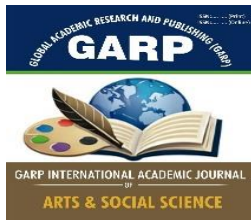


GARP INTERNATIONAL JOURNAL OF ARTS AND SOCIAL SCIENCES



<https://garp.org.ng/gijass>

Vol.1, Issue 2, Pp. 33-42; JUL., 2026

THE BAYELSA STATE POST-PRIMARY SCHOOLS BOARD, EDUCATIONAL POLICY AND CAPABILITY EXPANSION: A PHILOSOPHICAL INTERROGATION

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ABSTRACT

The nexus between educational policy and sustainable human development has remained a critical concern in developing and resource-dependent societies. Despite substantial investments in educational reforms, questions persist regarding the extent to which educational policies translate into meaningful human capability development and improved social outcomes. This article critically examines the philosophical foundations and developmental implications of educational policy as implemented through the Bayelsa State Post-Primary Schools Board (PPSB), Nigeria, between 2014 and 2024. Drawing on Amartya Sen's Capability Approach and Martha Nussbaum's theory of central human capabilities, the study evaluates the extent to which educational governance structures facilitate the expansion of substantive freedoms, competencies, and opportunities necessary for sustainable human development. The analysis reveals that educational policy implementation in Bayelsa State has been largely driven by institutional compliance, infrastructural expansion, and enrolment targets, with comparatively limited emphasis on the enhancement of learners' and teachers' capabilities and well-being. The study identifies three interrelated structural constraints underpinning this capability deficit: fiscal instability associated with dependence on oil revenues, the adoption of inadequately contextualised policy frameworks, and fragmented institutional accountability among the PPSB, the Ministry of Education, and the State Universal Basic Education Board. Drawing from the philosophical insights of Sen, Nussbaum, Dewey, and Freire, the article argues for a paradigm shift in educational governance that prioritizes capability expansion as the principal objective of educational policy and sustainable development. It proposes a more inclusive, context-sensitive, and capability-oriented framework for educational administration that strengthens institutional effectiveness while promoting human flourishing. The findings have significant implications for educational policy formulation and governance in Bayelsa State and other resource-dependent contexts across sub-Saharan Africa.

Keywords: Educational Policy, Human Development, Capability Approach, Sustainable Development, Post-Primary Schools Board, Educational Governance.

ARTICLE INFO

Received Date: 7th Jun., 2026

Date Revised Received: 16th Jun., 2026

Accepted Date: 26th Jun., 2026

Published Date: 27th Jul. 2026

Citation: Appeal, O. E. and Nwana, Amaka Patricia (2026): The Bayelsa State Post-Primary Schools Board, Educational Policy and Capability Expansion: A Philosophical Interrogation: GARP INTER J. of Arts and Social Sci. Vol. 1 Issue 2 Pp.33-42; Jul. 2026

Introduction

The governance of education in postcolonial African states has long been characterized by a fundamental tension between the formal ambitions of policy and the lived realities of those whom policy is designed to serve. Nowhere is this tension more philosophically consequential than in resource-dependent sub-national states, where the extraction of natural wealth coexists with the systematic underdevelopment of human potential. Bayelsa State, situated in the heart of Nigeria's Niger Delta, exemplifies this condition with particular acuity. Over the decade from 2014 to 2024, a state endowed with significant oil and gas reserves produced a pattern of educational governance in which sustained policy activity has failed to generate commensurate improvements in the capabilities, competencies, and substantive freedoms of its teachers and learners.

This failure is not adequately explained by the conventional governance literature's preoccupation with implementation gaps, funding deficits, or administrative inefficiencies, though each of these is empirically present. What the conventional literature has not adequately addressed is the deeper philosophical question of whether educational policies designed and administered through institutions such as the Post-Primary Schools Board in Bayelsa State are philosophically equipped to generate genuine human development, or whether they are structurally oriented toward a narrower and ultimately inadequate conception of educational purpose. It is this philosophical question that motivates and organises the present inquiry.

The Bayelsa State Post-Primary Schools Board (PPSB) occupies a position of decisive importance in the State's educational governance architecture, placed at the intersection of educational policy and human capital development, making it the institutional site at which the philosophical commitments embedded in educational policy are either realised or frustrated. Yet despite this centrality, PPSB has received remarkably little philosophical scrutiny. Studies of teacher governance in Nigeria have tended toward policy analysis and administrative evaluation, leaving the normative and philosophical dimensions of PPSB's mandate and practice largely unexamined. This article addresses that gap by subjecting PPSB's governance framework and the educational policies within which it operates to a systematic philosophical interrogation, drawing on Amartya

Sen's Capability Approach, Martha Nussbaum's central human capabilities, John Dewey's instrumentalism, and Paulo Freire's critical pedagogy as its composite evaluative framework. The significance of this inquiry extends beyond Bayelsa State to the broader normative question of what educational policy must become if it is to discharge its foundational obligation to human development in contexts shaped by extractive resource dependence.

Education remains one of the most powerful instruments for human emancipation, social transformation, and sustainable development. Beyond its instrumental value in producing skilled manpower, education fundamentally expands human capabilities by enhancing individuals' freedoms to pursue lives they have reason to value (Sen, 1999). Contemporary educational policy discourse increasingly recognises that educational systems must move beyond enrolment statistics and infrastructural expansion to focus on substantive opportunities available to learners and educators.

The philosophical relationship between education and human development finds expression in Amartya Sen's Capability Approach, which conceptualises development as the expansion of substantive freedoms rather than merely economic growth (Sen, 1999). Similarly, Martha Nussbaum (2011) argues that educational systems ought to cultivate central human capabilities that enable individuals to achieve human flourishing. Education, therefore, serves not only economic purposes but also democratic, ethical, and social functions essential for sustainable societies.

In Nigeria, educational governance operates within complex institutional arrangements involving federal, state, and local authorities. Secondary education administration in many states is undertaken through Post-Primary Schools Boards responsible for implementing government educational policies. The Bayelsa State Post-Primary Schools Board occupies a strategic position in coordinating teacher recruitment, school administration, curriculum implementation, infrastructural development, and educational quality assurance across public secondary schools.

Despite policy interventions implemented between 2014 and 2024, concerns persist regarding educational quality, teacher welfare, infrastructural

deficits, policy inconsistencies, and institutional effectiveness in many Nigerian states. Educational reforms have frequently emphasised measurable outputs such as enrolment rates, infrastructure provision, and examination performance without adequately interrogating whether such interventions genuinely expand learners' capabilities and opportunities for human development.

This study therefore philosophically interrogates the extent to which educational policy implementation through the Bayelsa State Post-Primary Schools Board advances capability expansion and sustainable human development. The article argues that educational success should be evaluated not merely by institutional compliance indicators but by its capacity to enlarge substantive freedoms, competencies, and opportunities available to learners and educators.

Statement of the Problem

The philosophical foundations of educational policy implementation remain inadequately examined within Nigeria's educational governance framework. Existing policy evaluations frequently privilege quantitative indicators of educational performance while paying insufficient attention to whether educational institutions genuinely facilitate capability expansion and sustainable human development. In Bayelsa State, significant investments have been made in educational infrastructure, teacher recruitment, and policy reforms over the last decade. Nevertheless, challenges relating to educational quality, teacher motivation, institutional accountability, funding sustainability, and equitable access continue to undermine educational outcomes. The dependence of Bayelsa State on oil-derived revenues further introduces fiscal uncertainties that affect long-term educational planning and implementation. More fundamentally, educational policy implementation remains largely compliance-oriented rather than capability-oriented. Consequently, there exists a philosophical and policy gap regarding whether existing educational governance frameworks adequately expand the substantive freedoms necessary for individual and societal flourishing. This study therefore seeks to interrogate the philosophical adequacy of educational policy implementation through the Bayelsa State Post-Primary Schools Board in facilitating sustainable capability expansion between 2014 and 2024.

Purpose of the Study

The study seeks to:

1. Examine the philosophical relationship between educational policy and capability expansion in Bayelsa State.
2. Investigate the role of the Post-Primary Schools Board in educational policy implementation.
3. Evaluate the extent to which educational policies facilitate sustainable human development.
4. Examine institutional constraints affecting capability expansion.
5. Propose capability-oriented policy reforms for educational governance.

Theoretical Framework

The study is anchored principally upon four complementary philosophical frameworks:

1. Capability Approach (Amartya Sen)

Sen (1999) conceptualises development as freedom and capability expansion rather than economic advancement alone. Educational policies should therefore be evaluated based on their ability to expand individuals' opportunities and freedoms.

2. Martha Nussbaum's Human Capabilities Theory

Nussbaum (2011) identifies ten central human capabilities necessary for human flourishing, including practical reason, education, affiliation, and control over one's environment. Educational institutions serve as primary mechanisms for developing these capabilities.

3. John Dewey's Democratic Theory of Education

Dewey (1916) argues that education constitutes the foundation of democratic citizenship and social progress. Educational policies must therefore promote critical thinking, participation, and experiential learning.

4. Paulo Freire's Critical Pedagogy

Freire (1970) advocates emancipatory education that empowers learners to become active agents of social transformation. Educational governance should consequently facilitate human agency rather than institutional conformity. Collectively, these theoretical perspectives provide a philosophical basis for evaluating educational policy beyond conventional administrative indicators.

Literature Review

Philosophical and Conceptual Framework

The philosophical interrogation undertaken in this article requires a framework capable of providing a normative standard against which the adequacy of educational policy can be evaluated, and of illuminating the structural mechanisms through which that standard is either approached or violated in practice. Amartya Sen's Capability Approach, first articulated in his 1979 Tanner Lecture and developed through *Commodities and Capabilities* (1985), *Inequality Reexamined* (1992), and *Development as Freedom* (1999), provides this standard with philosophical rigour and empirical sensitivity. Sen's central philosophical move is to shift the evaluative focus of development from the possession of resources to what people are actually able to do and to be. A person's capability is the real freedom they enjoy to achieve the kinds of lives they have reason to value, while functionings are the actual states of being and doing that a person realises. Development, on this account, is not the accumulation of material wealth but the expansion of real human freedom. For educational policy, this framework establishes that the philosophically adequate evaluation of policy must ask whether it is genuinely expanding the substantive freedoms of teachers and learners, not merely satisfying enrolment targets or budgetary obligations.

Martha Nussbaum's elaboration of the Capability Approach in *Women and Human Development* (2000) and *Creating Capabilities* (2011) extends Sen's framework by providing substantive normative content. Her list of ten central human capabilities, including senses, imagination and thought, practical reason, and affiliation, establishes what she calls a threshold of educational adequacy below which no educational system can claim to be fulfilling its philosophical and moral obligations. A policy that produces graduates unable to think critically, exercise practical reason, or engage as self-respecting members of their communities has not merely underperformed on technical metrics. It has violated a moral obligation of the most fundamental kind. When the evidence from Bayelsa State reveals critically low scores on environmental literacy, economic diversification competence, and civic participation, Nussbaum's framework compels the conclusion that these are not merely policy failures. They are moral failures.

John Dewey's philosophical account of education in *Democracy and Education* (1916) and

Experience and Education (1938) provides a complementary evaluative lens. Dewey's instrumentalism holds that educational practices are instruments for the resolution of real human problems and the continuous reconstruction of individual and social experience. A state facing ecological degradation, oil revenue depletion, and post-oil economic transition requires an educational system philosophically oriented toward problem-solving intelligence, contextual knowledge, and adaptive competence. An educational policy framework that reproduces standardised national curricula without contextual adaptation, and a Post-Primary Schools Board that recruits without adequate attention to contextual competence, is, in Dewey's philosophical terms, instrumentally inadequate. Paulo Freire's critical pedagogy, developed in *Pedagogy of the Oppressed* (1970), extends this critique to the ethical level. Freire's philosophical critique of the banking concept of education, in which learners are positioned as passive recipients of prescribed information rather than as thinking, questioning agents, illuminates the dehumanising consequences of educational systems that deny both teachers and learners genuine agency. Together these four traditions establish the composite evaluative framework of the article. Sen and Nussbaum provide the normative standard of capability expansion and moral obligation. Dewey provides the instrumentalist criterion of contextual relevance and democratic purpose. Freire provides the ethical imperative of transformative agency and professional dignity.

PPSB, Educational Policy Implementation and the Capability Deficit

The philosophical framework established in the preceding section provides a normative standard of considerable precision against which the empirical record of educational governance in Bayelsa State between 2014 and 2024 must be assessed. That record, drawn from a mixed-methods study of educational policy implementation across four Local Government Areas, reveals a pattern of institutional practice that has systematically constrained rather than expanded human capability, producing what this article terms a structural capability deficit whose roots lie not in the failures of individual actors but in the architecture of governance itself.

PPSB's teacher recruitment has been predominantly credential-driven, privileging formal qualifications as the primary indicator of

professional suitability without adequate attention to demonstrated pedagogical competence, contextual knowledge of the Niger Delta's environmental and developmental challenges, or commitment to community-responsive educational practice. Implementation quality mean scores of 2.43 on a five-point scale across the state's secondary schools confirm that credential possession has not translated into the pedagogical effectiveness that genuine capability expansion requires. Teacher deployment has compounded this deficit through profound geographic inequity. Rural and riverine communities in Ekeremor, Sagbama, and Ogbia recorded implementation quality scores between 29 and 34 percent below those of the urban LGA of Yenagoa, constituting, in Nussbaum's philosophical terms, a threshold violation, a failure by the state to secure for learners in rural communities the minimum level of educational capability that every person is owed as a matter of basic justice. Professional development, the institutional mechanism through which PPSB is most directly obligated to expand teacher capability over time, has been among the most seriously neglected dimensions of the Commission's governance practice. A teacher denied the institutional conditions necessary for professional growth is a person whose own capability set is being systematically constrained by the very institution charged with enabling their professional flourishing.

At the level of educational policy content, the study's assessment produced an overall policy-SD alignment mean of 2.77 on a five-point scale, indicating a low to moderate level of alignment that falls well below what the philosophical standard of genuine capability expansion requires. The most critically deficient dimensions were environmental literacy, which recorded a mean of 2.14, and economic diversification orientation, which recorded a mean of 2.43. In a state whose communities endure the daily consequences of oil extraction, gas flaring, and aquatic ecosystem degradation, the failure to cultivate environmental knowledge and ecological agency in learners is a philosophical failure, not merely a curriculum oversight. In Sen's framework, the failure to equip learners with economic diversification competencies is a direct constraint on the substantive freedom of young people to live the kinds of productive and self-determining lives they have reason to value. Qualitative evidence from key informant interviews revealed that this misalignment reflects a consistent pattern of mimetic isomorphism, the uncritical reproduction

of national and international policy frameworks without the contextualization that the specific developmental conditions of the Niger Delta demand.

The structural roots of the capability deficit lie in two compounding conditions. Educational expenditure in Bayelsa State declined from an average of 18.4 percent of the state budget in 2014 and 2015 to 11.2 percent between 2016 and 2019, accompanied by the forfeiture of approximately 2.8 billion naira in UBEC counterpart matching funds. Multiple regression analysis established that seven institutional and financial factors collectively accounted for 62.6 percent of the variance in sustainable development outcomes, with adequacy of educational funding recording the highest standardised Beta coefficient of 0.412. Institutional fragmentation across PPSB, the Ministry of Education, SUBEB, and the BSETF has compounded this fiscal deficit by creating an accountability vacuum in which no single institution bears unambiguous responsibility for overall capability outcomes. One-Way ANOVA analysis confirmed statistically significant differences in policy effectiveness perceptions across the four LGAs, recording an F value of 18.780 at a significance level of 0.000, structured consistently along the urban-rural axis that the geographic deployment inequity produces.

Philosophical Critique

The empirical evidence presented in the preceding section establishes the existence and dimensions of the capability deficit with sufficient precision to sustain a philosophical argument of normative weight. This section develops that argument across four interconnected philosophical dimensions.

The most philosophically fundamental dimension concerns the conditional character of the state's commitment to human development. For Sen, the expansion of human capabilities is the constitutive purpose of just governance, the foundational obligation from which no state can legitimately withdraw on grounds of fiscal inconvenience. John Rawls's difference principle holds that social and economic inequalities are just only if they are arranged to the greatest benefit of the least advantaged. The empirical evidence of implementation quality scores between 29 and 34 percent below urban levels in the state's rural LGAs establishes that Bayelsa State's educational governance has not merely failed to satisfy the Rawlsian standard.

It has systematically inverted it. Iris Marion Young's concept of structural injustice extends the ethical analysis further, identifying the capability deficit as the structurally produced consequence of an oil-dependent fiscal architecture, a credentialist recruitment framework, and a fragmented accountability structure, each accepted as legitimate in isolation but collectively generating the condition in which consequential harm to learners is produced without any individual actor bearing responsibility for the overall outcome.

The pattern of uncritical policy reproduction documented in the empirical evidence constitutes, this article argues, an instance of what Miranda Fricker in *Epistemic Injustice* (2007) calls hermeneutical injustice, a form of injustice that arises when a gap in collective interpretive resources puts communities at an unfair disadvantage in making sense of their social experience. When educational policymakers in Bayelsa State adopt nationally and internationally legitimated policy frameworks without engaging the contextual knowledge and indigenous environmental understanding of Niger Delta communities, they enact a form of epistemological subordination that denies local interpretive resources their rightful place in educational design. Sabelo Ndlovu-Gatsheni's concept of epistemic coloniality identifies this pattern as the persistence of colonial epistemological hierarchies in postcolonial governance, while Ngugiwa Thiong'o's analysis of the colonization of the mind illuminates why educational policies have produced critically low environmental literacy scores. The corrective that both Dewey's instrumentalism and the decolonial tradition demand is not the rejection of national frameworks but their critical contextualization through the deliberate engagement of local knowledge and community developmental experience.

The accountability vacuum produced by institutional fragmentation raises a philosophical question about the distribution of moral responsibility across a governance structure in which no single actor possesses the authority necessary to prevent institutional failure. Hannah Arendt's analysis of political responsibility provides a philosophically illuminating framework. Arendt's central insight is that consequential institutional harm is frequently produced not by malicious individuals but by ordinary actors who execute their assigned roles conscientiously within a system whose overall consequences they neither intend nor attend to adequately. PPSB

administrators, Ministry officials, and SUBEB officers each perform their institutional roles competently within a fragmented architecture that produces educational outcomes none of them individually intends or accepts responsibility for. Michael Lipsky's theory of street-level bureaucracy complements this analysis by establishing that teachers governed by PPSB who work without adequate materials and without meaningful institutional support are not freely choosing to underperform. They are exercising the rational coping behaviours of practitioners responding to chronic under-resourcing. The philosophical significance is that moral responsibility for the capability deficit must be located at the level of the governance architecture and attributed to those who possess the authority to reform it.

The fourth and most philosophically encompassing dimension of the critique concerns intergenerational justice. John Rawls's just savings principle holds that each generation is obligated to pass on to the next the conditions necessary for a just society. A generation that extracts finite natural resources while failing to invest adequately in the human capabilities that future generation will require sustaining productive lives in a post-oil economy is violating this intergenerational obligation. The forfeiture of 2.8 billion naira in UBEC counterpart funds, the decline of educational expenditure to 11.2 percent of the state budget, and the mean environmental literacy alignment score of 2.14 collectively constitute a pattern of intergenerational underinvestment whose consequences will be borne most heavily by learners currently in Bayelsa State's secondary schools. Hans Jonas's ethics of responsibility extends this argument to the ecological dimension, establishing that the imperative of responsibility toward future generations demands that educational policy actively cultivate the environmental knowledge and ecological agency necessary for future generations to inhabit and restore the Niger Delta's degraded environment. On Jonas's account, the environmental literacy deficit is not merely a curriculum gap. It is a violation of the most fundamental ethical obligation that the present generation bears toward those who will inherit the ecological consequences of its resource extraction.

Methodology

This study adopts a qualitative philosophical research design employing documentary analysis and critical interpretive methodologies.

Sources of Data

The study utilised:

- Bayelsa State educational policy documents.
- PPSB administrative reports (2014–2024).
- Government publications.
- Scholarly literature.
- Educational development reports.
- UNESCO educational statistics.
- Philosophical and policy texts.

Method of Analysis

The study employed:

- Philosophical analysis.
- Documentary content analysis.
- Critical policy interpretation.
- Normative evaluation using Capability Theory.

This methodological approach facilitates comprehensive examination of both institutional practices and philosophical assumptions underpinning educational governance.

Findings of the Study

The study reveals that:

1. Educational Policies Remain Predominantly Compliance-Oriented

- Educational policies emphasise:
- School enrolment.
- Infrastructure development.
- Administrative compliance.
- Examination performance.
- Relatively less emphasis is placed upon:
- Capability development.
- Learner empowerment.
- Educational freedoms.
- Social inclusion.

2. Institutional Fragmentation Limits Educational Effectiveness

Responsibilities remain distributed among:

- PPSB.
- Ministry of Education.
- SUBEB.
- Teaching Service Commissions.
- Government Ministries.

This fragmentation frequently affects accountability and policy implementation.

3. Fiscal Dependency Affects Educational Sustainability

Bayelsa State's dependence upon oil revenues significantly affects:

- Educational financing.

- Infrastructure sustainability.
- Teacher welfare programmes.
- Policy continuity.

4. Teacher Capability Development Requires Strengthening

Teacher development programmes remain insufficient regarding:

- Digital literacy.
- Research competencies.
- Artificial intelligence integration.
- Professional development initiatives.

5. Educational Policies Require Greater Contextualization

Imported policy models frequently fail to sufficiently account for:

- Local realities.
- Community needs.
- Cultural contexts.
- Institutional capacities.

Conclusion

This article has undertaken a philosophical interrogation of educational policy and PPSB's governance framework in Bayelsa State, evaluating their capacity to generate genuine capability expansion against the normative standard established by Sen, Nussbaum, Dewey, and Freire. Three philosophical conclusions of normative weight emerge from the argument. The first is that educational policy in Bayelsa State has been governed by a conception of educational purpose that is philosophically inadequate, reflecting an assumption that education is primarily an instrument of institutional legitimacy rather than a process of genuine capability formation. The second is that the mimetic adoption of decontextualised policy frameworks constitutes a form of epistemological injustice that cannot be corrected by technical improvements to policy design processes alone but requires a philosophical reorientation of the epistemological foundations of policymaking. The third is that the intergenerational justice implications of sustained educational underinvestment in a resource-depleting environment establish a moral imperative of the most urgent kind, one that demands educational investment be reconceived as a constitutionally protected intergenerational obligation rather than a discretionary expenditure subject to oil price fluctuations.

These conclusions generate policy implications that are philosophically grounded, empirically anchored, and practically specific.

PPSB must undertake a comprehensive reorientation of its recruitment framework, replacing the credentialist assumption that formal qualification is a reliable proxy for pedagogical capability with an evaluative standard grounded in demonstrated competence, contextual knowledge, and commitment to transformative educational practice. The Rawlsian difference principle demands that PPSB's deployment framework be redesigned to preferentially support and incentivise qualified teachers in the rural and riverine communities where the capability deficit is most acute. Professional development must be reconceived not as a discretionary benefit but as the primary institutional mechanism through which the Commission discharges its philosophical obligation to expand teacher capability continuously over the course of a professional career.

The broader governance architecture requires the establishment of an integrated educational coordination mechanism bringing together PPSB, the Ministry of Education, SUBEB, and the BSETF within a unified accountability structure, addressing the Arendtian condition in which consequential harm is produced by institutional processes without any actor bearing responsibility for the overall outcome. The constitutionally protected minimum education budget demanded by the intergenerational justice argument is equally a philosophical requirement of institutional integrity, a recognition that a state cannot, without philosophical contradiction, make the discharge of its foundational educational obligations contingent on global oil prices. At the curriculum level, the epistemological injustice of mimetic policy adoption demands a deliberate programme of contextualisation that integrates indigenous ecological knowledge of the Niger Delta, environmental literacy, and post-oil economic diversification competencies into the curriculum framework that PPSB's teachers are recruited and developed to deliver.

Educational policy implementation within the Bayelsa State Post-Primary Schools Board reflects considerable governmental commitment towards educational development. Nevertheless, educational success cannot be adequately measured solely through institutional outputs or infrastructural achievements. Genuine sustainable development requires educational systems capable of expanding substantive human freedoms, opportunities, and competencies. This philosophical interrogation demonstrates that capability expansion should constitute the

normative foundation of educational policy implementation. Educational governance must therefore transcend compliance-oriented administrative frameworks and embrace capability-oriented approaches that promote human flourishing, democratic participation, and sustainable development. Educational policies should ultimately be judged not merely by what schools possess but by what learners and educators are genuinely enabled to become and accomplish.

Policy Implications

The philosophical interrogation undertaken in this article opens several directions for further scholarly inquiry, including the comparative application of the Capability Approach across Nigeria's oil-producing states, a phenomenological inquiry into teacher identity and professional agency within PPSB-governed systems, and a dedicated examination of the intergenerational ethics of educational governance in the context of the Niger Delta's accelerating ecological crisis. This article has argued that the capability deficit in Bayelsa State is not merely an educational governance problem to be addressed through administrative reform or additional funding, though both are necessary. It is a philosophical problem rooted in the inadequacy of the foundations upon which PPSB's mandate and Bayelsa State's educational policy architecture have been constructed. The resolution of that problem requires philosophically better governance – governance grounded in a genuine and institutionally embedded commitment to the proposition that the expansion of human capability is the foundational purpose of educational policy and the most fundamental obligation of a just state toward the citizens it claims to serve.

Recommendations

The study recommends that:

1. Educational policies should explicitly incorporate capability expansion indicators alongside conventional performance metrics.
2. Bayelsa State should establish sustainable educational financing mechanisms independent of oil revenue volatility.
3. PPSB should institutionalise continuous professional development programmes focusing on digital competencies, artificial intelligence, and twenty-first-century pedagogical practices.

4. Educational policy implementation should prioritise learners' substantive freedoms and opportunities for lifelong learning.
5. Institutional accountability frameworks should be strengthened to improve inter-agency collaboration.
6. Greater investments should be directed towards inclusive educational policies that accommodate vulnerable and disadvantaged learners.
7. Educational governance frameworks should incorporate community participation and stakeholder engagement mechanisms.
8. Educational institutions should establish innovation centres and digital learning laboratories capable of facilitating capability development and entrepreneurial competencies.
9. Future policy evaluations should employ capability-based assessment frameworks rather than relying exclusively upon quantitative administrative indicators.
10. The Nigerian educational system should increasingly align educational reforms with Sustainable Development Goal Four (SDG-4) while prioritising capability expansions and human flourishing.

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