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## **Foucault Account on Power/Knowledge: Its Implication on Educational Process in Nigeria**

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### **ABSTRACT**

The power/knowledge relationship is studied rarely as social factors integrated in research framework. We question the factors that influence knowledge creation underlining the role of power in the development of the child in the classroom, advancement in technological, innovation, and economic stability in the twilight of the 20<sup>th</sup> century entering the 21<sup>st</sup> century. The views of Foucault on power and knowledge provides a basis to rethink the whole power and knowledge construct. Using a descriptive approach of the Foucault Power/Knowledge relation in the Nigeria emerging education scenario and Foucault's lens necessitates the understanding of power not as a social construct between sovereign and individuals but in the politics of everyday life. We offer four analytic strategies: beginning from power and discipline, power and repression, power and knowledge and the use of modern power in technology. The power/knowledge discussion to grow society in general and the Nigerian society. Findings indicates that Power/Knowledge transfer is facilitated through creation of a safe school and work environment that demonstrates positive learning. We recommend using power/knowledge as a tool to relevant pedagogy practice for the learning processes of technology of the self and to provide new knowledge in the learning environments is crucial for understanding of the socially constructed nature of truth and its inscription in knowledge/power relations.

**Keywords** – *Education, Pedagogy, Power, Knowledge, Technology of the self, Discipline*

## 1.0: Introduction

Developed nations owe their successes in part to the impact of education on the economy and polity (Agbai et al. 2021). Countries invest in education for several reasons, with the recurring purpose of the propagation of knowledge through acquired skills to drive critical sectors of the economy, create wealth, and the smooth running of society (Egbedoyin & Agbai, 2021). Any decline in the education sector shifts the power/knowledge paradigm and a case in point was 1990s in Nigeria, a period plagued with incessant and prolonged strikes by university lecturers over poor teaching conditions and lack of investment in infrastructures to enhance teaching and learning. During this period, the power acquired through knowledge shifted from the classroom as the production factory for knowledge to the streets, thereby causing distortion to the power that the schools had on society. This led to the creation of a new set of leaders' plagued by the non-proper functioning of schools and the subsequent transfer of such attributes of leadership to everyday life. These scenarios heralded the birth of the 4<sup>th</sup> republic in Nigeria, whose consequences we are still grappling with as a nation. To put it simply, distortion of the proper functioning of the school system has consequences. A distortion of the power/knowledge transfer from the classroom leads to power/knowledge transfer to the streets as observed above.

In 2019, at the World Economic Summit, it was declared that about 90 million Nigerians live in extreme poverty according to estimates from the World Data Lab's Poverty Clock. It is established that the root causes of poverty lie in deprivation of people's access to necessities such as education, food and amongst others. This place heavy burden on the classroom to propagate knowledge that will propel growth and development of society and lead to reduction in the poverty data. The classroom (labs, conferences, symposiums, workshops) becomes the powerhouse of knowledge with the teacher at the center of it. The classroom liberates the student's mind through continuous interactions in classroom through teaching and learning.

## 1.1: Background

The major promoter of the power/knowledge discuss was Foucault. Foucault was raised in an era of evolution of distinctive modern ideas of philosophy as the critique of knowledge. The views of Foucault regarding power and knowledge and how it is generally viewed provide a basis to rethink the whole power/knowledge construct. Power uses knowledge and on the other end, power produces knowledge following various intentions (Marshall, 1989; Ladkin & Probert, 2019). Analysing Foucault concept from a critical lens provides his notions on power as repressive, social construct and knowledge as masked as a discipline, knowledge as normative of legitimacy, as some forms of knowledge have more power and legitimacy than others and centered his notion on modern power as the "regime of truth" (Marshall, 1989), and a "regime of appearance" that constitute dress code. (Dussel, 2000). Pedagogy provided insight to understand the relationship between power and knowledge that informs the educational process and technology of the self in the learning environment (Ladkin & Probert, 2019). To this end, power, and knowledge as espoused by Foucault creates an understanding of the educational process, technology of the self as applied to the learning environment, provides basic insight on reflecting on the power and knowledge construct within the context of the modern school, pedagogy, and social relations (Drummond, 2013).

While it is well documented that Nigeria has enjoyed rapid economic growth in the last 30 years, same cannot be said of the extent to which this economic growth has affected the education sector and its impact on power/knowledge of the middleclass (Tade, 2020). Several authors have written about the Foucault's view on the power/knowledge and how it affects

society (Kolawole, et al. 2015; Tade, 2020), however, power/knowledge discourse and its impact on the Nigerian middle class has somewhat been neglected in the literature.

The purpose of this study is to provide an expository analysis of power/knowledge discourse in Nigeria and to draw a nexus between different aspects of the power knowledge discourse including its repressive attribute and regime of appearance. The study will help to gain an understanding of how power and knowledge are relevant to the propagation of learning in schools in Nigeria. The goal of the study is to gain an understanding of how teacher use their social power as individuals or group to drive growth. The remaining sections of this paper are structured as follows: section 2 theoretical considerations. Section 3 contains a comprehensive review of literature. In section 4, we provide an expository analysis of Foucault's take on education and the impact of the power/knowledge discourse society growth. Section 5 contains the summary of our findings, recommendations, and conclusion.

## **2.0: Theoretical Considerations**

We are using Michael Foucault's Power/Knowledge social theory and the socialization, externalization, combination, and internalization (SECI) model developed by Nonaka and Takeuchi (1995) to underpin this study. We question the relationship between power and knowledge and its impact in the classroom. We then discuss the access of the student to power/knowledge attributes in the learning environment. Our work is close to the socialization, externalization, combination, and internalization (SECI) model developed by Nonaka and Takeuchi (1995). We also adopt in our research the perspective to Nonaka and Takeuchi and see the power/knowledge relation as knowledge creation in dynamic process of spiral interaction of explicit and tacit knowledge and involves the transfer of tacit and explicit knowledge among individuals and groups of individuals within and outside the classroom (Nonaka & Takeuchi, 1995). In this dynamic process of power/knowledge relationship, there is a continuous interaction among varied levels of teachers and students in the classroom. Research has shown that the leadership role is critical to the outcome of the interaction [Ren, et al. 2018]. It's difficult to observe power/knowledge relation and process and it takes a long time.

## **3.0: Literature Review**

This study provides a critical review of power/knowledge in the classroom across Nigeria and beyond. It draws a nexus between education and power/knowledge in some selected context. The study provides a review of power/ knowledge from Foucault's account in relations to schools and society in general. We evaluate how power/knowledge has impacted on individual, the society and especially on education (schooling).

### **3.1: Power/Discipline**

Power as espoused by Foucault is constituted through acceptance of forms of knowledge. From Foucault's account, power produces different types of knowledge as indicated in the use by institutions, identity, administration, and knowledge structures to enhance and maintain the use of power within a social structure (Marshall, 1989; Matthews, 2021). He used power as a source of social discipline - the term 'discipline' and 'disciplinary block' is used by Foucault to describe professionals such as doctors, teachers, and nurses as well as what they practice as an occupation or a career such as a nursing professional and the institutions which these professionals represent like the nursing council or the body of doctors (Marshall, 1989; Matthews, 2021).

Foucault was using this strategy of defamiliarization and reconstruction of everyday life to adjust the attention on the concept of power (Zemblyas, 2006). Foucault used prison and other

disciplinary institutions to illustrate the theme of modern power which he referred to as power and knowledge. He used discipline to identify a body of knowledge with a system of social control where knowledge makes control possible and vice versa (Marshall, 1989). Given the example with the term 'discipline' and 'disciplinary block', "this knowledge developed through the exercise of power to produce what Foucault calls a "normalized" individual (Drummond, 2013).

The knowledge exercised through the exercise of power is seen to have acquired legitimization status. Power is exercise in the search of normalized governed people, if its more humane and subtle, less overt and involves less violence to bring power into play, may be dangerous because of its insidious silence (Matthew, 2021). Our take is that the concept of Foucault on power is characterized by using less physical force and violence, while discipline requires submission, subjection, or obedience of law from the authority (sovereign) and discipline. However, We will strongly align with Armstrong's (2015) position on submission to and caring about standards inherent within a subject or thematic area where the element of subjection is ignored (Marshall 1989). From Foucault's account, power is not owned by the sovereign, the state, or the teachers, it exists as a relationship only when it is displayed by agents who have no knowledge and are ignorant of the exercise of such power/knowledge. It can then be argued that, if they do not know that they exercise these powers or impose on them intentionally, then such individuals may not be held responsible for the spread of modern power (Marshall, 1989).

### 3.2: Power/Repressive

In his later writings, Foucault does not see power as repressive which connotes a negative attribute but as "governance" which connotes a positive attribute because it promotes pleasure (Marshall, 1989). Power does not act on belief but upon actions that can be resisted, it acts on bodies, changing abilities, and capabilities producing calculable bodies to live useful lives (Tutak, et al. 2011; McLaren, 2015). We agree with the assertion of Foucault on power because most times we exert power on lots of fronts without necessarily knowing that we exert such power. For example, the Davoodifar and Asl (2015) study that focuses on power strategies of contemporary society in power play, utilizes Foucault multiple power relations in different forms to illustrate powerplay of a unit or department goes beyond the micro power of institution but also the micro power that includes the smaller circle like the family unit or department unit. Also, McLaren (2015) elucidated that power relations are inscribed in what Foucault refers to as discourse or family of concept. As a parent, we exert power on our kids when we influence them on rules around the house. We exert such powers in our duties as parents not necessarily wanting to control our children.

Furthermore, using Foucault's lens necessitates the understanding of power not as a "social contract between sovereign and individuals but in terms of the politics of everyday life. Burbules (1986) and Wosowei (2020) clarifies this notion of power relations as it relates to the authority to transfer power when power is imposed upon another by someone who owns it (as cited in Marshall, 1989). We agree with this notion using a classroom setting as an example when a teacher transfers his authority to the leader of a class like the Class Captain. For the brief period that the Class Captain exerts the power to control the conduct of his/her classmates, the authority of control is transferred from teacher to class captain and taken back immediately the teacher returns without any form of formal handover except a brief debriefing session which sparingly happens. This is one dynamic mix in the transfer and use of power in the classroom.

Foucault was interested in the "how of power". How is power exercised, the extremities of political systems at the lower levels, and the exercise of such powers. In the "how of power," power is not owned by anyone nor exercised by agents of the state. It operates at an unconscious

level even though it requires an agent to bring it into existence. An example of the “how of power” is when professionals acting in their professional capacities are unaware of the exercise of this power (McLaren, 2015). Poulantzas (1978) and Wosowei (2016) sees the state not only in the context of divisions and isolation of the masses within the Marxist framework but in carrying out this function of dispersion of power, does it through a set of techniques of knowledge named “discipline.”

Foucault work is to think beyond repressive of the powerless by the powerful within the institution (Davoodifar & Asl, 2015). Davoodifar and Asl (2015) critiqued the conventional notion of repressive power by distinguishing between judicial and economic power. The judicial power is understood as a right, commodity, or something transferable (Jackson & Mazzei, 2012). This makes it subject to abuse by the holders of such power as those in positions of authority like the Presidents, Monarchs, and Dictators, also such holders of these power can be opposed or overthrown through political usurpation thereby changing the dynamics of power and trajectory of knowledge.

### 3.3: Power/Knowledge

Power/knowledge when viewed from the context of “the self” examines how people are understood or how knowledge is constructed about people, is a function of power. The intricate relationship exists between power, knowledge, and subject (Jackson & Mazzei, 2012). Post-structural theories of subjectivity posit a notion of the “self” as a site of disunity and conflict that is always in the process and produced within power relations. The Foucault theory of power relation offers a different way to analyse the struggles that people face when they are entering a new era. These struggles relate to social, classification, identity, and structure (Armstrong, 2015). We believe some individuals face power challenges and societal struggle to realize their potential in their academic journey, Jackson & Mazzei (2012) used the example of Cassandra and Sera in their interview as assistance professor in first-generation women faculty, as the struggle they face within the sphere of poverty that was above them to produce knowledge of themselves by overcoming this power to attain their future aspiration. It helps to explain the multiple rather than the one-way function of power in academics journey how power is exercised, and its effect to self- determination. However, the hierarchical power structures in the academy are visible and practiced in terms of ranks and responsibilities, and these power structures may seem responsive and unshakable (Jackson & Mazzei, 2012). These struggles can produce knowledge of the self which can help us better negotiate with the world and begin the basic social transformation (McLaren, 2015).

When we think about Power in education and its importance, Stephesons and Yorke (1998) provided a partial insight when he stated that “to identify power relation in schools we have to begin with this question, where are the conflicts of interest?” (Cited in Marshal, 1989). In answering this question, it should be noted that in principle education need not involve power relations at all; the learning of one student does not necessarily entail the disadvantage of another. In principle teachers can function as legitimate authorities, the schools can educate, minimize power relations, and promote the basis for informed, consensual, and egalitarian relations (Stephesons, & Yorke 1998).

### 3.4: Modern Power

Foucault's account on the identification of social reproduction with certain kind of political domination is obtained through modern power is agreeable (Marshal, 1989). The concept of schooling cannot be reduced to notions of social controls and socialization alone but should be seen in terms of the extension of the forms of modern power or the securing of governance

they adopt. Modern power has developed as a technique in the search for governance and has little or nothing to do with economic, ethnic, racial, or class domination (McLaren, 2015). We agree with the assertion of modern power as a system that provides a one-stop-shop for individual family or professional in decision making. However, viewing it from a contemporary global governance perspective, using the Covid-19 pandemic as an example where individuals are restricted from certain activities as a means of exercising modern power that produces governable individuals; the rational autonomous person is governable (Elliot, 2015). Understanding governance, this can be explained here as the notion of 'governance' is important, it is "concerned with gaining or obtaining obedience to laws and the right disposition of things for the convenience of all" (Marshall, 1989). However, using the term technology of domination, we will argue that it can provide the modern power that can influence people where they become subjective by using controlling forces to control people. Therefore, resisting technology are ways people resist these powers to an awareness reason and thinking (Juma, 2016).

### 3.5: Technology

Foucault mentioned major types of techniques used by human beings to understand themselves and he called these techniques technologies. These technologies include technologies of sign systems, technologies of power, technologies of production, and technologies of the self. Foucault was more interested in the fourth technique which is the technology of the self. Hammerberg (2014) explained that Foucault concept of technology of the self allows individual to affect a certain number of operations on their own bodies, minds, soul, and lifestyle as to transform themselves to attain a certain state of quality life. For example, taking into consideration in a learning environment such as the classroom that makes selves appear as "independent, we think Foucault was able to see the future as technology evolves, where teachers can support self-directed learning beyond regular classroom teaching, where a student can feel more excited and feel opportune to make a certain decision. As knowledge acquired in the classroom could help the student participate in vital issues that affect their daily experience and school knowledge can also help create productive conditions for student's self-determination (McLaren, 2015). For example, Hammerberg (2014) discussed the spatial design of the classroom for training for the independence of the individual to design and use curriculum into the idea of a private or individualized self of child and the learning environment. The spatial design of the learning environment is meant to support the type of happy education that is seen as social, constructive, and inviting, an environment that enables individuals to express themselves. Technologies of the self are those which permit individuals to effect by their means or worth, a certain number of operations on their bodies and souls, thoughts, conduct, and way of being. To transform themselves to attain a certain state of happiness, purity, wisdom, perfection, or immortality (Hammerberg, 2014). We believe the concept of the technologies of the self is to analyse what it means to be a literacy learner within the context of early literacy pedagogy and elementary school classroom, that are designed as learning environments (Wosowei, 2020).

To this end, we accept the notion that as students work and engage with the materials and each other, they are operating on their thoughts and action to fit themselves into the learning environment (Hammerberg, 2014), as the learning environment itself becomes a directive for how to act, think, feel, and be. While the purpose of designing a classroom as a learning environment may be based on the pedagogical reason of individualized instruction, the management of the self by the self in the learning environment is meant to be about high academic engagement in meaningful activities while the teacher is otherwise engaged (Schmaus & Wimmer, 2013). To justify this opinion on the classroom becoming a learning



environment draws the attention of a teacher to reflect on how a classroom should look like in this era of technological awareness as there must be an important component to support students learning and provide a physical atmosphere to help prevent oppressive behaviour in the classroom. For instance, to avoid resistance in the classroom, Hammerberg (2014) stated that the underlying thought for designing a proper learning environment is to enable individuals and groups of students to work together without conflict (p. 370). Using technologies of the self in education helps individuals who learn to align themselves with the convention of the classroom.

Foucault (1977) asserted that technology of the self is a technique of self-constitution; they are at the same time techniques of administration and regulation (as cited by Hammerberg, 2014). One of such regulations is the “regime of appearance”, the regimes of appearance in Foucault’s view are systems of dress code that regulate the way people dress and combine aesthetics, hygiene, fashion, propriety, and moral values (Perrot, 1994). The regime of appearance allows me to consider the multiple discourses that govern and inform the regulation of bodies through clothes (dress codes). We admit that school uniforms are signs and signifying practices that enact the disciplining of the body through a power that subjects and subjectifies. The uniform becomes a part of technologies of power that govern and regulates both the inward and outward disposition of the pupil (Synott & Symes, 1995). Uniform is part of these technologies of the body that could be considered as part of long-standing technologies of the body that together with other institutional procedures have produced both conformity and individuality in schools and larger societies (Dussel, et al. 2014).

Governing children’s bodies through school uniforms can be analysed through a lens like the one used by Foucault, a lens that cuts across fields and disciplines and interrogates their continuities and discontinuities (Dussel, et al. 2014). This helps me to interrupt a reliance on the opposition of freedom and conformity and to disclose what this opposition precludes us from seeing. What is particularly interesting about uniforms is that it emerged as part of disciplinary techniques designed to hierarchize and normalize the population through the regulation of bodies (Meadmore & Symes, 1997), it leads us to change the way we think about government and technologies of the self-more generally.

## **4.0: Analysis**

### **4.1: Foucault and Education**

Foucault (1983a) use the example of the medieval school where authority was not in play in the school structure and teachers do not possess the authority to discipline student as in present times, instead students imposed disciplinary actions on themselves (as cited in Patton, 2015). The question that beacons here are should educationist read or consider Foucault? Foucault (1983a) in his disposition never provided a ready-made formula, nevertheless, there is a program when combined with a genealogical approach (which reveals the normalizing functions of schools) tend to show that the present and its discourse/practice are not rational or as developed as might be thought, could provide genuine insight into what we are doing with children in the name of education (as cited by McHoul et al. 2015). We think Foucault's work should be read by educationalists, using a genealogical approach and technology of the self. With these thoughts in mind, learning is a continuous process that is traced from time to time, to help shaped the world, and normalize the functions of schools, as using the genealogy of modernity should recognize that the normalization of bodies is never done once and forever but is the object of permanent struggles (Armstrong, 2015). The rationale for educationist to read Foucault’s work was not stated categorically in his work, however, Hammerberg, (2014) posited that his intent concerning education has been to denaturalize how students appear as selves in the learning environment and to identify how the reason for pedagogy implicit in the

learning environment makes individual into kinds of selves. The uses of Foucault in the study of education can assist us in understanding the (self) constitution of individuals in the classroom, perhaps we begin by acknowledging that literacy learning is not only a problem of teaching but also a problem of technologies of the self. This means realizing how we regulate and discipline permit individuals to effect by their means, certain techniques of being, and certain technologies of the self. Possible and impossible ways of being in a learning environment then become a matter of using this knowledge tactically to redefine options pedagogically and socially (Wosowei, 2020). We agree on using technology in school with the concept of self-actualization concept, when the school uses the technology of the self, students become empowered to understand and engage their world around them and help them to exercise the kind of knowledge needed to change the societal order when necessary (McLaren, 2015).

#### **4.2: Using Power/Knowledge to Grow Society**

Domination within the context of production and class. The more the economic power increases by production capacity, the more the domination increases, this is irrespective of whether the economic power is domicile in an organization or a country. We are witnesses to the growth in importance and dominance of the vaccine manufacturing companies of Pfizer-BioNTech, Moderna, and Oxford-AstraZeneca. Because they were first in the queue to solve the dilemma posed by the novel corona virus pandemic (COVID-19), they got all the support of the world powers and global institutions taking care of regulations and approvals. It made them increase production and speed too in vaccine development. Technology placed a significant in bringing the vaccine development time to a record-breaking period. The companies leveraged on the concept of first to the market to get these supports that they got. The economic power of an organisation became the economic power of a country.

The United States of America and the United Kingdom became power countries in shaping the narratives of vaccine distribution and acceptance. This is one good example of how the economic power linked with production and first to market of an organisation becomes the economic power of a country. This is not the powers that repress nor the power that intellectual, and entrepreneurs seek but, the power used in their desire to solve human problems they inadvertently gain economic power and power to dominate their followers, employees, and listeners. The situation with the corona virus vaccine is still fluid and evolving because countries around the world are looking for best fit solution to manage the fallouts of both the health issues and the economic issues. Travel restrictions have been imposed with a caveat that only essential travels are allowed with a heavy financial burden on the traveller as they are meant to pay for accommodation up to fourteen days and testing for the virus. This in the case of Canada is about \$2,000 CAD equivalent of about \$1,600 USD that traveller must pay when returning to Canada. The United Kingdom at the time had to place its fee for returnees at 2000 Pound Sterling. This obviously puts a significant halt to international travels and by extend affects the turnover of the aviation industry across the globe.

However, smart, and innovative businesses adapted to the digital and virtual space to transact business. The power to dominate through knowledge and innovations becomes apparent again. The understanding is that economic power has a stable origin, the origin of something that one has and exerts over others. Both judicial and economic power are wielded over subject, employees, or followers. The theory of power whether judicial or economic assume a dualism of oppressed and oppressors, this dualism defines the subject as monolithic entities and ignores the subtle way in which power operates (Tutak, et al. 2011; McLaren, 2015).

Power has always been seen in this context of oppressor and the oppressed. Should power be always repressive? Foucault in his later write ups disagree with this notion and opined that people should not be imposed upon or their interest infringed upon. This assertion does not diminish the power of teachers when they do educate students, though they assert power but not a repressive power. A power that transfers knowledge and skills for student to be productive and propagate knowledge further.

#### **4.3: Using Power/Knowledge to Grow Nigerian Society**

The Nigeria Bureau of Statistic (NBS) has been consistent in churning out quality data related to the education sector. Data collected from the classroom to form education statistics facilitate planning and becomes an invaluable input for computing important social indicators for monitoring trends in the quality of life of a people. Institutions in the education sector coordinated by the Federal Ministry of Education collect and produce primary and secondary education data made available for the NBS. In Nigeria education is important in sustaining and developing the Nigerian Nation. Institutions of state like Federal Ministry of Education (FME), State Ministries of Education (SMEs), National Bureau of Statistics (NBS), Joint Admissions and Matriculation Board (JAMB), and the National Universities Commission (NUC) becomes relevant. Others like the National Board for Technical Education (NBTE), National Commission on Colleges of Education (NCCE), National Teachers' Institute (NTI), National Youth Service Corps (NYSC), West African Examinations Council (WAEC), and National Examinations Council (NECO) becomes important as active stakeholders in ensuring the power of the classroom is not taken to the street but remains in the class to keep society sane and growing (Nigeria Bureau of Statistic, 2021).

A People become matured and are able to grow through the acquisition of experiences, wisdom, and the capability to fend for themselves. They are able to fend for their communities and nation through knowledge and power (Nigeria Bureau of Statistic, 2021). Education through power and knowledge when applied become an instrument of stability and of change: through the transfer documentation, teaching, and practice of good traditions (Wosowei, 2016). People use the power and knowledge to change society because it equips people to meet new challenges and become tools for inculcating moral values in the citizenry. Therefore, government and society must ensure that power and knowledge recede in the classroom and the teacher.

A second part to the Nigerian power and knowledge discussion is the growing percentage of youth population as against other demographics. It is not in doubt that the growth of the youth population imposes supply pressures on education systems and labour markets.

The age between 16-30 years old is associated with high risks especially among the male population called the youth bulge. To reverse the effects of youth bulges, specific policies through the power of the classroom such as creating more jobs, improving family planning programs, and reducing overall infant mortality rates should be a priority in policy formulation (Federal Ministry of Education, 2021). Also, a demographic dividend through the acceleration of economic growth triggered by investments in health, education, economic policies, and good governance is advocated to curb the youth bulge. The ability of the economy to harness this dividend, however, is dependent on its ability to ensure the deployment of the growing working-age population towards productive economic activity, and to create the jobs necessary for the growing labour force (Nigeria Bureau of Statistic, 2021).

## **5.0: Findings, Recommendations, and Conclusion**

### **5.1: Findings**

The Nigerian Bureau of statistic has suggested through it various reports that in the next three decades, Nigeria's projected population will make it a large country with a youthful population. Although a large and young workforce is beneficial to support labour, production, and consumption of goods and services, careful management is advocated to ensure that majority of the population do not fall or live-in poverty as it is presently the case in 2021. Improving access to education and family planning methods will help manage population growth in the near future.

The finding of this paper indicated that power/knowledge is constructed and power can be transferred into knowledge as institutions use their transfer of power and knowledge to guide society towards a determined outcome. Power/Knowledge transfer is facilitated through the creation of a safe school and work environment that demonstration positive learning environment. The opportunity to facilitate the power/knowledge in individuals produces self-determination and self-realization to school and other organisation, it enhances the stability of individuals, communities and society at large.

### **5.2: Recommendations**

Using organisation as forms of social life, Foucault has shown his intellectual and astonishing understanding and insight in knowledge/ power in various investigations. Its imperative for organisations and other forms of social life to embrace the findings in his study to promote knowledge transfer as leaders should thrive to make an input towards these realizations on Foucault studies especially in Nigeria schools. This could enlighten educationist as they develop actions that can promote knowledge and the use of appropriate power in school using Foucault ideas.

. Okafor et al. (2021) opined that effective organizational communication is essential and is a major contributor in increasing stakeholders' commitment to operation success. However, ineffective communication reduces certainty and trust that impacts organization negatively. Leaders must develop an action plan on engagement with a measurable metrics to ensure clarity of purpose among participants. It is also recommended to develop conscious effort plans to appreciate employees. The implementation may vary across organisation, but leaders can engage employees on how the methodology to ensure the effectiveness of the process.

Future Studies, due the limited nature of this study, it's difficult to observe power/knowledge relation and process over a short time. We suggest that future researcher should carry out of qualitative research using case study approach over long period (18 months) to observe the power/knowledge relationship and transition from teacher to student of the period. Future researchers are encouraged to explore movement of the power/knowledge discuss from the classroom and religious houses to the street in Northern Nigeria plague by over a decade of armed conflict and it impact on learning in the region.

### 5.3: Conclusion

With regards to account of Foucault on power/knowledge and its implication to educational process in Nigeria, provided in-depth understanding on power/knowledge in different organisation and different content. He provided significant insight into the nature of explaining how power is linked with knowledge and how the struggle for power structure is displayed in the academia and learning environment to produces self-actualization. Power relations produces a shift in the practice of discipline to exercise power as an important feature of modern society in the regimes of truth and appearance, including the repressive concept that allows people or individual to have the choice to decide what they want to do.

Using power/knowledge as a tool to relevant pedagogy practice has deepened my understanding of students learning processes concerning the technology of the self and provided new knowledge in the learning and school environments and the crucial understanding of the socially constructed nature of truth and its inscription in knowledge/power relations. Understanding Foucault's concept on power/ knowledge is clear but analysing these concepts into various components could be confusing. However, Foucault's ideas on power/knowledge on educational process are eminent to society and school, as there is no development without education, and education is the precondition for political, democratic, and social justice that can surface in everyday life, therefore, we urge educationists and professionals to consider Foucault's ideas. That way, it might lead to changing the way we approach knowledge and create opportunities to identifying how to control these forces of society and attain future potential.

The power/knowledge discourse has been a topical issue in the knowledge management ecosystem in the overall development of knowledge propagation in Nigeria. From this study, we recognized the use of knowledge in dealing the bigger problems of society including control of the intellectual base. Harnessing demographic dividend will lead to decline in mortality rate, desire for smaller family size and increase investment in family planning which will enable a decline in fertility among women of child bearing age. To achieve this object in Nigeria, the government should invest among other things in the education of the girl child. Only 1 out of 3 African girls is enrolled in secondary school but when girls stay in school, they are more likely to delay early marriage and child birth which leads to lower fertility among the women (Nigeria Bureau of Statistic, 2021).

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