STEMMING CORRUPTION AND IMPROVING STUDENTS LEARNING ACHIEVEMENT AT HIGHER EDUCATION LEVEL THROUGH INDIGENOUS ASSESSMENT METHODS FOR HUMAN CAPITAL DEVELOPMENT

ATSUA, T. G., ALHASSAN, H. S., & OKOLI, N. P.
atsua4real@gmail.com, alfatair2004@gmail.com, patienceokoli@gmail.com

Abstract

There is an increasing need to reduce corruption and improve learning achievement of students in higher institutions of learning. Indigenous methods of teaching, learning and assessment are seen as a response to the erosion of indigenous values through the processes of colonialism, globalisation, and modernity that seems to breed corruption. Indigenous ways of teaching, learning and assessment have been viewed by many postmodern scholars as important for ensuring that students and teachers benefit from education in a culturally sensitive manner devoid of corruption. This global support for teaching indigenous forms of knowledge is seen as a successful means of stemming corruption in education and improving learning achievement. The paper provides the rationale for valuing indigenous methods of teaching, learning and assessment at higher education level. It identifies the import of indigenising assessment in higher institutions of learning as a means of reducing corruption in the system. Implications for assessment and teacher education programs are identified. It recommends the adoption of some elements of indigenous methods of teaching, learning and assessment at higher education level as a strategy for stemming corruption and improving learning achievement of students.

Keywords: Globalisation, modernity, indigenous knowledge, teacher education

Introduction

The quality of output of students in higher institutions of learning in Nigeria in terms of learning achievement has remained an issue of public discourse over time. More importantly is the issue of erosion of values and ethical decay that seem to have breed corruption in higher education sector in the country. The issue of erosion of values and ethical decay in Nigerian higher education evoked a serious concern. The concern is that higher institutions of learning in Nigeria as it is constituted presently have been experiencing value erosion that have resulted to ethical decay in the sector. The prevailing value erosion in higher institutions of learning in the country can be attributed to general value erosion and ethical decay in the Nigerian body polity at large. There is also the notion of copying of western values that seem to be fast driving indigenous values to extinction.

The philosophical and sociological underpinnings of Nigerian indigenous values which were entrenched in indigenous education have irredeemably been lost to western values that are deep-rooted in western form of education (Atsua, 2019). Therefore, there appear to be conflict of values resulting to crises in varying proportions in the socio-economic, political, education, religious and even in family life. This is as a result of replacing indigenous values with western values (Atsua, & Adeyemi, 2021). The social vices associated with the conflicting indigenous and western values manifest in high waves of crime and violence. It breeds political intolerance, bribery and corruption and near complete breakdown in morality. The indigenous acceptable values of hospitality, being ones brother's keeper, chastity, faithfulness, respect for elders and constituted authority have been eroded and displaced (Atsua, 2022).

Although value erosion and ethical decay exists in Nigeria that seems to have breed corruption in higher education sector. There is an increasing need to reduce corruption and improve learning achievement of students in higher institutions of learning through indigenous methods of teaching, learning and assessment. Indigenous methods of teaching, learning and assessment are seen as a response to the erosion of indigenous values through the processes of colonialism, globalisation, and modernity that seems to breed corruption. Specifically, indigenous education focuses on the teaching of indigenous knowledge, values, models, methods, and content within formal or non-formal education. This could possibly take care of the values the country needed and to ensure that such are enshrined in higher institutions of learning.

Indigenous Education and its Values
Indigenous education processes were carefully constructed around observing natural processes, adapting modes of survival, obtaining sustenance from the plant and animal world and using natural materials to make tools and implements. A cursory look at indigenous education in Nigeria before the introduction of western form of education as described by Obanya (2007) suggest an education system that was philosophically based with a socio-cultural foundation, psychological intent, organisational setting and societally determined outcomes. This nature of education according to Atsua and Alhassan (2018) was directly linked with the societal world view and was designed with sensibly defined assessment techniques that strongly fit the social-cultural, political and economic well-being of its recipients. Most significantly was the fact that indigenous education and assessment techniques as stated by Abdi (2018) were fashioned and implemented through parallel humanistic influences that characterised, and indeed, informed the lives of the people from all ages, professions, and contextual positions.

Indigenous education was grounded in understanding oneself by unleashing the capacities of intuition, the inner spirit, and the unknown (Sawa, 2009; Carjuzaa & Ruff, 2010). It was provided in line with the developmental stages of the individual learner hence, at childhood level, the aim of education and assessment was primary socialisation. At adolescent level, it was to inculcate life skills acquired through

participation in community related activities at places of work, recreation, religious rites and market square. At adulthood, it was the acquisition of organisational and social skills. In all these, gender was not neglected since boys and girls received education appropriate for role both in skills and in character. This knowledge management method according to Rahman, Sakurai and Munadi (2016) involved the transformation of indigenous knowledge into applicable ways to increase community resilience including making appropriate decisions.

The essence of indigenous education as captured by Obanya (2007) was to make each generation a bounding duty to transmit its cultural values to the young which was the primary meaning of education. The author concluded that describing indigenous education as largely informal may amount to telling a single side of the story. To tell the whole story required emphasising the fact that formal education, non-formal education an informal education are not dichotomous entities because the three approaches are most of the times very difficult to be separated. The description fits indigenous education because it fully integrate the child into the community by imbibing the cultural values of the community. It inculcate into learners spiritual values for the child to live a good life in order to be accepted in the life hereafter. It provide life skills necessary for earning a living and contributing to societal life. It provide social and organisational skills for interpersonal relations.

Assessment in Indigenous Education and its Values

Assessment in indigenous education was meant to cater for the cognitive, affective and psychomotor needs of the learner which are the requirements for the physical, emotional, and spiritual components of indigenous students. Standards for assessing learners were often presented through processes that were not subject-specific, not time-bound, not competitive, and were not based on written documentation depicting quantifiable results. Popular terms related to assessment as identified by Shea, Murray and Harlin (2005) like evidence-based, curriculum-based, daily data collection, goal-oriented were not known in indigenous education. What were synonymous were work samples, benchmarks, anecdotal records, checklists, portfolios, rubrics (Oosterhof, 2009). These methods primarily promoted the whole growth reflected through rational, nonlinear, and accountable actions.

In many indigenous communities in Nigeria, learners rely on assessment to master a task which includes the evaluation of oneself, as well as evaluation from external influences, like parents, family members, or community members (Urrieta, 2013). This assessment involved feedback given to learners from their support through acceptance, appreciation or correction (Rogoff, Alcalá, Coppens, López, Ruvalcaba & Silva, 2014). There was available feedback to a learner by observing the results of their contribution and by observing if their support was accepted or there was the need to correct them. In a typical Tiv community for example, a 5-year-old girl shapes and cooks yam for pounding with her mother, when the girl would make irregular shapes her mother would focus her attention to an aspect of her own shaping. By doing this, the young girl would imitate her mother and improve her own skills.

Feedback given by the mother helped the young girl evaluate her own work and correct it. The purpose of this assessment was to assist the learner as they actively participate in the activity. While contributing in the activity, the learning progress of children was constantly evaluated based on the feedback of their support. With this feedback, children modify their behavior in mastering their task.

On many occasion in indigenous communities in Nigeria, parents offer assessment through rewards given to the child. These rewards were given for work well done, and came in different forms of a toy carved out of wood, a doll of grass, or clothes, beads (Dzurgba, 2007). When children do not meet expectations, and fail in their contributions, parents make sure they do not use ridicule as a means of assessment. Parents recognised the harmful effects of excessive scolding to a child's learning process. They believed that scolding a child too much would make them worse, and hold back the child's ability to learn.

In Tiv indigenous education described as open education for example, the open school assessment were given on specific aspects of knowledge inculcated through oral lectures and practical activities where the skill gained on each aspect was assessed through practical activity. Dzurgba (2007) identified two approaches of the assessment based on theoretical knowledge and practical skills. The first approach was orally by explaining how something could be done while the second approach was based on practical by taking materials and tools and carrying out the task. An illustration of the two assessment approaches by Dzurgba (2007: 156) on how a young girl skills of sweeping a house could be assessed by her mother is as follow:

Question 1: *Alue u soo u esn iyou you yo, u kor chancha nana*?
(If you want to sweep a house, how would you hold the broom?)
Question 2: *Yo ese ase iyou mnenge*
(Sweep the house let me see).
The child: Va nenge ase, m es iyou mbee
(Come and see I have swept the house)
The mother: U ese doo. Nahan yo u fa iyou I esen
(You have swept well. So you have known how to sweep the house)
The mother's remark: U fa iyou I esen dedoo nahan u kuma akuma kwase je
(You have known how to sweep a house very well, so you are now a woman)
House sweeping award: *Mngu zan kasua nyian, nahan me za yamou akondo, akov, asa man adikp.*
(I shall go to market today and shall buy clothes, shoes, beads and head-tie or scarf for you).
The child's response: *A nande ahan man a due ayevese uza oron mbakwav na*
(She burst into laughter, runs out of the house and tells her age-mates).

From the illustration, the first question takes care of the theoretical knowledge of the child where the child is expected to explain orally how to hold the broom. The second question accounts for the practical knowledge and skills of the child through demonstrating the sweeping while the rest demonstrate the reward system. This

assessment according to Denga (1988) was given at the discretion of the teacher as there was no assessment time-table. The children were assessed individually and in groups where necessary at different times and places without prior notice since teaching and learning had been purely oral and practical in nature without books and written notes.

From the foregoing it is clear that in indigenous education pedagogy, learning was experiential and assessment relied on focused observation and extensive practice that increases in complexity under the guidance of older siblings, parents, grandparents, teachers, skilled practitioners, and/or experts. As an integral part of the learning process, assessment in indigenous pedagogy was formative, with the learner internalising and applying criteria for excellence in process and product. This indigenous learning and assessment process included reflection on one's own work and a high degree of ownership. Assessment in indigenous education reflected a culturally grounded and valued ways of knowing, such as focused observation and reflection, authentic performances of meaningful work, and judgment based on relevant criteria. This approach to assessment was strengths-based, emphasising what the learners can do rather than what they cannot do. Attention was given to identifying each learner's developed understandings and abilities and the zone where optimal learning can occur. Priority was placed on individual growth and the internalisation of standards of excellence.

An Overview of the Emergence of Corruption in Nigeria Educational System

Taking a retrospective look at the emergence of corruption in the Nigerian educational system will point to a number of factors that have accounted for it. The first is the erosion of values in Nigeria as a result of the contact with the western world through education. Scholars in the field of education (Adiele, Okujagu & Nnokam, 2011; Kalusi, 2011; Wokeh & Basil, 2011) are in unanimous agreement that the introduction of western style of education to indigenous people of Nigeria was responsible for most of the cherished values in the traditional Nigerian societies being adulterated or completely eroded whilst some absorbed in the western system of education. Obanya (2007) commented emphatically on the education Africa lost that western education brought with it formal schooling, fixed curricula sanctioned by selective competitive examinations which has its associated problems to the pscho-social values of the people.

Western style of education introduced to indigenous Nigerians placed emphasis on marketable skills for improved productivity against the indigenous emphasis on nurturing the whole person. This has made education a commodity for the privileged few who have the opportunity of going to school and who could afford to pay all bills. With this, education has become synonymous with passing examinations and the awards of certificates against worthwhile values. Majority of Nigerian citizens have been denied equal opportunity in the society especially those who cannot afford the cost of schooling. This has a serious implication on the values of Nigerians because the elevation of certificates against the promotion of cultural

values and cherished traditions has helped in breeding corruption in the education sector. The school has become a wrong place for learning cultural values and cherished traditions. Higher education institutions in Nigeria for example have become the wrong place for acquiring moral values. They rather appear to promote vices like bribery and corruption, indiscipline, cultism, sexual exploitation and general disregard for moral values of the society.

Another related issue is the alien economic system introduced by western education that replaced the communal system practiced by indigenous people of Nigeria. Westernised economic order promotes excessive individualism and unequal distribution of scarce resources and wealth of the country including privileges. The quest for excessive wealth at the expense of the common good of the society by the privileged few and the display of such wealth in the society have colossal damaging effects on the societal values. The implication is that there is an unnecessary competition to amass wealth through corrupt practices by the elites. The education sector especially the higher education institutions in the country are not left out in the corrupt practices. Examination malpractices, falsification of age and certificates, inflation of contracts, exchanging of sex for marks, bribery and corruption among others are common in higher institutions of learning in Nigeria.

Western style of education destroyed indigenous classless society and introduced to indigenous Nigerians a class society. There is a general class division in the society and to an extension the higher institutions of learning championed by western styled of education. This class division has assisted in dividing the society into the group of halve and halve not. In the educational sector for instance, the class dichotomy has helped in creating schools of unequal opportunities. There are special schools for the children of the wealthy class in the society and the general decaying public schools for the masses. It is common that people cut corners, corruptly enriched themselves at the slightest opportunity to belong to certain class in the society. This class dichotomy has extended into higher institutions of learning even in terms of welfare of staff. These have helped in promoting distrust among the citizens and the cherished values of our society thrown to the winds.

Corruption in Higher Education Institution in Nigeria
Corruption in higher education in Nigeria is the focus of growing concern among governments, educators, students, and other stakeholders. Those working in higher education institutions now face a unique convergence of pressures that have created a heightened threat to the integrity of the higher education enterprise worldwide. The presence of corruption in higher education throughout the world is a growing concern for the industry as it influences its effectiveness and efficiency. The negative impact of corruption in higher education institutions in Nigeria on economic development and social cohesion is also disturbing. With the rapid internationalisation of higher education and the growing volume of trade in educational services, matters of educational credentials and credibility in general become ever more important (Heyneman, Anderson & Nuraliyeva, 2008). There are

three major issues in higher education in Nigeria – access, quality and equity. These issues are universal and at stake in every nation. Corruption affects all three of them. It has a negative impact on the quality of higher education and other services. It increases inequality in access to higher education; and it causes inequities. Every nation solves problems of access, quality and equity differently. Thus, corruption in higher education is also part of the news in every country, and ways in which the national media reflect on corruption in higher education differ.

Corruption in higher education in Nigeria is considered as reflected in the media, including such aspects of corruption as its prevalence, patterns, and dominating forms. The differences in forms of corruption in higher education institutions in Nigeria is addressed pointing to how exactly they differ and why. The media reports is considered and the prevalent forms of corruption in higher education in the context of major socio-economic changes and educational reforms. The proposed categorisation of corruption in higher education includes means, forms and phenomena, the spheres where it exists, and the areas of interaction where it is found. Figure 1 illustrates the categorisation of corruption in higher education institutions in Nigeria.
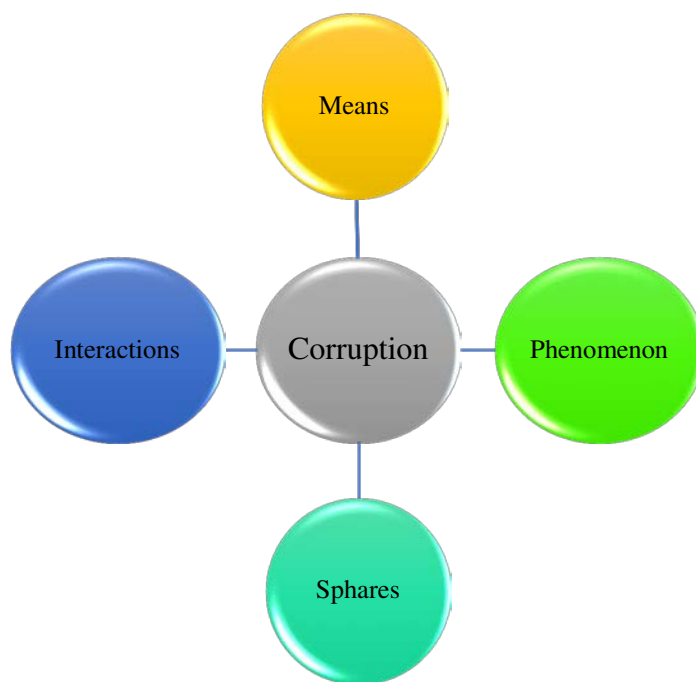

Figure 1: Categorisation of Corruption in Higher Education Institutions in Nigeria

The means are: bribes, kickbacks, kinship, personal connections, reciprocity (exchange of favours), and fraud. The forms and phenomena include: bribery, nepotism, favouritism, fraud, embezzlement, cheating, plagiarism, ethical misconduct, and breach of contract. The spheres are: Access to higher education,

academic process, graduation, credentials, licensing and accreditation, faculty hiring and promotion, research, grants, medical services. The interactions include: State – university, business – university, faculty – students, and faculty – administration, students – administration, and state – students relations. These classifications are further expatiated based on the criteria used in Table 1.

Table 1: Categorisation of Corruption in Higher Education Institutions in Nigeria

Means	Phenomenon	Spheres	Interaction
What means are used in corrupt activities to achieve certain goals?	What takes place? **Bribery:** of all types and forms	What are the areas and processes that get corrupted?	What are the interactions, relations where corruption takes place?
Bribes: monetary, non-monetary (services, etc.)	**Nepotism:** kinship **Favouritism:** preferential treatment	**Access to higher education:** tests (WAEC SSCE, NECO SSCE, NABTEB SSCE, JAMB, ND, NCE), admission decisions, entry examinations, donations, gifts, corporate sponsorship	**State – university:** funding, student financial aid, grants, non-profit status, taxation
Kickbacks: monetary (normally a percentage of the total contract value)	**Fraud:** research fraud, healthcare fraud, non-compliance, managed and biased information flow		**Business – university:** research with biased results, educational loans, healthcare fraud
Kinship: relatives **Personal connections:** relations	**Embezzlement:** from the university, by the university	**Academic process:** grades, additional time for ADDs, time to a client/consumer (student)	**Faculty – students:** all kinds of bribes, misconduct, underpaid and free services
Reciprocity: exchange of favours	**Cheating:** by students, prospective students	**Graduation:** gifts, petitioning, banquets, etc.	**Faculty – administration:** unfair treatment, promotions, dismissals
Fraud: fraudulent documents, claims	**Plagiarism:** by students, lecturers	**Credentials:** diploma results, transfer of credits, fake diplomas	**Students – administration:** breach of contract
	Ethics: misconduct, including sexual misconduct	**Licensing and accreditation:** provision of services below established standards (have to pay)	**State – students:** financial aid fraud, aliens
	Breach: of contract **Absenteeism:** from office	**Faculty hiring and promotion:** bribes, nepotism, expectation of favours, pass-overs, discrimination	
		Research: fraud **Grants:** embezzlement **Healthcare:** time to a client/consumer (patient)	

Source: Adapted from Osipian (2008)

There are other areas that are not covered in this categorisation of corruption such as gross waste and misallocation of resources. Gross waste and misallocation of resources constitute a so-called grey area of corruption in higher education. This is especially according to Osipian (2008), when personal or material gains are not pursued. Even though gross waste and misallocation of resources are detrimental to higher education, Osipian (2008) stated that in most of the instances they do not constitute an illegal act, unless personal benefit is pursued. For instance, investments in the residences of university principal officers and renovations do not constitute an illegal act, unless personal benefit is pursued. While the merit of such investment may be arguable, the legality of it stays intact. The same is true for mismanagement in higher education institutions. While systemic mismanagement has a negative impact on the health of academia, it is not considered as an act of corruption as long as it does not include embezzlement, fraud, or other illegal activities.

Stemming Corruption in Higher Education Institutions in Nigeria

Apart from wasting the developmental resources of the Nigerian nation, and negating our cherished values for several decades, corruption has bred and protected impunity and lawlessness in educational sector especially in higher education. There is the urgent need to stem the menace not only in the nation's higher institutions of learning, but in the entire education sector and to an extension the nation at large. The following steps are germane if thorough concerted efforts are taken by all stakeholders.

Genuine leadership: Nigeria's problems had for several years centered on poor leadership. Nigerians seem unsatisfied with the quality of leadership exhibited by successive leaders in the country. Therefore, genuine leadership must be exhibited by those who are saddled with the responsibility of managing the affairs of the nation especially those in charge of higher education institutions in the country. To stem corruption in higher education institutions and improve students' achievement, leaders of higher education institutions in Nigeria must exhibit leadership qualities that Nigerians must be satisfied with. They must exhibit zero tolerance for corruption, honesty, patriotism, be zealous to serve and redeem the image of higher education institutions, and the capacity for prudent management of the scarce resources available at their disposals.

Waging anti-corruption war: Waging anti-corruption war in higher education institutions in Nigeria and transforming them into globally competitive citadel of learning is necessary if students' achievement is to be improved. This could be done in four phases as identified by Nwolise (2015) as preparation phase, launching phase consolidation phase and sustenance phase. At the preparation phase described as phase one, a national healing statement or address is required by the relevant authority that will involve a call on all citizens to duty for national rebirth. An appeal to all Nigerians is required for them to drop the idea of fraud in all forms and to give Nigeria a chance to address imbalances in the education sector including termination of all forms of strikes. It is also expected in this phase that appointment of university staff

both academic and non-academic should be on merit and the best in terms of integrity, skills and knowledge of the job, patriotism, competency as well as readiness and zeal to serve.

The success of the anti-corruption war stands depends on the caliber of people that will be employed in higher institutions of learning. Nwolise (2015) described such caliber of people as gate keepers, lamp holders and commanders of troops in battles who must show the way and live by examples. There would also be the need to define clearly what constitute corruption in the education sector and red line drawn. This definition may include stealing of money from the university treasury, giving and accepting bribe, betrayal or sabotaging the institution, 419 scam, contract inflation, money laundering, examination malpractice, sale of marks, illegal adjustment of scores of students, denial of promotion of staff among others (Osipian, 2008; Nwolise, 2015). This could be followed by mass education, enlightenment and mobilisation of the entire stakeholders in the education sector to understand the meaning, indices and the devastating effects of corruption on the education sector especially higher education and its attendant effect on learning achievement of students.

The launching of the anti-corruption war described as the second stage should be done in an elaborate way by symbolic dethroning of money and enthronement of knowledge, patriotism, integrity, honesty, humility, good manners/name, and hard work. Nigerians who have displayed high level patriotism, integrity, honour, humility, outstanding knowledge and valour could be presented as models for youths and the entire citizens during the launching campaign. Those who hold political offices as a matter of necessity declared their assets during the launching period. All the anti-corruption laws and institutions and how the war will be fought should be made public during the launching.

The third phase described as the anti-corruption war is the enforcement period where prosecution and punishment will take effect. In this phase, anybody who crosses the red line must be arrested, prosecuted and punished within the rubrics of the law according to Nwoseli (2015). Names of those that crossed the red line must be made public in the print, social and electronic media with their pictures. Measures should be put in place at this stage to block all loopholes to ensure transparency and accountability. Transparency and accountability should be entrenched in leadership and all citizens must know what is happening in governance. Selfless service to the nation and humanity should be upheld at the expense of self-aggrandisement.

Anti-corruption sustenance stage is the last stage and the phase of institutionalisation of the war on corruption. At this phase the anti-corruption laws, ideals, values and practices must have been entrenched and sustained. At this stage, citizens would have learned and become accustomed with the culture of staying clear of corruption. They would have come to reality that public funds are not meant for embezzlement. Students in higher institution of learning would have embraced hard work, integrity of examination and certificates, honesty, probity and accountability. The law enforcement agencies and the relevant agencies in the anti-corruption war would be working like auto-pilot (Nwoseli, 2015) enforcing all the necessary anti-

corruption laws and other associated laws. They would have been prosecuting with ease and would have been unbiased in the implementation of the laws without interference.

Planning education for value re-orientation and human capital development: The purpose of education globally is not only to train skilled manpower but to inculcate desirable social and economic values into the citizens. Education is meant to develop habits that are considered to promote work oriented skills and human capital development. Planning education for value re-orientation and human capital development require an all-embracing effort by relevant stakeholders to change the existing value system in all the spheres of national life to meet the developmental needs of the nation. Therefore, feasibility study of the desired value system ought to be conducted identifying those values needed and discarding unwanted values through situation analysis, policy formulation and programme development/implementation.

Situation analysis may account for re-examination of the current situation in the country and the education sector in specific as it concern the values to uphold and cherish and those that needed to be changed. It is germane to examine where we are now, how did we get there and where we want to be in terms of value preferences. Policy formulation may account for articulation of all issues in situation reports which would be used to formulate appropriate policy framework to guide implementation. In this policy direction will lay enshrined roles expected of each institution in the education sector. Curriculum content to be taught in each institution will be identified to take care of the present realities in the country. Programme development/implementation may account for what higher education institutions in particular and other relevant stakeholders seek to achieve in terms of programme content and materials. This could be developed in line with the policy guideline and directions. Planners must ensure that appropriate methodology and assessment methods to implement the curricula contents are identified. The requisite instructional facilities and materials are identified and provided; teaching and learning process actually take place while those to do the teaching are really trained and equipped.

Improving Students Learning Achievement through Indigenous Assessment
Globally, there is a push to reduce corruption in the education sector and improve learning achievement and experiences of students through assessment methods that are rooted in the indigenous way of learning. Education systems globally are implementing necessary changes to school culture and classroom assessment experiences by re-defining school curricula with methodology, instructional facilities/resources and assessment practices that are embedded with sets of employability skills entrenched in indigenous ways of learning. In addition to this, student learning and assessment techniques are also being aligned with indigenous worldviews.

In order to improve learning achievement and experiences of students in higher institutions of learning in Nigeria, corruption in the sector must be stemmed while learning and assessment techniques must be re-defined to parallel indigenous worldviews and ways of knowing (Obanya, 2018). What constitute worldview is a collection of perceptions, beliefs, and values (physical and intangible) which is held by group of individuals pertaining to the structure of the universe. It is philosophical thereby creating a complex relationship between all things on earth (Claypool & Preston, 2011). Based on this premise therefore, each student needs to find distinctive purpose in assessment that connect task with self, family, community, and the natural world. In indigenous setting, learning and assessment finds its genesis in the self and then extends toward family, community, and the universe. Once learning and assessment is extended toward the influence of others and society, it then represents a cyclical action by returning to the self in the form of self-reflection and personal growth. In such a manner, learning and assessment are a reciprocal circular concept of self-family-community.

To improve learning achievement of students, teaching and assessment generally needs to be rooted in indigenous ways of knowing and practices of the students. Assessment tasks to be performed by the students need to be grown or produced in a locality of the learner based on the experiences around them. This should take care of different ways of tribal process of perceiving, thinking, acting and understanding as a result of their experience with the natural world. Tasks to be performed should stem from the knowledge, know–how and practices maintained and developed by the people in rural areas, who have extended histories of interaction with the natural environment. In this case, learning becomes experiential and more meaningful to students as concepts and terminologies are indigenised.

Indigenous assessments can improve instruction during each lesson by fixing learning problems in real time - on-the-spot checks for understanding of the students when they provide accurate information and teachers follow up. It has the capacity of improving memory through the retrieval effect. Since learning experiences are within the natural setting of the learner, it will be easier for students to master the contents of what they have learned through the retrieval effect. Strategically retrieving about-to-be-forgotten information is by reflecting back to the event- is the best way to remember it. It alters what we remember and changes how we subsequently organise that knowledge in the brain. The best way to improve learning is to allow students interact with the environment, observe and write down as much as they can remember, and then go back and re-study the parts they thought they had mastered but did not. Retrieval practice works best when students are about to forget something; to commit important information to long-term memory, it needs to be repeated at widening intervals - a day later, a week later, a month later.

Indigenous assessments keep educators and students focused on where they are going by fostering a growth mindset. Classroom tests often trigger fixed-mindset thinking in students. Students with a fixed mindset (negative and positive) may tend to

avoid challenges, give up easily, see effort as fruitless, ignore useful criticism, and feel threatened by the success of others. But if teachers (and parents) are sensitive to this cognitive trap and choose their words carefully, indigenous assessments are an opportunity to foster a growth mindset. The key message is that indigenous assessment show how much students have learned, how hard they have worked, and the strategies they have used. Those are also the words adults should use to praise - or, if things have not gone well, to give specific suggestions for improvement.

When teachers succeed in getting students to shift to a growth mindset (sometimes one subject, sport, or activity at a time), they are more likely to embrace challenges, persist in the face of failure, see effort as the path to mastery, learn from setbacks and criticism, and find lessons and inspiration in the success of others. Growing students' ability to monitor their own learning is an important long-term goal of indigenous assessment. Indigenous assessments get every student to take increasing responsibility for learning. Working with assessment results helps students think like assessors, measure progress toward goals, zero in on weak areas, recognise a fixed and growth mindset, and understand retrieval practice.

Indigenous assessments can shift the instructional conversation to student learning results by providing substance for teacher collaboration - Data from common interim assessments and performance tasks are the ideal focus for same-grade/same-subject teacher team meetings. Key prerequisites are well-crafted assessments, enough time for substantive discussion, an adult culture of humility and trust. In this wise there is a systematic follow-up with students who are not yet successful. The ideal dynamics in indigenous assessment is that it balances common curricula goals and assessments, teacher autonomy and creativity around instructional methods, constant experimentation with new ideas in classrooms, and an ethos of seizing on the best ideas and spreading them to all learners in the class.

Indigenous assessment has the capacity of helping school leaders supervise with an eye to learning. The trick for school leaders is to join with teachers in looking at assessment results with a curious, problem-solving frame of mind. School leaders and instructional coaches have plenty of opportunities through the use of indigenous assessment to do just that:

i.   Checking in with students during classroom visits (What are you learning today?);
ii.   Chatting with teachers after classroom visits about intended and actual outcomes;
iii.   Looking with teachers at on-the-spot assessments;
iv.   Sitting with teacher teams as they plan assessments for upcoming curriculum units;
v.   Observing teacher teams as they analyse student work and assessment results;
vi.   Getting reports from teacher teams on before-and-after evidence of learning through the year.

Conclusion

Stemming corruption in higher education institution in Nigeria and improving students learning achievement has received minimal attention from educationists and assessment experts. The level of attention is not sufficient enough especially in Nigeria to highlight the issue, its significance, scale and scope, and the variety of forms in which it manifests itself, and to inform the general public of its prevalence, patterns, and forms. However, improving learning achievement of students may require indigenising learning and assessment through consistent reforms in the education sector. Indigenising assessment in higher education institutions in Nigeria will be an effort toward value re-orientation which will require control and coordination on the part of the government, educational institutions, and the public.

Growing concerns over the quality of education in Nigeria have led to an increase in reporting bribery, fraud, cheating, plagiarism, breach of contract, and other forms of misconduct. The processes of internationalisation and globalisation of higher education put an emphasis on such aspects of corruption as credentials fraud and research fraud. The socio-economic context of educational reforms and changes in assessment approaches in higher education institution will leave an imprint on major forms of corruption in higher education.

Recommendations

The paper recommends that urgent reforms in the education sector should be carried out where curricula reforms would be done to reflect the needs of Nigerians. In these reforms, instructional pedagogy, facilities and assessment should parallel indigenous world view.

Improving the welfare of relevant stakeholders in higher education sector is required to attract the best brains. More importantly is the provision of adequate and relevant facilities and instructional inputs in higher education institutions in the country from funds retrieved from treasury looters. Prompt and adequate remuneration of relevant stakeholders in higher education sector should be made a priority if corruption in the sector is to be reduced.

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