



**“THE ESSENCE OF MORALS
IN EDUCATION”
THE 12TH CRESCENT UNIVERSITY
FOUNDER’S DAY LECTURE**

**By
Professor Sani Abubakar Lugga, FNIM
The Waziri Of Katsina
Professor of Management Studies
Doctor of Philosophy in Conflict Management**

**HELD AT
THE CRESCENT UNIVERSITY CAMPUS,
ABEOKUTA, OGUN STATE OF NIGERIA ON
THURSDAY MARCH 22ND 2018**

**PRICE BOLA AJIBOLA (THE FOUNDER),
HRH EMIR OF KAZAURE ALHAJI NAJIB
HUSSAINI ADAMU (COUNCIL CHAIRMAN)
AND THE WAZIRI AT THE LECTURE**



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Senior Member of Katsina Emirate Council, Nigeria

Ambassador of the Universal Peace Federation

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***Bismillahir Rahmanir Raheem. Alhamdu lil Lahi Rabbil
Alameen. Was-Salatu was-Salamu ala Rasulul Lahil
Kareem, wa ala Alihi wa As'habihi aj'maeen***

**Assalamu Alaikum wa Rahmatul Lahi Ta'ala wa
Barkatuhu**

INTRODUCTION

It is humbling to be invited to deliver the 12th Founder's Day Lecture in honour of such a colossus, His Excellency, Prince Bola Abdul Jabbar Ajibola, SAN, KBE, CFR, who marks the enviable age of 84 today. Congratulations Your Excellency and may Allah (SWT) grant you more years of health and service to humanity, *ameen*.

I wish to begin by thanking Your Excellency, the Proprietor of this great University, for finding me worthy of presenting this important Lecture on **THE ESSENCE OF MORALS IN EDUCATION** on this important day to this very important gathering. Today is indeed a great day as we are celebrating the birthday of a unique personality, an icon who served humanity at different levels. The Prince of Owu has touched on the lives of people in his town Owu, the defunct Western Region of Nigeria, his State of Ogun, the Federal Republic of Nigeria and the World at large; and he finally retired into educating and moulding the morals of young people by establishing the Crescent University, which is recognised as one of the best citadels of academic

and moral excellence not only in Nigeria, but in the whole of the West African sub-region.

WHAT IS EDUCATION?

Perhaps the word “**Education**” in English and its corresponding meanings in other languages is one of the most complex words that carry varied definitions in accordance with their applications. Some see “education” as an academic exercise that begins and ends in an academic environment consisting of a teacher/learner and the teaching facilities. Others see “education” as not only restricted to the lecture/class rooms environments but extended to the practical-fields in the offices, workshops, etc. Those with a much broader concept of the word “education” averred that it begins from the cradle and only ends with the end of one’s life. I belong to the last group as I will *insha* Allah, explain later in this lecture. Meanwhile, below are some definitions of the word “education” falling into the three categories mentioned above:-

1. The act or process of imparting or acquiring general knowledge, developing the powers of reasoning and judgment and generally preparing oneself or others intellectually for mature life. (dictionary.com)
2. The process of teaching or learning, especially in a school or college, or the knowledge that you get from this. (Cambridge Dictionary)

3. A process of training and instruction, especially of children and young people in schools, colleges, etc., which is designed to give knowledge and develop skills. (Oxford Advanced Learner's Dictionary)
4. The systematic process of teaching, training and guiding students to acquire knowledge, skill and understanding through practical experience or deep study on a subject, especially at schools, colleges, and other educational institutions. (Ankita Mitra, 2014)
5. A process in which and by which the knowledge, characters and behaviours of the human being are shaped. (Umar Farooq 2012)
6. The wealth of knowledge acquired by an individual after studying particular subject matters or experiencing life lessons that provide an understanding of something. (Business Dictionary)
7. The process of facilitating learning or the acquisition of knowledge, skills, values, beliefs and habits. Educational methods include storytelling, discussion, teaching, training and direct research. Education frequently takes place under the guidance of educators, but learners may also educate themselves. Education can take place in formal or informal settings and any experience that has a formative effect on the way one thinks, feels, or acts may be considered educational. (Wikipedia)

WHAT IS MORALS?

The word **Morals** (**Moral**, **Morality**) is derived from the Latin word, “*moralis*” that means, manner, character, proper behaviour.

Morals: is the differentiation of intentions, decisions and actions between those that are distinguished as proper and those that are improper.

Morals can be a body of standards or principles derived from a code of conduct from a particular philosophy, religion or culture; or it can be derived from a standard that a person believes should be universal.

Morals may also be specifically synonymous with "goodness" or "rightness".

Morals: is a normative ethical philosophy as explained by Prophet Muhammad (SAW) in a Hadith where he said, “*None of you has faith until he loves for his brother, or his neighbour, what he loves for himself*”. (Sahih Muslim, 45).

Modern philosophy has something similar to this Hadith that states, “*Treat others as you would like others to treat you*”; this is popularly called “The Golden Rule” of behaviour.

Immorality is the active opposition to morality (i.e. opposition to that which is good or right), while **amorality** is variously defined as an unawareness of, indifference toward, or disbelief in any particular set of moral standards

or principles (Wikipedia). Below are some definitions of the word “Morals”:-

1. (1) Concerned with the principles of right and wrong behaviour; (2) concerned with or derived from the code of behaviour that is considered right or acceptable in a particular society; (3) following the right and accepted standards of behaviour; good in character (4) able to understand the difference between right and wrong. (Oxford Advanced Learner’s Dictionary)
2. Principles of behaviour in accordance with standards of right and wrong (Collins Dictionary)
3. Private conduct based on strict adherence to a sanctioned or accepted code or dogma of what is right or wrong, particularly as proclaimed in a sacred book, or by a non-secular group or sect. Once practically interchangeable with “ethical”, this word has acquired quasi-religious connotations and has moved closer to “righteous”. (Business Dictionary)
4. Standards of behaviour; principles of right and wrong. (info.com)
5. Of, relating to, or concerned with the principles or rules of right conduct or the distinction between right and wrong; ethical: (dictionary.com)
6. Of or relating to principles of right and wrong in behaviour: ethical. (Webster Dictionary)

7. Of or concerned with the judgement of right and wrong of human action and character. (The Free Dictionary)

THE ESSENCE OF MORALS IN EDUCATION

The essence or the importance of **Morals in Education** could simply be explained as, *the* process of facilitating learning or the acquisition of knowledge, skills, values, beliefs and habits in conformity with good manner, good character and proper behaviour. If Nigerians for example have acquired the proper knowledge, skills, values, beliefs and habits and have been practicing these in conformity with good manner, good character and proper behaviour; there wouldn't be the monumental religious, ethnic, political, and communal conflicts. There wouldn't be the Boko Haram insurgency, Niger Delta militancy, livestock rustling and farmers/herdsmen clashes. There wouldn't be the other security, social and economic challenges facing the Nation that include assassinations, kidnappings, oil bunkering, bribery, corruption, disregard for law and order, armed robbery, electoral malpractices, etc.

Nigerians have been described as those with the most religiosity in the World and the two major Religions of Islam and Christianity that 99% of Nigerians believe in are founded and built on the dictum of “**good education with morals**”. If Nigerians have not only believed in, but have been practicing the two great Religions in their proper

ramifications all the vices listed above would never have occurred talk less of their being history.

Imam Al-Ghazali said that education is a process which enables an individual to distinguish between the true and the false, the good and the bad, the good and the evil. Aristotle said that education is the process of the creation of sound mind in a sound body. Pestolozzi said education is a natural, progressive and systematic development of all the forces and it distinguishes human beings from other creations. (Umar Farooq 2012). These opinions from those great men in history have further buttressed the very important place of morals in education.

TRADITIONAL PRINCIPLES OF MORALS IN EDUCATION

As I stated earlier, I am among those who believe that the “education” of a human being begins from the cradle and only ends with the end of one’s life. I equally subscribe to the notion that “morals” should concurrently be imbibed in whatever form of education is instilled in a human being. An example here suffices in showing the importance of traditional principles of inculcating morals in education from the birth of a child to his or her adulthood; and the consequences of the current abandonment of those important principles.

In my book titled, “Katsina College - 1921” (2004), I gave an example of the historical educational and moral

developments in what is Northern Nigeria today. I averred the book that, before British conquest and colonisation of the areas known previously as Sokoto and Borno Caliphates and later as Northern Nigeria; and the introduction of “Western Education”, “Islamic Education” was pre-dominant in those areas. Prior to the advent of Islam, “Traditional Education” sustained the various component societies in the areas. Islam modified traditional education and morals, blending them with Islamic tenets to produce a very refined and civilised educational and moral system.

In those days, in Hausaland for example, when a child was born, his first teacher was his mother, ably assisted by his father. They taught him the art of eating, drinking, speaking, walking, etc. The child was also taught to differentiate between the appropriate language of address and that of abuse. Polite words were differentiated from those, which are rude. As the child grows older and starts to interact with other people, the dos and don'ts of the family and the community were taught to him.

The methods of control and discipline at home involved rebukes, ridicule and sometimes beating by the elders of the household to bring conformity with the right attitude and habit. As the child grew, initiation ceremonies are held thereby indicating sex roles and time for specific activities. Folklores, and tales were told to the child which

helped in shaping his/her attitudes. Stories of illustrious sons and daughters of the community who had shown bravery and wisdom were told for the child to emulate. Age groups had their own system of instilling discipline on their members, as ridicule and “ex-communication” from the group were some of the methods.

The older family members pass on skills and trades to the child. The knowledge of these skills will help the child in his future life. That sort of education was strictly meant to serve the immediate community as those pre-colonial era societies were relatively small and so the need for skills to serve beyond a person’s community hardly arose. In the field of physical training, children practiced plays and games especially at night at the community playground where songs were chanted and physical fitness displayed.

In the traditional pre-Islamic and pre-colonial period, the use of the supernatural powers helped in controlling the conduct of members in the Hausaland areas that form Northern Nigeria today. Members of the community were advised to conform with the norms of the society or face the wrath of the “god” that was “*Bagiro*” or other lesser spirits called “*Iskoki*”. All those were meant to bring conformity to the behaviour of community members. The fear of that “god” was so much among the entire Hausaland pagan community that it turned into a religion. Bad habits like stealing, adultery and telling lies were all abhorred by

the “god” and so a taboo for any member of the community. It was on this foundation of fear of, and absolute respect for the supernatural that the communities in Hausaland immediately embraced Islam when it was introduced around 1100 AD.

Interpersonal relations among the pre-colonial Hausa communities were of prime importance. For example, any awful approach by a child towards an elder was blamed on his parents and his family in general. That meant all members of the family were charged with the education of the young. Any failure was not the failure of the parents alone but the entire family, which might lead to the whole family to be ostracised, which might make it impossible for any member of the community to marry from or into such a family. The pre-colonial Hausa communities placed great emphasis on morals. Any girl of questionable integrity, for example, would be put to ridicule and subjected to various forms of embarrassment if the husband discovered that her chastity had been freely violated before marriage. That would bring disgrace to her family who would be considered as having low morality. A thief was an outcast and stood the chance of being isolated from the community and his family’s name would be dragged into the mud. All those were methods of social control, which brought sanity to the pre-colonial Hausaland and made life easy for its members.

There was no place for laziness and street begging in a pre-colonial Hausa community. Apart from specific skills mastered by every youth in the community, farming was compulsory for everybody. Education in the Hausa community involved good upbringing and acquisition of skills for survival. Every family had agricultural land out of which every member of the compound was given a piece to cultivate. A lazy person was often denied a wife in his community. A married woman was expected to perform her household chores and help on the farm. She also took part in the upbringing of the young. Indeed, in a typical Hausa society if a woman was viewed as somebody who was incapable of bringing up her child in the most desirable manner, a relative (e.g. her sister or her mother or even her grandmother) would take such a child away for proper upbringing, where he/she would not be “spoilt”.

As the society grew bigger and more complex and knowledge expanded, education became more than a family affair. A specialist on any given trade became necessary and organised training and expanded curriculum mandatory. The advent of Islam perfectly fit that requirement as it provided organised educational systems that completely covered the human life, from cradle to grave.

Literacy education in the form of Islamic education came to Hausaland around 1100 AD. Arab traders and preachers

brought with them the religion of Islam from North Africa along with their wares and merchandise through the Trans-Saharan Trade routes. In those days, Katsina, for example, became so great an Islamic Educational Centre that scholars came from as far as Timbuktu, Jenne and other North and West African States to learn the Qur'an and the Hadith from great Muslim Sheikhs at the famous **Gobarau Islamic Centre** established in 1493 AD in Katsina. The minaret of that Islamic Centre's Masjid still stands in Katsina.

It is noteworthy here that Islam introduced the ability to read and write (that is literacy) using Arabic alphabets and numerals into Hausaland around 1100 AD and a little earlier into Kanem-Borno Land (Northern parts of present day Nigeria). The Southern parts of present day Nigeria gained the art of reading and writing or literary education in the 1840s with the arrival of the Christian Missionaries who established Western schools in the Badagry and the Lagos areas (Ikime 1977 and Ade-Ajayi, J. F. 2001). This translates to the undisputable fact that Nigerian Muslims have been literate 740 years before their Christian counterparts!!!

Perhaps of great benefit to this distinguished gathering of mainly Yoruba personalities would be the mention of one of the great Muslim Katsina Scholars, Sheikh Abu-Abdullah Muhammad Bin-Masani Bin Gamihi Bin

Muhammad Bin-Abdullah Bin-Nuhu Al-Barnawi Al-Kashinawi, popularly called “Danmasani” (1595-1667 AD). Sheik Danmasani was a great scholar who was versed in all aspects of the Islamic Religion, Arabic Grammar and the Sciences. He ran a great school in the Masanawa Quarters of Katsina city. He was also remembered for his preaching travels. He was reputed to be among those who assisted greatly in the spread of Islam in Yorubaland and was the first person to mention the name “Yerriba” in literature. He travelled annually to where he called in Arabic in one of his famous books, “**Bilad Yerriba**” (Yoruba Towns) for preaching purposes and brought back cola nuts to Katsina.

Katsina oral traditions had it that the author of the “*Ishiriniyyat*”, the famous Islamic poetry book in praise of Prophet Muhammad (SAW), Sheikh Alfa-Zazi, was in fact a Yoruba Scholar who visited his teacher, Sheikh Danmasani, in Katsina and gave him a copy of the *Ishiriniyyat*, which Sheikh Danmasani wrote a commentary on in 1659 AD, a copy of which I am donating to this University today along with a book written by another Katsina Scholar who resided in Cairo and wrote a book there in 1741 AD , which is still in use at the famous Al-Azhar University.

Some of the books he authored contained the histories of Yoruba-land. He also referred to Yoruba scholars in his

writings. Of great Yoruba historical significance in Nigeria today are his two books, (1) **Azharur-Ruba fi Akhbari Bilad Yerriba** (That gives the History of Yorubaland) and (2) **Shu'aur Ruba fi Tahrih Fuqaha'i Bilad Yerriba** (That gives an account on Yoruba Scholars). Historians generally agree that those books were the first written mention of the tribe YORUBA and the area YORUBALAND.

The book, "Misrepresentation of Nigeria" by Dr. Yusuf Bala Usman and Dr. Alkasum Abba (2005) states that:-
"The fact is that, the earliest record we have of the use of the very name "Yoruba" was in the Hausa language and it seems to have applied to the people of the Alafinate of Oyo. This came from the writings of the seventeenth century Katsina scholar, Danmansani (1595-1667) who wrote a book on Muslim scholars of the "Yarriba" land. But it was from a book of Sarkin Musulmi Bello (Sultan Bello of Sokoto Caliphate), written in the early nineteenth century that the name became more widely used. The Bishop Ajayi Crowther, the Reverend Samuel Johnson and his brother Obadiah Johnson, among others, came in the nineteenth century to widely spread this Hausa name to the people who now bear it in their writings".

Sheik Danmasani's descendants are still living in Katsina and holding a traditional title bearing his name, i.e. the *Danmasani of Katsina*. His residence and Mosque are also

preserved and serving as Islamic schools manned by his descendants who are also great Muslim Scholars.

THE CONSEQUENCES OF LACK OF MORALS IN EDUCATION

We have seen the essence of morals in education; now let us briefly look at where the lack of morals in education has led the Nigerian Nation.

In my candid opinion, **and believe me I hold this opinion dearly**; the major problems in Nigeria today are caused by lack of morals in education. In other words, today's process of teaching and learning at family and community levels and in the schools, have thrown the principles of right and wrong to the dogs. It is an undisputable fact that for the past 40 years or so, falling standard of education has been the bane of Nigeria's education system. Experts opined that the fall in the standards of education is deeply rooted in the lack of morals. Indeed, at one time the Nigerian Federal Government launched the campaign of **"Rebranding Nigeria"** and that of **"It Is Not In Our Character"**. Currently the campaign on **"Change Begins With Me"** is on. I make bold to say that 80% of Nigerians today consisting of leaders at all levels and followers at all levels, are products of **education without morals**. The remaining 20% are those who benefited from **education with morals** and they are clearly distinguishable as they exhibit the qualities of those who underwent the process of teaching

and learning in the schools, in the families and in the communities with clear knowledge of the principles of right and wrong.

Today's flagrant disregard for the educational moral principles of distinguishing right from wrong in Nigeria has led to conflicts and security challenges that are threatening the corporate existence of the country. Disregard for morals in education has led to religious, ethnic, political, and communal conflicts. These conflicts have been heightened by the Boko Haram insurgency, Niger Delta militancy, livestock rustling and farmers/herdsmen clashes. Some other security, social and economic challenges facing the Nation include assassinations, kidnappings, oil bunkering, bribery, corruption, disregard for law and order, armed robbery, electoral malpractices, etc.

As a result of various crises in Nigeria, over 40,000 killings were reported between 2011 and 2015 alone (Premium Times quoting US Council on Foreign Relations, Nigeria Security Tracker, May 2011 to September 2015). The North-East Recovery and Peace Building Assessment Team stated that public and private properties worth over \$9 billion (which at the 2015 parallel market exchange rate was about 4.6 trillion Naira) were destroyed in the North-East between 2011 and 2015 (News Agency of Nigeria quoting Senior Special Assistant to the President on Internally Displaced Persons, Dr Mariam Masha, on 31st

March, 2016). This figure is almost equal to the whole of Nigeria's Federal Government budget of 4.65 trillion Naira for the year 2015! Boko Haram insurgency alone has resulted into over 100,000 deaths and over 2.5 million people displaced (Borno State Governor at a Lecture in Abuja on 13th February 2017).

It is clear that these security and social and economic challenges heightened within the last 30 years or so as a result of the disregard for morals in education at homes, schools, communities, states and national levels. Nigerian leaders of the First Republic some of who were brutally murdered and others booted out of office in the bloody 1966 General Ironsi coup were products of education with morals and they led Nigeria under the principles of upholding the right and discarding the wrong. Some six months later, many of the First Republic leaders who survived the coup were drafted into the government after the counter coup led by General Yakubu Gowon. Those fine First Republic gentlemen ensured good governance in Nigeria up 1975 when General Gowon reneged in his promise to return Nigeria to civilian rule in 1976. Those honourable gentlemen of the First Republic upheld their honour by leaving that Government. Since then, Military Dictatorships and Dishonourable Politicians have been ruling the country with absolute disregard for upholding the right and discarding the wrong, a clear testimony to their being products of education without morals.

For the avoidance of doubts, would anybody say that the following leaders have not led Nigeria under the principles of education with morals? The late Nigerian Prime Minister, Alhaji Sir Abubakar Tafawa Balewa, the late Premier of Northern Nigeria, Alhaji Sir Ahmadu Bello the Sardauna of Sokoto, the late Premier of Western Nigeria, Chief Obafemi Awolowo, the late Nigerian President, Dr Nnamdi Azikiwe, the late nationalist, Chief Herbert Macauley, the late Premier of Western Nigeria, Chief Samuel Akintola, the late nationalist, Alhaji Aminu Kano and several of their wonderful colleagues of blessed memory who are still revered even by those who were not born when they died. The 20% honourable Nigerians mentioned earlier in this lecture are either the surviving contemporaries of the above leaders or those who benefited from their wisdom. Regrettably, as mentioned earlier, 80% of Nigerians today are products of education without morals, the result of which is the monumental decay in the Nigerian Nation. This decay could be summarised as follows:-

1. A POLITICAL CLASS that is self centred and unprincipled; has no focus and takes politics as a "do or die affair".
2. AN EXECUTIVE that is corrupt and unjust as exemplified by the findings of tribunals and commissions of enquiry over the last 40 years.

3. A LEGISLATURE that preoccupies itself with fraudulent oversight corrupt functions and the collection of the highest pay packet in the World!
4. A JUDICIARY that misinterprets justice in favour of the rich and the powerful. Judicial technicalities and high legal fees certainly favour only the rich and the powerful.
5. A PRESS that is seemingly gagged, as there is no freedom of information and the press reputation affected by the "brown envelope" syndrome.
6. TRADITIONAL INSTITUTIONS that are becoming politicised at the expense of upholding culture, tradition and moral values.
7. CLERGYMEN who are preoccupied with making money from politicians and not preaching the words of God. Take note of the government sponsored "prayer warriors" who beseech God to protect the corrupt leaders!
8. ORDINARY CITIZENS who have forgotten the virtues of honesty and holding trust and engage in dishonesty, cheating and fronting for corrupt leaders.
9. YOUTHS who are addicted to alcohol and drugs and are used as political thugs.
10. LABOURERS who mangle at work and sometimes steal the working equipment entrusted in their care.

11. CONTRACTORS who inflate contract sums tenfold and execute shoddy jobs.
12. MERCHANTS who manipulate prices and profiteer instead of making lawful profits.
13. BLACK MARKETERS who hoard essential commodities and inflate prices.
14. MASONS who steal the cement given to them to work at construction sites.
15. FARM WORKERS who steal the produce on their employers' farms.
16. DRIVERS who siphon fuel from their masters' cars.
17. SHOP ATTENDANTS who misappropriate the sales proceeds.
18. SECURITY MEN who connive with thieves to steal from their masters' compounds.
19. POLICEMEN AND SOLDIERS who use the guns given to them for armed robbery instead of defending the Nation and her citizens.
20. PRESIDENTS, GOVERNORS, MINISTERS, CHAIRMEN OF LOCAL GOVERNMENTS, ETC., who have stolen billions of Naira from public funds and go scot free.

21. BANK EXECUTIVES who grant themselves, their associates and girlfriends unsecured loans. Collapsed banks are testimonies.
22. MONEY LAUNDERERS who have scared away foreign investors.
23. DRUG AND HUMAN TRAFFICKERS who have put the country into disrepute.
24. LECTURERS AND STUDENTS who engage in cultism and examination malpractices.
25. ARMED ROBBERY GANGS that have superior weapons to those of the police force.
26. NIGER DELTA MILITANTS who have taken over the Nation's oil wells.
27. INSURGENTS, ROBBERS AND KIDNAPPERS who have superior weapons to those of the armed forces; thereby making the country so unsafe.

CONCLUSION

Permit me at this stage to stress the importance of **Religious and History Studies**, the need for young people to choose outstanding **Role Models** and on **Open and Distance Learning**, all of which are beneficial to the principles of morals in education; but have been carelessly abandoned.

Up to the time the Federal Government abolished Islamic and Christian Religious Knowledge (IRK and CRK), these subjects were compulsory up to Form Three in the Secondary School. That meant by the time boys and girls graduate from Secondary Schools at an average age of 18 years, they at least have a fair knowledge of true principles of Islam or Christianity. That made it impossible for Religious Fundamentalists to inculcate in them their own brand of Islam or Christianity. That was why religious fundamentalism only sprang up in Nigeria after the abolishing of IRK and CRK. Boko Haram and similar groups in Christendom were given the opportunity to teach violent Islam and Christianity. In addition, the study of History goes a long way in inspiring the young ones to form the habit of choosing role models after who they will shape their good lives. It is therefore very imperative for Government to make IRK, CRK and History as compulsory subjects up to Senior Secondary levels.

I have five role models and I intend to mention only one who attracted my attention in 1985 when I was a General Manager in a multinational German based Company. I marvelled at information I received that year on one of the Federal Ministers and there and then I resolved to add him to my earlier four role models. That Minister told the government that he was satisfied with the wealth that Allah had bestowed on him therefore he would not receive any salary but would donate 25% of the salary to the Nigerian

Bar Association, 40% to Charity Organisations and 35% to the Government. That Minister was the Federal Attorney General and Minister of Justice from 1985 to 1991, Prince Bola Ajibola. I emulated him by lecturing at Al-Qalam University Katsina for several years without collecting any salary or allowances. Baba Ajibola founded this University in June 2005 and I was privileged to have been the key founder of Al-Qalam University some six months earlier, in January 2015.

Since my graduation with an OND from Ahmadu Bello University and an HND from Kaduna Polytechnic in 1970 and 1977 respectively, I have been a student of the Open and Distance Learning programmes. Here I followed the footsteps of some colossus personalities like Chief Alban Ikoku (BSc Philosophy in 1928), Chief Obafemi Awolowo (BSc Commerce in 1944), Professor Chike Obi (BSc Mathematics in 1946), Chief Afe Babalola (A Level in 1948), Chief Madam Grace Alele-Williams (BSc Mathematics in 1953), Professor Chinua Achebe (BA Literature in 1953), Chief M.T. Mbu (LLB in 1957), Chief Emeka Anyaoku (BA Classics in 1959), Dr. Nelson Mandela (Bachelor to Doctorate Degrees in Prison), Dr. Thabo Mbeki (BSc Economics 1951), Dr. Robert Mugabe (BA History and Literature in 1952), Professor David Iornem (London Diploma in Marketing in 1973 and California Degree in Business in 1980), Chief Dr. Olusegun Obasanjo (PhD Theology in 2017), last and by all means

not the least - Prince Bola Ajibola (LLB in 1962 under University of London International Programme on part time).

I got my first Doctorate Degree in 2003 at the age of 53 and my second Doctorate Degree in 2015 at the age of 65. I am therefore an advocate of Open Distance Learning which unfortunately did not get the desired attention in Nigeria until the establishment of the National Open University of Nigeria in 1983 by the Shagari administration, which was suspended by the General Buhari administration in 1984 but formally took-off in 2001 under the Obasanjo administration. I will therefore call on tertiary institutions in Nigeria to embrace the Open and Distance Learning programme as it is currently most popular with working adults in most of the advanced countries of the World. It will benefit the working adults greatly who are best placed to absorb the principles of education with morals thereby extending same to their children. This will be of great benefit to the adult graduates in particular and the Nigerian Nation in general.

Education and Morals are twins. A person has to be educated and he/she has to imbibe morals in his/her life in order for him/her to achieve success in this World and felicity in the Hereafter. This explains why Degree awarding Institutions in this country state categorically that “Graduates are awarded Certificates having

satisfied the conditions of LEARNING and CHARACTER”. Therefore it is abundantly clear that, EDUCATION without MORALS is useless!!

In an interview with the respected Daily Trust Newspaper in February last year, the founder of Crescent University, Prince Bola Ajibola was asked, *“In founding Crescent University, which one informed your thinking more: academics or good character?”*

He quickly answered, *“Both. A student must be academically sound. We ensure that no one goes out with a bogus certificate from Crescent University. At the same time, we don’t want to breed brilliant beasts. We teach our students to behave, comport themselves well and have all the qualities of good persons”*.

Thank you all and may Allah bless, ameen.

Wassalamu Alaikum wa Rahmatul Lahi Ta’ala wa Barkatuhu

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