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Actualizing Nigeria's Vision 20:2020 Goals: Imperativeness of Arts and Social Science Education

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Abstract

An extant national expectation in present day Nigeria, is the projection by way of "Vision 20: 2020" that come the year 2020, Nigeria would have so transformed and developed economically that it would rank among the first twenty top economies in the world. Based on the resources of the Country, both human and material, this target would ordinarily be attainable. Unfortunately however, the present developmental indicators in the Country, including, poor infrastructural base, epileptic power supply, palpable insecurity and the reverse order of industrial development, whereby existing manufacturing industries are folding up, all point to the fact that on a realistic assessment, this target is a mirage. Worse still, is the monumental corruption and inept leadership in the country. Thus the most crucial missing link in Nigeria's drive towards the attainment of "the Vision" is having the right crop of leadership. Furthermore, there is an urgent need to re-orientate the society, especially the leadership, in terms of values, norms, and

acceptable conduct, and the most veritable instrument for achieving this is through education. It is in this context that the usefulness and the need to stress Arts and Social Sciences education is strongly advocated.

Key words: Vision 20:2020; Leadership; Arts; Social Sciences; Education

Introduction

The recent United Nations Organization report on world population puts Nigeria with her over 167 million (one hundred sixty-seven million) people as the country with the seventh highest population figure in the world. All indicators point to Nigeria as a potential giant in many fields, it is therefore not surprising that there are projections, that with her population, natural resources, and other indicators of economic growth researchers, on Nigeria (an American Investment Bank) first came up with the projection that "Nigeria would be in the league of 20 top economies by year 2025". As Eneh points out, "this was based on assessment of its abundant human and material resources and on the assumption that the country's resources would be properly managed and channelled to set economic goals (Eneh; 2011:21)

Nigeria is not alien to setting reforms agenda, development plans and programmes, which in most cases have been realistic if "all the variables played out right". But the historical reality is that such agenda have never been accomplished (such failed programs with target dates have included: health for all, water for all; education for all and electricity for all). Despite this, stark reality Nigeria continues to set visions and programs such as the Vision 20:2020 which "targets to catapult Nigeria into the league of the first global 20 economies by the year 2020". Ordinarily there is nothing wrong with this vision, but many analysts are asking the obvious question, how realistic is this vision with all the present developmental indicators in the country just nine (9) years to the magic year?

A factor that is obviously not lacking in the plan to actualize Vision 20:2020 is the flurry of plans and policies targeted at achieving the plan. Volumes of such plans and policies have been articulated to cover such issues as physical infrastructure, power, transport, oil and gas infrastructure, housing, water resources, among others. The fact is that if the plans were to be accomplished, Nigeria would have actualized its projection as the "giant of Africa". Unfortunately, current indicators are not pointing in the right direction.

The main thrust of the argument here is that a critical element is missing in the equation, that is effective, purposeful and patriotic leadership. As a result of failed leadership, that is bereft of national ethos and values, poor governance is the order of the day. Without the right leadership and the appropriate national values the pursuit of vision 20:2020 will be a mirage. To fill this void we aver and assert that proper re-orientation through Arts and Social Science education for Nigerian leaders and the followers is a sine-qua-non for the actualization of the Vision 20:2020 plan of Nigeria.

Contextualizing Nigeria's push for development

There is no doubt that Nigeria today is at a crossroads, especially on the issues of the values of the society, insecurity and the crisis of underdevelopment, fifty two years after its independence. Not too long ago, the pervasive discourse and concern of the society was that of democratization. This was because, weighed down by military dictatorship, arbitrariness and exploitation, the nation was yearning for "liberation". It was expected that with democratization of the governance of the country, most, if not all, the debilitating problems of the country would be resolved. The facts on ground indicate that the country is still in the woods.

The reality as it has now become obvious is that the country is still tottering, inundated and bogged down by myriad of problems. It is common knowledge that the society still has a long way to go in getting to and creating a more conducive and acceptable environment for the development of its people. Thus, it has become obvious that there is the urgent need to rebuild, rehabilitate, reconstruct and reposition the country, so that it can meet the needs of most Nigerians. While it is important that the material aspect of the country is re-structured, it is imperative that the philosophical, spiritual and intellectual foundation of the nation be decisively confronted and rejuvenated. It can actually be argued that unless this is done, the physical/material structures cannot stand, and are actually doomed to collapse. Thus in the onerous task of developing Nigeria, it is necessary to put in place, and nurture the correct values and principles that would form the bedrock for the exercise, therein lies the importance of Arts and Social Science Education. It is in this light that we argue in this paper that the issue of leadership and good governance based on the correct precepts is central to development in Nigeria.

 What is the nature of leadership and how has this affected governance in the country? There seems to be an emerging consensus that the two issues of leadership and good governance are interwoven.(Omoyibo and Oriakhi 2002:176-177). And many believe that bad governance is the order of the day in Nigeria and this is traceable to deceitful, corrupt, inept, selfish leadership. Many actually trace what they term the failure of the Nigerian state to bad leadership. We are therefore arguing that the pursuit of the goals of Vision 20:2020 will remain a mirage unless it is anchored on sound societal values, especially among the leadership.

The main thrust of our argument is that leadership has a pivotal role to play in ensuring good governance in Nigeria and good governance is a sine-qua-non for the realization of the goals of Vision 20:2020. Taking the argument further, unless the people with the correct values are the drivers of the vision, it would surely founder. More than any other agents of change via socialization, Arts and Social Science Education hold the key to the production of the right crop of leadership for the country. The central focus of our presentation is how leaders in the political sphere have and are performing in giving good governance to the people of Nigeria.

Nigeria's history shows that especially under military governments, the people to a very large extent did not determine those who governed them, and because the leaders were not chosen they were also not answerable to the people. In addition, such military 'governments were not bound by law instead they usually suspended parts of the Constitution, especially those dealing with the rights of Nigerians. It is because democracy "ideally" gives the right to citizens to choose their leaders and the leaders are answerable to them and their rights are protected that it has become the most attractive form of government, as against the totalitarian government that military regimes represent. It is generally believed that it is under a democracy, that the rights of citizens are guaranteed and enjoyed. Hence any democratic government that works to negate or refuses to work for the rights of the citizens could be termed as undemocratic.

To the extent that government controls the country's commonweal, its performance, good or bad, determines the nature and pace of development of the country.

We posit that at the heart of bad leadership and bad governance of Nigeria has been the collapse and dislocation of the social order and the

bastardization of the values of the society. And unless the country consciously and conscientiously works to address this, efforts at repositioning Nigeria to achieve Vision 20:2020 will come to naught. What do we really mean by values and how has the Nigerian society "continued" with leaders to jettison the old age values that formed the bedrock of the progressive development of Nigeria before now? We know that many people always want to challenge the viability of Nigeria as a society/culture in terms of the diversity of the people. of course what is considered valuable in one society might not be so regarded in another society. The question therefore becomes germane as to whether there are Nigerian social values that need to be instilled and sustained.

A fact of Nigerian history, as a people, is the heterogeneity of the peoples and cultures of .Nigeria (Otite, 1990; Okpokunu 2002: 99-126; Young1993: 274-326). It has often been asserted that Nigeria is an "artificial" creation of the British. Some pundits of the analysis of Nigeria's problems have often sought to emphasize the fact that the diversity of the people of Nigeria makes it an aberration, in terms of nationhood, and therefore berate all attempts at forging a united and virile one Nigeria. If we were to concede to the observation, then of course it could be argued that the values of the diverse people of Nigeria are so gargantuan that it will be near impossible to identify common acceptable social values for its citizens.

As students of History, we don't subscribe to the pessimistic and fatalistic views about Nigeria's nationhood. Our position is informed by our knowledge of the fact that there were more interactions than isolationism amongst the peoples of Nigeria before the coming of the British (Ikime: 2006:17-37). Added to this fact, are the lessons from other-nations and peoples, who while recognizing their diversities have taken their multi-ethnic reality as a veritable instrument for building some of the most powerful nations on earth, of course, the United States of America fits into this hue. There are always, identifying features that give a nation its character, therein lies the values of such nations.

Any attempt to source for the social values that should be instilled and sustained in Nigeria/ that will improve on the leadership and governance must recognize the fact of our historical evolution as a people. First, we want to aver that in spite of the seeming diverse cultures of the people of Nigeria, there were still some common under currents that ran through the gamut of all the cultures (Ukpokunu: 2002:99-126). That is to say that like all

timeless and universal values, there are those that we can call African and more specifically Nigerian. We can only offer some examples here:

1. **Respect for the Social Order:** Society as already indicated is an organic system made up of different parts, including the people and their institutions. For this system not to be dislocated, individuals are supposed to recognize their location in the order. In pre-colonial Nigeria, while this may have been clearly stated in some of the societies by way of classification and caste system, even when not so explicitly stated, individuals still knew where they belonged. They also all recognized and performed the roles expected of them (especially through the age grade system). It was the adherence to and respect for the social order that nurtured and sustained the societies of the different peoples of Nigeria.

2. **Respect for Customs and Traditions:** Overtime various Nigerian groups developed ways of conducting themselves, had beliefs and customs. Strict adherence to these was considered a sine-qua non, for the vitality and survival of the citizens of the society. A breach of these by an individual or groups had the capacity of destabilizing, distorting and destroying the system; it was because of this belief that all infractions and violations were carefully treated and different steps taken to rectify the situation.

3. **Subscribing to Parameters for Adjudging Success:** In all societies, parameters although not written, were set for rewarding hard work or success. We are familiar with the fact that although the objects of value, that is what was used to adjudge success varied, an underlying common denominator, was that hard work was duly recognized. We are yet to discover in historical Nigeria the group or groups that extolled stealing, graft, appropriation of other people's things, especially communal property. Instead, individual dexterity, ingenuity, creativity, doggedness, courage, sagacity and hard work were generally and commonly rewarded and recognized.

4. **Existence and Respect for Moral Codes of Conduct:** This is one area where a cacophony of diversity existed. Hence it has been argued that what was considered almost a taboo in some cultures was acceptable and cherished in others - this is easily discernable in

the beliefs and practices as they pertain to marriage. This diversity notwithstanding, what is important to us in this analysis, is that once the moral standards had been set, they were adhered to, and violators were usually dealt with, including the noble, princes and the ordinary folks.

Dislocation of the social order and the crisis of development in Nigeria

Those that are familiar with the History of Nigeria, even in its rudimentary form, recognize the fact that the societies of Nigeria have undergone a lot of transformation or change. This change has also affected the social values of the people. It is a truism that the only permanent change in life is change itself. Hence one cannot quarrel with the fact that Nigerian people have had to go through a lot of changes; the concern however, is that the predominant changes have been more of a negative nature, especially as they affect the social order. With the coming of colonialism and the attendant social phenomenon of urbanization, the social fabric was distorted and dislocated. Most of the cherished social values were now jettisoned under the guise of civilization. Hence, the society today reflects a situation of flux, where vices seem to be the main attraction for people.

The problem with the turn away from the cherished values of the traditional society is that the system, that is the modern Nigerian society, is under some form of siege. Condemnable vices of yester-years have now been elevated to the status of virtues. And this is very noticeable in the political life. Unfortunately, the society looks helpless in arresting the situation hence the often heard justification for deviant behaviour is "if you cannot beat them join them". Fraud, corruption, embezzlement, injustice, avarice, outright stealing, unbridled and unmitigated promiscuity/ prostitution, and lack of respect for human life are some of the vices that now pervade the society. And the tragedy of the situation is that leaders at different levels are the main protagonists of these vices. Can these leaders, lead Nigeria to actualize the goals of Vision 20:2020? As indicated above the most worrisome of this pervasive strain on the social order is that some of these vices, have now almost acquired the status of virtues, hence fraud, such as 419 is extolled and (the section in the Nigerian Penal Code that deals with the crime of fraud and obtaining money under false pretence) perpetrators are literally worshipped as heroes. Corrupt practices such as embezzlement, are explained away as being smart practices. Should this be the case? Should the society continue on this path of denigration and degeneration? We believe it should not be.

Hence the question, how does the society instil and sustain positive social values among the people. Without doubt education remains a veritable instrument in socialization, and the storehouse in this regard are the Arts and Social Science based courses that deal with human behaviour, the past, present and future.

Agents of socialization

We are almost all familiar with who and what institutions should be involved in the exercise of socialization. It is globally recognized that the chief agency in the process of socialization is usually the family or kinship group, which looks after the child in the early formative years. It is for this reason, that the expression, "lack of home training" is commonly used to condemn deviant and disrespectful behaviour.

In modern day society, other agencies, especially the schools, contribute to preparing citizens for adult life. It is even now recognized that the school is a more powerful agent of socialization than the family, since as a result of modern day concerns and engagements the family has almost abdicated its socialization function to schools, starting from the nurseries (Osoba and Fajana, 1980:570-600). As an agent of socialization the school has the formal organization, procedures, and the teachers, with whom students may establish personal relationships that significantly affect their attitudes and behaviour; it also provides a convenient centre for the development of informal peer groups. It has been noted however that, "while the school can be a positive agent for socialization, it is obvious that it can easily malfunction in this responsibility and become an agent of "de socialization" (what is now most worrisome is that critical agents of socialization in nation building are now being neglected in our schools – civics, history etc. (For the nexus between Development and Education see Mazuri, 1978).

Another known agent of socialization is the mass media, both the electronic and print. Actually, with the present day technological advancements in mass communication and the pervasive influence of radio, television and movies, the individual is daily being moulded by what he hears and sees through the mass media. And the print media, through what it writes and presents also remains a powerful agent for socialization. It is recognized that "in a complex and heterogeneous society lacking "official" values and with no central direction and control, the influence of the mass media is usually unplanned and uncertain, potentially dysfunctional in relation to prevailing standards in

some groups, or to those of the whole society". If well managed, and with sense of social responsibility the mass media stands out as a veritable instrument for transmitting acceptable values of society.

Over the ages, religious institutions have also been recognized as important agents of socialization. The point has often been made that religion plays a major role in the formation of character. As often correctly observed, while there are varieties of religious group, the fact remains that they serve important social function. Among other things they help to promote and encourage acceptance and adherence to prevailing norms and social ideals. It is recognized that differences do exist in the values that various religious groups propagate, however, in most cases all forms of religion tend to emphasize good social conduct, as is discernable from God's "Ten Commandments" as recognized by Christians. Through sermons and exhortations, religious groups help to extol good social conduct. Again unfortunately religion has come to play very dysfunctional role in the Nigerian society as dramatized in religious riots, (Akinseye, 1999:56-69 and Maduagwu 2005:8-27).

We wish to add at this stage that although not always emphasized, the fact remains that custodian of the society's public life, can and do play a decisive role in helping to instill social values. Thus, political, economic and social leaders, through their statements and conduct have the capacity to influence or socialize other citizens of the country. Unfortunately they are the custodians and champions of negative practices. Therein lays the nexus between leadership and the actualization of the goals of Vision 20:2020.

A pertinent question at this stage is how have these various agents of socialization faired in the onerous task of instilling social values in the Nigerian society, and the consequent impact on Nigeria's development. The obvious failure of virtually all the agencies is almost palpable. Rather than instilling positive values, at different levels, the agents of socialization have either forsaken their responsibilities or worse still and more disastrously by their conduct they are continuously desecrating society's revered social values. The family, the school, the churches, the mosques, the mass media, and custodians of society's public life, have almost come to endorse, even if not directly, anti-social conduct. As stated earlier, the heroes, and those that are literally worshiped in the society are the fraudsters, the embezzlers of public funds, the cheats and crooks and perpetrators of other vices. Honest, hardworking, principled, and conscientious citizens are looked down upon.

The reward system of the society is heavily skewed in favour of those that use despicable means to manipulate the system for their benefit. Apprehension or punishment of deviants and violators of the social code at different levels, always go scot-free. When mediocrity, crookedness, prostitution, graft, and embezzlement are celebrated and "handsomely rewarded", why would people accept the society's positive social values? It is therefore imperative that in order to socially re-engineer the society critical and drastic steps have to be taken.

Positioning Nigeria to Actualize Vision 20:2020: Imperativeness of Attitudinal Change

We strongly believe that the options available are not easy. They are not easy, not necessarily because of their severity or consequences; instead it is largely because of the deep seated acceptance of negative values and conduct by present day Nigerian society. If the nation must re-discover itself, and position itself to actualize the goals of Vision 20:2020 it is imperative that all segments of the society work together. In this task it is averred that the civil society and the government need to work together to redress the situation. Education, especially in the Arts and Social Sciences must be enhanced and sustained for both those already in public life and those still in school.

It is crucial that the society once again extols those values that seem to have been discarded and are often ignored in the conduct of individuals, groups and institutions. Thus the first task is the identification of those values to be extolled. The fact remains that even at the risk of being tagged moralists, idealists and preachers; we want to say that the virtues of hard work, chastity, honesty, integrity, trustworthiness, dependability and reliability, humaneness, devotion/dedication to communal work and interests, are worthy virtues that must be re-enthroned in the society. While orchestrating these values, the vices of the society must also be condemned in very strong and unmistakable terms.

It is submitted that while the virtues are being orchestrated and preached, the society must by the conducts it extols and celebrates, show that it endorses the virtues. It becomes a monumental charade, if the society while preaching against various vices turns around to celebrate perpetrators and beneficiaries of such vices. If the society wants to extol the virtue of hard work, then it must be properly rewarded. To achieve this, there must be a drive toward conscientizing the society. The society should not sacrifice merit and hard

work on the altar of mediocrity. Thus the society needs to be redirected to the path of celebrating virtuous conduct.

The agents of socialization need to cleanse themselves in order to reposition themselves for helping to instil and sustain social values in the citizens. The saying goes that "you can't give what you don't have". Families, schools, churches, the media and those in government need "to purify" themselves and then they could actually now become veritable instruments of instilling social values. This point is important because as the saying goes, "action speaks louder than words". The agents of the social crusade must be seen as practicing what they preach.

While we recognize that Nigeria's present apprehension mechanism is defective, it must be overhauled and it must be seen as working. Punishment, whether physical or psychological has the potential of regulating conduct in any group or society. In the traditional society the fear and respect for the gods and ancestors contributed to cohesion and maintenance of social and cultural values in the society (Adewoye, 1977; Anyebe, 1985; Erhagbe 2005; 1-29). No police was required to ensure good moral conduct, but the reality of punishment forced many to conduct themselves well. The reality of human psychology is that where there is no deterrent force, man will more easily go against good conduct. It was to achieve this in the war against corruption that agencies such as the Economic and Financial Crimes Commission (EFCC) and the Independent Corrupt Practices Commission (ICPC) were established. These bodies are obviously fighting a losing war against corruption. The problem of corruption in the country is not so much the absence of laws, but the unwillingness and seeming inability of the custodians of the law to apply it when infractions occur. Many factors are responsible for this. But the obstacles are surmountable. Unless the government is .prepared to bring violators to book through the courts and appropriate punishment meted out, the Anti-Corruption Act and the Code of Conduct Law will remain dormant and will not be better than the papers they are written on.

It must be observed at this point that the conduct of the present custodians of Nigerian's polity leaves much to be desired. If the "settlement culture" which is a euphemism for bribery continues to pervade the conduct of public affairs, then all efforts to preach against social vices such as corruption are doomed to come to naught. Sociologists recognize the fact that while threat of sanctions or punishments is not necessarily enough to prevent non-conformity, but it is part of the total constellations of forces that creates

pressure to obey cultural presentations. The renowned sociologist Emile Durkheim, once observed that open disregard of law or convention by some individuals may provoke repressed or hidden desires among others to do likewise. Punishing the offender helps curb the usual stimulated instincts to ignore social norms and values. Thus the society should be bold enough to punish all offenders without exception and in this case public officers should not be spared. The picture in Nigeria is that on daily basis, newspapers and other news media are churning out stories of the billions of naira now in trillions, that Nigerian leaders have literally stolen, and through charades the leaders, through obvious conspiracy taunt and play on the people's collective intelligence. The almost regular scenario is that, EFCC arrests alleged corrupt leaders - they arraign them with fanfare - they accuse them of over 100 charges, the charges multiply by the day - the accused ask for bail, the courts set almost criminal bail terms which almost no honest Nigerian civil servant can meet, but somehow they meet them – after many adjournments, they sometimes end up with "plea bargaining" later from over 100 billion the accused returns under 1 billion to EFCC – then the people are told the war against corruption is on. Most of the accused are even acquitted on mere technical grounds (Cf. the case of Hon. Dimeji Bankole and Tafida former speaker and Deputy Speaker of the House of Representatives of Nigeria – after all the normal charade they were declared not guilty News Watch Magazine May 30, 2011:12-16).An emerging ugly trend is the situation where those that are appointed to investigate corrupt persons and agencies are later also accused and found guilty of corruption. The majority of corrupt public officers are not even apprehended. On daily basis Nigerian leaders are outwitting almost 'miracle workers' at the pace they build houses, the cars they buy, the amounts they accumulate in banks, all indicators of the pervasive nature of the corruption in the polity. It is worse, because corruption of the leadership seems to pervade and permeate all sectors and segments of the society. This kind of leaders cannot bring about the actualization of the goals of Vision 20:2020.According to a recent United States assessment, the Federal Government of Nigeria is not implementing anti-corruption laws, it stated that, "massive widespread and pervasive corruption affected all levels of government and the security forces." The report stated further that "the law provides criminal penalties for official corruption, however, the government did not implement the law effectively and officials frequently engaged in corrupt practices with impunity."(Vanguard, June 8, 2012:5).

How has this impacted on governance of the country? Until recently, politicians rigged and stole elections; so they weren't accountable to the people (Erhagbe and Oghi, 2011). They embezzled and stole public funds with impunity and of course did nothing by way of development. This is the nexus between bad leadership and bad governance as the first begets the letter. Nigerian people must start holding their leaders accountable as many societies are already doing it..

It is our considered submission that for social values to be well entrenched in the society, the society must first accept them, and the people must come together to perform the task of being the watchdogs of themselves. What this calls for is that, the citizens must see themselves as being enforcers and protectors of the society's values. The old communal solidarity of working for the survival of the society through ensuring that all conformed to the norms and values of the society must be re-invigorated. Thus all citizens need to work to expose and condemn violators of their social values.

Considering the importance of proper character moulding in shaping the future conduct of citizens, the society should pay greater attention to what happens in schools. The positive virtues already identified above should be continuously and unceasingly presented to children. In this endeavour, the Arts and Social Science education should be used to point out the true heroes of the country and the world at large as critical variables in nation building. The teachers of Nigeria students must exhibit impeccable conduct, otherwise they should be brought to book, and otherwise they could be bad influence on the children. This last injunction should also be applied to all the leaders in different spheres of the society. If caught young and set on the right path, there is the hope that the society will start rediscovering its social values again. Along this line, Professor Wole Soyinka reminds us that the development of human capital will be the greatest challenge facing Vision 2020 and the nation (Abdullahi, 10/2/2009). Abdullahi 2009 asserts that "the early childhood curriculum and instruction should be strengthened", in this direction he avers that "Nigerian leadership needs to articulate a coherent shared vision of where the nation is and what the nation would look like educationally by the year 2020". He also states that, "a commitment must be made to its core values, and effort must be made to improve practice in the classroom". There is therefore a clear need to address the "proper" education of Nigerians, to face the challenges of achieving the goals of Vision

20:2020.While targeting the children and youths there is the critical need for the re-orientation of the current leadership in Nigeria.

Conclusion

Pernicious or very harmful conducts of citizens have the veritable capacity to destroy that society, and of course undermine efforts of national development. These become more rampant when there is the absence of norms and values that control the conduct of such citizens; anarchy, disorder, tension, conflicts and utter retardation of development are normally the consequences of lack of control over the way citizens behave. It is therefore imperative that every society must continuously return to its cherished values. One of the great lessons of American History is that for all its industrialization and mechanization, the society has at different times still upheld strong social, political and economic values. Hence, courses in American life and history are taught to all students up to the college/university level. For Nigeria therefore, in its effort to be rejuvenated, it is imperative that it anchors its mission on strong values. In doing this the imperative is say that the political class at the moment should be in the vanguard of working to restore the seemingly jettisoned social values. Why?

We strongly believe that much of the decadence and rot in the lives of Nigerians as a people have been foisted on them by the very obnoxious ways they have been ruled. The conduct of affairs by the leaders especially under military regime was to say the least that of an occupation force bereft of morals and values. Hence all forms of bastardization of the society's values became the norm, looting, embezzlement, brazen stealing, conspicuous consumption, arbitrariness, injustice and trampling on citizens rights through unjust arrests and incarceration became the order of the day. Mediocrity, ethnicity and nepotism became the yardsticks for running the society. In this situation, the helpless and hapless subjects (not citizens) were cajoled, intimidated and in certain cases emasculated. The question now is, should this continue even with democracy? How can the country get its citizens back on the path of righteousness, civility, decency, integrity and honesty?

A lot is being projected about Nigeria becoming one of the leading world economies by 2020, while there is nothing wrong in aspiring to such a lofty height, current indicators in the country's national development tend to make the dream over ambitious. Corruption, rather than abating is getting deeper and more pervasive by the day; the few industries that were in place are

folding or have folded up – the textile industry is worst hit; no new industries are coming up, insecurity is rising by the day and infrastructural decay is on a slippery downward drive; policy implementers pursue self-first, and there is continuous policy somersault, and worst still there are no signs of conscious efforts to change in terms of the negative values of the society. Our submission is that the country can get to actualize part if not all the goals of Vision 20:2020 if it gets it right first as a people in terms of its values. The success story of Singapore shows how a nation can move from hopelessness to an example of modernity. The instructive story of the foundation of the transformation of Singapore as stated by the leader that laid the foundation for the modern Singapore is summarized as:

> A united and determined group of leaders, backed by a practical and hardworking people who trusted them, made it possible. The story of Singapore's progress is a reflection of the advances of the industrial countries their inventions, technology, enterprise, and drive... That we have succeeded in the last three decades does not ensure our doing so in the future. However, we stand a better chance of not failing if we abide by the basic principles that have helped us progress: social cohesion through sharing the benefits of progress, equal opportunities for all, and meritocracy, with the best man or woman for the job, especially as leaders in government (Lee Kuan Yew 2000, 689-91)

The above quotation helps to emphasize the point that Nigeria can get it right with the right orientation. Going by the trend of Nigeria's scientific and technological advancement, the country can only hope for technology transfer, especially under the current world phenomenon of globalization. What is therefore most crucial in actualizing the goals of Vision 20:2020 is the right, willing and effective leadership that can harness the great potentials of the country, both human and material. Matters of attitudinal change, re-orientation, impartation of knowledge, building of good leaders and indeed good citizens all come within the realm of education, and the disciplines that most effectively capture these are those of the Arts and Social Sciences. (National Orientation Agency, 2005; Mazuri, 1978). The point must be made unequivocally therefore that it is imperative that the country in its quest to actualize the goals of Vision 20:2020 should pay adequate attention to these

seeming non-tangible but critical factors that the Arts and Social Sciences address.

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