

## **Equality of Educational Opportunities:-Vis-À-Vis-Computer Based Test (Cbt) Nigeria Experience**

**By**

**Idibia Christian Amechi**

Department of Educational Foundations,  
Ignatius Ajuru University Of Education Port-Harcourt  
08064345649

### **Abstract**

*This work investigates the role of “Computer based test” (CBT) in Equalizing Educational opportunities in Nigeria. The paper highlighted the numerous efforts by government in the provision of equal educational opportunities, as well as delving into the enormous challenges confronting the attainment of equal educational opportunities, the method of teaching computer in both junior and senior secondary schools, and also the position of computer studies in the National policy on education. Finally, the work discovered that the use of computer based test (CBT) creates inequality in access to educational opportunities into our numerous tertiary institutions in Nigeria. Thereafter, recommendations were offered for equalizing educational opportunities based on the test (CBT).*

### **Introduction**

Education all over the world has been identified as an instrument for development and progress. In confirmation of this, Martin Luther cited by Boyd and King in Okoli (2011:43) remarked that “the prosperity of a city, does not consist in great treasures, strong walls, and fine houses, but in claver, capable, wise, honorable, well educated citizens who can acquire, hold and utilize, every treasure and possession.” Because of this reason, educational issues are always being considered very important. So many

conferences and treaties have been called and signed by the developed countries for the benefits of the developing ones most especially African countries on educational matters.

In 1948, United Nations General Assembly proclaimed the “Universal Declaration of Human Rights”. Article 26 Part 1 of it read thus: “Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally accessible to all on the basis of merit, (Eheazu 1998:6)”. In African region a series of summits have been held to discuss the way forward for the development of education in the region. One of such summits was in 1961 at the dawn of the political independence of some African countries in which the big five colonial Nations namely: United Kingdom, Belgian, Spain, France and Portugal converged with delegations from thirty nine African countries in Addis Ababa, capital of Ethiopia. Orubite (2008:2) asserted that the summit addressed itself mainly to the problem of planning education in relation to socio-economic development in Africa.

This is an indication that education is an important tool for human development, which in-turn develops society. But for educational programs to fulfill this task, its planners must plan it in accordance with the socio-economic and political aspiration of the people. In contending this, the Addis Ababa summit on education (1961) affirms that;

Education planning is not the effect of a passing infatuation with a new idea, but result from clear recognition that it meets the needs to bring educational system up to maximum efficiency while, at the same time ensuring the balance development of the individual.

For this reason, investment in education is seen as an investment for the development of the individual as well as the society in which he lives. This was also concurred by the Addis Ababa education summit which says that “Education is a productive investment and a major actor of economic, social and technological development.”

Nigeria, the most populous country in Africa, is not left behind in this recognition of education as an important tool for development. Okoli (2011:89) asserted that, “the role of education as an instrument for the survival of the individual and society, the promotion of national unity, and the improvement of the social and economic features of society is widely recognized.” Before the attainment of her independence in the year 1960, several policies and seminars were organized and put in place for the promotion of mass literacy for her citizens. The Western Region UPE of 1955 and her Eastern Region equivalent in which Awolowo remarked that:

To educate the children and enlighten the illiterate adults is to lay a solid foundation not only for future socio-economic progress but also for political stability. A truly educated citizenry is, in my view one of the most powerful deterrents to dictatorship, Oligarchy and feudal autocracy. (Abernethy, 1969:13).

Abernethy affirmed that it was not all that successful, but created awareness and consciousness in the people. The program was geared towards promoting mass literacy by educating many Nigerian children; knowing fully that education is the only key that can unlock development.

In 1969, a new dimension took place; it was the curriculum conference which gave birth to uniform curriculum in Nigerian educational system, and it marked the beginning of a new era in Nigerian education. According to Okoli (2011:90), “The curriculum conference looked into the philosophy that should govern the direction of Nigerian education in future”. It was the

conference that laid the foundation for the 1973 seminar on education, which eminent Nigerians drawn from all walks of life, converged to deliberate on what a national policy on education for Nigeria should be. The outcome of the seminar led to the final document titled "The national Policy on Education" Which was first published in 1977, 1981, 2004 and the latest edition 2014 (NPE 2014).

Five National objectives of Nigeria were endorsed as the foundation of the Nigerian policy on Education, otherwise known as "The National Policy on Education (NPE 2014). They are:

- a. A free and democratic society
- b. A just and egalitarian society
- c. A great and dynamic economy
- d. A land full of bright opportunities for all; and finally
- e. A united strong and self reliant nation.

(NPE 2014: Page)

In acknowledging education as the key that can unlock the door of unity, development and progress, as well as the realization that education according to the Addis Ababa Conference of 1961, "Is no longer privilege of the few but a fundamental right of all the people and that the guarantee for such right is compulsory free primary education and equal opportunity for access to higher level of Education". Section 1(a) of the National Policy on Education (2014) States that: "In Nigeria's Philosophy of Education, we believe that Every Nigerian child shall have a right to equal educational opportunity irrespective of any real or imagined disabilities each according to his or her ability" (NPE 2014). To follow-up this proclamation, and in observation that some Nigerians are disabled or impaired in one way or the other, special education such as education for the blind, deaf and dumb; the gifted children and even Nomadic education were introduced so as to give all, the right to contribute to the development of Nigeria because there is this common saying that, "*There is ability in disability*". One may rightly ask if the methods of evaluating success in these special education systems mentioned above are the same as that of Normal schooling system?. The

answer is no, it is each according to its method because the students/ pupils involved are not equal in abilities with the normal schooling children. The case at hand and the concern of this paper is the sudden introduction of “Computer based test” (CBT) as a method of entrance examination into institutions of higher learning in Nigeria.

Replacing Paper and Pencil (PPT) with a modern device which is not yet accessible to most Nigerian Children schooling age is a cause for concern. In order to examine if the role of this latest method guarantees equal educational opportunity as well as to proffer solution to the cries of the rural children is the concern of this paper. In the process of doing this, concepts of Equality, Education, Opportunity, Computer Based Test (CBT) and Access will be analyzed as well as questions which the answers will support the argument.

### **Conceptual Analysis**

Concept of Equality:

The concept of Equality is a slippery one; which requires specification of its applications; else it would mean different things. Okoh (2003:123) viewed it as “Very Controversial Concept that could be described in a veracity of ways”. It is a concept that Philosophers have been finding very difficult to explain right from decades. In contending, Aminigo: (1999:40) confirmed that;

The concept of “Equality” is a controversial concept that has been for decades and centuries commanded the attention of Moral, Social, Educational and Political Philosophers of our days such as RS Peters, Robert Ennis, James Coleman and Many others.

Copper following Osaat (2012:134) described it as a “pretty murky Concept; while Coleman (1975) in the same chapter viewed it as a “Mistaken and Misleading Ideal”.

The idea of equality arouses the notion of sameness or similarities, which could relate to comparing things such as length, height, weight, number, etc. It is seen in the context of this paper as a social-moral Idea; connected to morality and justice which are all ethical issues that can reveal how man ought to behave and be treated. In this vain, equality could be equated with fairness in the treatment given to man. Williams in Aladejana and Oyelede (2011:3) identified and discussed two forms of equality namely; "equality in common humanity, and equality in unequal circumstances". According to them, "Equality in common humanity is treating man in respect to human worth, all man must be accorded equal grades". Okoh (2003:125) referred to this form of equality as natural equality. In his words, "Men are rational beings; have the same basic needs and psychological devices; all men are subject to the same national laws and so, all should enjoy the same natural rights". This is in line with the view of Immanuel Kant who affirmed that; "A human beings must be treated as ends not merely as means to an end. This is because all men are equal".

Equality in unequal circumstances is the main basis of our discussion in this paper. Williams confirmed that this notion of equality is expressed on where man claimed or agreed to be unequal. In his work "Philosophical Presuppositions of Democracy" Hook in Burr and Goldinger (2012:279) outlined seven principles of equality, in which one of them said thus: "It is not a prescription to treat man in identical ways that are unequal in their physical or intellectual nature. It is policy of equality of concern on consideration for man whose different need may require differential treatment". Equality here is viewed as the treatment given to man in consideration of their inequality. Based on this, Downey and Kelly (in Aminingo, 1999:43) affirmed that "All men are equal is clearly not true in a qualified sense except perhaps at the trivial level of bodily functioning, since there are no respects in which all men can be said to be same". If all men are not equal as in the context of this paper, should they be treated equal?

Peters (1966) answered this question thus: "Men should be treated differently only on relevant ground". Ocho (1988:50) affirmed this view that "Men should be treated differently if there is tangible reason for such". Lucas (1965) supported this view. According to him; "All human being share a common humanity in virtue of which differences in treatment have to be based on tangible and relevant grounds that can be justified". It is based on this fairness and impartiality in the treatment of men; bearing in mind that men are not equal, that Aladejana and Oyelade (2011:8), following Thompson, clearly stated that;

The concept of equality has nothing with uniformity. To recognize that men are equal individual human beings involves no desire or need treat them uniformly in any ways other than those in which they clearly have moral claim to be treated alike.

Equality in the context of this paper is "access equality". Okontoni and Adebakin (2015) viewed it as given equal opportunity of access to everyone who deserves and qualifies to have University education.

### **Concept of Education**

Education as a concept is multi-facet in nature. This is because the idea has no universally accepted definitions. Philosophers have diverse opinion on what education is all about. This led to various definitions of the concept by various scholars. In supporting this, Peters (1967:1), asserted that "Education is a concept which is not very close to the ground. By this I mean that it is not a concept like 'red' which picks out a simple quality; like 'horse' which picks out an object, or like 'running' or 'smiling' which picks out observable occurrences". Nwafor (2007) affirmed this and viewed the concept "as a chameleon" because of its dynamic nature; in responding to the needs and aspiration of a social milieu, especially with regard to the cultural values.

Etymologically, education is derived from two Latin words: "Educare" which means "to form" or 'train', John Lock and his fellow realist held this view. The second meaning of education is derived from "Educere" which means to "lead out". This represents the view of idealist philosophers. These two words represent the two schools of philosophy. There is disagreement between these two words both in meaning and scope. For this reason, it may not be held firmly as the meaning of education most especially in this century.

In contending, Osaat following Omordu (2011:82) lamented that "Conceptualizing education from the etymological point of view is not tenable as the two root words are not the same in meaning and scope. Education is more than training as well as leading out; although, very controversial in nature". Akinpelu (1988:176) concluded that "The concept of education is a vague one in that it applies to many activities and process". What he means is that education constitutes of many activities. There is no one activity or process that is termed educational. Okoh (2013:13) outlined three ways of using the concept of education. They are; as a process, as a product and as discipline. According to him, "Education as a process is the activity of preserving, developing and transmitting the culture of a people from one generation to another". This is in line with Nnyerere's view as he perceived education as the process whereby one generation passes on to the next its knowledge and wisdom. Education as a product refers to the "Change, whether overt or covert, implicit or explicit which education is to bring about". Education as a discipline "is a body of systematic and organized knowledge".

Aminigo and Nwaokugha (2013:20) following Fafunwa defined education as "the process by which a young child or adult develops his abilities and other behavioral forms which are of positive or acceptable values to the society in which he lives". Elechi (2015:59) citing castle, defined education as "the art of acquisition and utilization of knowledge". In any way one

may view the concept, education must involve acquisition of knowledge that will change the character of the learner, and this must reflect his society. This means that education produces perfect man that can make the society a better place. In my view, education can be defined as a systematic acquisition of knowledge through learning or experiences, which helps the learner in harmonizing his reasoning and feeling for better society.

### **Concept of Opportunity**

Opportunity as a concept is a very difficult one. The idea may be seen as confusing because of its connotative nature; because for an individual to claim of having opportunity or not, depends on the context the individual uses it. Okoh (2003:125) viewed it as the word that suggests something that is a chance or privilege; "...a condition which someone creates rather than that which one is entitled". He further affirmed that "Opportunity could be looked at as a good chance created by oneself or somebody else for advancement and progress in education, politic, etc".

Nwafor (2010) in supporting the difficult nature of the concept viewed it as "treacherous" idea because of its ambiguous usage and connotations", but contended the view of Okoh (2003) by defining it as "a good chance of advancement and progress". In any way one looks at it, whether a chance created by oneself or someone else, the similarity in these definitions is that of "good chance of advancement and progress". So opportunity could be seen as having a good chance created by oneself or someone else for advancement and progress. Opportunity in this paper is educational opportunity. This means having a chance to progress educationally or chance to advance in education.

### **Access to Education**

The Federal Government in the National Policy on Education (2014), perceived access to education as the right for all Nigerians. It is based on this view that Okotoni and Adebakin (2015), following Dada defined access

to education as the opportunity and right to receive formal education as distinct from informal education.

Tonwe (2015) did not deviate from this, when he viewed access to education as making education to be within the reach of every citizen of the nation. Asodike and Ume (2012), went further in their view, in defining access to education as "...enrolment in or entrance into schools, be it Primary, Secondary or Tertiary institutions. In this paper, access to education is seen as making education available to the reach of all Nigerians irrespective of any real or imagined disabilities; each according to his ability or giving all Nigerians that deserve it; way to acquire education according to their abilities.

### **Computer Based Test (CBT)**

Modernization calls for change and change involves moving out from old to new, or going out from one method to another. In human life, there are series of changes which signify development. Development in human entails growth in size and reasoning, but these changes (development) must be equated with time or correspond with time. This leads us to the saying that "There is time for everything". Paper and pencil test (PPT) is currently replaced with computer based tests (CBT).

Sorana-Daniela and Lovents (2007) defined computer based tests as "Test or assessments administered by computers in either stand-alone or dedicated network, or by other technological devices linked to the internet or the World Wide Web (WWW), with most of them using multiple choice questions (MCQs). This is an electronic testing, which requires ICT competence. To successfully participate in computer base test, such examinee must be able to use word processing programmes such as MS-word, select software such as programs and mastery of use of computer input devices like keyboard and mouse or touchpad. In the recent years, computer based test (CBT) has been adopted by Nigerian tertiary

institution to replace pen pencil test (PPT). Although the system has many advantages but its disadvantages to those who do not have the skill, according to Adaramaja can be "enormous". According to him, "the negative effect of CBT on unprepared or ill-prepared students can be enormous".

### **Equality of Access to Educational Opportunities**

The National policy on Education (2004) perceives equal access to education as, one to be made possible for everyone who is entitled to receive it. To make education accessible to everyone that deserved and qualified for it. It is based on this that Okotoni and Adebakin (2015) following Dada, defined access to education as "the opportunity and right to receive formal education as distinct from informal Education".

It is making education accessible to the reach of every citizen of a country. the Universal Declaration of Human Rights in 1948 states that "everyone has a right to Education", as one of the signatories to this declaration, Nigerians who are qualified to receive University education should be given equal access to the opportunities to do so without hindrance or imposing any huddle through the use of a facility which favours one group in the society to test all. Using a facility which a section of the society has access to for the entire society will constitute inequality. It is based on this that Asodike and Umeh (2012) asserted that; "Discrimination on religious grounds, sex, indigene/non-indigene dichotomy, exorbitant school fees, poverty, uneven distribution of Educational resources, "God-fatherism", the quota system and so on could impair the expected access to university education".

### **Challenges of Equal Access to Educational Opportunities in Nigeria**

Education is one of the fundamental human rights as described by the Universal Declaration on human rights in 1948. It is quite unfortunate that more than half a century, equal access to educational opportunities, most

especially into Nigerian Universities, is still suffering some challenges. These challenges could either be natural, man-made or situational, but their effects on the success of equal access to educational opportunities could not be ignored. They includes:-

**Gender Bias:** Cultural, social belief and attitudes prevents the girl child from benefiting on educational opportunities to the same extent as their opposite sex. This cultural attitude on the girl child is found in almost all the ethnic groups in Nigeria, but more in the Northern part of the country where their religion forbids much socialization of the girl child. The Southern part which is dominated by the Christian religion believed that the girl's child place is in her husband's home, for this reason educating the girl child to the detriment of male child is seen as an investment for another family. This gender discrimination between boy child and his opposite sex counterpart in relation to education has created very wide gap in both political and economic participation in the country.

**Religious Factor:** Religiously, the girl child or female folk are seen as subordinate to their male counterparts and need not to be exposed socially as the male. The Islamic religion and belief forbids exposing female child to the public. Okoh (2011:59) affirmed this thus "the Islamic faith (Orthodox) is of the view that the place of women was in the home and not the quranic classroom". In some Muslim countries like Egypt, Iran, Saudi Arabia and Others, females are not allowed to drive cars, live or stay together with their male counterparts in the same classroom. In the Holy Bible, women are seen as helpers (subordinate) to men, for this reason, educating them are limited because they believe that their husbands will cater for them. Traditional African religion sees educating women as a means of making them to be wild and wiser than men. Any educated woman in the traditional Nigerian society is seen as uncontrollable and wiser woman that may want to control her husband if any man will even think of coming to her for marriage.

**Poverty:** The social class, to which one belongs, contributes to reasonable extent the chances that are open to him. Belonging to a particular social class could be as a result of natural or man-made phenomenon, or even both. In this case, class poverty could hinder the chances of those born into the lower class in terms of basic necessities such as good food, Educational materials, shelters, and other essential facilities that could enhance their chances of education. On the opposite side of it, the sky is the limit for the children from well-to-do families (upper social class), who have almost all they need to succeed in their educational ventures.

**Environmental Factor:** The environment to a large extent influences the development of the child seriously. Obviously, there is a yawning gap between the educational opportunities of the children from urban areas and their rural areas counterparts. The urban children have almost all the facilities such as electricity, computer, television etc that give them advantages over their rural counterparts. In other words, children from urban areas do much better academically due to presence of learning facilities than their rural counterparts, who have no access to these learning facilities. In this case, the urban children have higher opportunities than the rural children.

In Nigeria, some children live in difficult terrains such as river-rine and desert-like areas, where the important basic amenities are lacking. This rural area harbors almost 70% of Nigerian population as affirmed by (Nwafor2010). The Environment is an important determinant of educational facilities, and the presence of educational facilities determines the academic success of a child and helps in equalizing the inequality in educational opportunities. In contending, Peters (1966:140) affirmed that *"A and B can be said to have equal educational opportunities when they live under conditions which do not provide either person with any material advantages over the other in pursuing his educational goals"*. Conducive environment and presence of learning facilities enhances one's opportunities to equal educational access.

Government policy on Admission, such as the use of “Computer based test” on Joint admission and matriculation board (JAMB) as well as the post-UME test has also widened the chances of candidates from rural areas who could not have access to computer but desired to acquire higher Education. This policy has created in the past few years a wide gap between children from urban areas and the rural area counterparts in terms of higher education admission chances. The former lives in an area with modern learning facilities such as electricity, computer centers (ICT), libraries etc, while the latter has no access to these facilities. This is creating wide inequality on access to higher education.

In short, there are many other factors which could hinder the attainment of equal educational opportunities.

### **Equalizing Educational Opportunity and the use of Computer Based Test (CBT)**

From the analysis of the three concepts of education, equality and opportunity, so far, equality of educational opportunity refers to educational opportunity planned along the line of equality or the lines that ideas of equality have been examined. Various philosophers view concepts in their various ways or various value judgments. For this reason, the concept of equality of educational opportunity in this paper refers to equality of access. Arose in Aladejana and Oyelade (2011:32) viewed equality of access to Education opportunities as the “Removal of any barrier e.g. *environmental, material and health which might deter children from attending schools as well as the provision of required number of teachers, level of urbanization etc*”. To put the concepts together, it means giving individuals considerations on their way to acquire knowledge that will help them to contribute meaningfully to the development of their fatherland; which is open for people to compete, or the removal of hindrances (natural/man-made) from the way of any individual in the pursuance of what belongs to

all. It could also be seen as men's consideration on their various disabilities or abilities for equal access to the pursuance of what belongs to all.

The United Nations declaration of human rights "article 26 Part 1 of it proclaimed thus;

Everyone has the right to education; education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally accessible to all on the basis of merit. (Ehezu; 1998:6).

This and the UNESCO's final report on educational development in Africa (1961) which affirmed thus:

Education is no longer a privilege of the few but a fundamental right of all the people, and that the guarantee for such a right is compulsory free primary education and equal opportunities for access to higher levels of education.

These are indications that denying a person or a section of people education is injustice. Imposing on people method which is known to only one section of a society, state or country is an intentional or calculated injustice to them. So, the removal of any hindrance/barrier that deters people access to educational opportunity is the realization of equality of educational opportunity.

Okoh (2003:127) viewed it as "provision of enabling environment by Government for all her citizens to attain qualitative education without let

or hindrance". The argument here is that, the use of computer based test, a new device in our educational system, which Government through her education ministry has not made available to all her numerous secondary schools, most especially the ones in the rural areas, does not guarantee equal access to university admission. The mention of rural area here is because in the urban areas and cities, children can acquire the practical knowledge of computer from street computer centers or ICT centers, but most of the rural dwellers have no access to electricity, not to talk of establishing computer centers.

It is not story that some of these rural children walked more than three to four kilometers, while some of them within the riverine areas paddle Canoe for more than one hour before they get to village schools. Should we see them as those who caused their misfortune? No, it is the function of the Government to develop rural areas and provide social amenities to them. Chief Obafemi Awolowo, of the blessed memory, did it during his 2<sup>nd</sup> Republic five states administration. His political party controlled-states embarked on rural development as well as provision of educational facilities such as books, uniforms and other educational materials as a means to achieve his equal educational opportunity, which was one of his party's manifestos.

Environmental factors should be considered as a serious threat to equal educational opportunity. This was the view of Robert Ennis when he differentiated between personal factors that constitute opportunities or hindrances to opportunity, and environmental factors which are material consideration. One could strongly believe that the cause of this injustice to the rural children may be that Nigerian educational planners do not have the idea of Nigerian environments.

In any country that wants to protect the right of her citizens, discussion on National issues always starts with consultation so as to seek the minds of

the people. In Nigeria, maybe due to the social class and lucrative nature of our politics, important National issues can be decided and concluded in Abuja by the politicians and it is binding on all the citizens. For a country like Nigeria, with high population density, what will be the outcome of this injustice to our Educational development?

Nigeria, as we know is practicing three tiers of Government; names: Federal, State and Local Governments. Education according to the 1999 constitution of the Federal Republic of Nigeria is in the concurrent list, out of the three categorized list namely the exclusive list, the concurrent and the residual. This means that the Federal and State are power on educational issues. Apart from the Federal Government Colleges which range from 34 and above in number, according to Orubite in Osaat (2011:450) and few State Government Colleges in the Urban and cities areas most state Government Colleges are without computer laboratories. Although few private stake holders in the educational sector make provisions for computer labs, it will interest my readers to know that as a teacher in a rural community, even the incentive which is affirmed on the introductory page of the National Policy on Education 2004 (iv) that: "Special and adequate inducement shall be provided for teachers in the rural schools to make them stay on their jobs" is nowhere to be implemented. It is theory but not practise. With the level of our rural areas, some children may even graduate from their secondary school education without the knowledge of computer. Some who may have mistakenly seen it once may mistake it for television. Is there any rationale in using such instructional material for such crucial entrance examinations? Any country that wants to develop must first of all develop her citizens through education, and this education should not be sectional but for all. This is in line with the views of Kosemani (2002:81) that "If a society is to take intelligent decision and also be able to register its judgments effectively, it must be adequately literate. This kind of literacy should not be restricted to certain parts of the nation only, but it must be literacy for all". So the use of

computer based test (CBT) for entrance examination into our various tertiary institutions denies a section of the society admission into tertiary institutions in the country.

### **Methods of Teaching Computer Education in Nigeria Schools**

Computer education is in the group (B) Pre-vocational electives subject in the policy paper for both junior and senior secondary. The National Policy on Education (2014) proclaimed thus: "Emphasis on subjects in group B shall be on practise". The question now is, will anyone practise what is not available or what is absent within his learning environment? The practise clause above is on paper promise but not in practical. One can only practise what is available and not the other way of it.

At the senior secondary, one may even ignore to offer computer education because it is not on the core compulsory subjects list. Section 5, No. 25<sup>b</sup> of the policy paper noted thus:

Every student shall take all the six (6) core subjects in group A, and a maximum of two (2), out of 34 subjects in group B and C to give a minimum of seven (7) and maximum of eight (8) subjects.

Looking at this provision, computer education at the senior secondary school level is not compulsory like English, Mathematics and others in the group A. Even at the Junior Secondary level which the students have no option, it is thought theoretically, not practical. But, the computer based test (CBT) requires practical computer skill. With these points above, one could rightly argue that its use for such crucial entrance examination is not proper because its teaching method in most Nigerian schools does not meet the standard to equip students with the required practical knowledge for computer based test (CBT).

### **Recommendations**

Based on the challenges confronting equality of educational opportunities mentioned above, the following are recommendations for the achievement of equal Educational opportunities in Nigeria.

Educational discrimination on the girl child should be discouraged as the girl child has vital roles to play in the economic development of both her parent's family and her husband's home. Research has revealed that an educated girl child is more humble than her non-educated counterpart in marital home, and also more helpful to parents than boy child who will be thinking on how to take care of his personal family (wife, children, mother-in-law and father-in-law) before attending to his parents.

**Religion:** It is obvious that female folk is subordinate to male folk in terms of marital relationship according to the book of Genesis 2 vs 8, and that keeping female together with their male counterpart may lead to immoral acts such as pre-marital sexual activities, but then sex education which will reveal the implications of this should form early girl child's education at home by the mother to equipped her with the knowledge of the disadvantages of it. In the case of being subordinate, (assistance), one can only assist someone when he/she has something to offer. Modernization has shown that the success of many families depend on the hard work of both husband and wife.

Rural development is another tool that can fight inequality in education. Government should embark on the development of the rural areas, most especially provision of roads and electricity so as to boost the supply of teaching/learning facilities to the rural dwellers. This is because; the environment constitutes one of the major threats to equality of educational opportunities in this country. It is based on this experience that Eliot (1979:72) affirmed that, when the environment is changed, the human is equally changed. In his words, *"change the environment, and you can change*

*human nature*". On the issue of class poverty, Government should make access to opportunities affordable to all here citizens irrespective of economic background, so as to justify being signatory to the 1948 Universal declaration on human Rights which states that "Education is a right of all and should be made available to all, irrespective of gender, economic background, race and religion".

Government policy on admission through the use of "Computer based test" (CBT) on Joint Admission and Matriculation Board (JAMB) should be averted or reversed to the formal hand written test method, or students should be admitted on probation for three months with intensive computer class, thereafter examined with computer based test (CBT). This will expose them (rural children) to the use of computer before facing the test.

Geographically, there are six geo-climatic regions in Nigeria namely: Mangrove forest zone, Rainforest, Zone, Guinea Savanna, mountain, Sudan savanna and Sahel savanna. Each of these regions has its peculiar problems in terms of the economy, socio-politics and education. Consideration should be put in place before any national decision should be taken, most especially on educational issues. Government should also increase University funding so as to create avenue for infrastructural development that will accommodate the teeming Nigerians that are seeking for University studies. If these measures are carefully put in place, it will go a long way to solving inequality of educational opportunities.

### **Conclusion**

The issue of Equal Educational Opportunity is a case for concerns, most especially in a developing country such as Nigeria. This is because educational facilities, urbanization, class society etc, which could hinder or enhance the implementation of equal educational opportunities are not put into consideration at the time of making educational policies. As the cardinal point of this paper, equality in unequal circumstances requires that

serious carefulness must be put in place as not to use any means that constitutes inequality in our society, most especially in relation to education as yardstick for testing unequal citizens of our nation. Therefore, Computer Base Test which the rural children do not have access to constitutes one of them in terms of using it as method of writing entrance examination into our tertiary institutions.

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