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Obafemi Awolowo's Philosophy of Education and its Importance for Postcolonial Development in Africa

Abstract

Needless but irrelevant attention has been given to the forms of educational curriculum and syllabuses that were given to African colonies by their administrators, as the most plausible route for the emergence of competent and upright minds that will occupy posterity to initiate and activate their development. There is hardly any part of Africa that is not a recipient of this unenviable colonial legacy. This is the case for Nigeria, a country that was a former colony of Britain. In 21st century Nigeria however, this admission no longer seems plausible perhaps owing to the upsurge in corruption, ethnicity, nepotism, lack of implementation of good policies, to name a few. Granted, these worrisome situations are not limited to Nigeria, they have served as the motivation for the emphasis to using indigenous ideals for pedagogy. The present research deduces its aim from this call, via the method of philosophical analysis to an aspect of Obafemi Awolowo's philosophy which has been given minimal attention – his thoughts on education. Assuming the method of philosophical analysis, this study argues for the contemporary relevance of Awolowo's pedagogy for Nigeria which could also be applicable in places that face challenges similar to Nigeria's. It agrees with Awolowo that the intellectual enormity of the people is most important because when a person is educated, his mind and body would be developed and transformed; hence such a person would approach issues correctly, rightly and timely. These unfortunately are qualities that are on the downswing in recent times. The entire gauge of this research is therefore aimed at unpacking this philosophy with recommendations for application. It is the fervent conviction of this study that assuming Awolowo's proposals, there are indigenous African legacies that may assist in charting the right course for the continent's humans and educational developments.

Keywords: Education, National Development, Nigeria, Obafemi Awolowo, Pedagogy.

Introduction

Varied proposals have been recommended or put forward for Nigeria, like many other African states concerning the pathway to development after decades of colonial subjugation. It is also the case that nearly of all these have either not been applied positively nor lead to the proper results when followed through. This is precisely what Lansana Keita (2005: 120) has in mind when he muses:

Myriad theories of economic and sociological theories of development have been developed over the years, but they have not borne fruit when empirically applied, and those that would seem to auger positive results are never tested in any authentic manner. This intriguing theoretical question is an instrumental one. What would Africa look like if correct theories of development are implemented?

The essence of the present disquisition is to explore another route that is Afro-indigenous in character and origin – one that is capable of providing a nexus between pedagogy and development. This study extrapolates and argues for the contemporaneous relevance, the reflections of the late Chief Obafemi Awolowo to check the seeming insurmountable pathway to national development.

Chief Obafemi Awolowo was an independent father who was forefront at the struggle for political independence in Nigeria. He was born in Ikenne, present day Ogun State in 1909 and died in 1987. He was at the center of actions that led to the formation of the new country from Britain. After political independence from Britain, he became the first premier of the Western region. He is a highly respected figure in Nigeria's political history but whose thoughts and achievements in education have been rarely examined, hence this study.

To attain this goal, there are five sections, which preclude this introduction. In the next section, a brief survey of the liberation cause by prominent African independent fathers will be our focus. Here, accentuation will be adduced to how they sought to overcome the question of development. The section then ends with some of the problems or factors that vitiated same. In the second section, we introduce the theoretical frame for the present discourse – Obafemi Awolowo's reflections on pedagogy and national development. In the third part, we consider closely Awolowo's philosophy of education and how same girds national development. In the fourth part, we argue for its contemporary relevance. And in the last part of this study, we provide some recommendations and conclude this exercise.

The African Struggle for Liberation and Development in the Post-Colonial Era

There is no doubt that African continent experienced much subjugation, exploitation as well as manipulation from the Western and advanced countries of the world in the days of colonialism. Irogebu & Izibili (2004: 57-58) states:

The African continent has experienced much subjugation, domination exploitation and manipulations as well as other inhuman conditions from Western and advanced counties. African suffered in this way, under the clutches of colonialism and today, under the guise of neocolonialism. In any case, the African's freedom, autonomy, dignity, integrity and the right to self-determination are degraded, it not denied. This resulted in the distortion of the picture of African personage and culture.

It is against such distortion that informed the coming together of African progressives. Their aim among others was first to resolve the seemingly differences, development of an ending frame work for the liberation of African people from the material and ideological clutches of Neo-colonialism; above all, re-establishment African authentic self and way of life world affairs. In other words, it was in the light of the above: subjugation, colonization and imperialism, there was indeed a driving force behind African history political and cultural. This was basically the desire to achieve freedom. This said freedom Africans has always sought after. This of course birthed various independence agitations across the continent. This struggle for liberation isn't only physical but intellectual as well, and it is for such reason that all these scholars posit a philosophy of education for Africans «for liberation and development» (Iroegbu, Izibili, 2004: 56). In other words, all these thinkers used education in their pursuit of their ideologies.

Thus, the African philosophy of education is another way of discussing African Ideological Schools for liberation and development. African Ideological Schools are movements or schools of

thought which try to provide the needed concepts for the reform of the African situation. Africa was by then as now in bad condition of exploitation and imperialism by foreign colonial conquering masters. Africa therefore needed liberation from these foreign lords and exploiters. What can be done, for the thinker in the Africa of that period? Thus, they arise thinkers of Africans who tried to tackle those problems via the articulation of set of theories (philosophical, ideological, analytical and synthetic) view of addressing pressing social problems mainly as the colonial masters were still ruling, exploiting and dominating the African continent.

Some of the theories were political philosophies turned ideological, while some were outright full blown ideologies. Others still can be seen to be practicable political theories that were even tried and had varied successes or perspective common to all of them, first is that they embedded some philosophy, and secondly that all of them had the desire and passion for change of the colonial status quo but to the very means of achieving this, sees the differences in their political and social ideas depending on one's historical background and experiences. The desired change was to be from the slavery of colonialism to the freedom of independence, from domination to autonomy. In this work, we shall attempt a critical study of the political and educational ideologies that thrived in the post-colonial era of most African countries with particular reference to Obafemi Awolowo's ideology. This is the onus of the next section onward.

Pedagogy and National Development: Obafemi Awolowo in Focus

Knowledge is power is a dictum. This is the premise on which the relevance of Awolowo to African Politico-Philosophical cum Educational thoughts is predicated. In Awolowo, we have a personality whose love of reading may be described as very vast. For he was guided by the golden motto as a youth: «know something about everything and everything about something». But, he was a prolific writer as well. The chapter of his *Autobiography* (1960) tells us how indeed he was in «fraternity of the pen» (Awolowo, 1960: 10). Awolowo's corpus is profuse and touches a wide variety of topics, both published and unpublished (Ogunmodede, 2001: 99).

Awolowo's connection and contribution to African philosophy of education, politics and social political are felt more in the area of his publications to African literature. Awolowo's strong conviction and belief in the dissemination of information and propagation of knowledge ranks him as one of the few African leaders who have lived and who have combined literary activities with the rough life of a political career. While many of his colleagues were enjoying themselves, Awolowo disciplined himself and was busy reflecting and writing about the problems of Nigeria. He once said of this: «I have an exercise book containing solutions to the problems of Nigeria» (see Ogunmodede, 2001: 99). He expatiates further:

I have never regarded myself as having a monopoly of wisdom. The problem is that when most people in public life and in the position of leadership and rulership are spending whole days and nights carousing in clubs or -in the company of men of shady character and women of easy virtue, I like a few others, am always at my post working hard at the country 3 problems, and trying to find solutions to them (see Ogunmodede 2001: 99).

Awolowo's society consists of different social classes whereby each represents different value interests. According to Akinjide Aboluwodi, the three classes in Awolowo's Nigerian society are:

1. The educated class, which consists of professional people, teachers and clerks;

2. The enlightened class, which also consists of traders and artisans; and
3. The ignorant masses.

Awolowo believes that government is meant to ensure the well-being of these various groups in the society; hence, the reason for the notion that Nigeria deserves the best political order that will promote social justice and engender equity (Adeniran, 2016: 31).

Be that as it may, the task here is to disclose the educational philosophy and the philosophy of self-reliance as illustrated in the reflections of Awolowo's. We shall proceed into a comprehensive expository and critical analysis of Awolowo's philosophy in the remainder of this chapter. Special attention and emphasis will be provided on his discourse on man which is central to his philosophy of education. Specifically, we consider his ontological basis.

Generally, every political philosophy has an ontological basis (Falaiye, 1997: 181). Political philosophy is about the prescription of ideals or paradigms; it is about how best the state ought to be organized. Given the above, it is impossible to talk about the organization of the state without recourse to man who is the organizing agent and for whom the state is organized, primarily the state have always been conceived as an aggregate of the individual rite large, and it is for this purpose that most if not all political philosophers starts from the premises that an ideal state always follow from an analysis of an ideal individual (man) ranging from Plato to Aristotle down to John Lock and Thomas Hobbes just to mention few and Obafemi Awolowo whose philosophy forms the basis of this research isn't an exception hence an understanding of Awolowo's idea of man is therefore a prerequisite standard to appreciating his philosophy and in particular his philosophy of education. In fact, he reiterated that the whole discourse about how the state ought to be organized is about man» (Awolowo, 1968: 211).

Thus, the starting point of understanding the philosophical writings of Awolowo which is relevant to nation-building is to look at his conception about the nature of man. This is why in the *People's Republic* for example, he writes: «The sole object of our discourse in this work is Man» (Awolowo, 1968: 211). This is so because every philosophical ideologies and postulations are geared towards for man; being a rational being. Thus, his analysis on the nature of man has a scope and purpose, namely, to see his welfare and well-being and happiness in the society. Corroborating this, Akinkuotu (2001: 115) writes: «Awolowo was an African thinker who believed strongly in education for political, economic and national self-reliance...He had his philosophy of man, when trying to solve the problem of Nigeria, that man is created in an image of God and saw man as being composed of body, soul and divine spirit. He believed that the intellect force can liberate man. Anything that can improve the intellect of man should be encouraged». Substantiating this, Ogunmodede (2001: 103) states:

Having observed meticulously, also, the general behaviour of men, Awolowo developed a special philosophical interest in the theme of man. Consequently, the central and overriding theme in his philosophical reflections and writings is man which he often calls and describes as the «sole dynamic in nature».

To the question what is man? The philosophical anthropologist Battista Mondin introduced the concept of the human «person» as comprehensive name for man's being. According to him, this name is not used for both plants and animals but for man. Thus, to ask the question what is human person? Is same as asking what or who is man? The use of term «Man» is a generic sense to mean the human person. So, «human person» and «man» are often used interchangeably to mean one and the same. Responding to the question to who is man? Mondin (1985: 1) says «the question of who is man: This is

the interrogative of all interrogatives...it is an old interrogative yet it is also new». In other words, man is mystery unto himself.

The questions: «Who is man?»; «Who is the human person?» have remained as elusive as issue for thinkers through ages. Efforts have been made by man across the centuries to study himself both as an object in nature and also as a subject, which is associated to Socrates most famous datum «Man know thy self». The past and even the present centuries have recorded a handsome number of books centering on man all in attempt to demystify the being of man. Many discordant voices have been heard beginning from ancient thinkers down to the contemporary era. The Greek thinkers sought to grasp a concrete knowledge of man through Cosmo-centric approach. They sought to understand the cosmos through without precise definition of man. This knowledge is sought with the plane of God in the medieval era. The modern thinkers made their study of man in the light man himself. The contemporary thinkers sought to understand man through science and technology.

Generally, man is a complex animal, and the question as to who is man has been one of fundamental problem in the history of philosophical and intellectual activities. Rene Descartes, the popular French scholar, attempted a synthesis of the above two position on human person when he inform us that the human person is seen as embodied being with physical or material body and spiritual or intellective soul. The body is the visible, material and corporeal aspects of the human that identifies with other animals but different him from purely spiritual beings. The soul elevates him above other animals that are purely materials and makes it possible for him to participate in the spiritual world. The mind differentiates him from irrational beings (Anumiri, 2004: 71). Awolowo, on his own part, postulates two different conceptions of the nature of man, namely:

1. The Grecian dualist descriptions of mind and body; and
2. The Judaic tripartite description of mind, body and spirit.

Awolowo seems to be using it for political strategy. In his contention, Awolowo uses the Grecian model among the freethinkers while he uses the tripartite model among the Christians. It is obvious that Awolowo's main objective, in either case, is to show that man has a complex nature (Ogunmodede, 1986). Plato acknowledges the existence of the mind and body, but goes further to divide the mind into two, namely;

1. Conscious phase and
2. Subconscious phase.

The conscious phase is sub-divided into two sectors;

- a. The objective mind and
- b. The subjective minds.

The subconscious phase is also sub-divided into;

- a. Unconscious and
- b. Super-conscious minds.

Akinjide Aboluwodi (2012) examined that Awolowo sees the subjective mind as the seat of thinking and reasoning while the objective mind is connected to the faculties of seeing, smelling, feeling, tasting and hearing. He thinks the objective mind needs an object to be able to function, while the subjective mind does not require any object since it is purely mental. Its functions include observation, imagination, inference and others. The most active phases of the mind are the subjective and subconscious minds. The subconscious mind is physical (a network of automatic nerve), intellectual

and spiritual; at least it is the essence of God. As Awolowo has posited «the subconscious mind, being as we have described it, is not and cannot be object of instruction or education. It is the projection of the GOD ESSENCE into man, and therefore, the same as that ESSENCE in the kind and quality, and only differs from it in degree (Awolowo, 1968). Awolowo's reason for saying that the subconscious mind is not educable must be due to its spiritual nature.

Succinctly put, Awolowo had his philosophy of man, when trying to solve the problems of Nigeria, that man is created in an image of God and sees man as being composed of body soul and divine spirit. He believes that the intellect force can liberate man and that anything that can improve the intellect of man should be encouraged (Falodun, 2002). In other words, Awolowo (1981) conceives of man as a being with a dual nature; a being with a body and mind (matter and spirit). However, in another development, which for us is more salient and profound, he describes man as a manifestation of three phenomena which are (a) the soul (b) the subjective mind and (c) the body which is the objective parts (Awolowo, 1981: 129).

On the Contemporary Relevance of Awolowo on Pedagogy for National Development

Awolowo, a giant African thinker has contributed in no small measure to the progress and development of both socio-political and educational growth of Nigeria. He was one of the pioneering nationalists that work relentlessly for the realisation of Nigeria's independence. He believes strongly in education for political, economic and national self-reliance (Falodun, 2002). Thus, when he won the first election to the Western House of Assembly in 1952, he immediately made it known that he was going to give top priority to education. This decision was based on his conviction that «only an educated person can play a full and meaningful role in the affairs of society». In an address to the youth of Nigeria on the 25th anniversary of the introduction of free primary education in Western Nigeria, Awolowo said «we are offering free education so that every man and woman can stand up for himself or herself and find the way for the good of society» (Awolowo, 1981). For the benefits that are accruable to individuals and the larger society, Awolowo opines that the state should channel a large percentage of her resources into education. As he stressed in later years, «as far as possible, expenditure on services which tend to the welfare and health and education of the people should be increased at the expense of any expenditure that does not answer to the same test» (Awolowo, 1960: 263). Hence, as soon as he came back from the Cambridge's Conference on Education in the company of his Minister of Education; Hon. S.O. Awokoya, he introduced the concept of free, universal primary education for all in Western Nigeria, and later in the entire country when he became the Federal Minister of Finance. This made him to be fondly regarded as the Father of Free Education in Nigeria (Akinsanya, 2015: 120).

Consequently, Awolowo believes that education should be free at all levels since education represents the surest way to personal and social freedom. He sees education as a birthright of the child to be brought up in the most enlightened manner so that he can be of service to the society. Both the rich and the poor should be given the opportunity of the same type of education so that our society may not create false social class distinction (Akinkuotu, 2001: 115).

Awolowo believes that leaders who lack genuine insight into what is good for Nigeria are those ruling. The problem arises from lack of education, which Awolowo accepts; he still thinks that the leaders' refusal to allow reason (that is, critical thinking) to permeate their actions is the bane behind

Nigeria's problems. Awolowo links good governance to rational actions. Awolowo approaches Nigeria's political development from the standpoint of social transformation, namely:

1. The removal of ignorance and illiteracy among the citizens, and
2. The education of the leaders.

In other words, Awolowo introduces two forms of education:

1. Education for the masses and
2. Education for the leaders.

Awolowo sees ignorance and illiteracy as the major impediment to the achievement of good governance, a problem that often manifests in two basic areas. These are in the areas of illiterate electorate who aid rigging and incompetent leaders who aid corrupt individuals in the society. Awolowo contends that education is required to create an educated electorate in the society; and as he aptly puts it, «I have insisted, again and again, an educated citizenry is indispensable to the satisfactory practice of democracy» (Adeniran, 2016: 31). The above arguments of Awolowo can thus follow:

Premise 1: ignorant and illiterate masses will always make wrong decision in electing their leaders.

Premise 2: wrong leaders will always leads to bad governance

Conclusion: therefore education of the ignorant and illiterates is necessary for good governance and national development.

It is vital to state that Awolowo's discussion on education was not isolation but in relation to socio, political and development of the nation, we shall discuss his educational thoughts in line with the following. Aside the critical investment to pedagogy for national development, it is also important to discourse what Awolowo perceives, like Dewey, the tandem among pedagogy, democracy and development.

From the popular understanding that democracy is the government of the people by the people for the people, this inherently admits that the participation of the people is paramount in the democratic process. Not only that the people elect or select their leaders, but also that such leaders must work for the people's welfare and remain accountable to the people at every point in their leadership (Iroegbu, Izibili 2016: 102). Democracy is government by persons whom the people elect and authorized to represent and govern them. Put simply, democracy encourages equal participation in decision making to allow full representation. In democratic government, in the face of difficulty, people disagree to agree to arrive in decision making. In democracy, most of the decisions is by majority vote (Chukwuma, Ebeigbe, 2012: 149). In democratic system of government people has the power to decide on the governing forces that determine their destiny. This power is exercised both at the beginning of government, that is, during the choice of those to govern through the peoples' exercise of the power of franchise; during the actual governance by consultation and free expression and contribution to laws and policies that rule their lives, because the government must be accountable to the governed; as well as in the end: to change the government when due or as necessity obliges (Iroegbu, Izibili, 2004).

Consequently, democracy is commonly seen as an ideology that encourages majority participation in the political affairs of the society or a state. It enables individuals in the society to both directly involve in the decision of a state, by virtue of their votes and to also have freedom to choose

the best aspirants that will represent them in the state. This implies that, to have good governance is tentatively determined by understanding and implementation of democracy, which leads to political stability. In democratic system of government, everyone in the country within a defined age can vote to elect its members. It is a situation or system in which everyone is equal and has the right to vote and to be voted for and contribute to decision making. From this, it is clear that the democratic theory holds that civil authority resides in the people. It is the people through elections who transfer, for a time, the exercise of this authority, but they retain possession of it (Harrington, 2012).

Awolowo (1960: 255) is a democrat by nature and a socialist by conviction. His reflection and rejection of hardcore and wholesale capitalism and acceptance of Democratic socialism is based on the ideal of the system which tallies with his own ideal. His concern as already stated is the welfare and well-being of all the people. Socialism as a system, which considers the welfare of the people as its priority, becomes easily his choice, therefore. But the brand of socialism advocated by Awolowo is non-Marxist and non-revolutionary (Ogunmodede, 2001: 108). It is democratic socialism which is a system that aspires at achieving opportunity of social justice, through the process of restricted or controlled free enterprise, the conduct of free elections, respect for the rule of law and protection of fundamental human rights. For Awolowo of all forms of rule and organization of men, the democratic system of government is the best type. The reason for this claim for Awolowo is that democracy is a government of the people based not on force and compulsion but on the free will and choice of the people. However, the people who elect their government should be educated to do so responsibly. Through education every individual is expected to develop his talents to fulfill. Democracy requires enlightenment of the people for it to be sustained (Igbiwu, 2004: 72).

We may discern from the foregoing that the realization of human development and, consequently, of welfare is not possible if it lacks good leadership. The problem of underdevelopment in African is due to the absence of good leadership, or the right type of leadership. As long as political leaders do not consider political power as a means to render service to the people but see it as a means to enrich themselves, there can be no good government and by extension development and progress cannot take place. Also, as long as rulers practise electoral rigging to get into power, and strive to keep to power tenaciously until death, at all costs, then African societies will continue to be to their own people a hell on earth. But, this need not be if the leaders have *mental magnitude* or the practice of the love of their people, moral self-control (in terms of food, drink, cigarettes, sex, etc) properly and eminently equipped with a considerable intellectual comprehension and cognition, insight and spiritual illumination the culminates in the fear of God (Ofuasia, 2019).

Awolowo submits that good leadership is a necessary condition for administrative competence, though may not be sufficient for good governance. He also states that leadership involves the ability to translate values (love, justice and fairness) into reality which are benefits of good governance. At this point, he decides to conclude that any leader that is desirous of leading his/her country must be educated and highly disciplined. Also, true education is the development of the mind, body and brain. He also distinguishes between education that focuses on acquisition of certificates and laurels, and education that involves the development of the 'whole person'. Education in the former sense does not involve the education of the body, mind and brain while in the latter sense education is holistic. It is a form of education which injects into an individual the ability to reflect on his/her actions, thought and deeds (Ofuasia, 2019). Awolowo does not see in Nigeria alone but in Africa indeed. Leaders who have

acquired the right education must have developed their mind, body and intellect to be reflective and reason logically enough to understand the effects of their actions on others.

Consequent of the foregoing, it is not misplaced that Awolowo's critical mindedness, foresights and speculative acumen made him to use education to leave other regions behind in terms of development (social, political, economic and even religious), which is still much evident in contemporary times. The gap has become so wide that it will take an unprecedented miracle to undo.

Conclusion

The fact that Awolowo envisaged special education for the leaders shows the seriousness he attaches to their education. He thought leaders the need to avail themselves for opportunities such education offers as it will assist them to manage the affairs of their countries effectively. He is also passionate about his belief that he has to bring in God to strengthen his theory of leadership vis-à-vis governance. Awolowo has made it clear that every citizen in a state deserves a good quality of life; and this is achievable through education and effective leadership. He equally shares the belief that for the human society to function properly it must have stable families, healthy workers, trustworthy government, honest police and law-abiding citizens. However, trustworthy government can only be instituted by leaders who can cultivate intellectual enormity and spiritual deepness. These are leaders who have risen above corruption and selfishness, and have gone beyond instinctive urges to defeat what Awolowo called the 'tyranny of the flesh'. So, Awolowo believes that government has the obligation to provide the conditions that will enable the individuals in the state to receive education, enjoy good health and be given employment. From the analysis of the educational reflections of Awolowo, which has thus far, been the focus of this research, some important take home points become critical. Firstly, there is the emphasis on education as a tool for liberation of the self and of society. Secondly, proper education must pay attention to primary studies taught in relation to the indigenous environment of the learner. Thirdly, emphasis on communion over individualism must be reinforced via the education that will initiate the much sought development for Africa. These are the principal focus that future researches or studies on pedagogy must consider in relation to the development question in Nigeria in particular and Africa as a whole.

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Філософія освіти Обафемі Аволово та її значення для постколоніального розвитку в Африці

Анотація

Зайва та недоречна увага приділялась формам навчальних програм і навчальних планів, які були надані африканським колоніям їх адміністраторами, як найбільш вірогідний шлях для появи компетентних і чесних умів, які зможуть сприяти ініціюванню та активізації їх розвитку нащадками. Навряд чи є така частина Африки, яка не отримувала б цю незavidну колоніальну спадщину. Це стосується Нігерії, країни, яка була колишньою колонією Великобританії. Однак у Нігерії 21 століття таке припущення вже не здається правдоподібним, можливо, внаслідок зростання корупції, етнічної ворожнечі, кумівства, недостатньої реалізації належної політики. Звичайно, ці тривожні ситуації не обмежуються лише Нігерією, але вони послужили мотивацією для акценту на використанні корінних ідеалів для педагогіки. Це дослідження виводить свою мету із цього заклику за допомогою методу філософського аналізу, що сходить до філософії Обафемі Аволово, зокрема до його думок про освіту. Використовуючи цей метод філософського аналізу,

автор дослідження аргументує сучасну актуальність педагогіки Обафемі Аволово для Нігерії, яка також може застосовуватися в інших країнах, що стикаються з проблемами, подібними до нігерійської. Він погоджується з Обафемі Аволово, що інтелектуальна сила людей є найважливішою, оскільки, коли людина отримує освіту, її розум і тіло будуть розвиватися і трансформуватися; отже, така людина підходила б до питань правильно та своєчасно. На жаль, це такі якості, що останнім часом знаходяться у занепаді. Таким чином, дане дослідження спрямоване на аналіз цієї філософії та формування рекомендацій щодо її застосування. У цьому дослідженні міститься палке переконання, що, приймаючи пропозиції Обафемі Аволово, існує корінна африканська спадщина, які може допомогти обрати правильний курс для розвитку населення та освіти на континенті.

Ключові слова: освіта, національний розвиток, Нігерія, Обафемі Аволово, педагогіка.

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