A NIGERIAN STUDENT AS A PERSON: KANTIAN AND BUBERIAN INSIGHTS

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Abstract

The operational understanding of existentialism as a philosophical movement, ideology or theory is situated on the values of the human person in his or her actions, choices and sense of responsibility. This aspect of his or her existential actions, choices and responsibility is more determined by his or her sense of knowledge acquisition as a source of self-fulfillment. The recognition of the individual as a student is not an exception to this philosophical conviction. It is about the existential challenges a person faced for being a student in the Nigerian classroom environment. Hence, the paper provided an overview of the existential conception of a student as a person in the context of higher education and experiential development within it. It explored the unique challenges, experiences, and identity formation of students within the existentialist framework, examining how socio-cultural, economic, and educational factors intersect in shaping the student's self-perception, self-fulfillment and sense of purpose. Adopting the phenomenological method of analysis, using the Kantian and Buberian models, the paper evaluated how the quest for authenticity and personal significance influences their academic pursuits, relationships, and personal development. It examined the multifaceted nature of being a student in Nigeria with ever-imposing existential problems that are socially, economically, ethically and politically motivated and sustained over times. It highlighted the importance of recognizing the individuality and existential struggles of students. The study concluded by underscoring the need for the society through the educational institutions to create environments that foster personal growth, self-realization, and the pursuit of meaning, thereby empowering students to navigate the challenges of their educational journey while shaping their unique paths towards personal and societal fulfillment.

Keywords: *Classroom Environment, Development, Education, Existentialism, Human Person, Knowledge, Self.*

Introduction

The reason for the educational system in a country is majorly to enlighten and equip the citizens with the right skills, knowledge and attitude to survive in the society. It is also to prepare the individuals as learners for life's opportunities and developments (Oribayo, Shotunde & Azenabor 2020). The survival of any society is existentially dependent on the values of the human person, especially as a learner whose successes and fulfillments determine the developmental qualities of the same society (Edema & Isanbor 2018). It is observed and greatly accepted by many philosophers, especially modern epistemological and educational thinkers like Jean Jacque Rousseau, John Locke and John Dewey, that any meaningful society propelled by the values of industrialization and urbanization is driving the courses to embrace the education for her citizens (Ndubisi 2025a). It politically and economically employs various methods of carrying out this educational endeavor to the values of the human person and the society in general. This is perceived to be based on the availability of the immediate resources for the development of the human person as an agent of civilisation (Ireyofoju & Difiaghor 2021). This method of enlightenment is agued to have subjected the educated person to a dehumanizing nature throughout the educational levels and in various ways, ranging from infrastructural dehumanization, emotional and social dehumanization (Kanu & Isanbor 2021).

Drawing from existentialist philosophy, which emphasizes individual freedom, choice and the search for meaning, identity and authenticity, the paper delved into the subjective experiences of students as persons whose subjectivities are to be promoted, protected and respected as they learn, create and innovate stills and values for the advancement of their society. It recognised that the learning environment as an educational classroom gives the students the opportunities for the individuals as persons to express themselves as subjects of lived experiences (Isanbor, Okoro & Ayetin 2015). With such environment, the child questions everything about his or her existence in reference to the cognitive and socio-psychological skills for needful and effectual social integration of the child as a subject of lived experiences (Oribayo, Shotunde & Azenabor 2020). Hence, the idea of a student is one that cut across every aspect of life of a person starting from birth to death, and since a student is anyone under the guardians or instruction of a superior or a teacher, the manner at which this tutoring of the student is carried out determines whether the dignity of the student as a person is put into consideration in its policies and implementations.

Method, Aim and Objectives of the Study

The study is theoretical. It is a non-empirical model of analysis, as it adopted the philosophical approach to analyse the concepts phenomenologically. Hence, it is aimed to analyse the meaning of existentialism as a philosophical ideology for authentic living and

self-fulfillment, and to apply its imports to assess the human person as a learner in the Nigerian classroom situation or environment. Therefore, the objectives of the paper are:

- To examine the knowledge of the self as the basis of understanding other selves.
- To evaluate the subjectivity of the self as a being of authentic knowledge, using the Kantian and Buberian existentialist model of phenomenology.
- To explicate the existential imports of the values of the human person as the student or learner in the midst of challenging Nigerian educational environment.

Human Person and the Knowledge of the Self

The term "person" comes from the *Latin* word *persona* meaning 'masks' and/or 'actor.' It refers to the individual's roles and his or her relation to other individuals as persons of lived experiences. A number of philosophers have attempted to analyze the notion of a person (Oloidi & Isanbor 2018). John Locke held that the term 'person' stands for thinking intelligent being, whom, through consciousness is able to consider itself as the very self of understanding and insights in different times and places. John Locke believed that it is through consciousness, which accompanies thinking, that self or personal identity is constituted (Omoregbe 2001). It is the consciousness that enables the individual to identity the thoughts held in the past with the same self that holds such thoughts. Here, consciousness provides the self with an identity in time (Chukwu, Igbangi & Jimba 2026). For Locke, the identity of self was equated with an identity with consciousness, but not an identity with the body (Peter 1973). For St Augustine and St Thomas Aquinas, the identity of the human person is embedded in the spirit of such individual, that is, the seat of his or her consciousness as a being of rationality, reasonability, responsibility and authenticity. Hence, some other philosophers have addressed themselves along the understanding of the concept of the person as a subject and object of experiences.

Hence, there are two major problems of the knowledge of the self as persons. One is that of determining the nature of self, and the other, is to determine how we know the other selves and ascribe characteristics to them (Oyewole, Oluwafemi & Adeagbo 2024). Many existential thinkers handled the exegesis of the 'self' problem by arguing for the indivisibility of self and postulating an identity through memory and lived experiences (Isanbor 2021). The other self is handled by the factor of similarity, so that the similarities between a person one month ago and what he appears to be today are taken to account for identity of other persons (Abiogu 2014). It seems, however, that many of the existentialists' explanations are unsatisfactory in the sense that if we know our selves through the memory and mastery of values and skills, that only projects the power of the minds, and some others, we know ourselves in the same manner as beings of social realities. Yet, we do not have their memories, although there are ways to elicit memory so that it can be known to others (Ndubisi 2025).

Many scholars as well as philosophers like Hannah Arendt, Martin Buber, Jurgen Maritain and Karl Jaspers have various ideas about what constitutes a person. For instance, with philosophy, we can believe that personal identity is based on consciousness and memory, and then the human person as a learner should develop along the values of environmental experiences (Chukwu, Igbangi & Jimba 2026). We can believed that the human person is a being who is defined by the values and contents of experience, and he or she is defined by their ability to remember past experiences and connect them to their present, and valuing them in the presence of the transcendent self (Kanu & Isanbor 2021a). Particularly, with existentialism, we understanding the human person is a being with the capacity to set and follow moral principles in guiding the contents of knowledge, as the individual as a person is defined as a "being-for-itself." This is with the freedom to define themselves through their choices and actions (Ndubisi 2025).

An attempt to overcome some of the problems especially by developing some theories of human personhood as a being fashioned by choices, actions and responsibility is to understand nature in general. The understanding of nature is dependent on the self in reference to the other selves (Irabor & Onwudinjo 2022). The existentiality of the person is based on the assessment by the others. The theory of social dependency specifies that notion of individual development is along the one's desires for the belongingness and connectivity in the society (Ndubisi 2025a). From this notion of the human personhood, some thinkers like Soren Kierkegaard and Karl Jaspers have no trouble in referring to someone or to oneself as being "in pain." Some many other thinkers do not provide different meanings of nature depending upon whether one is referring to himself or to someone else, but mainly on the psychological and sociological dispositions of the self as an agent of lived experiences (Oribayo, Shotunde & Azenabor 2020).

In definition of individual's essence through education, the existentialists encounter difficulty in relating the world of values without reference to the values of human actions and choices. This is because; one verifies his or her own pain and suffering as mark of making some efforts of change differently than he or she would verify another person's pain and suffering. One has direct knowledge of his or her own sensations. The 'person' as an object of knowledge and experiences, is a primitive concept that is an axiom, that is, it is not derived (Ntui 2015). Predications ascribed to states of consciousness and to corporeal characteristics can be applied to the entity known as a person. The concept of a person, being primitive, is prior to consciousness, therefore, should not be thought of as a body housing consciousness or an animated body.

Immanuel Kant and the Experiential Nature of the Human Person

Immanuel Kant emphasized the importance of rationality and autonomy in defining a person as psychological holder of the world, and as a learner, he or she enlivens the world with the mental constructs for knowledge values. Kant approaches the

problem by noting that imperative statements command either hypothetically or categorically (Ukata 2025). Hypothetical imperatives relate to actions and choices which are willed as a means to a particular end; whereas the categorical imperative represents action "necessary of itself" without referring to another end (Edema & Isanbor 2018). There are numerous hypothetical imperatives. One usually values the products of our technological culture for the ease and convenience they bring into our daily lives, but they are not usually valued as an ends in themselves. People are usually courteous because they wish others to be courteous in turn and believe that courtesy enable individuals to work together without undue friction (Kanu & Isanbor 2021a). Thus, courteousness is not usually valued for its own sake alone. Kant's primary concern is to state a categorical imperative or practical law of event that holds in all social and moral relations for the authentic development of the human person as a subject of lived experiences.

Thus, Immanuel Kant says that the human person is a being shaped by experience and he or she generally, as a rational being, exists as an end in himself, not merely as a means to be arbitrarily used by this or that will, but in all his or her actions, whether these actions or choices concern himself or herself in reference to the other rational beings, must be always regarded at the same time as an end (Ireyofoju & Difiaghor 2021). Rational beings, according to Kant, are persons and must not be treated merely as means but also as ends in themselves. Moreover, a rational being is an end in itself and no other person would have absolute worth. Kant further believed that compliance with the categorical imperative would involve several forms of moral action (Ukata 2025). It would involve ruling out suicide as a form of moral action because it would show that one treats his or herself as a means to maintaining a merely tolerable condition until he or she takes his or her life.

A person has value only as a means to make life tolerable. It also follows that one should not take another's life. Kant, however, does not clarify what to do in matters of self-defense or the occasional need to expose oneself to danger and possible death in order to preserve life (Peter 1973). Apparently, one could not sacrifice himself for the sake of an allegedly "higher good" because only persons are ends in themselves (Abiogu 2014). But it is not clear whether a parent could sacrifice his or her own life to save his or her children. Kant also believes that one should promote duties to oneself and to others as long as they involve ends in themselves. But Kant did not tell us what to do whenever these ends are mutually incompatible (Oyewole, Oluwafemi & Adeagbo 2024). Within the Kantian framework, moral maturity requires the use of reason that is free from external domination or influence. Immanuel Kant famously described enlightenment as humanity's emergence from self-imposed immaturity through the courage to think independently (Oribayo, Shotunde & Azenabor 2020). Existential limitations to the expressive values of the human person, however, directly undermine the ideal of

authentic living in a creative and innovative world. When students are coerced or subtly influenced to conform to certain behaviours, such as cultism, academic dishonesty, or partisan activism. They may abandon rational deliberation in favour of group loyalty or social survival.

Martin Buber and the Relational Nature of the Human Person

Another approach to persons and the way they should relate to one another is found in the writings of Martin Buber. For Buber, there is no independent "I", which first establishes its own existence and then moves onward to God and the world. There is no "I" in itself but only in relation to the other (Oloidi & Isanbor 2018). The two primary relations are "I-It" and "I-Thou" (Oyewole, Oluwafemi & Adeagbo 2024). The "It" and "Thou" do not represent different things, but two different possible relations between the self and an "object". The "I-It" is the typical subject-object relationship (Kanu & Isanbor 2021b). "I-It" symbolizes experiencing and using; it depends upon an "object", a thing. It is a unilateral experience in which the "I" is active and does not treat the "object" or "other" as capable to entering into a relationship bound by mutuality. The "It" becomes a thing. It is true that one can live securely in the world of the "It", but if only lives in that world, he is not a man (Ndubisi 2025).

The questions against the forces of knowledge may be likening to that of the operations of human nature. This is built on the interactedness and togetherness of human persons as subjects of lived experiences. According to Buber, these factors of understanding the individual are matters of human conscience and the quest for relevance and supremacy (Ndubisi 2025d). This consciousness owes to the values of human dignity and the lacks of humanness. For Buber, the relation of "I-Thou" is a direct and intense mutual relation in which one meets the "other" as genuinely different than oneself but as someone with whom one can enter into an active relation. One becomes an "I" by virtue of a "Thou"; in other words, self is a social and relational concept (Isanbor, Okoro & Ayetin 2015). In such relationship, the only problem of knowledge has remains a indispensable one in the minds of many philosophers as its depends on the motifs of human desires and ends.

Buber maintains that art of meaningful living and exhibition of values is of the "I-Thou" relationship. One can study music in terms of bars, chords and notes; this is the realm of the "I-It". But the same music can be encountered as an "I-Thou" relation in which the components become an inseparable unity. Hence, the "I-Thou" relation combines subjectivity and objectivity in a totality that transcends the "I-It" relation (Oyewole, Oluwafemi & Adeagbo 2024). The relation of "I-Thou" is a relation of love. It also is the instinct for communion. The educative relationship is one of inclusion; it is a "true inclusion of one another by human souls". The educator's concern is the person as a whole, in his present actualities and future possibilities (Oribayo, Shotunde & Azenabor

2020). For Buber, humiliation, for instance, occurs frequently in societies where persons are not treated as ends and where the "I-Thou" relationship is not predominant among its members (Chukwu, Igbangi & Jimba 2026). In Martin Buber's dialogical philosophy, therefore, the existential limitations against the expressive values of the human person represent the replacement of genuine encounter with instrumental relations. Authentic dialogue requires mutual recognition and openness. However, social manipulation treats individuals as objects to be controlled or influenced, thereby transforming relationships into *I–It* interactions.

Existential Challenges of the Human Person as a student in the Nigerian learning environment

Dehumanization: It has both an outward and inward dimensions in changing the mental contents of the human person as a student. The outward dimension is the interpersonal relationships by which people relate themselves to one another (Isanbor 2021). The inward dimension is the way a relationship makes a person feel and how it affects his self concept and sense of personal dignity (Oloidi & Isanbor 2018). Any interpersonal relationship that has one or more of the following effects on the individual is dehumanizing.

Anger and Brutality: Every Nigerian student in many of the Nigerian public schools has to experience some level of brutalization, where poverty operates as a form of oppression and subjugation. The oppressors, especially the governments inflict hardships and some modicum of difficulties on the students through poor funding and management of the learning/educational facilities. Some governmental policies sometimes promote some difficulties on the students (Irabor & Onwudinjo 2022). In some cases, some teachers are frustrated to some level of using some verbal brutalization on the students. Sometimes they perceive the students as less as a person to be taught in a system of education that present learning in zoo-like formation as a result of over population of students over the use of very limited facilities (Kann & Isanbor 2021). The brutal treatments among students in a commonplace, especially as prevalence of cultural pressure groups are heavily becoming sustainable. But, by developing a positive relationship with the learners, the teacher creates a safe and inclusive learning environment (Oribayo, Shotunde & Azenabor 2020). Such this fosters emotion support and wellbeing, academic motivation and achievement, social skills and relationship, resilience and coping strategies, self–confidence and self-worth and many other inclusive dispositions, all by avoiding the occasions that elicit negative energies like anger and internal conflicts.

Humiliation and Aggression: Humiliation in terms of one's sense of dignity indicates the level of love and care for one another in the educational system over some values and

interests. On the other hand, aggression is a situation that causes a partial loss or aggravation of one's sense of dignity (Ntui 2015). The institutions understand that the values of the human person are dependent on the respect, promotion and protection of human rights and dignity by the society in which the individual lives. But, the violation of these human rights can be determined by the nature of violence. The individual as a learner experienced over time, and the Nigerian classroom is existentially free from the humiliation of the person as a student as a result of the effects/operations of cultist groups and other violent organizations, especially among students of the higher education (Oribayo, Shotunde & Azenabor 2020). The members of some cult groups seek fulfillment in humiliating their fellow students in the quest to gain supremacy of a particular schooling environment, and showing or establishing their relevance among themselves (Ireyofoju & Difiaghor 2021). This has a long way to show the level of which we place respect on the dignity of human personhood in reference to the societal values, especially of the respect to the rule of law and the promotion of the fundamental human rights. With the prevalence of humiliation as occasioned by cultism and other violent groups in the campuses, the Nigerian educational facilities seem to lack the operation of the philosophy of 'I-thou' ethics which determine the values of otherness in human relationships and development (Chukwu, Igbangi & Jimba 2026).

Social Manipulation: A situation where in one perceives himself as treated as a thing, object, or piece of property to be manipulated rather than a person to be respected and nurtured. This constitutes a barrier affecting Nigerian students. In many educational and social settings, students may be influenced by peer pressure, political interests, ideological propaganda, or exploitative authority figures (Irabor & Onwudinjo 2022). Such influences often distort the student's capacity for independent thought and moral decision-making. This condition compromises the student's moral autonomy. Rather than acting according to principles they rationally endorse, students become instruments of external agendas. In Kantian terms, their capacity to legislate moral law for themselves is weakened (Ireyofoju & Difiaghor 2021). For Nigerian students, such manipulation can manifest in academic environments where authority structures discourage critical thinking or where peer groups enforce conformity through intimidation or ridicule. Instead of engaging in meaningful dialogue that nurtures intellectual growth, students become participants in systems of control and influence (Oyewole, Oluwafemi & Adeagbo 2024). Hence, the result is a diminished sense of personal responsibility and critical consciousness. When manipulation dominates the educational environment, students are prevented from cultivating the independence, authenticity, and dialogical engagement necessary for the realization of their full studentship.

Low Self-Esteem: A situation that causes one to feel that he is not in control of his own actions, but that they are caused by known or unseen forces which he cannot resist. Low self-esteem represents another existential limitation that affects many Nigerian students (Chukwu, Igbangi & Jimba 2026). Self-esteem refers to the degree to which individuals value themselves and believe in their abilities. Students who internalize negative perceptions about their intellectual capacity or social worth often develop a sense of inadequacy that inhibits academic engagement and personal growth (Oribayo, Shotunde & Azenabor 2020). In Kantian ethics, the dignity of the human person derives from rationality and moral autonomy. Low self-esteem therefore undermines the Kantian ideal of self-respect. Instead of exercising their rational capacity to pursue knowledge freely, students may withdraw from intellectual challenges, avoid participation in academic discussions, or become overly dependent on external validation. In such situations, the student's autonomy, the core of Kant's moral philosophy is significantly weakened (Abiogu 2014).

From a Buberian perspective, authentic selfhood emerges through meaningful relationships with others. Martin Buber emphasizes that the '*I'* becomes fully realized only through genuine encounters with a *Thou* (Ndubisi 2025c). However, students suffering from low self-esteem often perceive themselves as unworthy participants in these encounters. They may avoid interaction with teachers, mentors, or peers, thereby limiting opportunities for intellectual dialogue and collaborative learning. Consequently, low self-esteem generates a form of existential isolation (Oyewole, Oluwafemi & Adeagbo 2024). The student becomes disconnected from both their inner dignity and the relational networks that nurture personal development. Without the confidence to engage others authentically, the path toward the fullness of studentship remains obstructed.

Poverty: This is based on the understanding that the human person is a social and economic being remain evident in every human relationship, even in the classroom. With this, the human person as a learner or as a teacher remains an advantageous being (Ukata 2025). Some teachers lend to take advantage of the vulnerable learners on the guise of teacher-student relationship, the student mummy/daddy, mento/mentee's mentality to sexuality molest or abuse, or rather harass the learners. Such actions stand against the positive relationship expected from such environment. Such relationship are unethical, hence stands against the ethics of the profession (Abiogu 2014). In the same society, where many families struggle with limited financial resources, students often encounter difficulties in accessing essential educational materials such as textbooks, digital tools, and stable learning environments (Uzoigwe, Chkwuma-Offor & Ategwu 2022). Beyond the material dimension, poverty exerts profound psychological and existential pressure on the student.

Evaluation

The fights against the challenges of Nigerian learners in the faces of their existential realities which marked the corporeal relationship and integration which make them unique in such reverse consideration of wills and autonomy. Such situations increasingly develop their inner energies through the evaluation of inner world's values and mindset (Oyewole, Oluwafemi & Adeagbo 2024). The quests to overcome these problems or limitations demand that the modern person will find ways to live in the world with the desire to attain happiness rather than pleasure, and to seek his or her own way to better his or her society (Kanu & Isanbor 2021b). These are usually within his or her limitations to transform its undesirable features without succumbing to the dehumanizing forces to the extent that he or she losses a productive and fulfilling relationship with life. This he or she does through the acquisition of diligence, respectfulness, collaboration, engagement, feedback, development of wills, right information, organization of one's personality and trustfulness (Uzoigwe, Chkwuma-Offor & Ategwu 2022).

The existential challenges faced by Nigerian student revealed how structural and psychological conditions can limit the realization of the human person within the Nigerian educational context. Through the lens of Immanuel Kant and Martin Buber, these factors undermine the autonomy and intrinsic dignity of the student as a rational moral agent (Oribayo, Shotunde & Azenabor 2020). Through the dialogical philosophy of Martin Buber, they disrupt the authentic relationships through which personal identity and communal participation are formed (Oyewole, Oluwafemi & Adeagbo 2024). For Nigerian students to realize the fullness of their studentship, educational systems and social institutions must therefore cultivate conditions that promote material support, psychological confidence, and authentic dialogue (Chukwu, Igbangi & Jimba 2026). Only within such an environment can the Nigerian student fully actualize his or her dignity as a person, a learner, and a responsible member of the society.

From the perspective of Kantian ethic, the human person is fundamentally a rational being endowed with autonomy and moral dignity. This is a condition every human being ought to be treated as an end in themselves and never merely as a means to an end. However, these existential limitations or challenges frequently compel students to engage in activities that undermine their autonomy and moral independence (Ireyofoju & Difiaghor 2021). For instance, financially constrained students may resort to exploitative labour, academic malpractice or dependency on patronage systems in order to survive within the educational environment. In such circumstances, the student is often reduced to a means within larger economic structures rather than being respected as an autonomous moral agent (Ntui 2015). Within the Buberian ethics, human flourishing emerges through authentic dialogue and relationship. This is what Martin Buber describes as the *I–Thou* encounter (Oyewole, Oluwafemi & Adeagbo 2024). The existential

challenges, however, tend to distort these authentic relationships. Students experiencing economic hardship may feel socially excluded, inferior, or alienated from peers who possess greater financial privilege (Isanbor 2023). As a result, relationships become instrumental and transactional (*I–It*) rather than genuine and dialogical. In such an environment, the student struggles to realize the fullness of their human personhood because the conditions necessary for meaningful participation in academic and social communities are weakened.

From many indications, the many Nigerian schools have not functioned to develop creative intelligence, but rather, they strive "to prevent the truly creative intellect from getting out of hand." This is due to the realistic effects of poverty, corruption and poor funding of education (Isanbor, Okoro & Ayetin 2015). They contend that the school has served to bind the mind and spirit of children by "praise, ridicule, admonition, accusation, mutilation, and even torture to chain them to the culture pattern". As such, the schools have sought obedience and docility rather than originality (Edema & Isanbor 2018). Moreover, schools make the failure of one child from the success of another, and all to the chagrin of the former and the elation of the latter. The situation is worsened by the fact that the students are willing to believe anything their instructors tell them, whether true or not, in order to avoid failure (Ukata 2025). They believed that the school is a preparation for later life, not because it attempts to teach the rudiments of knowledge through the exactions of methodologies and pedagogies of the contents of curricula, and then, it instills the essential cultural nightmare, fear of failure, envy of success and absurdity. To change this trajectory, the educational system needs to provide the enabling classroom environment where the students will be seen as humans and to maximize the creativity and innovative skills and values in learning for effective and meaningful contributions to the growth of their society.

Conclusion

From the foregoing, we have discussed the reality of a person as a student in reference to the Nigerian classroom environment and its existential challenges, using the Kantian and Buberian models of relationship as a check of human actions, choices and responsibility. The concern here has been stated obviously that the Nigerian classroom environment, in most cases, lack the qualities of development that make the student to be regarded as a person. This is with the existentialist understanding that every rational being possesses intrinsic worth that is not contingent upon external success or social approval. However, when students experience persistent academic failure, harsh criticism, or social comparison, they may begin to doubt their inherent worth. This psychological condition leads to self-objectification, where the student begins to treat themselves as a mere instrument measured solely by grades, performance, or societal expectations.

Therefore, the human person desires and needs, due to his or her environmental and sociological challenges, as an ontological reality, the facilities that will make him or her fully developed, and then, be readily disposed to contribute to the courses of meaningful and sustainable development of his or her society. The obvious is seen in most of the Nigerian public schools which make clear that the educational system of the country do not respect the dignity of the student as a person, starting from the primary level to the university level. It is evident in the facilities provided for learning and the teachers provided for the students. The students are made to engage to various and some inhuman activities just to have good grades in their studies. To change the recent existential situations of many common Nigerian students, the educational systems, especially in the public schools, should provide the enabling environment that will guarantee the students the opportunities or avenues for them to maximize the creative and innovative powers. These conscious considerations of their importance will help their individuality as a person in the society towards the courses of meaningful and sustainable national development.

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