholding the tradition as it was transferred to them. This type of mentality in education is a hindrance to creativity. It gives no room for new innovations. It is a barrier to problem posing system of education. From the side of the teacher, they will be reluctant in accepting new idea brought by the students as a result of their involvement in the system. And on the side of the students, they see no need venturing into new areas for they think is not necessary since there is an already functional and existing system.

### ***Negative Approach to Practical Learning***

Many educational institutions in Nigeria are very poor in the practical aspect of our education, Most of the school management play negligible attention to the proper equipment of their laboratory rooms, workshop section and theatre; not knowing that areas of practical will help the students in assimilating whatever they learn in theory. Due to the fact that there is no room for experimentation of things learnt in the class, the students are just interested in memorizing the class handouts for exams. This type of attitude is a big threat to the application of theories learnt in class to the real life. Creativity is greatly hindered. This system of education cannot adapt the concept of problem-posing.

## **Solution to Practice of Problem Posing Concept of Education in Nigeria**

### ***Adequate Funding on the Educational Sector***

In light of the persistent underfunding of education, it is imperative that the government increases its allocation to the sector to enable the distribution of more running grants to secondary schools and provide adequate infrastructure and facilities for students' training. Notably, UNESCO recommends that countries allocate 26% of their GDP to education. It is reasonable to strive for this standard in Nigeria. The fact that government is the primary funder of education makes it crucial for other stakeholders, including private companies, parents/guardians, and Non-governmental Organizations, to contribute to the funding and sustainability of education in Nigeria. When our educational sector is properly funded then the onus will be on the administrators to utilize facilities provided especially in research.

### ***Commitment on the Part of Teachers and Authority***

It is clear that teachers play a vital role in the teaching-learning process in schools. To ensure effective learning, teachers must be committed to their duties, which includes attending lessons promptly, covering the entire curriculum, and providing effective instruction to students. This will help improve students' academic performance not only within the school but also upon graduation. Additionally, teachers should be diligent in grading students' work to assess their understanding. School administrators, particularly those at the secondary level, must also take their responsibilities seriously. They should make a concerted effort to maintain a high level of discipline in their schools by regularly supervising teachers and enforcing rules and regulations. Any teacher or student found to be neglecting their duties or violating school rules should be



addressed accordingly, including reprimand. Administrative delegates can be sent to class during the actual teaching process to know the efficiency of the teachers and the needed adjustment in the teacher's method to connote the needed pedagogy.

### ***Enrolment of Qualified Personnel into Schools***

Given the crucial role of teachers in the education system and the severe understaffing of secondary schools in Nigeria, it is imperative that the government hires additional teachers from the pool of unemployed graduates to fill these vacancies. Furthermore, the government should ensure that teachers who do not meet the minimum teaching qualification (NCE) make a concerted effort to upgrade their skills through in-service training. Moreover, regular training sessions for both new and existing teachers in secondary schools should be conducted through seminars, workshops, and conferences to enhance their performance and overall effectiveness. This will help them to know new teaching techniques initiated for effective teaching especially as regards problem posing.

### ***Right Investment***

A nation that truly values its own education must prioritize it. The government, at all levels, has a crucial role to play in reviving the educational system by taking necessary steps to restructure and reform the sector. To achieve this, the government must commit to providing a high-quality education system that is competitive with other countries. Additionally, making the right investments is essential to achieve the desired outcomes.

### ***Providing Adequate Learning Facilities***

Most schools and institutions in Nigeria lack adequate facilities for effective learning, particularly in science practical classes. Many schools claim to have these facilities, but they are outdated and not functional. As a result, students are only able to learn theoretical concepts and not practical skills (Tomoh). Furthermore, school libraries are often lacking essential books, journals, and magazines. The Ministry of Education can easily provide these basic necessities for learning, which would greatly enhance the quality of education and aid students' learning.

## **CONCLUSION**

Since the time of colonialism till date, the Nigerian system of education has not considerably changed. It remains deeply rooted in the oppressive and hegemonic frameworks of the oppressors who at their departure, handed over the reins to their puppets. Nigerian education system is designed to produce workers (labourers) but not employers of labour, not independent thinkers who can contribute meaningfully towards the growth and development of the nation. Little wonder the wave of travelling outside the country (japa) is at its peak. It is safe to say that the students are not knowledgeable about the real world but are fed with theories that have little touch with the realities of the present day. Thus, Nigeria produces thousands of graduates yearly with no significant result to show for it.

Nigeria's educational system must undergo a fundamental transformation in order to shape the country's future and provide a meaningful education for its citizens. This transformation begins with a revamp of the curriculum and teaching methods, which have been stagnant for too long. In line with the ideas of Freire, I believe that Nigeria's education system needs a radical shift towards a more student-centered and empowering approach. The traditional "banking" model of education, where students are mere recipients of information, must be abandoned. Nigeria is at a critical juncture in its history, and it requires an educational system that fosters critical thinking, self-awareness, and a sense of agency among students. This means producing students who are not only knowledgeable but also equipped to analyze and challenge the social injustices they face, and to take proactive steps to bring about positive change.

As Freire, in strengthening the genuineness of problem posing system of education averred, Nigerians, if they are truly committed to liberation, must discard the banking concept of education in its totality. They must Abandon the educational objective of deposit making and

substitute it with the posing of problem of men in their relations with the world (Freire, 1973, p. 66). And lastly, if Nigerians, "universities and academics want to genuinely contribute to socio-economic transformation in the country and on the African continent, they have to profoundly change what they teach and how they do it" (Heleta, 2016, p. 6).

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