IMPACTS OF WESTERN EDUCATION ON RELIGIOUS PRACTICES IN NIGERIA

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Abstract
This paper looked into the impacts of Western Education on religious practices in Nigeria. Literatures were reviewed on the concept of Education, concept of religion, roles of religion in western education, contributions of religion on western education. It was concluded from the study that western education has both positive and negative impacts, for instance, the indigenous culture as well as indigenous languages has been eroded because of the adoption of western education which in turn has adverse effect on the religious practices because hardly one sees the religious leaders using the indigenous languages to communicate with their congregation but emphasized on the western world major language (English language). Based on this premise, suggestions are made: the religious bodies such as Christian association of Nigeria (CAN) and Muslim Society of Nigeria (MSN) should emphasise on the use of indigenous languages to preach by their religious leaders, the members of the society should embrace and promote culture by encouraging the use of our modern languages to communicate among themselves.
Keywords: *Education, Western, Indigenous, Religious, Impacts*

Introduction

It is obvious that Nigerian indigenous languages is going into an extinction because English language has swept over our local languages, this is very clear in our Nigerian homes were parents converse to their wards in English language phasing off our local languages which adversely have effect on religious practices in the sense that western culture has overshadowed our local languages because the religious leaders find it difficult to preach with our local languages with the mindset of adopting English language without considering it's negative impacts on the Nigeria indigenous languages. The larger percentages of schools in Nigeria teaches in the English language and when they are taught with it of cause less should not be expected from the students because every speech made around them is in English language. To worsen the Nigerian parents prefer bearing their kids English names to some of our local names like Kolade, Amadi, Ireoluwa, karimot. The good morals and virtues are eroding away. Good morals like good sense of dressing, respectful manner of speech, honesty and hard work. With the advent of western education, indecent dressing has now become a part of us which our forefathers greatly opposed. Consequently, one of our good morals was the respect Nigerian youth's accord to their elderly ones. Before now, some parts of Nigeria, the Yoruba's to be precise prostrate to greet their elderly ones. These days, that is gradually becoming a fairy tale as some youths find it difficult to greet and even when they try, respect will be lacking in it.

Parankimalil, (2015) opined that African mode of marriage is gradually phasing off with time, all these and more are the disadvantages of the western education on our Nigerian cultural background Education as a systematic process through which a child or an adult acquires knowledge, experience, skill and sound attitude is geared towards making an individual civilized, refined, cultured and educated. For a civilized and socialized society, education is the only means. Its goal is to make an individual perfect. Every society gives importance to education because it is a panacea for all evils. It is the key to solve the various problems of life.Education is a process of waking up to life.

Concept of Education

Education' as a word that emerged from the Latin word 'educare', meaning "to lead out," "to bring out." Hence to educate means to bring out of the child, the student, that spirit of learning and wonder, the desire to know, that thirsts for knowledge (Watson, 2009)·The word education from diverse dictionaries perspectives has been described as '(Education) the act or process of acquiring knowledge, especially systematically during childhood and adolescence'; 'the act or process of imparting or acquiring general knowledge and of developing the powers of reasoning and judgment'; the act or process of imparting or acquiring general knowledge, developing the powers of reasoning and judgment, and generally of preparing oneself or others intellectually for mature life.(Collins English Dictionary, 2003; Webster's College Dictionary, 2010;DictionaryThesaurus, 2015 Rosado further asserted that despite the goal of education which is systematic acquisition of knowledge, some teachers' attitudinal methods of handing education have made this important process of human existence seemly unattainable and untrue. Rosado, therefore, declared the existence of the true and the untrue education based on the content. This author in agreement with Omeonu, Tayo, and Oyinloye (2001) quoting (Hefner, . and Muhammad (2007) described true education as 'the harmonious development of the physical, mental, moral (spiritual), and social faculties, the four dimensions of life, for a life of dedicated service'. Globally education has been viewed as the bed-rock of nations' development. This then implies that education has tremendous impact on both individuals' and national actualization and sustainability. In collaboration with educational relevancy, a sociologist Rodney Stark declared that education is the cheapest, most rapid and most reliable path to economic advancement (Rahman,2012)..

Education being defined as measure of imparting or acquiring general knowledge, developing the powers of reasoning and judgment, and generally of preparing oneself or others intellectually for mature life, it is glaring that education goes beyond the classroom experience into other areas of life. Basically, educative system classification comprises the formal, non-formal and informal. Platas (2016) opined formal education basically corresponds to a systematic, organized education model, structured and administered according to a given set of laws and norms, presenting a rather rigid curriculum as regards objectives, content and methodology. It is characterized by a contiguous education process named, "presential education", which necessarily involves the teacher, the students and the institution. It corresponds to the education process normally adopted by schools and universities. Formal education in Africa with Nigeria as a case study is traceable to the efforts European Missionaries around 1842 hence it can also be termed 'Western education'. This form of Education at its commencement was regarded as of fundamental importance to the spread of Christianity (Online Nigeria, 2015).However before the year 1914, Nigeria existed as the Northern and Southern protectorates with the colony of Lagos. The Southern protectorate which was predominantly Yoruba and Igbo people imbibed this European form of education.(Jayeola – Omoyeni & Omoyeni, 2014).

The Northern protectorate was however predominantly dominated by the Hausa, Fulani and Kanuri speaking people, who had for over a thousand years(700-1914) been wrapped with Islamic religion, Koranic Education and Arabic Literacy, and committed to Muslim and Arabic education, tradition and culture (Khalid, 2015).. Based on this existing religious foundation and education, the north rejected Christian Missionary form of education when it was introduced to the area in 1845(Meshram, 2013). This of course resulted into formal emergence of Islamic Education. Informal and non-formal education happens outside the classroom, in after-school programs, community-based organizations, museums, libraries, or at home. These types of education are more flexible with their content. Moreover, both informal and non-formal education providers, by contrast, vary in experience and knowledge of teaching techniques, content expertise, and group management when compared with the formal type. Typically, materials for the non-formal and informal settings need to include a lot more structure (Launay, 2016).

Concept of Religion
It is common today to take the concept religion as a taxon for sets of social practices, a category-concept whose paradigmatic examples are the so-called "world" religions of Judaism, Christianity, Islam, Hinduism, Buddhism, Confucianism, and Daoism. Perhaps equally paradigmatic, though somewhat trickier to label, are forms of life that have not been given a name, either by practitioners or by observers, but are common to a geographical area or a group of people—for example, the religion of China or that of ancient Rome, the religion of the Yoruba or that of the Cherokee. In short, the concept is today used for a genus of social formations that includes several members, a type of which there are many tokens (Woodberry, 2012). The concept religion did not originally refer to a social genus, however. Its earliest references were not to social kinds and, over time, the extension of the concept has evolved in different directions, to the point that it threatens incoherence. As Paul Griffiths notes, listening to the discussions about the concept religion rapidly suggests the conclusion that hardly anyone has any idea what they are talking about—or, perhaps more accurately, that there are so many different ideas in play about what religion is that conversations in which the term figures significantly make the difficulties in communication at the Tower of Babel seem minor and easily dealt with (Nunn, 2012).. These difficulties are apparent, too, in the academic study of religion, and they go far toward an explanation of why the discipline has no coherent or widely shared understanding of its central topic (Manglos, 2016).

This entry therefore provides a brief history of the how the semantic range of religion has grown and shifted over the years, and then considers two philosophical issues that arise for the contested concept, issues that are likely to arise for other abstract concepts used to sort cultural types (such as "literature", "democracy", or "culture" itself) (Lehrer, 2004). First, the disparate variety of practices now said to fall within this category raises a question of whether one can understand this social taxon in terms of necessary and sufficient properties or whether instead one should instead treat it as a family resemblance concept. Here, the question is whether the concept religion can be said to have an essence. Second, the recognition that the concept has shifted its meanings, that it arose at a particular time and place but was unknown elsewhere, and that it has so often been used to denigrate certain cultures, raises the question whether the concept corresponds to any kind of entity in the world at all or whether, instead, it is simply a rhetorical device that should be retired. This entry therefore considers the rise of critical and skeptical analyses of the concept, including those that argue that the term refers to nothing.

Religion can be defined as a system of norms and values that are based on the belief of a superhuman order which people see as a spiritual guide, having practical implications on their everyday practices and behaviors. Education, leads to change, builds character and moral values by teaching individuals to think outside of the family values and visions, outside of what they had been in contact with since their birth. Similarly, to education, religion plays a very important role in the process of socialization. Religion, in the most diverse forms, has been found in all human societies since the very first appearances of human societies and wars and social conflicts recurrently result from religious disputes.Globalization brings diversity, and diversity brings different cultures, values and religions coexisting together in the same territory, and so States have the greater challenge of safeguarding a peaceful cohesion between them. However, it is evident that a peaceful coexistence on the various religious matters is not easy to achieve. In the recent years, we have been witnessing a deterioration of the relation between religions as a direct consequence of the intensification of terrorist attacks and the link that people tend to make when associating terrorism to the Islamic religion. The increase of the number of terrorist attacks in the Western Societies led to the necessity for teachers, church, and the media to educate the people about Islam and prevent the of stereotyping and avoid the promotion of hate crimes and negative acts towards Muslims.

It is intriguing to see how the behavior of single isolated individuals prejudices the perception of the whole religion before the rest of the world. It causes great damage on the religion's reputation, and on the safety of its believers and followers. These situations have forced some States to apply more extreme

measures, justifiable as safety measures, to avoid further attacks that end up jeopardizing the core values and beliefs of the religions directly linked to the attacks. What causes the constant conflict between religions? It all comes down to one thing: interpretation. When thinking about it, in reality there are much more similarities between religions, than differences. But unfortunately, there is a tendency to give more notice to the differences, than what actually unifies them, yielding extremist approaches on this topic. No matter what, all religions share the same fundamental principles of the Value of Human Life, where people are essentially equal and connected – not killing one another; good and responsible to God, themselves, and their fellow people. These are direct consequences of what the values transmitted by the Religion to their believers are.

Whenever religion is invoked as the cause for terrorist attacks, it is simply a mere excuse to what the actual real motivations behind those really are: economic interests and politic control, which are in no way related to the purpose of religion. In these situations, the individuals committing the attacks end up instrumentalizing religious matters for the achievement of other interests. There is a need to fight extremisms, so that the core fundamental values, common to all religions and at the base of society, are not lost. And it is precisely here where the religion and education are complementary to one another. Religion provides the fundamental values, beliefs and practices on which you should guide your life in society. Education, helps the interpretation of it, providing a wider vision and diversifying your knowledge with the contact with the different realities, and it is revealed as essential to not let extremism get the best of the religions and protect the fundamental values in Society, by teaching to respect the differences.

The Role of Religion in Western Education in Nigeria
Education indicators in Nigeria reflect gaps of gender disparities, spatial disparities between rural and urban areas, as well as geographical disparities between southern and northern parts of the country. Those disparities drive public action against illiteracy and inequities in access to education. In recent years, addressing challenges posed by these gaps has been the concern of many religious bodies in Nigeria. The history of education in Nigeria reflects the antique relationship shared between Christianity and education. Similarly, Islam shares great ties with the development of education in Nigeria, especially if we discountenance the erroneous identification of education as a strictly western model. Religious bodies, as one of their primary services to society, have sought for the moulding of citizens through schooling (education). The impartation of knowledge to generations has been the primary focus of the two major religious groups present in Nigeria.

There are a number of Muslim missions or Islamic groups in Nigeria: the Ahmadiyya, Ansar-ud-deen, Tijaniyya, Sufituruq, Qadiriyya, Shiite and the AhlusSunnaWal-Jama'a. Prominent among them in terms of educating members and Nigerians are the Ahmadiyya mission and Ansar-ur-deen. An Ahmadiyya Muslim Mission is to lead his/her life in accordance with the Shari'a; motivate, train (educate) and involve the entire jama'at in the field of missionary effort. In Nigeria, the contributions of Islam to education mostly started from the north. Aside schools set to train and educate Muslim children, there were Missionary Training Institutions that also provided education to Nigerians.

As the first religious group to introduce formal education in Nigeria, Christianity has served several purposes in the development of Nigeria's education. Like Islam, Christianity has promoted the training of citizens from the basic level to the tertiary level. This was done through the establishment of educational infrastructure and events/activities that are purposed to make education a better one. There are hundreds of educational institutions established by different Christian groups in the country. The history of Nigeria's education depicts a high sense of commitment toward educating citizens in both secular and religious disciplines. Their contributions to the promotion of knowledge are made possible by the inevitable connectivity existing naturally and theologically between religion and education, hence

development. Western Education in Nigeria has come with several positive implications, which have aided the advancement of the nation. Nigerian education has for several years been characterised as a path that provides direction, adjustment and self-activity. It has also been seen as a means of social change and progress as well as a process of socialisation. Among the relevance of education are the following: The accumulation and storage of human resources, the formation of mind, personality or character, serves as a means for preparation, gender empowerment and mental discipline, developing democratic citizenship, promotion of leadership qualities and vocational efficiency

A voyage into the history of Nigeria confirms the axiom that Christianity, the mother of the church and education are intertwined. Olawoyin citing (Ajayi, 1965), observes that before, during and after colonisation, Christianity has been involved in the making of a new elite through education in the area now known as Nigeria. Before private universities were allowed in Nigeria in 1999, Christian Missions and churches had been involved in the establishment of primary, secondary (including modern and high or grammar), teacher training, vocational and theological schools. It is also, a well-known fact that the quality of education produced by these schools when the missions and churches were running them was high, academically and morally. The graduates of the schools were disciplined, hardworking and brilliant. The high quality that the missions and churches gave education then is what is spurring the state governments to return the schools to the churches and even allowing private universities. The Christian churches had been in the vanguard of establishing these private higher institutions in Nigeria (Burstein, 2007).

The involvement of the church in education as seen in Nigeria, both at lower and higher levels, is a reflection of what had been going on in Christian history whenever and wherever Christianity becomes entrenched. In fact, the modern university system is Christian in origin. For example, Bologna, Paris, Oxford and Cambridge, were originally Christian Catechetical schools. Similarly, the best universities in the world today, which are mainly in the United States such as Harvard, Yale, Princeton, Columbia and Brown, were Christian in origin. Without doubt, the ethos contributed by Christianity, and the European Enlightenment contributed to making these universities the best (Olawoyin, 2005).

The inseparable union of church and education can only be explained by one underlying philosophy of Christianity that Jesus is the logos, the organising and governing principle of the world. The same truth is affirmed in Colossians 2: 3 when the author writes that, all the treasures of wisdom and knowledge are hidden in Christ. The church thus feels responsible to contribute concretely towards the progress of the society within which it finds herself; for example, the church in the face of incessant strikes by government-owned institutions is capable of providing a stable, qualitative and accessible education to discourage Nigerians travelling abroad seeking for quality education. There are many mission schools, nursery, primary, secondary and tertiary institutions that produce quality graduates to serve the nation today. This is about the most significant contribution of the church to development because the greatest engine to growth and development of any economy is human capital development. According to Omotoye (2006), one of the major strategies of conversion by the Christian missionaries since the 19th century was the introduction of Western education in Nigeria. The Mainline churches like the Anglican, Methodist, Baptist and the Roman Catholic established Primary, Secondary and of recent Universities in the different parts of the country. Pentecostal Churches in Nigeria are not left out in making their impact felt in this regard. The Redeemer's University was established at the International headquarters of the Church at Mowe, Lagos-Ibadan expressway in 2003. Covenant University was established in 2002 by the Living Faith Church and has its headquarters at Ota, Benson Idahosa University in Benin. Many Nigerians who have been yearning for admission into Federal and State Universities without any success are opportune in this regard. The church has also established Primary and Secondary schools in the nooks and crannies of the country. Some of these schools are located in almost all the states of the Federation and the Federal capital territory, Abuja.

The laxity with which Christian knowledge was taught in the public and private schools was held responsible by most church leaders in Nigeria for the loss of moral values and discipline among students and youths with severe implications for a nation's development. These were in the form of examination malpractices, cultism, sexual harassment, and bribery. All these also fuelled the demand for church schools (Olarinoye, 2016). It is difficult to say how or where the strict moral standard that was established by the white missionaries in the mission schools, which were the original model schools for Western education, started deteriorating. The vision behind the establishment of these schools is that religion influences the way people see themselves, each other and the world around them. Especially in developing countries, religion often figures largely in everyday life. This is something that many Western development organisations used to underestimate (Boender, Dwarswaard & Westendorp, 2011). The place of religion in education is significantly realised in the human, social, political, economic and spiritual development of Nigerian students.

Significance of Religious on Western Education

The knowledge or information worth: Educationists who hold the knowledge or information significance of education justify their stand with powerful arguments. They argue that knowledge is indispensable for all right action, and it is the source of all power. It is knowledge which makes a realist a visionary successful in any profession. Education in Nigeria provides a basic source of modern knowledge which is the foundation of human development in all societies (Saliba, 2007).

The social and leisure importance: It is evident that no individual can live and grow without a social context. Individual life becomes unbearable to humans, hence the formation of society. While personal security and welfare depend on the society, individual improvement is conditioned by social progress. Education makes each individual socially efficient, as socially efficient individuals are able to earn their livelihood. Also, education ensures the creation of moments for leisure in the life of individuals. This leads to creativity and helps to pursue personal activity not just to earn a living but to create comfort.

The spiritual significance: The idealist thinkers have opined that the spiritual development of an individual should be the supreme aim of education. Mahatma Gandhi has attached great importance to spiritual values in education. In Nigeria, the involvement of religious groups in education has contributed to the spiritual development of both teachers and learners. This suggests a complete living aim. Some educationists have insisted upon the need for an all comprehensive aim of education. This viewpoint has led to the development of two aims- the 'complete living aim' and 'harmonious development aim' which suggest spiritual and physical/bodily development.

Character formation and moral significance: Character is the cream of life and, as such, it should be the aim of all forms of education. Many theologians and educationists emphasises character building in education. Character formation or moral education is concerned with the whole conduct of man. The education policy framework in Nigeria ascribes its first goal to the provision of a framework for the development of standards, core values and ethics (morals) for the teaching professions to make them contribute immensely to student development

Vocational meaning: The vocational aim also known as 'the utilitarian aim' states that the ideals of education are useless unless they (the aims) enable us to procure the primary needs of our life such as food, shelter and clothing. Education must help the child to earn his livelihood. Education, therefore, must prepare the child for some future profession or vocation or trade. The vocational aim is a narrow aim of education. Thus, the vocational aim is not a complete aim by itself.

The culture implication: The cultural aim of education has been suggested to supplement the narrow view of knowledge aim. The cultural aim of education is no doubt an utmost significance aimed at

producing men of culture. Though education in modern Nigeria places little emphasis on revitalising cultural heritages of our time, its procedures in outlining the traditional heritage of the Nigerian society is plausible.

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Conclusion
It was deduced from the study that the western education has both positive and negative impacts on the religious practices in Nigeria because indigenous languages has been jettisoned for the western world language and also our cultural values and heritage has been traded for the foreign or western culture. Although nit was substantiated that the western education earns people exposure to see beyond the scope.

Suggestions
The following suggestions are made based on the outcome of the study:
1. The Christian Association of Nigeria (CAN) and Muslim Society of Nigeria (MSN) should encourage their religious leaders to emphasise on the use of indigenous languages to preach to their followers
2. The members of the society should be encouraged to engage themselves in the use of indigenous language to communicate among themselves
3. The parents are encouraged to use indigenous languages to teach their children about the religious concept.

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PRINCIPALS' MANAGERIAL STYLES AND SCHOOL EFFECTIVENESS IN PUBLIC SENIOR SECONDARY SCHOOLS IN KWARA STATE

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Abstract
The study examined principals' managerial styles and school effectiveness in public senior secondary schools in Kwara State, Nigeria. Two research questions and 4 research hypotheses were raised and formulated respectively based on the research purposes. Descriptive research design of correlation type was adopted for this study. This study purposely explored the managerial styles adopted by the principals and determined the level of effectiveness of principals' managerial styles on school effectiveness. The population of the study comprised 6, 483 teachers and 384 principals in all the 384 public senior secondary schools in the three senatorial districts that constitute Kwara State (Kwara Central, Kwara North and Kwara South). Multistage sampling technique was employed for the study. Ten public senior secondary schools were randomly selected from each of the three senatorial districts that make up the Kwara State, thus 30 public senior secondary schools were selected for the study. The population of teachers in the sampled schools consisted of 956. Also, 278 teachers were selected using Research Advisor (2006) and Simple Random Sampling Technique was used for the study as the number of teachers in the sampled schools varied. Principals' Managerial Styles and School Effectiveness Questionnaire (PMSSEQ) was designed to elicit relevant information from the respondents. The instrument was validated and subjected to reliability through a test re-test method which gave 0.69 co-efficient. Thus, the instrument was adjudged reliable. The data gathered for the study were statistically analyzed using of frequency, percentage, mean rating and rank ordering to answer the research questions raised in the study. Pearson Product – Moment Correlation (PPMC) was used to test the hypotheses formulated for the study. The data collected were tested using Statistical Packages for Social Sciences (SPSS) and Microsoft excel. The findings of the study revealed that principals' managerial styles influence school effectiveness in public senior secondary school in Kwara State. It was recommended among others that: principals should ensure free flow of communication and carry all staff along in decision making to enhance effectiveness of the schools and principals should not restrict themselves to just one style of leadership, but rather have many varying styles depending upon the situation in order to improve the overall efficacy of the school system.
Keywords: *Principals' Managerial Styles, School Effectiveness, Senior secondary schools*

Introduction
Secondary education is a pivotal cadre for the realisation of higher education. This form of education has to be received at a high quality under a conducive environment guided by an effective managerial atmosphere. Ukaigwe and Jack (2020) confirmed that education at the secondary level is very crucial in the attainment of literacy, numeracy and effective communication skills. The duo further explained that secondary education enables one to gain entrance into the educational stage, where professionalism will be attained. Ukaigwe and Jack (2020) stressed the significance of secondary education, highlighting its goals as lofty and functional as enshrined in the Federal Republic of Nigeria's National Policy on Education (National Policy on Education, 2014).

The success or failure of educational system especially at the secondary school level to a larger extent depends on the efficacy of the school administrators specifically the principals who prudently plan,

coordinate and utilize other resources towards enhancing academic excellence in the school. Principals as school administrators remain the source of school leadership and management of teaching and non-teaching staff, students, facilities and relevant educational stakeholders to ensure the effectiveness of the school system. The principals interpret educational policies, implement curriculum programmes and responsible for physical facilities, equipment, financial administration and maintain school community relationship. The importance of the managerial styles cannot be modulated for the actualization of school effectiveness. Cunha and Magano (2019) accentuated that the efficacy of the school system is hinged on principals' possession of administrative skills like: instructional programmes, students and staff personnel services, financial and physical resources management as well as school community relation.

The Federal Republic of Nigeria through the National Policy on Education (2014) stated that the success of any educational system hinged on proper planning, organization, control and coordination of human and non-human resources by the school heads. However, the efficacy of the school principals in optimal performance of these functions for enhancing the effectiveness of schools has remained a subject of debate among scholars in education industry and relevant stake holders in the sector in that this segment of education is losing its germaneness in Nigeria and seemingly futile in accomplishing the stated goals in the national policy (Aghenta & Omorgie, 2018).

The managerial roles of principals in the general performance of the school cannot be overemphasized in leadership for improved instruction and better curricular in order to enhance school effectiveness (Adeyemi & Bolarinwa, 2017). It is important to deal with effective leadership styles established by the principals as this plays fundamental role in determining school climate. There is no doubt that those seeking quality in education must ensure the development of potential leaders must be given high priority (Abrar, Baloch & Ghouri, 2020). Thus, the principals' managerial styles are very important for the running of the various organizations including secondary schools. Principals determine the level of desired outcomes of schooling which can be measured by the indicators of high performing schools (Hallinger, 2018).

Lyanga et al. (2018) argued that managerial techniques have an indirect but positive effects on students' outcome, thus influencing the effectiveness of the school. School leaders, the principals relate to the staff through team management and formal structure of staff meetings. Subsequently, principals will frequently reiterate to teachers the importance of bringing complaints and grievances to them first. Ball (2017) pointed out that this type of leadership style is particularly effective at satisfying teachers' individual needs and that grievances and staff turnover tend to remain low in such schools. The principal is an important personality in the governance and management of the school for several reasons which include but are not limited to the following: liaising with Vice Principals and Head of Departments in upholding the culture of the school. Researches have shown that in secondary schools where management principles like delegation, teachers' participation in decision making process and clear communication channels are practiced, effectiveness of the school tend to improve greatly.

Statement of the Problem
Secondary education has its distinct goals such as equipping students for a higher education and preparing individuals for a useful living in the society as spelt out in the National Policy on Education (2014) document. Recent visitation by the researcher to some of the secondary schools in the state revealed that there is poor principals' managerial styles which led to pitiable school climate. Concerns begin to evolve as a result of the failure accompanying the pursuit of the set goals and objectives. Although the failure to achieve these goals are visible in the ineffectiveness of secondary schools in terms of personnel administration, school community relation, financial and physical resources management. Despite several investments including provision of equipment, qualified teachers, and the commitment and support of parent, students still let down the society. For instance Nisar et al. (2017) explained that there is no doubt

that nations across the world invested efforts and resources to enhancing quality education for the effectiveness of the school system. Thus, this ugly scenario is attributed to the metrics of principals' managerial styles. It was discovered that some secondary schools' principals abdicate their duties and divorce themselves from statutory responsibilities and authority entrusted to them leading to decline in the system. Thus, many researches have been carried out on related variables but none of the researchers combine the two variable together such as Mustapha's et al. (2022) principals' leadership styles and peace education in secondary schools in Kwara State. Chapman (2017) maintained that principals should be held responsible for school effectiveness in terms of promoting students' intellectual, social and emotional outcomes. This necessitated the need to investigate principals' managerial styles and school effectiveness in public senior secondary schools in Kwara State.

Purpose of the Study

The purposes of this study were to:

i. Explore managerial styles adopted by the principals in public senior secondary schools in Kwara state.
ii. Determine the level of school effectiveness in public senior secondary schools in Kwara State.
iii. Investigate the relationship between the principals' managerial styles and school effectiveness in public senior secondary schools in Kwara State.
iv. Examine the relationship between principals' autocratic style and school effectiveness in public senior secondary schools in Kwara State.
v. Find out the relationship between principals' democratic style and school effectiveness in public senior s econdary schools in Kwara State.
vi. Explore the relationship between principals' laissez faire style and school effectiveness in public senior secondary schools in Kwara State.

Research Questions

The following research questions were raised to guide the conduct of the study.

i. What are the managerial styles adopted by the principals of public senior secondary senior secondary schools in Kwara State?
ii. What is the level of school effectiveness in public senior secondary schools in Kwara State?

Research Hypotheses

The following research hypotheses were formulated to guide the study.

Ho_1: There is no significant relationship between principals' managerial styles and school effectiveness in public senior secondary schools in Kwara State.

Ho_2: There is no significant relationship between principals' autocratic style and school effectiveness in public senior secondary schools in Kwara State.

Ho_3: There is no significant relationship between principal democratic style and school effectiveness in public senior secondary schools in Kwara State.

Ho_4: There is no significant relationship between principals' laissez fare style and school effectiveness in public senior secondary schools in Kwara State.

Review of Related Literature

Scholars in education industry such as Abrar et al., (2020) agreed that educational leadership is a fundamental determinant of school effectiveness and the principals' leadership behaviour has an undisputable effects on the characteristics of the school which ultimately impact the quality of school effectiveness. Gumu et al, (2018) affirmed that distinctions in leadership paradigms are critical components of school effectiveness. Thus, the styles of leadership unveiled by principals determine the efficacy or otherwise of the school system. Some principals have failed in school leadership because of many management problems relating to institutional planning, discipline, instructional supervision and community relations experience which ultimately retards the school progress. Studies carried out by many

scholars show that effectiveness of the school hinges on environmental personal factors of the students (Okumbe, 2018).

Managerial styles are the basic tasks in terms of the capacity to set high but realistic goals. According to Adeyemi (2018) the authoritarian or autocratic leadership style is used when leaders tell their employees what they want to be done and how they want it accomplished, without getting the advice of followers. This style may result in the group members reacting aggressively and uninterestingly in the school. Adeyemi, (2018) further suggested that authoritarian style should normally only be used on rare occasions.

The participative or democratic leadership style involves the leader including one or more teachers in the decision making process in determining what to do and how to do it. However, the leader maintains the final decision making authority. Using this style is not a sign of weakness; rather, it is a sign of strength that teachers will respect (Obama, Eunice & Orodho, 2015). Lyanga et al. (2018) maintained that an effective principal pays more attention to planning work, special tasks and permits teachers to participate in decision-making processes in an effort to achieve school goals. Using this style is of mutual benefit as it allows them to become part of the team and allows to make better decisions. According to Okumbe (2018), the participatory leadership style provides a climate of sense of unity in pursuit of set goals.

Laissez faire leadership style is where the principal allows the teachers to make the decisions. This is used when teachers are able to analyze the situation and determine what needs to be done and how to do it. The laissez faire style of leadership, according to Flippo and Munsinger (2018), is where a leader succumbs to Theory Y, which argues that people are innately motivated, naturally like to do work and therefore there should be no rules since everybody has an inborn sense of responsibility. Morphet, Johns and Reller (2014) stressed that administrative efficiency will be valid only to the extent to which it will contribute to the attainment of goals of the organization, the goals of actors in the organization and the extent that it will meet the requirements of the environment for that survival of the school in Kwara State. Abrar, Baloch and Ghour (2015) further asserted that incompetent principals are a big problem to the overall administration and management of education in any country.

The concept of effectiveness is very broad, like rationale, effort and accomplishment. That is why the school administrator may perhaps identify the school's effectiveness as the students' performance in the external examinations, while the parents view school's effectiveness in the way the students behave at home and perform at national examinations. The society possibly will observe the schools effectiveness in terms of the good moral behaviour of the children. As argued by Chapman (2017), an effective school is one that promotes the progress of its students in a broad range of intellectual, social and emotional outcomes, taking into account socio-economic status, family background and prior learning. An effective school is the school in which students' progress further than might be expected from consideration of its intake. Also, Ogunsaju (2017) affirmed that an effective school is one that compete favourably in terms of output and reputation within its comparable control of schools.

Thrupp (2017) claimed that school effectiveness is characterized as socially and politically decontextualized body of literature which provided support for the supervisory system in schools. Ogunsaju (2017) stated that the indicators of school effectiveness as; purposeful leadership, the involvement of the heads of department in decision making, the involvement of other teachers, structured lessons, intellectually challenging teaching, work-centered environment, maximum communication between teachers and students, efficient and accurate record keeping, parental and community involvement, positive climate, consistency among teachers, productive division of labour among teachers and good parental report. The leadership styles of school principals is significant in ensuring effectiveness of the school system (Lin, 2019).

Chapman (2017) examined principals' leadership styles and school effectiveness in Enugu Local Government Area of Enugu State, Nigeria. Ex-post facto descriptive research design was adopted. For data collection, instruments used were structured questionnaire and interviews. A total of 285 copies of the questionnaire were administered on principals, teachers and supportive staff of the selected Secondary Schools using simple random sampling techniques. A combination of chi-square and Pearson product moment correlation statistical tools at 0.05 level of significance was utilized. Results of the investigation revealed that autocratic leadership style was positively correlated with school effectiveness. The study recommends that the application of autocratic leadership style by principals has the capacity of increasing the level of effectiveness in schools.

Bello's et al. (2016) examined participatory leadership style and school effectiveness in Taraba State. The study deployed stratified random sampling, 430 teachers representing 10% of the population of 4, 300 teachers with the Taraba State Teaching Service Board were selected from the 8 education zones in the state. Consequent on the findings, leadership styles enhance school effectiveness and that parents or guardians in Taraba should avoid rushing to principals with a particular administrative style. Nurabadi et al. (2021) came up with a panoply of determinants comprising qualities of leadership rooted in instructional prowess and spirituality as the roads to school teachers' performance and students' academic achievement. In the study, instructional, transformational and spiritual leadership were taken as independent variables. That is why it was concluded by Nurabadi et al. (2021) that there were both direct and indirect effects of instructional leadership, transformational leadership, and spiritual leadership on teachers' performance and students' academic achievement.

Methodology
Descriptive research design of correlation type was adopted for this study. The population for the study comprise 6, 483 teachers in all the 384 public senior secondary schools in the three senatorial districts that constitute Kwara State (Kwara Central, Kwara North and Kwara South). Multistage sampling technique was employed for the study. Ten public senior secondary schools were randomly selected from each of the three senatorial districts that make up the Kwara State, thus 30 public senior secondary schools were randomly selected for the study as the number of teachers in the sampled schools varied. The population of teachers in the sampled schools consisted of 956. However, 278 teachers were selected for the study using Research Advisor (2006). Principals Managerial Styles and School Effectiveness Questionnaire (PMSSEQ) was designed to elicit relevant information from the participants (teachers). Content, construct and face validity of the instrument was ascertained with the help of the experts in educational management and educational test and measurement who are senior lecturers, readers and professor in the Department of Educational Management and Counselling, Faculty of Education, Al-Hikmah University, Ilorin. Comments, corrections and suggestions were effected before the final draft of the instrument was produced and administered. The reliability of the instrument was ascertained through a pilot study. Fifty copies of the questionnaire were administered on participants who share similar characteristics with the sampled in Oyo State. A test retest method of reliability was adopted which gave 0.69 co-efficient. Thus, the instrument was adjudged reliable. The data gathered for the study were analyzed using frequency, percentage, rank ordering and mean rating to answer the research questions raised in the study. Pearson Product-Moment Correlation was used to test the research hypotheses. The data gathered for the study were tested statistically and analysed using Statistical Packages for Social Sciences (SPSS) version 25.0 and Microsoft Excel. All hypotheses were tested at 0.05 level of significance.

Results
Analyses of Research Questions
Research Question 1
What are the managerial styles adopted by the principals of public senior secondary senior secondary schools in Kwara State?

Table 1
Managerial styles adopted by the principal of public senior secondary schools

Managerial Styles	Frequency	Percentage
Autocratic	47	16.9
Democratic	224	80.6
Laissez fair	7	2.5
Total	**278**	**100**

Source: Kwara State Ministry of Education and Human Capital Development (2021)
As shown in table 1, 47 out of the total participants agreed that autocratic style was adopted by the principals of public senior secondary schools which represents 17% of the entire participants in the study. Also, 225 out of the total participants agreed that democratic style was adopted by the principals in public senior secondary school which represents 80.5%. While, 7, 2.5% of the total participants agreed that laissez faire was the adopted managerial style by the principals in public senior secondary schools. Therefore, it can be deduced from the above that most of the public senior secondary schools principals' in Kwara State adopt democratic managerial style.

Research Question 2
What is the level of school effectiveness in public senior secondary schools in Kwara State?

Table 2
Level of school effectiveness in public senior secondary schools in Kwara State?

Items	Mean	Level
School-community relationships improve the quality of school management	3.76	High
School-community relationships help the school to have strong goals and quality outputs that will meet the community's expectations	3.54	High
School-community relationships improve curriculum delivery and students' learning outcomes	3.65	High
School-community relationships help schools towards ensuring conducive learning environments	3.74	High
School-community relationships improve teachers' capacities for effective instructional performance and improvement in students' academic outcome	3.79	High
School discipline students who failed to comply with school rules and regulation	3.72	High
Teachers are permitted to discipline students in their class	3.76	High
Teachers are allowed to diversify their disciplinary measures	3.77	High
Parents are permissible to be involved in assisting the school in taking disciplinary measures on the learners	3.84	High
Students are not allowed to be involved in determining the consequence of a specific behavior	3.72	High
There is a free flow of information between the principal and students	2.72	High
The school communicate with the students through the teachers	3.03	High
The school communicates with the parent through the students	2.86	High
The school share information with the students through a noticeboard	3.17	High
The school communicates to the parents through electronic medium	2.93	High
I encourage students in taking decision in the classroom	3.49	High

I enjoy spending time with my students in the class	3.59	High
I give prominence to my student's opinions and ideas	3.53	High
I appreciate my students when they do something good	3.44	High
I do everything possible for my students to excel in their study	3.37	High
Grand Mean	**3.12**	

Mean: 0.00 – 2.49 = Low, 2.50 - 4.00 = High
Source: Kwara State Ministry of Education and Human Capital Development (2021)

Table 2 showed the level of school effectiveness in public senior secondary schools in Kwara State as stated in research question 2. It was revealed through the table that the mean score for each of the question items are listed in the last column of the table. The average mean score for each of the item is 2.5. The average mean score of 2.5 was calculated by adding up each value of the 4-point Likert scale and divided by 4 (Strongly Agree= 4, Agree = 3, Disagree = 2, and Strongly Disagree = 1. 4+3+2+1=10 divided by 4 = 2.5. item 5, has the highest mean score of 3.79 which is greater than the average mean score (2.5) and item 11, has the lowest mean score of 2.72 which is also greater than the average mean score (2.5). The grand mean of the entire item is 3.12 which is greater than 2.5 average mean score. This implies that level of school effectiveness in public senior secondary schools in Kwara State is high.

Research Hypotheses
Ho$_1$: There is no significant relationship between principals' managerial styles and school effectiveness in public senior secondary schools in Kwara State.
Table 3
Correlational Analysis between principals' managerial styles and school effectiveness in public senior secondary schools in Kwara State.

Variable	N	$\bar{X}$	SD	Df	R	Sig.	Decision
Managerial Styles	278	44.9	6.18		0.265	.000	**Rejected**
				276			
School Effectiveness	278	69.5	5.92				

Source: Kwara State Ministry of Education and Human Capital Development (2021)

The table 3 showed that there was negligible correlation between principals' managerial styles and school effectiveness (r=0.265). It was also indicated that there was significant relationship between principals' managerial style and school effectiveness where the sig. value 0.000 is less than 0.05. This implies that principals' managerial styles has significant influence on school effectiveness in public senior secondary schools in Kwara State.

Ho$_2$: There is no significant relationship between principals' autocratic style and school effectiveness in public senior secondary schools in Kwara State.

Table 4
Correlation Analysis between principals' autocratic style and school effectiveness in public senior secondary schools in Kwara State.

Variable	N	$\bar{X}$	SD	Df	r.	Sig.	Decision
Autocratic Leadership	278	13.5	2.51		.098	.103	**Not Rejected**
				276			
School Effectiveness	278	69.5	5.92				

Source: Kwara State Ministry of Education and Human Capital Development (2021)

The table 4 showed that there was negligible correlation between principals' autocratic style and school effectiveness (r= 0.098). It was also indicated that there was no significant relationship between principals' autocratic style and school effectiveness where the sig. value 0.103 is greater than 0.05. This implies that principals' autocratic style has no significant influence on school effectiveness in public senior secondary schools in Kwara State.

Ho$_3$: There is no significant relationship between principals' democratic style and school effectiveness in public senior secondary schools in Kwara State.

Table 5
Correlational Analysis between principals' democratic style and school effectiveness in public senior secondary schools in Kwara State.

Variable	N	$\bar{X}$	SD	Df	R	Sig.	Decision
Democratic Leadership	278	17.3	2.32		.364	.000	Rejected
				276			
School Effectiveness	278	69.5	5.92				

Source: Kwara State Ministry of Education and Human Capital Development (2021)

The table 5 showed that there was low positive correlation between principals' democratic style and school effectiveness (r=0.364). It was also indicated that there was significant relationship between principals' democratic style and students' academic achievement where the sig. value 0.000 is less than 0.05. This implies that principals' democratic style has significant influence on school effectiveness in public senior secondary schools in Kwara State.

Ho$_4$: There is no significant relationship between principals' laissez faire style and school effectiveness in public senior secondary schools in Kwara State.

Table 6: Correlational Analysis between principals' laissez faire style and school effectiveness in public senior secondary schools in Kwara State.

Variable	N	$\bar{X}$	SD		R	Sig.	Decision
Laissez faire Style	278	14.0	3.89		.140	.019	Not Rejected
				276			
School Effectiveness	278	69.5	5.92				

Source: Kwara State Ministry of Education and Human Capital Development (2021)

The table 6 showed that there was negligible correlation between principals' laissez faire style and school effectiveness (r=0.140). It was also indicated that there was no significant relationship between principals' laissez faire style and school effectiveness where the sig. value 0.019 is greater than 0.05. This implies that principals' laissez faire style has no significant influence on school effectiveness in public senior secondary schools in Kwara State.

Discussion of Findings
The research question one shows that that most of the public senior secondary schools principals' in Kwara State adopted democratic managerial style. This implies that the principals involve teachers and other subordinates in the decision making process in the administration of secondary schools. Using this style is considered as sign of strength that teachers will appreciate (Obama, Eunice & Orodho, 2015). The findings corroborate the study conducted by Lyanga et al. (2018) which revealed that an effective principal pays more attention to planning work, special tasks and permits teachers to participate in decision-making processes in an effort to achieve school goals. Using this style is of mutual benefit as it allows them to become part of the team and enhance better decision making.

The answer to research question two shows that the level of school effectiveness in public senior secondary schools in Kwara state was high. This implies that the principals maximally involved the staff in the day-to-day management of the school system which consequently enhance the effectiveness of the institutions. Using this style is of mutual benefit as it allows the subordinates to become part of the team and thereby strengthening the decision making process. According to Olaniyan (2019), the democratic leadership style ensures a climate of sense of unity in pursuit of set goals.

The hypothesis one shows that there was negligible correlation between principals' managerial styles and school effectiveness in public senior secondary schools in Kwara State. Therefore, there was relationship between principals' managerial styles and school effectiveness in public senior secondary schools in Kwara State. This implies that principals' managerial styles has significant influence on school effectiveness in public senior secondary schools in Kwara State. This finding affirmed the submission of Okumbe (2018), that adopting the appropriate leadership styles provide climate sense of unity in pursuit and accomplishing the set goals.

The finding of the hypothesis two shows that there was no significant relationship between principals' autocratic styles and school effectiveness in public senior secondary schools in Kwara State. This implies that principals' autocratic styles has no significant influence on school effectiveness in public senior secondary schools in Kwara State. This suggests that principals who display no gibberish inclinations in transformational and instructional practices do not necessarily achieve better results in the school setting but rather set the tone for desired goal. The findings exalts that there is no need to compel and forces teaching and non-teaching staff in order for them to perform their duties diligently and productively. The results is in tandem with the work of Ibukun (2019) which revealed that the contemporary global environment, school effectiveness in term of instructional transformation, participatory and distributive leadership has no link with the autocratic styles.

The finding of the research hypothesis three reveals that there was significant relationship between principals' democratic style and students' school effectiveness in senior secondary schools in Kwara State. This implies that principals' democratic style has significant influence on school effectiveness in public senior secondary schools in Kwara State. Substantiating the findings Cheportal (2018) affirmed that democratic leaders are accommodative, welcome ideas and contributions from group members, encouraged and rewarded for their productivity and brings about increase in groups' morale thereby enhancing the effectiveness of the school. Equally, the finding is in tandem with the studies of Enu (2016) which established that democratic leaders solicit for subordinates input to improve staff efficiency, productivity and performance both within and outside the school environment. Thus, for school to be effective, principals play influential role in galvanizing the constituents to be actively involved in the criteria used to judge effectiveness. In addition, studies carried out by Akande (2018) revealed that democratic leadership style is one of the most effective approaches that provide instructional guidance, effective school community relationship and mentorship.

The finding of the research hypothesis four show that that there was no significant relationship between principals' laissez faire style and school effectiveness in public senior secondary schools in Kwara State. This implies that principals' laissez faire style has no significant influence on school effectiveness in public senior secondary schools in Kwara State. Corroborating the finding of Abrar et al. (2020) that emphasized that passive and care free attitude towards the welfare and problems of teachers do not necessarily determine their dedication to duties in terms of punctuality, lesson presentation and classroom management. Where all the rights and power to make decisions are fully given to the workers or subordinates there will be no hierarchy of authority, defined code of regulation, allow followers a high degree of autonomy and no way of determining whether staff are right or wrong in the given capacity.

Though in educational administration, few leaders delegate their roles due to lack of drive, creativity and intuitiveness.

Conclusion
Managerial styles of principals are critical variables in the administration of public senior secondary schools which to a larger extent determine the effectiveness of schools. The need for improvement in educational leadership has become a top priority for school reform in Nigeria education industry especially in contemporary era when relevant stakeholders question the efficacy of the standard of the system. The success or failure of secondary school students depend largely on the leadership style adopted by the institutions' heads. Managerial leadership styles are key determinants of effectiveness in secondary schools. Thus, to enhance the effectiveness of schools, principals should respect the dignity and worth of the teachers by consulting staff in the school affairs before making final decisions.

Recommendations
Based on the findings of the study, the following recommendations were made:
1. Principals' should not restrict themselves to just one style of leadership, but rather have many varying styles depending upon the situation in order to boost the morale of teachers thereby enhancing the school effectiveness.
2. Leadership should not be restricted in the hands of the principals for directing and instructional programme within the schools, but rather provide vision and culture that build and support teachers to actualize the effectiveness of schools.
3. Synergy should be established between the Ministry of Education and Teaching Service Commission through periodic supervision towards ensuring that the leadership style adopted by the school principals focus on supportive practices to instructional leadership.
4. Secondary school principals should ensure free flow of communication and carry all staff along in decision making to enhance effectiveness in the school.

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