

COURSE GUIDE

EDU 714 HISTORY OF EDUCATION IN NIGERIA

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INTRODUCTION

To appreciate the current educational development and plan better for the future requires studying of the past. History of education anchors this relevance in our tertiary institutions (Teacher Education Programmes). Since education is a cultural activity of the people, it means that every cultural system has its own education process. The yardstick for measuring quality and standard varies from culture to culture.

Unfortunately, some early critics on Nigerian education were of the opinion that there was no education among the people before the introduction of Arabic and Western-Styled education. This explains why the first part of the course concentrated more on the general (Basic) Concepts of History of Education, and in particular, the Nigerian Traditional Education, at both general and Higher levels.

The second part of the course gives us the clue on how Western education came into Nigeria through the missionaries. It further highlighted the initial reluctant attitude shown by the colonial government to the educational advancement of the people. However, the module ended with the government coming into terms with the missions authority to assist in areas of financial grants and policies though with little progress made in the Northern Provinces.

The final part of the course dealt with the development of secondary and higher education in Nigeria. It also discussed the rapid educational development in Nigeria during the era of regional autonomy. Finally, the course examined some of the post independent measures taken on the nations education; the National Curriculum Conference and the National Policy on Education.

THE COURSE

This course guide tells us what to expect from reading this material. History of education is a core subject in any Teacher Education programme for it equips you with adequate information and knowledge for your life and for your career as a teacher or administrator in any field.

The course will assist you to know that Nigerians were well educated in their very peculiar environment before the advent of Islamic and Western education. It will also help you to have the broadened idea that Western or Islamic education in Nigeria do not take care of all the education needs of the individual child. Efforts should also be made by

parents and the society to teach their children or members, even outside the classrooms. This is important because of the decay in morality today.

After studying the course, you will appreciate the contributions made by various individuals, organizations, religious bodies (Islam and Christianity) and our forefathers (nationalists) and others in shaping the educational destiny of this country. This, will hopefully challenge you to make your own selfless contributions.

COURSE AIMS

The aim of this course is to provide you with the adequate and valuable information on the educational development of this country from its traditional setting to the present multi-cultural setting.

COURSE OBJECTIVES

By the end of this course, you should be able to:

- Know what type of education we had and the purpose it served in the past;
- Appreciate the various aspects of our past educational process so as to link them to the present system;
- Understand some major trends and developments in our educational system;
- Project an effective education, aimed at building a self-reliant nation.

WORKING THROUGH THE COURSE

This course requires you to spend a lot of time to read. The content of this material is very comprehensive and you are expected to spend time to study. I would also advise you to avail yourself the opportunity of attending the tutorial sessions where you would have the opportunity of comparing knowledge with our colleagues.

COURSE MATERIAL

You will be provided with the following materials;

- a. Course guide;
- b. Study units.

In addition, the course comes with a list of recommended textbooks which, though are not compulsory for you to acquire or indeed read, but are necessary as supplements to the course material.

STUDY UNITS

Module 1

- Unit 1 Introduction History of Education in Nigeria
- Unit 2 Nigeria Traditional Education
- Unit 3 Higher Education in Traditional Society
- Unit 4 Islamic Education in Nigeria

Module 2 Advent of Western Education in Nigeria

- Unit 1 The Early Missionaries and the Development of Education in Nigeria
- Unit 2 Colonial Government involvement in Nigeria Education (1872 – 1882)
- Unit 3 1887 and 1916 Education ordinances
- Unit 4 The impact of Phelps-Stokes Commission on Education Development in Nigeria
- Unit 5 Educational situation in Northern Nigeria (Province)

Module 3 Secondary and Higher Education in Nigeria

- Unit 1 Secondary Education in Nigeria 1859 – 1929
- Unit 2 Educational Development in Nigeria Between 1925–1939
- Unit 3 Higher Education in Nigeria
- Unit 4 Regionalization and Educational Development In Nigeria
- Unit 5 The National Curriculum Conference and the National Policy on Education

TEXTBOOKS

Abduttawab R. (1980) *Fusulūm Fī Fīḥ al-ʿArabīyyah*. (chapters on Arabic Philosophy) Cairo: Maktabat al-Khanji.

Abdulkareem, Y. A. (1980) A Guide on Historical Foundations of Education in Nigeria. Ilorin: Ibraheem Kewulere Commercial Press.

Abiri, O. O. (Ed)(2005) Perspectives on History of Education in Nigeria. Ibadan: Emola-Jay Communications Inc.

Adesina, S. (2005) Growth without Development, Nigeria's Educational Experience 1914-2004 Lagos: Yemab Investment Ltd.

Amaele, S. (2003) A Study Guide on History and Policy of Education in Nigeria. Ilorin: INDEMAC (Nigeria Publishers) Limited.

Fafunwa, A. B. (1974) History of Education in Nigeria London: George Allen & Unwin.

Federal Republic of Nigeria (2004 Revised) National Policy on Education.

Osokoya, I. O. (1995) History and Policy of Nigeria Education in World Perspectives. Ibadan: AMD Publishers.

Taiwo, C. O. (1980) The Nigerian Education System: Past, Present and Future Lagos: Thomas Nelson (Nigeria) Limited.

Ukeje, B. O. (1984) Foundations of Education. Benin City: Ethipe Publishing Corporation.

ASSESSMENT

There are two components of assessment for this course. It accounts for 30% of the total score. You will be given 4 TMAs to answer. Three of these must be answered before you are allowed to sit for the end of course examination. The TMAs would be given to you by your facilitator and returned after you have done the assignment.

END OF COURSE EXAMINATION

This examination concludes the assessment for the course. It constitutes 70% of the whole course. You will be informed of the time for the examination. It may or not coincide with the university semester examination.

SUMMARY

This course intends to provide you with some underlying knowledge of History and Policies in Nigeria education. By the time you complete studying this course, you will be able to answer the following type of questions.

- What are the importances of History of Education to the teacher education programme in Nigeria?

- Examine the prospects and problems of traditional education in Nigeria;
 - Traditional medicine is an aspect of Higher education in Nigeria traditional society. Discuss;
 - Assess the development of Islamic education in Nigeria;
 - Examine the activities of the early missionaries in Nigeria;
 - Discuss the objectives and achievements of the 1887 ordinance;
 - Phelps-Stokes commission brought radical change in Nigeria education. Discuss;
 - Discuss extensively, the development of secondary education in Nigeria.
 - Discuss the development of Higher Education in Nigeria between 1932 and 1960;
 - Assess the relevance of the National Policy on Education in Nigeria before and now;
- * Suggest four possible ways ensuring its adequate implementations.

We wish you success in this course. In particular, we hope you will be able to appreciate the important efforts made in the past by Nigerians and non-Nigerians to make our education relevant till today. It is our hope that this course will challenge you to make your own positive contributions to the growth and development of Nigeria education.

**MAIN
COURSE**

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MODULE 1

Unit 1	Introduction History of Education in Nigeria
Unit 2	Nigeria Traditional Education
Unit 3	Higher Education in Traditional Society
Unit 4	Islamic Education in Nigeria

UNIT 1 INTRODUCTION HISTORY OF EDUCATION IN NIGERIA**CONTENTS**

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4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/Further Reading

1.0 INTRODUCTION

This unit is designed to give you an insight view of some major concepts in History of education. It will also expose you to concepts of history, sources of history as well as that of education, forms of education and history of education. By the end of the unit, you would have had an over-all view of the importance of history of education.

2.0 OBJECTIVES

By the end of the unit, you should be able to:

- explain the basic concepts “History” and “education” respectively
- discuss the two main sources of history
- distinguish between formal and informal education
- define what history of education is
- give, at least five reasons why history of education should be studied in our teacher education programmes.

3.0 MAIN CONTENT

3.1 Explanation of the Term ‘History’

History is not mere story telling. It is also not a mere fabrication. History is an account of what actually happened in the past which has a link to what is happening at present and can help in planning or projecting for the future. In other words, history is about yesterday, today and tomorrow. We study important development in human existence in the past for the development of today.

Historical records or accounts are presented in sequential, coherent, consistent and systematic order. Logical presentation is an important ingredient of history. Bias and prejudice are not allowed or encouraged. The historian tries to present issues, incidents or events concerning people and places in their unbiased form. He tries to dig into important areas of interest. The historian goes beyond ‘they said’ and seeks to find out why and how it happened. An historian is not usually in a hurry. He takes time to evaluate the necessary information received. He compares and analyses the information and its sources so as to come up with a balanced and acceptable account. History is an account because it aims at a balanced information of true places, people and events of the past. It cannot be fabricated to suit the interest of the writer or historian but seeks to represent the true past into present. History gives account of real names of people, places, time and incidents that actually took place at the recorded time. History, therefore, is a recreation of the true picture of important persons, places, events of the past for the present and future generation. (Amaele, 2003)

SELF ASSESSMENT EXERCISE 1

History is not the same as story telling. Discuss.

3.2 Sources of History

There are so many sources of gathering information of the major characters, places or incidents of the past. This study will limit the sources to two major areas, namely primary and secondary sources.

3.2.1 Primary Sources

This refers to various information, about real names of people, places and events, gathered by the historian from somebody or people who was or were eye-witness to the incident. If the historian gathered the information himself at the time of happening, the account also is a primary source. The primary source could be oral or written. It could also be through video, internet or other scientific procedures like the archeological findings.

3.2.2 Secondary Sources

When a historian consults books written by somebody or persons who was or were not eye-witness (es) to the incident he is referring to secondary sources of information. Secondary sources also refer to oral information given out by somebody or persons who was or were not privileged to have first hand information on the event. Hence, like primary sources, secondary sources could be in oral or written form.

SELF ASSESSMENT EXERCISE 2

List out five history books which were written by direct experience
Mention other five history books classified as secondary sources.

3.3 Concept of Education

How do you define the word education? We'll consider the one given for us below: The word 'education' is exclusively used for the development of human beings in the cognitive, affective, psychomotor and psycho-productive domains. There is a general agreement among educationists and educators that education involves a desirable change in human behaviour through the process of teaching and learning. This means that a human being who exhibits undesirable behaviours from the point of view of the acceptable societal norms cannot be adjudged an educated person, despite the fact that he had passed through the four walls of an educational institution. The society, generally, expects a kind

of change from an educated person. Education, as a process of initiating the child into cherished norms and skills, is designed and implemented by the more matured or the adult members of the society to effect the desirable changes in the younger ones, from one generation to the other.

Fafunwa (1974) defined education as what each generation gives to its younger ones, which makes them to develop attitudes, abilities, skills and other behaviours which are of positive value to the society in which they live. This position reflects the sociological perspective.

Education, is a social service, provided world-wide with multiple objectives in mind. The objectives vary from the acquisition of basic skills required for a more rapid growth of the economy and the basic knowledge for the individual to function effectively in the society.

Etymologically, education derived its meaning from two Latin words 'educare' and 'educere' respectively. The word 'educare' is interpreted to mean; *to train* or *to form* or *to mould*. Education here seems to be sociologically biased. In other words, *educare* implies that the society trains, forms or moulds the individual to achieve the societal needs and aspirations. This perspective of education has little to consider on the natural potentialities of the individual child.

On the contrary, the word 'educere' is interpreted to mean: *to build*, *to lead* or *to develop*. This perspective of the concept is mostly favoured by the humanists, who insist that the function of education is to develop the natural potentialities in the child to enable him function in the society according to his abilities, interest and needs. This perspective of the concept education is child-centred, whereas the former is society-centred or subject matter-centred.

From the ongoing discussion, therefore, education could be understood to mean the total development of the individual child, through acceptable methods and techniques, according to his abilities and interests, as well as the needs of the society, to take his rightful place and contribute adequately to the advancement of his society. (Amae 2003).

SELF ASSESSMENT EXERCISE 3

From the discussions above, what is the full meaning of education?

3.3.1 Forms of Education

Education can generally be classified into three forms, namely: formal, informal and non-formal. By these various forms some people might be receiving education without knowing. But there are limits to what each form of education can do to the receiver. The type of society one finds oneself and the type of person one is, determines what form of education is most appropriate for one. It is also important to observe that so many people have passed through all the three forms of education without knowing. Is that true of you too? (this question is for the student)

3.3.2 Formal Education

This is the type of education which is received in the regular formal school setting, for instance, the primary, secondary and tertiary institutions. Formal education has well determined setting where well trained and equipped personnel (teachers) interact, on regular basis, with the learner(s) on planned educative processes. The curriculum, the learning environment, instructional materials, testing and evaluation, human resources and others are planned ahead of time to achieve specific objectives within the time frame. Everything is patterned from the entry point to the exit point. The books, the classroom, the pupils, teachers, curriculum, etc are selected and formalized.

3.3.3 Informal Education

This process of education includes all other agencies of learning outside the formal learning system. These agencies include the home (family), church or mosque, peer-group, mass-media. Informal education can also be received in the market, farm, along the road and so on. Though, not deliberately, planned like the formal education, informal education provides learning opportunities for the child to develop his natural potentialities within a given limit. It enlarges the child's scope of learning and helps to build up the comprehensive experience of the formal education system.

What the child learns from his/her mother, father, elderly ones, peer-groups, associations etc, fall under the informal education. In this form of education the child or the adult can learn from one another or from the society, consciously or and unconsciously. Informal education is still relevant today. It can also provide some raw data to the child, which could be refined in the formal school system. But he should be guided so that what he/she learns through this form of education would not be negative.

3.3.4 Non-Formal

This form of education has some basic characteristics of formal education like planned programme of action, contact persons, programmed assignment or examination and others, but it is not formal. It is non-formal. It is not within the regular school system. Non-formal education is mainly received through workshops, seminars, correspondences, television and radio media. In the case of workshops and seminars, non-formal education is used to equip the individual with some basic skills, attitudes and intelligence required for human and societal growth at one particular time or the other. In this case it is occasional or adhoc. But in correspondence cases, the learning process is spread over the years but it lacks the regular person to person interaction. However, it is a complementary form of education. It helps to up-date knowledge as in the case of workshops and seminars and for care of the education of particular class as in the case of the correspondence programme.

Each of these three forms of education is important to human and societal growth and survival and should be encouraged. An average person must pass through all of them consciously and/or unconsciously.

SELF ASSESSMENT EXERCISE 4

Comment briefly on each of the following forms of education
(a) formal, (b) informal (c) non-formal.

3.4 Concept of History of Education

History is commonly used to connote the entire human past as it did happen. It is an attempt at interpreting the past to be able to discover the significant things about the past. History, therefore, could be seen as the development of human societies in space and time, for it to embrace thoughts and actions of people in the past, present and future. It is a truthful integrated account of the relationships between persons, events, times and places (Osokoya 1989).

As a study in human science, historians have attempted to artificially classify the subject into diverse spheres of life: political history, social history, economic history, educational history or history of education, among others.

History of education is concerned with the study of how societies have transmitted their culture from one generation to another. It also explains how education became an instrument of problem solving activity in the society from one age to another. History of education, therefore, could

be seen as past efforts at solving man's socio-economic problems in order to improve the present and the future. In other words, history of education is the study of major educational developments in the society which took place in the past for the present and future generation.

History of education, as an academic discipline could be viewed as the application of historical methods or skills in studying and improving the education process of the society. It tries to study the educational practices of the past, noting their strength and weaknesses, so as to build a better system for the present and future generation. It gives a starting point to educational practices of a people and tries to defend some misconceptions and misinterpretations placed on the educational system by some foreign authors.

SELF ASSESSMENT EXERCISE 5

What is history of education?

3.5 Importance of History of Education

1. The study of history of education helps us to appreciate the various aspects of our past educational process so as to link them to the present;
2. It enables us to know what type of education we had and the purpose it served in the past;
3. It gives us the opportunity of knowing our past mistakes in our education with the view to making necessary amends;
4. History of education gives us the opportunity of studying other people's educational ideas and programmes with the aim of developing ours;
5. It also gives us a solid foundation to plan for our present and future educational development;
6. History of education guides us to proffer some positive solution to our present day educational problems;
7. It helps us to understand some major trends and developments in our educational system;
8. It helps us to formulate and implement better philosophies of education;

9. History of education is a good academic exercise;
10. It can lead a nation to project an effective education system, aimed at building a self-reliant country;
11. Careful study of history of education can help a country to minimize wastages in education;
12. It widens the scope and knowledge of the teacher and makes him more comfortable and competent in his class;
13. Knowledge of history of education can help one to be competent in handling any political appointment on education, nationally or internationally.

SELF ASSESSMENT EXERCISE 6

Suggest more reasons why you think history of education should be taught in teacher education institutions.

4.0 CONCLUSION

History of education is the systematic study of educational development of a society from the past to the present. It is aimed at knowing what was done in the past so as to appreciate the present and plan for the future.

5.0 SUMMARY

The following are the major highlights of what we have learnt in this unit:

- History is an unbiased record of major events people and places of the past which is capable of influencing the present and the future life of the people;
- There are two major sources of history, namely primary and secondary;
- Education is the overall development of the individual member of the society through the acceptable methods and strategies for the interest of both the child and the society;
- There are three main forms of education: formal, informal and non-formal;

- History of education is the study of how societies have transmitted their culture from one generation to another;
- The importance of history of education was also listed. These are thirteen in number.

6.0 TUTOR-MARKED ASSIGNMENT

- i. Examine any two of the following basic concepts:
 1. History
 2. Education
 3. History of Education
- ii. State five reasons why history of education should be studied in teacher education programmes in Nigeria.

7.0 REFERENCES/FURTHER READING

Amaele, S. (2003). A Study Guide on History and Policy of Education in Nigeria. Ilorin: NDEMAC (Nig. Publishers) Ltd.

Osokoya, I. O. (1989). History and Policy of Nigerian Education in World Perspective. Ibadan: AMD Publishers.

UNIT 2 NIGERIAN TRADITIONAL EDUCATION

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Philosophy of Traditional Education
 - 3.2 Aims of Traditional Education
 - 3.3 Characteristics of Traditional Education
 - 3.4 Contents of Traditional Education
 - 3.5 Methods of Teaching
 - 3.6 Stages of Education in the Traditional Nigerian Society
 - 3.6.1 Infancy
 - 3.6.2 Childhood
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 - 3.7 Advantages of Traditional Education
 - 3.8 Disadvantages of Traditional Education
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

Education which serves as an instrument for the development of both the individual child and the society is not new to any race. Every society, irrespective of time, people or place has evolved one education system or the other. Before the introduction of Islamic and Western education respectively in Nigeria, there had been a traditional system of education. This education is still relevant in the society today. The unit therefore, examines the philosophy, aims, characteristics, contents, methods of teaching, stages of development, advantages and disadvantages of Nigerian traditional education.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- state the philosophy of Nigerian traditional education
- list at least four aims of traditional education
- mention some basic characteristics of traditional education
- state briefly the various stages of education in traditional society
- give three advantages and three disadvantages of traditional education.

3.0 MAIN CONTENT

3.1 Philosophy of Traditional Education in Nigeria

In this context of philosophy, we refer to the people's way of thinking, beliefs, feelings and doing things. Philosophy of education varies from one place, time and people to another. It is not static and so not peculiar to only one race. This, therefore, clears the doubt as to whether or not the indigenous Nigerians had a philosophy or even education before the infiltration of foreign culture. There was enough concrete evidence to prove that there existed well organized ancient city states across the various parts of what is today known as Nigeria. For instance, there were the Nok people with their unique culture in the present Plateau area of Northern Nigeria; the Old city states of Oyo, Benin and Kanuri empires; the Bonny and Itsekiri kingdoms, the Nupes and Egbas, among others, all in what later became known as Nigeria. Each of these unique societies had their outlook on life and their various environments influenced the foundations of their education.

They believe in the supremacy of God, who is the sole creator of the universe and man. They also believe in other minor gods which serve as messengers of God, as well as the ancestors who are the intermediaries between God and the living members of their respective families. They also believe in the dual nature of man (physical and spiritual).

They also have their systematic way of imparting knowledge, skills and character from generation to generation. This is sometimes done through oral literature, ceremonies, story telling, poetry, observation etc.

Character training is also emphasized. Each family has her peculiar character traits which she inculcates in her members.

SELF ASSESSMENT EXERCISE 1

- a. What is the traditional belief of your people about God?
- b. How is character or morality taught today in your community?

3.2 Aims of Traditional Education

The aims of traditional education includes:

- i. To preserve the cultural heritage of the extended family, clan and the tribe;
- ii. To adapt members of the new generation to their physical environment and teach them how to control and use it;
- iii. To explain to them that their own future depends on the understanding and perpetuation of the institutions, laws, language and values inherited from the past. (Amaele 2004, pp. 5-6).

The aims of traditional education can also be grouped as follows:

- i. to perpetuate but not to change the cultural heritage of the clan;
- ii. to prepare and equip children with the required knowledge, skills, mode of behaviour and beliefs for playing their roles in adult life;
- iii. to inculcate a sense of belonging; and
- iv. To discipline the child to mould his character and to inculcate in him, desirable moral qualities such as sociability, solidarity, courage, humility as well as obedience (Ocitti 1973).

Fafunwa also enlarged the aims of traditional education into seven cardinal points:

- i. to develop the child's latent skills;
- ii. to develop the child's character;
- iii. to inculcate respect for elders and those in authority;
- iv. to develop intellectual skills;
- v. to acquire specific vocational training and to develop a healthy attitude towards honest labour;
- vi. to develop a sense of belonging and participate actively in family and community affairs; and
- vii. to understand, appreciate and promote the cultural heritage of the community at large (Fafunwa 1974 p. 20).

From all the various aims set by these authors, the affective domain (character training) occupies the most important position in the traditional education set-up.

SELF ASSESSMENT EXERCISE 2

List out the aims of traditional education that encourages moral training and development from Fafunwa's seven cardinal points.

3.3 Characteristics of Traditional Education

Some of the basic characteristics of traditional education in Nigeria are that:

1. The education is a collective and social activity. In other words almost everybody is involved in the training of the child;
2. It is multi-dimensional in character in terms of its goals and the means employed to achieve the goals (methodology);
3. It is planned in gradual and progressive steps in order to achieve conformity with the successive stages of physical, emotional and mental development of the child;
4. The education relies more on informal instruction;
5. It has limited specialized training;
6. The education depends so much on oral tradition;
7. Traditional education is practical and general towards specific situations;
8. Religion, ethnics and education are inextricably related. They are interwoven and inseparable;
9. The education is basically conservative and opposed to change;
10. The education can take place at any time and place;
11. Traditional education is a life long process. (Amaele 2005 pp 6-7)

SELF ASSESSMENT EXERCISE 3

Kindly suggest other characteristics of traditional education.

3.4 Contents of Traditional Education

Traditional education provides for occupational and professional training. For instance, fishing is emphasized in the riverine areas while farming is emphasized in the forest areas. The curriculum of traditional education is categorized as follows:

- i. Activities on character building, since conformity was necessary;
- ii. Physical training through physical contests, wrestling, perseverance activities, etc;
- iii. Arts and crafts, carving, painting, modeling, artistic and creative pursuits, songs and dances, masquerades etc;
- iv. Intellectual training, including singing and counting, games, arithmetic etc;
- v. Study of facts about natural environments: a father moves about with his son, introducing him to the names of different objects, plants, animals, etc;
- vi. Historical knowledge including stories about the gods, traditions of various societies which were preserved in folklore and regarded as legends which pass from one generation to another.

SELF ASSESSMENT EXERCISE 4

Compare the above with the content of our present education system.

3.5 Method of Teaching

As earlier observed, there has been a misconception of equating education to schooling. This is why some people tend to wonder whether traditional education really exists. Facts and figures have shown that traditional education has been in existence in Nigeria from the beginning of life in this part of the world.

The methods of teaching in this education system include indoctrination, modeling, initiation ceremonies, reward and punishment, imitation, role play, oral literature, poetry, instruction, observation, intention, participation, apprenticeship. Emphasis is laid on practical knowledge, skills and character.

SELF ASSESSMENT EXERCISE 5

Suggest more methods parents use in teaching their children at home.

3.6 Stages of Education Development

Some scholars of traditional education believe that education starts at conception. Hence, the expectant mother is expected to ensure a desirable future for the child. But others such as Fafunwa (1974) uphold that the education of the child starts at birth. This author is more inclined to uphold the former view because in the traditional setting, the pregnant woman is made to observe some taboos aimed at building the required type of child. For instance, she abstains from eating certain food, fruits and even animals that are adjudged to have negative character or behaviors. In Etche land in Rivers State, for instance, an expectant mother is forbidden from eating tortoise so that the child would not develop crafty character. Also, the series of myrrh which the expectant mother robs on her abdomen and the concoctions she drinks are meant to shape the child to a desirable size and health. It is, therefore, believed that the health of the mother will influence that of the child.

3.6.1 Infancy

This covers the first five years of the child. The mother and father as well as the immediate members of the family are the first group of teachers at this level. Later the peer group influence follows. The education at this stage centres on the personal needs of the child such as food, body care, evacuation, sleep etc. This is usually done by petting, rocking, singing and reassuring appellation to soothe and communicate pleasure.

Naming ceremonies are done on the seventh, eighth or even ninth day after birth, as the case may be. It is aimed at welcoming the child by the family and relations. As the child grows he learns to sit, crawl, walk, talk. He is also reprimanded for any anti-social act performed and rewarded for good ones. As soon as the child is able to eat solid food, he is weaned.

3.6.2 Childhood

This covers the ages six to twelve. At this age, the child moves out for the discovery of the world around him beyond his mother and immediate family. He has also mastered his mother tongue which for effective communication, learning at this stage is mainly through play, imitation, observation and participation.

During play, the child imitates the type of job, character or what he sees his parents do. While acting during play, any passer-by owes it a duty to correct him if, and when he gets into difficulties or is doing the wrong thing. At this stage the boys imitate and take to the roles of fathers, the girls take to those of their mothers. It also a period of learning about things around their environment: names of trees, animals, fish, objects, insects and so on.

3.6.3 Adolescence

Adolescent stage of learning starts at the age of twelve. It is a period of renewed vigour in play and learning. Learning at this stage is done through folklores, riddles, proverbs, myths, legends, imitation, participation, initiation ceremonies, dos and don'ts, and so on. The aim of the gild-child education at this period is to prepare her as a future house wife and mother. The boy on his part works under close supervision of his father or elderly brothers or relations, to become a future husband and father.

3.6.4 Adulthood

Education in the traditional society is a continuous and endless one. Accordingly, the adult receives his education from both the parents and or parent-in-laws or any elder in the community. He also learns from the happenings within and outside his environment.

SELF ASSESSMENT EXERCISE 6

Comment on the relevance of these stages of education in Nigeria today.

3.7 Advantages of Traditional Education

- i. The education makes everybody a functional member of the society, thereby minimizing unemployment and social unrest;
- ii. It inculcates high level of discipline among the people;
- iii. It unites every member of the society and bring peace and happiness to all;
- iv. There is the fear of God and ancestors which goes to check members character and behaviour;
- v. It transmits to the younger ones things considered by the society to be worthwhile;

- vi. It provides physical, mental, social, moral and spiritual growth for the individual;
- vii. The education is adapted to the needs of the society;
- viii. Every member of the society has the opportunity to receive education according to his ability and talent.

3.8 Disadvantages of Traditional Education

- i. Traditional education is too rigid, too conservative and, to some extent, lacks critical examination;
- ii. It is full of dos and don'ts, as well as, fears and threats;
- iii. It is not open and so does not give enough room for research and improvement;
- iv. Traditional education has limited scope in terms of content and curriculum;
- v. It is mainly informal, hence limiting the span of knowledge;
- vi. It does not have well defined structure, duration or time;
- vii. Traditional education lacks uniform standard. The standard varies from teacher to teacher or community to community.

SELF ASSESSMENT EXERCISE 7

List out more advantages and disadvantages of traditional education

4.0 CONCLUSION

The people of Nigeria, like their counterparts all over the world, had their peculiar way of life, a culture which they handed over from one generation to another, before the introduction of Islamic and Christian education. That education process, which is still in existence today is the traditional education. The education is a complete system of life as it provides for the people assistance in almost every aspect of their needs: physically, socially, mentally, spiritually and morally.

5.0 SUMMARY

In this unit we have learnt that:

- Nigerian traditional education has been in existence before the introduction of both Islamic and Western education;
- The aims and objectives of the education cover all the various domains of human development;
- The education process starts from the pre-natal stage to the adulthood stage;
- Traditional education system in Nigeria has so many advantages and disadvantages.

6.0 TUTOR-MARKED ASSIGNMENTS

- i. Discuss the philosophy of traditional education in Nigeria;
- ii. List four aims of traditional education;
- iii. What are some of the basic characteristics of traditional education?
- iv. Briefly state the various stages of Nigerian traditional education;
- v. List four advantages and four disadvantages of traditional education.

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UNIT 3 HIGHER EDUCATION IN TRADITIONAL SOCIETY

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Classification of Traditional Education
 - 3.1.1 Education for Living in Conformity with the Tradition
 - 3.1.2 Education for Occupation and Economic Self-Reliance
 - 3.1.3 Education for Special Occupation.
 - 3.2 Types of Higher Education in the Traditional Society
 - 3.2.1 Secret Cults
 - 3.3 Traditional Medicine
 - 3.4 Methods of Traditional Medicine
 - 3.4.1 Herbalism
 - 3.4.2 Massaging
 - 3.4.3 Faith-healing
 - 3.4.4 Hydro-Therapy
 - 3.4.5 Heat-Therapy
 - 3.5 Divination
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

The discussion in unit two has shown that traditional education in Nigeria was geared towards the preservation of the lives of the society. It also maintains the social, cultural and economic structures of the people. The education is built on solid and practical foundations. It is in close harmony with the life, needs and aspirations of the community. The curriculum of the traditional education covers all the virtues and ideas that encourage healthy living. “The local community constituted the school as well as the farm, the workshop, the dispensary and a field for experiments (particularly in agriculture and medicine)” (Ifeanacho and Irikana, 2001). In this unit, efforts will be made to examine higher education in the traditional Nigerian society. Some of the disciplines classified as higher education will also be briefly discussed.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- distinguish between general education and higher education in Nigeria traditional society
- mention and briefly discuss the three different areas of higher education in traditional society
- discuss any three different methods used by the traditional medicine practitioners.

3.0 MAIN CONTENT

3.1 Classification of Traditional Education

There are three different levels of traditional education. These are: Education for living in conformity with the traditions of the community; Education for occupation and economic self-reliance; and Education for special occupations. (Taiwo 1980)

3.1.1 Education for Living in Conformity with the Tradition

This type of education is referred to as the basic education which every member of the society must acquire to be able to live a purposeful life in the society. It is otherwise called basic education. The content of the education include the history of the family, and the group or society, the geography of the neighborhood, some knowledge of plants, insects and animals, proverbs, riddles, greetings appropriate to each occasion, character values, use of language and basic knowledge of counting numbers and so on.

3.1.2 Education for Occupation and Economic Self-Reliance

This type of traditional education could be near equivalent to the secondary level of education in the formal structure. It gives training in the area of maintaining the home, growing food, the practice of crafts related to the needs of the honest and community. It offers occupations according to the traditional patterns of the division of labour. Fathers direct the male children, early enough to their occupations and mothers do likewise to their female children.

3.1.3 Special Occupation

This level of education is usually secret and exclusive to respective families or cults. It is provided only for those who are entitled by birth, selection or by special privilege to be trained to practice the skill or craft or share the skill and knowledge. This is the level of education regarded as higher education in the traditional society. The subjects of interest here include family crafts, secret organisations, religious priesthood, medicine (surgery, herbalism, faith-healing, massaging, heat-therapy, hydro-therapy) and divination, among others.

SELF ASSESSMENT EXERCISE 1

Comment briefly on each of these levels of traditional education.

3.2 Types of Higher Education in Traditional Society

There are so many types of higher education in the traditional society, this study will limit discussions on three: secret cults, traditional medicine, and divination.

3.2.1 Secret Cults

Secret cults serve as institutions of higher education in traditional society. It is at this level that the secret power (real or imaginary), profound native philosophy, science and religion are mastered. As the child grows into adulthood, he is led into more advanced intellectual training. The secret society has complex training programmes which must be mastered before the initiation ceremony. Admission, here is restricted to those who have demonstrated the capacity for further growth and ability to keep secrets secret. They are exposed to the study of the secret power (real or imaginary), native philosophy and science theology of animism, depending on the profession each wishes to pursue. (Fafunwa 1974).

* Are you initiated into any secret cult?

3.3 Traditional Medicine

This is another type of higher education in the traditional society. Traditional medicine follows definite natural laws for the restoration, maintenance and correction of bodily disorder. The practitioners believe that diseases are caused by the violation of natural laws such as adultery, sexual abuse, failure to eat the required kind of foods and so on, and not by germs. Based on this philosophy cure for diseases follow the laws of nature using various natural agencies within the environment. Every

disease has its own curative approach, different from another. For instance, if a disease is caused by a wizard, the traditional medicine practitioner attacks and gets rid of the wizard-cast spell before administering any treatment. Traditional medicine practitioners believe that human body, itself has a curative force and that the herbal preparation administered to the body is only to assist that natural force already in the body.

There are so many methods used by the traditional medicine practitioners in carrying out their practice. Some of these methods are herbalism, faith-healing, massaging, heat-therapy and hydro-therapy (Onyeneye & Orubuloye 1985)

* Could you please mention the rest?

3.4 Methods of Traditional Medicine

3.4.1 Herbalism

This is the systematic restoration of health through the administration of herbal therapies. It is a very important aspect of traditional medicine. The herbalist uses different parts of the plant: leaves, roots, bark, flowers, juice and so on, and sometimes, parts of animals in the preparation of the therapies.

3.4.2 Massaging

This is also an important method of traditional medicine. It is the method of healing whereby the soft tissues of the body are methodically manipulated to achieve the desired cure.

3.4.3 Faith-healing

This is a method of traditional medicine which is more concerned in solving emotional and psychological problems. The faith-healers base their practice on faith and the application of native chalk in the treatment of diseases. In Edo State for instance, faith healing takes the form of Igbeku. Igbeku is a traditional religion which consists of hierarchical structure of gods called uku, saints and priests, a sacred cult, temples and a high priest.

In the practice of Igbeku patients are made to confess their sins after which they are cured through prayers, incantations and rigorous dancing exercises. (Onyeneye and Orubuloye 1985).

* Do you see any similarity or similarities between this method and the approach of some spiritual churches today?

3.4.4 Hydro-Therapy

This is the treatment of disease through the use of water of various forms and temperature. It takes the form of cold bath, steam bath and hot bath. Each of these forms is prepared with some herbs based on the nature of the disease. It is used in the treatment of so many kinds of diseases; namely rheumatism, asthma, fever, general pains and catarrhal infections.

3.4.5 Heat-Therapy

In this method of treatment, heat is generated from fire which is believed to have mysterious curative agents. Fire heat; according to the practitioners, exercises powerful actions when it penetrates the body. It stimulates the organs of the body, improves the circulation of blood and cures indigestion. It is also used to calm nerves, induce muscular contraction. Heat therapy stimulates the skin through which impurities in the body are removed.

* Have you been treated by any of these methods before?

SELF ASSESSMENT EXERCISE 2

Discuss any two methods of traditional medicine treated in this unit.

3.5 Divination

Divination is an approach used, in the traditional society, to unveil the causes of disease or misfortunes, including death. It is not necessarily a healing method. But its use can assist the traditional medicine practitioner to adopt the best curative methods. Divination involves both magical and mystical manipulations. It is central to traditional medicine practitioners because it gives them the opportunity to find out the causes of the diseases or misfortune, as well as the solution. Divination could also be used to know the future of a newly born child, and to also find out things that have been hidden from the knowledge of an ordinary man.

4.0 CONCLUSION

From the discussions in this unit, it is important to believe that the traditional society in Nigeria has some forms of higher education. Unfortunately, this level of education is characterized by secrecy, and

exclusively reserved for some privileged members of the society, some of who died without handing it over to the incoming generation. The fear then is that, if adequate measures are not taken, some of these disciplines may have no future.

5.0 SUMMARY

In this unit, we have learnt that:

- There are three levels of traditional education: education for living in conformity with the tradition of the community, education for occupation and self-reliance and education for special occupation;
- Education for special occupation is also known as higher education, which is exclusively preserved for some privileged members of the society;
- Some types of higher education was also discussed; such as secret cults, traditional medicine and divination.

6.0 TUTOR-MARKED ASSIGNMENT

- i. What are the major similarities and differences between general education and higher education in Nigeria's traditional society?
- ii. Mention the three different disciplines of higher education in the traditional society;
- iii. Discuss any three different methods used by the traditional medicine practitioners.

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UNIT 4 ISLAMIC EDUCATION IN NIGERIA

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Philosophy of Islamic Education
 - 3.2 Aims of Islamic Education
 - 3.3 Contents of Islamic Education
 - 3.4 Methods of Islamic Education
 - 3.5 Introduction of Islamic Education in Nigeria
 - 3.6 Islamic Education in Nigeria Today
 - 3.7 Quranic System of Education in Nigeria
- 4.0 Conclusion
- 5.0 Summary
- 6.0 References/Further Readings
- 7.0 Tutor-Marked Assignment

1.0 INTRODUCTION

The word Islam denotes submission to the will of Allah (God). It also means peace. Its believers are called Muslims. Islamic education is derived from the religion. The education depends solely on the Holy book of Islam known as Quran which was written by inspiration of Allah. Islam, according to Hitti (1970) is a comprehensive way of life. It is concerned with the moral, intellectual, social, economic, as well as spiritual development of man. This unit will examine the origin of Islam in Nigeria, the philosophy, aim, contents and methods of Islamic education. It will also discuss Islamic education in Nigeria today.

2.0 OBJECTIVES

By the end of the unit, you should be able to:

- state the philosophy of Islamic education
- list out some of the basic contents of Islamic education
- discuss the origin of Islam in Nigeria
- comment briefly on opportunities of Islamic education in Nigeria today.

3.0 MAIN CONTENT

3.1 Philosophy of Islamic Education

Philosophy, from the ordinary man perspective, is a reflection of the people's world views. Schofield's (1972) defined it as "a process of asking particular questions in particular areas" (p.11)

Technically, philosophy is characterized by a logical, consistent and systematic thinking so as to reach sound, coherent and consistent answer. (Akinpelu 1981 p.2).

Basically philosophy deals with three basic branches: metaphysics, epistemology and axiology. Metaphysics deals with issues beyond ordinary human comprehension such as the nature of God, man, death, universe etc. Epistemology deals with the meaning, scope, sources and types of knowledge while axiology deals with the issues of morality and values.

In Islam, the Holy Quran offers explanations for all the constituents of philosophy. The nature of God is not in doubt. He is perceived as the Almighty Allah. Man is presented as a representative of God on earth. He is made up of the indivisible components of body, soul and intellect. Man is created good and innocent and is charged to do good for he must surely give account of his works on earth on the day of judgement.

Islam also recognizes the importance of knowledge of man and enjoins adherents to seek it. It recognizes two forms of knowledge; namely revealed and acquired knowledge.

The Holy Quran lays emphasis on various values which it compels on Muslims. These include honesty, truthfulness, justice, humility. Etc

SELF ASSESSMENT EXERCISE 1

- i. Does the philosophy of Islamic education compare favorably with the philosophy of the traditional education?
- ii. Does the philosophy of the traditional education agree with the crisis associated with some adherents of the faith in Nigeria?

3.2 Aims of Islamic education

The major aim of Islamic education, according to Abdullahi (1982) is to "build up the individual who will act as Allah's Khalifah (representatives on earth) or at least put on the part that leads to such an

end”. In other word, Islamic education aims at producing Allah’s representatives who will do good to mankind on earth. Hence, it urges Muslims to imbibe the values of kindness, generosity, patience, steadfastness, honesty and so on. The Holy Quran emphasizes on high moral standard, obedience, good behaviour and others among adherents.

SELF ASSESSMENT EXERCISE 2

Does this aim reflect part of your aims of being educated?

3.3 Content of Islamic Education

Quran is a Holy document for all Muslims. It is the reference point from where the totality of Islamic education is drawn. Abduttawwab (1980 p 108) illustrate this point as follows:

Arabic syntax and morphology evolved to protet the Quran from ungrammatic utterances by foreign speakers. Tasfir, which stands for commentary on, and interpretation of the Quran, evolved to facilitate its comprehension. Tajwid, the art of reading the Quran aloud, according to established rules of pronunciation and intonation, was introduced to facilitate its recitation; and Arabic lexicography developed so as to define and clarify specific vocabulary and expressive of the Quran.

This shows that the content of Islamic education is designed to jealously preserve the Quran and urge Muslims to adhere strictly to tenets of the religion.

Another book of relevance which further guides the content of Islamic education is the Hadith. It contains the sayings of Prophet Mohammed, which gives some clearer information on some verses of the Quran, among others.

Islamic education also covers other areas of study in economics social sciences, medicine, pure science, arts and so on.

SELF ASSESSMENT EXERCISE 3

List other items that form part of the content of Islamic education.

3.4 Methods of Islamic Education

The most acceptable approach to teaching in Islam is humanistic. Educators in this area are urged to be gentle in approach, lenient in method and compassionate in interaction. The Holy Quran recommended the following methods precisely: story telling, use of questioning, metaphorical expressions. It also recommended the following strategies: repetition, illustrations, demonstration, field trips, punishments and rewards among others.

SELF ASSESSMENT EXERCISE 4

- i. Which of these methods do we not use in the Western education system in Nigeria today;
- ii. Arrange the above methods and strategies in your order of preference.

3.5 Introduction of Islamic Education in Nigeria

The religion and its education came to Nigeria through the ancient Kanem-Borno Empire, covering the present Borno, Bauchi and part of Gongola States (Fafunwa 1974, Abdulkareem 1990). It was further argued that the Empire later extended to the Lake Chad and to as far north to Fezzan (Ifemesia 1965).

Through trade and diplomatic ties Kanem had become a centre of Islamic education. By the end of 12th century AD, renowned Muslim scholars and teachers from Timbuktu in Mali were found in the empire advancing the education. From this point the education spread to Kano, and Katsina.

The Jihad of Shaykh Usman Dan Fodio in 1804 did not only lead to the widespread of the religion and education in the northern, and to some extent; the south western part of Nigeria, it also revived the genuine Islamic practices there.

SELF ASSESSMENT EXERCISE 5

- i. When and how did Islamic education come to your community?
- ii. Two major factors accounted for the rapid Islamization of Nigeria, name and discuss them;
- iii. Find out some major northern and western towns where the 19th century Jihad extended the religion.

3.6 Islamic Education in Nigeria Today

Within the present formal (secular) school system in Nigeria, Arabic and Islamic Religious Knowledge have become relevant at all levels. Both subjects (Arabic and Islamic Religious knowledge) gained recognition into the school certification examination in Nigeria in the late 1950s (Balogun 1985). Balogun further argued that IRK (Islamic Religious Knowledge) and Arabic language syllabi designed by the West African Examination Council came into use in 1968 and 197 respectively for the subjects. In 1975 Islamic Studies syllabus was designed for the Higher School Certificate and general Certificate in Education (GCE) Advanced level. Subsequently, in 1976, the Arabic studies syllabus was introduced (Balogun 1985 p. 74).

Presently, the National Policy on Education, which was first introduced in 1977, makes Islamic Studies a core subject in Junior secondary and an elective in Senior Secondary levels. While Arabic studies is made an elective subject at both junior and secondary school levels. Arabic language and literature as well as Islamic Studies are currently offered for study in some Colleges of Education, Polytechnics and Universities in Nigeria. Certificates, diplomas and degrees are awarded in these disciplines also.

SELF ASSESSMENT EXERCISE 6

Examine the place of Islamic Education in the present (secular) education system in Nigeria.

3.7 Qur'anic System of Education in Nigeria

Quranic schools originally started in the premises of mosques. The school later began to operate in the respective teacher's house, preferably in the sitting room, verandah or courtyard. There was no standard regulation or quality, as everything depended on the availability of space and the quality and personality of the individual teacher.

But today, Quranic schools are restructured to meet some tenets of modernization in Nigeria. There are about four categories of Quranic schools.

The first category is called “Ile Kewu” model. This type of Quranic school still operates in the house of the teacher. There is no codified rules and no fixed standard, and no particular fixed period of learning. These things vary from teacher to teacher. Parents and pupils rather show appreciation to the teacher in kind or cash.

The second category of Quranic school is neither strictly formal nor completely informal. The schools are not run in the teachers’ homes as in the case of the first category. Classrooms and benches are provided for the learners, as in the formal school system, but it lacks uniform standard and rules. The school lays emphasis on Islamic studies with Arabic language as its medium of communication.

There is the third category of Quranic schools. These schools function like the formal schools with approved syllabuses, classrooms, timetables. They also (for consistency) prepare their pupils for the same external examination such as the Senior School Certificate Examination (NECO and/or WASCE). They offer all if not most of the secondary school subjects. Some of them learn through the medium of Arabic language.

There is also another category of Quranic schools. They are run like other formal secondary schools. Unlike other categories mentioned earlier, this category of Quranic schools use English Language as the medium of instruction for all the subjects offered, including Islamic studies. This is the category of Quranic schools that produces most of the candidates for admission to various tertiary institutions (Jimoh 2004).

SELF ASSESSMENT EXERCISE 6

Quranic schools have become part of the formal education system in Nigeria. Discuss.

4.0 CONCLUSION

Islamic education came first into the northern part of Nigeria in the 11th century AD through trade and spread to some part of the present southwestern part of the country, through the 19th century Jihad. The education has made great impact in Nigeria in the area of politics, religion and even commerce. It has become part of the life of some Nigerians today.

5.0 SUMMARY

In this unit we have learnt that:

- Islam means submission to the will of Allah. It is also referred to as the religion of peace;
- Islam believes in the supremacy of the Almighty God (Allah) and man's obedient to the will of God. This influenced its educational philosophy and content and methods;
- Islamic education and Quranic schools have been blended to prepare their products to meet up with the challenges posed by the present socio-economic life of the nation.

6.0 TUTOR-MARKED ASSIGNMENT

- i.
 1. Discuss the philosophy of Islamic education;
 2. List out some of the basic contents of Islamic education;
 3. Examine the introduction of Islamic education in Nigeria;
 4. Comment on the prospects of Islamic education in Nigeria today.
- ii.
 1. History of Education is a very important course for the teacher education programme in Nigeria. Discuss;
 2. Examine the prospects and problems of traditional education in Nigeria;
 3. Traditional medicine is an aspect of Higher education in the traditional society. Discuss;
 4. Assess the development of Islamic Education in Nigeria.

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MODULE 2 ADVENT OF WESTERN EDUCATION IN NIGERIA

Unit 1	The Early Missionaries and the Development of Education in Nigeria
Unit 2	Colonial Government involvement in Nigeria Education (1872 – 1882)
Unit 3	1887 and 1916 Education ordinances
Unit 4	The impact of Phelps-Stokes Commission on Education Development in Nigeria
Unit 5	Educational situation in Northern Nigeria (Province)

UNIT 1 THE EARLY MISSIONARIES AND THE DEVELOPMENT OF EDUCATION IN NIGERIA

CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	The first Christian Missionary attempt in Nigeria
3.2	Reason for the European Penetration into Nigeria in the 19 th Century
3.3	The Activities of the Early Mission Schools
3.4	The Early Mission Schools in Nigeria
3.5	Aims of the Early Mission Schools
3.6	Content of the Mission Schools
3.7	Control of the Schools
3.8	Problems of the Early Mission Schools
3.9	Some Contributions of the Early Missions
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/Further Reading

1.0 INTRODUCTION

The Christian Missionaries from Sierra-Leone and Britain began their activities in Nigeria 1842. The focus was evangelism, which necessitated the early mission schools. This unit examines the activities of the early missionaries in Nigeria between 1842 and 1882.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- state reasons why Europeans visited Nigeria in the 1840s
- examine the activities of the early missionaries in Nigeria
- state the aim, content and control of the early mission schools
- mention the problems of early missions schools in Nigeria
- list out the contributions of the early missionaries to Nigeria.

3.0 MAIN CONTENT

3.1 The First Christian Missionary Attempt in Nigeria

As we have already discussed in module one, there existed, in Nigeria, two highly developed education system before the introduction of western education. The two system of education, which are still relevant today are the traditional education and the Islamic education.

However, the 1842 Christian missionary entry into Nigeria was not the first, it is important to note that as early as 1472, the Portuguese merchants has visited Lagos and Benin. By 1485 they had started trading activities with the people of Benin. Consequently, by 1515 the Catholic Missionaries through the influence of Portuguese trades had established a primary school in the Oba's palace for the children of the Oba and his chiefs and they were all converted to Christianity. The Catholic missionary activities also extended to Brass, Akassa, Warri where churches and schools were established, But the catholic influence was almost wiped out by the slave trade which ravaged West Africa for nearly three hundred years [Fafunwa 1974: 74-75]

The aims of the education as at that time was to enable the Africans participate effectively in commerce. Hence, it was argued:

The Portuguese were mainly interested in commerce but they nevertheless realized that if Africans were to be customers, they must have some rudiments on education and accept Christianity. (Fafunwa 1974 p 74).

3.2 Reasons for European Penetration into Nigeria in the 19th Century

1. Industrial Revolution:

The industrial revolution which began in Europe in the 18th century challenged them look for markets to buy raw materials and sell their manufactured products. Africa became central in their hope for this transaction. They sent explorers to West Africa with Nigeria inclusive. Between 1795 and 1850 great impact had been made in the exploration of the continent of Africa by men like Mungo Park, Clapperton, Lander Brothers and Heinrich Barth. The feedback was very encouraging to the European continent.

2. Anti – Trans – Atlantic:

After the law abolishing slave trade by the British parliament, there seemed to be no end to human trade even in West Africa. The humanitarians in Europe then proposed that the surest way to end the trade was to introduce alternative trade.

However, opinions were divided on this second reason. The first school of thought holds that the European industrialists were worried that the slave trade would affect the production of raw materials in the African continent which they needed in their industries. The second school of thought opines that the move was championed by some religious denominations in Europe who believed that slave trade was morally wrong. To these missionaries, the continent should be penetrated with the word of God, so as to change their orientation from vices.

This humanitarian position was further encouraged by Thomas Fowell Buxton in his book “The African Slave Trade and Its Remedy” published in 1840, he charged the missionaries and the humanitarians as well as the industrialist to: “Go inland with the Bible and plough and finish slave trade.” (Osokoya 1989 p.58)

Hence, it could be convenient to argue that the initial reasons for the European penetration into Nigeria in particular and Africa in general in the 19th century were both religious and economic. The early Christian missionaries came for the main assignment of evangelism, whereas the industrialist came to trade.

SELF ASSESSMENT EXERCISE 1

Examine the reasons why the Europeans came to Nigerian in 19th century.

3.3 The Activities of the Early Missionaries in Nigeria

After the abolition of slave trade in 1833 by the then British Empire, Freetown in Sierra-leone (West coast of Africa) was acquired for the settlement of the liberated Africans. Some of the liberated Africans became converted Christians and educated in the formal school system in Freetown.

Back home in Europe there were great revival of missionary movement in Britain. The revival led to the founding of different religious groups. These groups were founded as follows: Baptist Missionary Society (1792), London Missionary Society (1795), Church Missionary Society (1799).

The revival zeal of these establishment prompted their missionaries to move into the field to win souls. Sierra-leone became their landing point, from where they move to other parts of West Africa.

With the evangelical atmosphere change in both Britain and Freetown, the call to spread became eminent. Some of the early converts, especially of the Yoruba origins returned home to join their kiths and kins. They relayed their experiences abroad; the slave ships, their rescue by the British warships, the religion and schools at Freetown and so on. These stories became captivating to their local audience. As time went on, several of these rescued slaves returned home and their stories were the same. These wonderful experiences, relayed to these local audience resulted to calls from Badagry and Abeakuta to the missionaries in Sierra-leone and Britain. On 24th September, 1842, the Wesleyan Methodist Society sent Rev. Thomas Birch Freeman, the then superintendent of the Wesleyan Methodist Society in Cape Coast, to Badagry. This was in response to a formal invitation by the Yoruba emigrants from Sierra-leone who had settled in Badagry. Freeman (a son of a Negro father and an English mother) was accompanied by Mr. and Mrs. William de Graft, who later established primary schools in Badagry. Mr. William de Graft was also an African, born at Cape coast (Osokoya 1989).

In 1843 Rev. Samuel Ajayi Crowther, Rev. C. A. Gollmer and Mr. Henry Townsend all from the Church Missionary Society arrived at Badagry for missionary work. They later moved to Abeokuta in 1846 where they founded two schools; one for boys and the other for girls.

The Presbyterian Mission arrived at Calabar and established a station there in 1846. In 1853 the Southern Baptist Convention opened a school at Ijaye and another at Ogbomoso and Lagos in 1955. Between 1842 and 1964 various missionary bodies have made their presence felt especially within the Lagos, Calabar and across the Niger areas. These missionary bodies are:

- the Wesleyan Methodist Society
- the Church Missionary Society
- the Baptist Mission
- the Roman Catholic Mission
- the Presbyterian Church of Scotland
- the Primitive Methodist Missionary Society
- the Qua Iboe Mission

SELF ASSESSMENT EXERCISE 2

Discuss the activities of the early missionaries in Nigeria between 1842 and 1882.

3.4 Early Mission Schools in Nigeria

The early mission schools were established in church premises. Each Christian denomination was actively involved in the establishment of their own churches and schools. They used education as a means of converting Nigerians into their various denominations. Because of this overriding interest on evangelism, the missions confined themselves within the area of literacy, religion and moral education.

3.5 The Aim of Mission Schools

As it has been highlighted earlier, the missions schools aimed at leading the people to Christ through the following:

1. The training of indigenous manpower to carry out the evangelical work to the various local communities;
2. The training of lower manpower to serve as interpreters, messengers, clerks, cleaners, etc for the various missions and the British Businessmen.

SELF ASSESSMENT EXERCISE 3

Comment on the aim of the early mission schools.

3.6 Content of the Mission Schools

The curriculum content of the schools were Religion (Christian Religion), Arithmetic, Reading and Writing, (all in English Language). Other subsidiaries included agriculture, nature study, craft.

The main text of reference was the Holy Bible and other related commentaries. There was no separation between the church and the school. The school teachers were also the church agents and their wives.

3.7 Control of Schools

The schools were solely organized, controlled and managed by the different Christian missionaries. There was discipline in the schools, even by the use of corporal punishment.

3.8 Problems of Early Mission Schools

A lot of problems were identified in the operation of the early mission schools, such as:

1. lack of central school laws; leading to non-uniform standard for running schools;
2. the schools lacked standard qualification for teachers;
3. the movement of teachers and pupils was not checked resulting to irregular attendance;
4. the focus of the school was religion;
5. there was acute shortage of fund and this affected the availability of qualified teachers;
6. there were no trained teachers and no training colleges;
7. there was lack of common syllabus and no standard textbooks; the few that were available were not relevant to the local people;
8. the school lacked adequate supervision as well as teaching and learning materials and necessary facilities;
9. there was no regulated standard examination for all the schools;
10. there was no uniformity in teachers' condition of service and no job security for the teachers;

11. in some cases, some older pupils were used to teach the younger ones; this affected quality;
12. the method of teaching was mainly by rote;
13. it created the problem of educational imbalance between the northern and southern parts of Nigeria;
14. there was no serious interest and commitment shown by the missions in secondary and vocational education in Nigeria. (Osokoya 1985 p.61).

SELF ASSESSMENT EXERCISE 4

List out all the problem of the early mission schools that are still facing education today in Nigeria.

3.9 Some Contributions of the Early Missions

1. They laid the foundation for Western Education in Nigeria;
2. They introduced English language which becomes the nation's official language of communication among various tribal and ethnic groups;
3. They produced the first written words in local languages. For instance, Bishop Samuel Ajayi Crowther introduced Yoruba Language to writing and translated several books and the Bible into Yoruba;
4. They helped in eradicating slave trade and some other forms of negative practices in Nigeria such as human sacrifices, killing of twins and the Osu caste system;
5. They introduced Christianity in Nigeria.

SELF ASSESSMENT EXERCISE 5

Could you please list others?

4.0 CONCLUSION

The early missionaries, some of who were ex-slaves or sons of ex-slaves, came to Nigeria on invitation, in the 1840s to evangelise (spread the gospel of Christ). Shortly after their arrival, missions schools were

established. The early mission schools made some impacts even though they had some problems.

5.0 SUMMARY

In this unit we have learnt that:

- two major reasons were behind the 1842 movement of Europe to Nigeria;
- the early missionary activities were concentrated within the Lagos regions of Nigeria, especially because they came on the invitation of some of the Yoruba ex-slaves;
- the early mission schools had narrow aim and curriculum content;
- the early schools had some major problems, though they made some remarkable contributions.

6.0 TUTOR-MARKED ASSIGNMENT

- i. Examine the activities of the early missionaries in Nigeria;
- ii. Discuss some of the major problems and prospects of the early missionaries in Nigeria.

7.0 REFERENCES/FURTHER READING

Amaele, S. (2003). *A Study Guide on History and Policy of Education in Nigeria*. Ilorin: INDEMAC (Nigeria Publishers) Ltd.

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UNIT 2 COLONIAL GOVERNMENT INVOLVEMENT IN NIGERIA EDUCATION (1872-1882)

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Why the British Government did not intervene early in Nigeria education
 - 3.2 Minimal Grants-in-aid
 - 3.3 Aim of Colonial Education in Nigeria
 - 3.4 1882 Education Ordinance
 - 3.5 Basic Importance of the 1882 Ordinance
 - 3.6 Problems of the 1882 Ordinance
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

The Western education system in Nigeria started in 1842 by the Christian missionaries. This early activity was concentrated within the Lagos area (Badagry and Abeokuta) with little effort beyond. The British Colonial interest began when there was a dynasty problem in Lagos between Kosoko and Dosumu. The British Government used the opportunity and bombarded Lagos in 1851 and in 1861, Lagos then became a colony under British Government. Gradually, British authority in Nigeria began to have interest in the education. This they did initially through grants-in-aid and ordinances. This unit examines the involvement of the British colonial government in Nigeria education between 1872 and 1882.

2.0 OBJECTIVES

By the end of the unit, you should be able to:

- state three basic reasons why the British colonial government could not interfere in the education in Nigeria before 1882
- discuss the aim of colonial education in Nigeria
- list out five provisions of the 1882 education ordinance
- state four important things the ordinance achieved
- discuss any four of the limitations of the 1882 ordinance.

3.0 MAIN CONTENT

3.1 Why the British Colonial Government Did Not Intervene Early In the Education in Nigeria

The era between 1842 and 1882 is regarded in history of Nigeria education as period of exclusive missionary enterprise. Within this period the various missionary organizations in Nigeria run the education according to their respective philosophies, level of manpower available, as well as the availability of material and financial resources. The colonial government was silent over the educational activities of the missions then. The non-interference of the British colonial government in Nigeria at the period under review could be attributed to the following factors:

1. **Political factor:** Religious interest preceded political interest at this early British contact in Nigeria. For instance the missionaries settled in Nigeria for pure evangelical work in 1842. From this period until 1851 and 1861 when Lagos was bombarded by and ceded to the British government, respectively, there was no British political control over any part of Nigeria. This means that the British Colonial Government took over Lagos as a colony in 1861. It was then that she became visibly present in the politics of the country;
2. **British Government Policy on Education:** In Britain then, education was decentralized and the private and religious organizations were allowed to establish and run schools on their own. The same attitude was upheld by the colonial authority in Nigeria;
3. **Financial Factor:** The British Colonial Government in Nigeria was not ready to interfere on the establishment and management of schools, early because of the cost effects (Amaele, 2003).

3.2 Minimal Grants-In-Aid

In 1872, the British Government released the sum of £30 to each of the three active missionary societies in Lagos. These missionary organizations were the Church Missionary Society, the Wesleyan Methodist and the Catholic. The money was meant to support their missionary activities. This was the beginning of financial grants-in-aid to education which became the major educational financial policy of the colonial government in Nigeria. The grant was increased in 1877 to £200 to each of the said missions. This amount remained an annual assistant till 1882. Due to the above little grant given to assist the

educational activities of the missions schools, the colonial administration decided to gradually intervene in the policy making in education, through what they called education ordinance. But what actually, was the aim of colonial education in Nigeria?

SELF ASSESSMENT EXERCISE 2

What would you think to be the reasons why the colonial government releases grants-in-aid?

3.3 Aims of Colonial Education in Nigeria

The colonial education in Nigeria was purely elitist, utilitarian and conservative. It differed slightly from that of the missionaries. The aim of colonial education could be broken into the following objectives:

1. To produce low level manpower that could be cheaply used as interpreters, messengers, artisans and clerks;
2. To produce some indigenous youths who could help the rural farmers in planting, harvesting and processing some needed cash crops which were exported to Europe as raw materials to their industries;
3. To produce semi-literate citizens that could conform and be absorbed as instruments for actualizing the British philosophy of colonialism (Nduka 1975).

SELF ASSESSMENT EXERCISE 3

Comment on the aim of the colonial education in Nigeria.

3.4 1882 Education Ordinance

The Education Ordinance of 1882 was the colonial government's first formal document aimed at the control of education by government. This ordinance covered Lagos and Accra which were under one colonial Administrative authority.

The ordinance had the following provision:

1. The constitution of a General Board of education at such places as they may consider desirable;
2. The constitution, powers and duties of the local Board of Education;

3. Classification of schools into:
 - a. Government schools which were maintained entirely through public funds.
 - b. Assisted schools established by private persons and aided from public funds.
4. Freedom of parents as to religious instruction of their children;
5. Grants to be used for school buildings and teachers salaries;
6. Conditions of grants-in-aid to private schools-based on managerial control, attendance of children and examination results in specified subjects;
7. Appointment of an Inspector of Schools for all the British West Africa. When appointed the Inspector would spend most of his time in the Gold Coast. While Lagos would contribute one-third of the inspector's fixed annual salary of £400;
8. Special grants to be made to industrial schools;
9. Admission of pauper children into government and assisted schools;
10. Defining school curriculum to include Reading, Writing, English Language, Arithmetic and Needlework for girls. (Osokoya 1995 p. 63);
11. Grants to training colleges and institutions for teachers.

SELF ASSESSMENT EXERCISE 4

Suggest some of the areas that should have been included.

3.5 Basic Importance of the 1882 Ordinance

The 1882 ordinance was important in the history of education in Nigeria for some obvious reasons:

1. It was the first colonial government formal pronouncement on education in Nigeria;
2. It brought out a regulatory body to monitor and control the excesses of the various Christian mission schools;

3. It encouraged expansion of schools as well as government establishment of schools;
4. It encouraged the admission and education of helpless children;
5. It gave opportunity for the establishment of industrial or technical school and teacher training institutions.

SELF ASSESSMENT EXERCISE 5

Read the eleven point provision and identify more underlying importance of the ordinance.

3.6 Problems of the 1882 Ordinance

One of the problems of the ordinance was that it was not purely a Nigerian ordinance. It cut across Lagos and Accra (Nigeria and Ghana). Other serious limitations of the 1882 ordinance were:

1. The ordinance was almost identical with the English Elementary Education Act of 1870 that was targeted to satisfy the needs of England at that time;
2. Both the Board of Education and the local Board was a direct importation of English Board of Education and the school Boards. These carbonized arrangement or importation were not suitable for Nigeria. For instance in England then, there were different administrative units which made it suitable for school Boards to function. But it was not so in Nigeria. Hence, the Board system was unsuitable for the schools;
3. The clause on religions instruction inserted into the 1882 ordinance was copied from the Cowper-Temple Clause of English Education Act of 1978, which was aimed at resolving the religious controversy among the English people. There was no such need in Nigeria then, for there was no religious tension and no denominational controversy among the various mission schools;
4. The curriculum, the medium of communication (English) and the method were too foreign to the Nigeria child;
5. The proposed system of grants-in-aid was not well spelt out and so was found unworkable and ridiculously complicated by the

man, Metcalfe Netcalf Sunter, (the Inspector) who was appointed to administer the system;

6. The ordinance ignored the genuine aspiration and demands of the local people (Nigerians) to develop their local language as a vehicle to education (Osokoya 1975 pp. 31-32, Amaele, 2003).

Rev. Metcalfe Sunter, who was the former principal Fourah Bay College, and a product of Christian Missionary School was appointed the first Inspector of Schools for the British West African colonies.

Unfortunately due to the cumbersome nature of the ordinance, the General Board did not perform and the Local Boards were never constituted. Few schools qualified for government's financial aid, while the inspector of schools had much to do, that at the end he did nothing. It was obvious that, at the end, the 1882 Education ordinance failed to achieve its purpose.

SELF ASSESSMENT EXERCISE 6

Comment briefly on each of these problems as it affects our education today.

4.0 CONCLUSION

Western education which began in 1842 through the efforts of the missions, gradually gained the interest of the British colonial government which took political power in 1861 in Lagos.

The government was reluctant initially on education matters but, gradually became involved through grants-in-aid and the ordinance on education of 1882.

5.0 SUMMARY

In this unit we have learnt that:

- the early colonial government in Nigeria did not have early interest in education in Nigeria;
- aim of colonial education in Nigeria was narrow;
- the 1882 ordinance in Nigeria was the first official and bold effort made by the colonial government in Nigeria education;

- the ordinance, much as it has its advantages, also have some major lapses.

6.0 TUTOR-MARKED ASSIGNMENT

- i.
 - 1 Discuss the activities of the colonial government in Nigeria before 1882.
 - 2 Discuss the aims of colonial education in Nigeria.
- ii.
 - 1 List out five provisions of the 1882 education ordinance.
 - 2 State four prospects and four limitations of the said ordinance for Nigerian education.

7.0 REFERENCES/FURTHER READING

Amaele, S. (2003). *A Study Guide on History and Policy of Education in Nigeria*. Ilorin: NDEMAC (Nigeria Publishers) Limited.

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Osokoya. I. O. (1985). *History and Policy of Nigerian Education in World Perspective*. Ibadan: AMD Publishers.

UNIT 3 1887 AND 1916 EDUCATION ORDINANCES

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Need for the 1887 Education Ordinance
 - 3.2 The Provision of the Ordinance
 - 3.3 Major Advantages of the Ordinance
 - 3.4 Dr. Henry Carr and the post 1882 Ordinance
 - 3.5 The Need for the 1916 Education Ordinance & Code
 - 3.6 The Objectives of the 1916 Ordinance
 - 3.7 The Major Achievements of the Ordinance
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Reaching

1.0 INTRODUCTION

The 1882 Education Ordinance in Nigeria had some problems which needed urgent attention of the colonial government. These problems, together with the rapid expansion of the British colony in Nigeria, made it necessary for the government to roll out another ordinance. This unit examines the provision of the 1887 and 1916 education ordinances, their objectives, advantages and disadvantages in Nigeria.

2.0 OBJECTIVES

By the end of the unit, you should be able:

- state the circumstances that led to the introduction of the 1887 education ordinance
- list out some of the provisions of the ordinance
- mention at least four advantages of the ordinance
- discuss some of the major issues that led to the 1916 ordinance
- examine the major achievement of the 1916 ordinance.

3.0 MAIN CONTENT

3.1 The Need for the 1887 Education Ordinance

In unit six some of the major limitations of the 1882 ordinance were highlighted. The 1887 ordinance was supposed to take care of those lapses. Again there was the growing agitative influence of the nationalists with demand on the British colonial government to give more attention to education in Nigeria.

In addition to these points, was the desire of the colonial government to extend the British influence into the hinterland. Based on these, Lagos was separated from Gold coast colony in 1886. This separation required the enactment of another education ordinance; in 1887.

The 1887 education ordinance was seen as the first effective effort made by the government to promote education and control the rapid expansion of education by the missions, and was specifically meant for the colony of Lagos covering Lagos Island, Ebute-meta, Yaba, Badagry. This was a cautious but practical and articulated ordinance that laid down certain basic principles which have become the foundation of educational policies of Nigeria. (Osokoya 1995 Taiwo, 1980:17).

SELF ASSESSMENT EXERCISE 1

Lagos is the seat of Western education in Nigeria. Discuss.

3.2 The Provisions of the 1887 Education Ordinance

The ordinance provided as follows:

1. The constitution of a Board of Education which would be composed of similar members as in the 1882 ordinance. This Central Board of Education was made up of the governor as the chairman, members of the legislative council, four nominees of the governor, and the inspector of schools;
2. The appointment of an inspector of schools (as in the former ordinance) and also this times a sub- inspector of schools and other education officers;
3. Grants-in-aid to schools and teacher training institutions;
4. Power of the Board to make, alter and revoke rules for regulating the procedure of grants-in aid;

5. Empowering the governor to open and maintain Government schools;
6. Rates and conditions of grants-in-aid to infant schools, primary schools, secondary schools and industrial schools based, partly, on subjects taught and partly on degree of excellence in the schools;
7. Safeguards as to religious and racial freedom;
8. Certificate of teachers;
9. Admission into an assisted school of pauper and alien children assigned to it by the governor;
10. Establishment of scholarships for secondary and technical education. (Taiwo 1982 p 17, Osokoya 1995 pp 64-65).

SELF ASSESSMENT EXERCISE 2

Comment briefly on any five of the provisions of the 1887 Education Ordinance.

3.3 Major Advantages of the Ordinance

1. The ordinance marked the beginning of dual system of education, whereby the government encouraged the missions, voluntary agencies and private individuals to establish schools. Equally, at same time government became involved in establishing government owned schools;
2. The composition of Boards was so balanced that it removed the cumbersomeness that made the earlier Board unworkable. The new Board was efficient and effective that it produced healthy and balanced deliberations;
3. The provision which kicked against racial discrimination was welcomed by nationalists who demanded for schools to be opened to children without distinction of religion or race;
4. The Ordinance also encouraged manual and technical skills by approving special grants to industrial schools;
5. In addition, the government accepted more responsibility for secondary and primary education by providing grants-in-aid and scholarships for deserving primary schools leavers;

6. The importance of teachers was stressed in the ordinance. Consequently, teachers were trained, examined, awarded certificate and paid stipulated salaries. The ordinance, indeed aimed at making teaching a profession;
7. It also encouraged a gradual expansion of mission schools, extending beyond the Lagos area..

SELF ASSESSMENT EXERCISE 3

Choose any two of the above listed advantages and state their relevance to our present day education system.

3.4 Dr. Henry Rawlinson Carr and Post 1887 Ordinance

Henry Carr was the only son of Mr. Amuwo Carr. His father Mr. Amuwo Carr was an ex-slave of Egba origin. Dr. Carr was born in 1863. He studied in Lagos and Sierra-Leone. In 1882 he graduated from Fourah Bay College, Sierra-Leone in physics and mathematics. He later obtained a Masters of Art Degree and Bachelor of Civil law from Durham University in 1906. In 1934 he was awarded an honorary Doctoral Degree of civil law by the Durham University.

After graduation from Fourah Bay College in 1882, he taught in the college till 1885. In 1885 he was appointed to teach as an assistant master in C.M.S. Grammar School Lagos, where he rose to the position of senior master in 1889.

Henry Carr was appointed the sub-inspector of schools for the colony and protectorate of Lagos in 1889. By 1891 he became Deputy Inspector. He was appointed her majesty's Inspector of schools for the colony of Lagos in 1892.

Dr. Henry Carr brought in some useful ideas which enhanced the growth of education in Nigeria. For instance he advocated for government control of schools, as well as for greater government financial support for schools for easy control of the schools. It was also in his time that the first government school was established in Lagos (1899). This school was in response to the agitation by some Muslims resident in Lagos, for a secular school for their children.

SELF ASSESSMENT EXERCISE 4

List out the contribution of Dr. Henry Carr to the educational development of Nigeria

3.5 The Need for the 1916 Ordinance

Before 1914 there were two separate protectorates known as the Southern and Northern Protectorates. Each was under a different administrative authority. However, in 1914 the two were amalgamated, and Lord Fredrick Lugard, who was before then the governor of Northern Protectorate, was appointed Governor-General of the new Nigeria.

As an experienced administrator, who had some mastery of Nigeria, he set up two Boards of Education, one for the North and the other for the South. The new task occasioned by the amalgamation challenged Lugard to make some recommendations in the education system. These recommendations formed major part of the 1916 Education Ordinance. The ordinance which came into existence on 21st December 1916 was almost followed up with the education code of 24th December 1916. The ordinance applied to both the Southern and Northern protectorates as one whereas, the education code was exclusively for the Southern protectorate.

3.6 The Objectives of the 1916 Ordinance and Code

1. Training on the formation of character and habits of discipline;
2. Co-operation between government and missions;
3. Rural as well as Urban education;
4. Increase in number of literate Nigerian to meet the increasing demand for clerks and similar officials;
5. A measure of government control over all schools including non-assisted schools. (Osokoya 1995 p. 66)

SELF ASSESSMENT EXERCISE 5

Examine each of these objectives and comment on their usefulness to our present day education.

3.7 Major Achievements of the 1916 Ordinance and Code

The following are some of the major achievements of the ordinance:

1. It was the first ordinance that took care of the whole country;
2. It provided for increased financial participation of government in the schools;

3. It also encouraged high level co-operation between the government and missions;
4. it brought a measure of Government control over education as a whole

The code which is operational in the South alone, prescribed new conditions for the disbursement of grants. These are;

- 30% for tone of the school, discipline organization and moral instruction
- 20% for adequate and efficiency of teaching staff
- 40% for periodical examinations and general progress
- 10% for buildings, equipment, sanitation

The 1916 code also made great achievement as it gave the power to inspect or obtain information from non-assisted schools that were increasingly growing in the South. It also stated age limit of pupils in infant and elementary schools system. It in addition, approved Religious instruction as an examinable subject.

SELF ASSESSMENT EXERCISE 6

Why do you think it was necessary to have the education code exclusively for the South?

4.0 CONCLUSION

The Education Ordinance of 1887 was the first Ordinance enacted for Nigeria alone. It was a prompt measure by the colonial government to address some of the lapses of the 1882 ordinance. However, the 1916 education ordinance code was enacted to meet up with the political development in the country at the time. All these greatly enhanced the growth of education in the country.

5.0 SUMMARY

In this unit we have learnt that:

- The first purely Nigeria Education Ordinance was enacted in 1887;

- It made great provisions which helped for educational growth in Nigeria (Southern protectorate);
- Dr Henry Carr also contributed immensely to education development in Nigeria;
- The 1916 education ordinance and code resulted in the improvement of nation's education after the amalgamation of the Southern and Northern protectorates in 1914.

6.0 TUTOR-MARKED ASSIGNMENT

- i. Discuss, extensively the objectives and achievement of the 1887 education ordinance;
- ii. Examine the importance of the 1916 education ordinance and the code on the past and present education system in Nigeria.

7.0 REFERENCES/FURTHER READING

- Akinpelu J.A. (1984). *An Introduction to Philosophy of Education*, London.
- Osokoya, I. O. (1995). *History and Policy of Nigeria Education in World Perspective* Ibadan; AMD Publishers.

UNIT 4 THE IMPACT OF PHELPS-STOKES COMMISSION ON EDUCATION DEVELOPMENT IN NIGERIA

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Meaning and Composition of the Commission
 - 3.2 Objectives Set for the Commission
 - 3.3 The Findings of the Commission
 - 3.4 Recommendations of the Commission
 - 3.5 Impacts of the Recommendations
 - 3.6 1925 Memorandum on Education in British Colonial Territories
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

The activities of the British administration in Nigeria were on the increase daily, and these activities demanded additional responsibilities from the colonial government, especially on the area of improved education. Attempts by the colonial administration to solve these problems through grants-in-aid and ordinances, appeared to give temporary relief but could not settle the problems. This unit examines the impact of the important, but independent commission – Phelps-Stokes commission on the education development in Nigeria.

2.0 OBJECTIVES

By the end of this study, you should be able to:

- state the meaning and composition of the phelps-stoke commission;
- list out the objectives of the commission;
- discuss the recommendations of the commission;
- examine the impact of the commission on Nigeria education.

3.0 MAIN CONTENT

3.1 Meaning and Composition of Phelps-Stokes Commission

The Phelps-Stokes Commission is a philanthropic organization in America. It was instituted in 1911 by Miss Caroline Phelps-Stokes to enhance the religion and education of black peoples in Africa and the United States of America. The Foreign Mission's Conference of North America appealed to the trustees of the fund to support a study of education in Africa.

It is necessary to recall that the early efforts made by the colonial government in the way of ordinances, establishment of schools, supervision and funding of education, among others, appeared to have made little impact in Nigeria and other African countries. Nationalists from different African countries became very vocal and these agitations were put in print and audio media across the globe. These agitations attracted the initiative of the American Baptist Foreign Missionary Society in making a comprehensive study of the needs and resources of Africa so as to provide them relevant education. Since it was in line with the objectives of the Phelps-Stokes Foundation, it approached the foundation for fund through their trustees. It was granted. Hence, the name of the Commission became known as Phelps-Stokes Commission.

The Commission had seven members with Dr. Thamos Jesse Jones, an African sociologist, as the chairman. Dr. Jones was both the Education Director of the Phelps-Stokes funds and the Director of Research at Hampton Institute, Virginia, which was a renowned center for studies in the education of members of black race. Dr. James Emman Kwegyir Kodwo Aggrey, a famous African educationist from Gold Coast (now Ghana) was also a member. Others were Henry Stanley Hollenbeck, Mr. and Mrs. Arthur Wilkie of Church of Scotland Mission, Calabar and Leo, A. Roy.

SELF ASSESSMENT EXERCISE 1

- i. Comment freely on the Phelps-Stokes fund as a philanthropic organization.
- ii. Give your impression on the calibre of persons in the Phelps-Stokes Commission.

3.2 Objectives of the Phelps-Stokes Commission

The commission was set up in 1920 to:

1. inquire into the educational work done in each of the areas to be studied at that time;

2. investigate the educational needs of the people with special reference to the religious, social, hygienic and economic conditions;
3. ascertain the extent to which item two above is being met;
4. report fully the result of the study (Fafunwa 1974 p. 120).

After gathering information through visits to several countries in West Africa (including Nigeria), South Africa and Central Africa from 1920-1921, the commission produced its report in 1922. The report was titled "Education in Africa". The commission reconstituted, soon after and made similar visits to fourteen countries in East Africa from 1923 to 1924 and there produced its second report titled "Education in East Africa" in 1926 (Taiwo 1980 p.66).

SELF ASSESSMENT EXERCISE 2

Comment on the commitment of member of the commission.

3.3 The Findings of the Phelps-Stokes Commission

The commission made the following findings:

1. That the education given to the people was not adapted to the people's needs;
2. That the education was too literal and classical to be useful to the people;
3. That the books and materials used in the school were not appropriate to the people;
4. That very few craftsmen and technicians were trained;
5. That agriculture should be taught in rural areas while industrial and technical skills taught in urban areas;
6. That schools were not well organized and supervised;
7. That education of the masses had been neglected;
8. That there was no clear-cut aim of education, except religion;
9. That children should be taught in vernacular;
10. That health education was required;

11. That higher education was necessary;
12. That women education should be emphasized (Fafunwa 1974, Amaele 2003 pp. 35-36)

SELF ASSESSMENT EXERCISE 3

Examine critically each of the above findings.

3.4 Recommendations of the Commission

Based on the findings summarized above, the commission made some recommendations. The commission stressed that those concerned with education in African territories should:

1. design instructional programmes for health and leisure, religious life, character development and family life;
2. increase government participation in education through financing, control and supervision of educational activities;
3. evolve common principles and objectives to guide educational practice in the various territories;
4. provide for the development of agricultural and industrial skills;
5. adopt improved systems of educational organization, supervision and inspection;
6. try practices such as the use of mobile schools in rural areas, home demonstration movement for the motivation of both older and younger female persons towards improving the home and the community, farm demonstration movement to increase agricultural productivity, appreciate curricular and other activities to promote interest in the rural environment, as well as cooperation between the home and the school;
7. use the local language for instruction so as to appeal to the learner's mind, while also teaching such European languages as may be required. (Lewis 1962, Abiri 2005 p.41)

SELF ASSESSMENT EXERCISE 4

Comment on any four of the recommendations above.

3.5 Impacts of the Recommendations

The findings and the consequent recommendations of the commission had long lasting impacts on Nigeria education. Reacting to the 1922 report of the Phelps-Stokes Commission, the British Secretary of State for the colonies set up a committee on Native Education in the British Tropical African Dependencies, in November 1923. The committee was to advise on educational matters and to assist him in advancing the progress of education in the area (Taiwo 1980 p. 70). This was packaged and released by the colonial office in 1925. The document is what is referred to in history of education as the 1925 Memorandum on Education.

3.6 1925 Memorandum on Education in British Colonial Territories

The memorandum was drawn along the following lines:

1. Necessity for government to accept, and readiness to encourage, voluntary educational efforts that could conform to the general policy, while directing educational policy and supervising all educational institutions either by inspection or in some other ways;
2. Establishment of an Advisory Board of Education in each dependency with wide representation of the medical, Agricultural and Public Works Departments, missionaries, traders, settlers and native communities;
3. Adaptation of education to the mentality, aptitudes, occupations, and traditions of the various peoples;
4. Attracting the greatest importance to religious teaching and moral instruction related to the conditions and daily experience of the pupils;
5. Making provision for the status and conditions of service of staff of the education department to attract the best available men – both British and African;
6. Giving grants-in-aid to schools that conform to the prescribed regulations and attain the necessary standards;
7. Preparation of vernacular textbooks, and adaptation of the contents and methods of teaching to African conditions, with illustrations from African life and experiences;

8. Ensuring adequacy of local teaching staff (including women) in number, qualifications and character, and recognizing the great importance of character training in this regard with due realization of the dependence of a sound system of education on the training of teachers;
9. Adopting the system of trained visiting or itinerant teachers for the improvement of village schools and their teachers;
10. Recognizing the necessity for a thorough system of supervision and inspection of schools;
11. Making the acquisition of their knowledge of English and Arithmetic essential before the start of apprenticeship for skilled artisans;
12. Instilling into pupils through the education system the view that vocational careers are as honourable as the clerical, and making them equally as attractive;
13. Promoting better education of girls and women in the tropical African communities since educated wives and mothers mean educated homes;
14. Instituting a complete education system, comprising
 - a. Infant and primary education for boys and girls;
 - b. Secondary or intermediate education of different types and curricular;
 - c. Institutions for technical and vocational education;
 - d. Other institutions, including some that could advance later to university status and providing courses in such professional field as education, medicine and agriculture, among others;
 - e. Adult education. (Taiwo 1980 pp.70-71, Ikejiani 1964 pp. 5-6, Abiri 2005 pp. 41-43).

Apart from the memorandum of 1925 which provided the above 14 guidelines, the recommendations of the Phelps-Stokes Commission also led to the promulgation of Education Ordinance No. 14 of 1926 for the Northern province and ordinance No. 11 together with the associated Regulations of 1927 for Lagos colony and the Southern province. The aim of these was to solve the identified problems through greater control

and supervision of schools by the government and through cooperation with the voluntary agencies.

SELF ASSESSMENT EXERCISE 5

You may please read 1926 ordinance and 1927 code for more information.

4.0 CONCLUSION

The Phelps-Stokes Commission was a turning point in the education of Africa generally and Nigeria in particular. It was a comprehensive study that exposed the weaknesses of the mission and colonial systems of education in the country. Its recommendations were very helpful to the nation's education.

5.0 SUMMARY

In this unit, we have learnt that:

- the Phelps-Stokes Commission was an independent commission sponsored by an American philanthropic organization to study the education of the Africans during the colonial rule;
- the commission was guided with four basic objectives which they complied with;
- the commission made some observations or findings which guided their recommendations, which was released in 1922;
- the recommendations of the commission led to the 1925. Memorandum of education and subsequent ordinance and code of 1926 and 1927 respectively.

6.0 TUTOR-MARKED ASSIGNMENT

- i. What is Phelps-Stokes Commission?
- ii. What were the objectives of the commission?
- iii. Discuss some of the major recommendations of the Phelps-Stokes commission;
- iv. Examine the impact of the commission on Nigeria education.

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UNIT 5 EDUCATIONAL SITUATION IN NORTHERN NIGERIA (PROVINCE)

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Brief Exposition of Education situation in Southern Nigeria
 - 3.1.1 Geographical factor
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 - 3.2 Lugard and Education development in Northern Nigeria
 - 3.3 Dr. H. R. S. Miller and his Education Principles in Northern Nigeria
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- 4.0 Conclusion
- 5.0 Summary
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- 7.0 References/Further Reading

1.0 INTRODUCTION

Western-type education, which was first introduced within Lagos (Badagry and Abeokuta) in 1842 by the Christian missionaries, soon became widely spread to the various parts of the Southern Nigeria. But the case was quite different in the north where Islamic religion and education had been firmly rooted already. This unit examines the forces that hindered the early arrival of western education in northern Nigeria and efforts made to change the trends.

2.0 OBJECTIVES

By the end of the study, you should be able to:

- state the three basic factors that affected the early introduction of western education in northern Nigeria
- discuss the efforts made by the colonial government and its agents in encouraging the development of the education in northern protectorate.

3.0 MAIN CONTENT

3.1 Brief Exposition of Educational Situation in Southern Nigeria Up To 1926

Right from the entry point of western education in 1842, through the Wesleyan Methodist Mission and other missionaries that joined the southern part of Nigeria embraced it. This was, perhaps, partly because the coming of the missionaries was on invitation from the Yoruba emigrants. Another possible reason could be that, apart from the traditional education, there was no significant influence of any orthodox religion or culture in the area. There was yet another view which suggested that the people of the southern part of the country lacked a central authority, and so each tribe or community existed on its own. Hence, there were series of inter-tribal conflicts, among them.

Whatever be the case, the south benefited greatly in the early educational development in Nigeria. But the history was different in the North. Neither the ordinance of 1882 nor 1887 had any reference to the North because there was no single school in the area before or after any of them.

3.1.1 Geographical Factor

Unlike the Islamic education, which came from the Sahara regions of North Africa to Northern Nigeria, Western education came from our coastal areas. The first to benefit from it were those along the areas close to the coast. The missionaries, who brought the education, therefore settled first within the southern zone before venturing into the north. Also, the climate and desert nature of the north made movements difficult for the missionaries.

3.1.2 Political Factor

There was a well structured political system in the North, under the authority of the Sultan of Sokoto. That made the people to be united and argue against any move to distort their culture. Such central power was lacking in the south. For instance, it took the consensus of both the Northern Emirs and the colonial administrators before secular education was introduced in the area. Before then, the south had gone far ahead.

3.1.3 Religious Factor

This appeared to be the most crucial factor. As early as 11th century A.D. Islam had already come to some parts of the northern Nigeria. By 1804 it had been popularized in the area by the Uthman Dan Fodio's

Jihad. Before the missionary entry to the south in 1842, Islamic religion and culture had been well grounded in the north. The religion came with its education. So to the Muslim dominated Northern Nigeria the acceptance of western education was like accepting defeat. They protested it. (Amaele, 2003).

SELF ASSESSMENT EXERCISE 1

What other factors could you consider to have hindered the educational development in Northern Nigeria?

3.2 Lugard and Educational Development in Northern Nigeria

The Northern protectorate was created by the British colonial administration in 1899. Sir Fedrick Lugard was immediately appointed as the first High Commissioner to the region. Lugard was faced with two main problems:

1. how to fuse the colonial political administration with the well established Muslim local administration;
2. how to introduce western style education in such a region where organized Islamic Education was in full progress.

The Muslim rulers in the North had for long successfully resisted the intrusion of western culture and education either through the commercial firms or the missionaries. Lugard, therefore, met with strong resistance from the Northern Emirs. But with the growing political zeal of the colonial government, Lugard was bent on effectively incorporating the North in the colonial administration. He therefore, launched an eight hundred mile pacification campaign of using military forces to subdue the northern emirates like Kano, Katsina and Sokoto that resisted the British administration. Even though Lugard apparently subdued most of the strong emirates, the Muslim rulers made it clear to him that they would not allow their religion to be interfered with.

The British colonial administration (under Lugard) was constrained by preparedness of the Northern leaders to continue to fight in defence of the Islamic religion and culture, and has to introduce a special type of native administration known as Indirect Rule. By the policy of indirect rule, the natives were allowed to operate their various institutions, but were expected to incorporate the colonial policies and regulations within their native administration. This means that the colonial administrators had contact with the natives only through the Emirs or local heads. Hence, the colonial administrators had agreed with the Emirs that the

High commissioner must not allow the Christian Missions and other emigrants to corrupt or infest the North with the religion or education.

Consequently, the British High commissioner was forced to issue frequent notices warning the missionaries against any incursions in the Muslim dominated North. Lugard's declared educational policy for the North in 1902 was that the Christian Missions should direct their attention to the non-Muslim areas in the North. He was anxious to see that the Muslims did not regard the missionaries and the government officials as fellow agents of administrations or religion (Fafunwa 1974).

SELF ASSESSMENT EXERCISE 2

Unity is strength. Discuss this in relation to the position of the Northern Emirs on western education.

3.3 The Contributions of Dr. H. R. S. Miller to the Educational Development in the North

Dr. Miller of the Church Missionary Society was a close friend of Lugard. He suggested a system of education for the sons of the mallams and chiefs in Zaria area. He advised that it would be necessary to emphasise the study of Quranic teachings in such schools, and at the same time, aim at preparing such people from the ruling class for service in the expanding colonial bureaucracy by giving them basic literacy education.

Based on the advise, Lugard proposed the following plans, (in his 1905-6 annual report) for the education of the Northern muslims:

1. Mallams should be taught the Roman character (for writing Hausa language) Colloquial English, Arithmetic and geography;
2. A school for the sons of chiefs should be established where the pupils would be boarders and would receive primary education, and be trained in the virtues of patriotism, honesty loyalty, e.t.c so that they would become enlightened rulers. They should not be imbibed with such western ideas as would cause them to lose the respect of their subjects; nor should they necessarily forgo their religion;
3. Secular primary schools should be established through the protectorate;
4. Cantonment schools for the education of the children of clerks, and other government official should be set up. That coastal

clerks no longer need to send their children far away for education – a practices which deterred clerks from applying for work in the Northern Protectorate.

SELF ASSESSMENT EXERCISE 3

Examine Dr. Milla's contribution to the development of Western education in Northern Nigeria.

3.4 Hans Vischer's Contributions to the Education Development in Northern Nigeria

Hans Vischer was a British missionary worker who was later appointed administrative officer in Northern Nigeria in 1909. He was asked by the government to organize a system of education for the protectorate of Northern Nigeria. He made a study visit to Egypt, Sudan, Gold Coast and Southern Nigeria, and found the education in those places unsuitable models for Northern Nigeria.

Vischer proposed a number of cardinal principles of education for the Northern protectorate to:

1. Develop the national and racial characteristics of the natives on such lines as will enable them to use their own moral and physical forces to the best advantage;
2. Widen their mental horizon without destroying their respect for race and parentage;
3. Supply men for employment in the government;
4. Produce men who will be able to carry on the native administration in the spirit of the government;
5. Impart sufficient knowledge of Western ideas to enable the native to meet the influx of teachers, and others from the coast with the advent of the railway, on equal terms;
6. Avoid encouraging the idea, readily formed by Africans, that it is more honourable to sit in an office than to earn a living by manual labour, introducing at the earliest opportunity, technical instruction side by side with purely classical training (Graham 1966).

Consequent upon the proposal the first government primary school was established in Kano (Nassarawa primary school) in 1909. The school

was secular in nature and the Emirs contributed their financial quota for the running cost of the school.

In 1910 an education Department was established in the Northern protectorate. Dr. Visvher was appointed the first Director. The North enjoyed separate education Department until 1929. Consequently, the same year (1910) the Nassarawa school became the training institution for teachers who later took charge of the provincial schools set up at Sokoto. The Nassarawa school was later expanded into a comprehensive status covering primary, secondary and technical schools.

The political developments mentioned earlier (the indirect rule system) and the colonial government's apparent non-interference with the religious traditions and native administration of the various provinces in the Northern protectorate, coupled with the forced indirect and irregular educational programmes, pursued by both the government and the Christian mission had the following implications:

1. The uneven distribution of Western type schools in the Northern and Southern protectorates, which later culminated in serious educational and socio-political disparities in Nigeria;
2. Dual educational policies and system in the North between the government and Muslim native authorities in the North, and between the government and the mission in the South.

By 1913, there were 29 mission schools with an involvement of 504 pupils. The number of government and native administration schools was 5, with a total population of 350 pupils.

Indication in the North, under the dual system of education administration control, educational funding was a joint efforts. For instance, in 1913m the total sum of £6,118 was spent. Out of the above sum £2,768 was provided from the public fund (Nduka 1975).

The government and native administration primary schools rose to 68 in 1926 with a total of 2,207 pupils. The voluntary agencies (unassisted) schools rose to 56 with over 3,000 pupils. By the same year (1926) there was only one teacher training school in the North, at Nassarawa, with 55 trainee teachers. All were male. There was no single secondary school in the whole of the Northern Nigeria up to 1929, where as, in the Southern protectorate then there were 27 secondary schools with the first, been established in 1859-C.M.S. Grammar school, Lagos. These secondary schools, with the exemption of Kings College Lagos (1909) and Government College-Umuahia (1929) and Ibadan (1929) were owned by the various missionary organizations.

SELF ASSESSMENT EXERCISE 4

What is the current statistical distribution of primary and secondary schools between the Northern and Southern Nigeria?

4.0 CONCLUSION

The political, religious and social system firmly established in the Northern Nigeria before the arrival of the Christian missionary education made it difficult for the North to accept the education early enough. Efforts made by the various missionary organizations and the colonial administration failed to yield fruits in this regard. This unit examined the three basic factors that hindered the early efforts of the missions and the colonial government in establishing schools in the Northern protectorate. It also discussed the extra efforts the government and the religions organizations made to persuade the people to shift ground for western education.

5.0 SUMMARY

In this unit we have learnt that:

- There were three basic factors that hindered the early introduction of Western-type education in the Northern Nigeria: Geographical, political and Religious factors;
- The British colonial masters did not want to use force on the Northern people, rather it devised diplomatic administrative measures to rule the people;
- There were other individuals whose principles and contributions assisted in the development of education in the North (Lord Lugard, Dr. Miller and Hans Vischer).

6.0 TUTOR-MARKED ASSIGNMENT

- i. Examine critically the factors that affected the early introduction of Western education in Northern Nigeria;
- ii. Discuss the efforts of the colonial administration and its agents in encouraging the Western education in the Northern protectorate.

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MODULE 3

SECONDARY AND HIGHER EDUCATION IN NIGERIA

Unit 1	Secondary Education in Nigeria 1859 – 1929
Unit 2	Educational Development in Nigeria Between 1925 to 1939
Unit 3	Higher Education in Nigeria
Unit 4	Regionalization and Educational Development in Nigeria
Unit 5	The National Curriculum Conference and the National Policy on Education

UNIT 1 SECONDARY EDUCATION IN NIGERIA 1859 – 1929

CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Possible factors that delayed early establishment of secondary schools in Nigeria
3.2	The early secondary schools
3.3	Problems of early secondary schools
3.4	Colonial Government contributions to secondary education in Nigeria
3.5	Contribution of Africans (Nigerians) to secondary education in Nigeria
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/Further Reading

1.0 INTRODUCTION

The activities of the Christian Missionaries in the Lagos area of what was later named Nigeria began in 1842. This same period marked the beginning of Western-type education in the area. The education was necessitated by the need for more personnel to spread gospel to the increasing audience. The early missionary education was limited to the elementary school level. It was not until 1859 when the Church Missionary Society, made the first bold move to establish the CMS Grammar School, Lagos. This unit examines the development of secondary education in Nigeria from 1859 to 1929.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- state some of the factors that caused the late establishment of secondary schools in Nigeria;
- identify some of the early secondary schools and their owners;
- discuss some of the problems of the early secondary schools in Nigeria;
- examine some of the contributions of the colonial government to secondary education in Nigeria;
- discuss the contributions of some African (Nigerians) to secondary education in Nigeria.

3.0 MAIN CONTENT

3.1 Possible Factors that Delayed Early Establishment of Secondary Schools in Nigeria

It is necessary to note that the delay in the establishment of secondary education in Nigeria, especially by the colonial government was deliberate. The following are some of the possible reasons: (see Amaele 2003 p.47-8)

3.1.1 Objective of Missionary/Colonial Education in Nigeria

The main objective of the missionaries in the coast of Nigeria was to evangelise the people. The whole aim of education was to achieve that objective. Since primary education could provide them with the low manpower as interpreters, teachers, messengers, clerks, etc to facilitate the spread of the gospel, there was no need rushing for secondary education.

3.1.2 Conservatism

Secondary education could make the people develop critical thinking, which may not be helpful for the conservation policy of the colonial government. So it has to be discouraged.

3.1.3 Finance

Another possible reasons could be finance. Secondary education requires higher manpower and huge financial spending which the missions could not conveniently afford. On the part of the colonial

government, interest was more on political and economic control, with little interest in spending on education.

Lugard summarized the above in his speech in 1921, when he said;

The chief function of government primary and secondary schools among the primitive communities is to train the more promising boys from the village schools as teachers for those schools, as clerks for the local native schools, and as interpreters.

3.2 The Beginning of Secondary Education in Nigeria

The first secondary school that was successfully established in Nigeria was the CMS Grammar School, Lagos in 1859. The school was modeled along the pattern of English Grammar School. It provided manpower for the colonial administration and European companies. The school curriculum laid emphasis on grammar and Latin. Little was done in the area of science. At this period there were three major types of secondary institutions that emerged. According to Adesina (1977:4) they were: “the grammar or classical education schools, the teacher-training institutions and the vocational and agricultural schools.” Among the grammar schools, the best known was the one started in 1859 by the CMS which was also Nigeria’s first secondary grammar school in Lagos. Due to the competitiveness in admission, into the school, by 1865, only 25 students had passed through the school. The CMS grammar school, with a curriculum modeled along the lines of English Grammar School, remained the major source for the recruitment of clerks for the colonial administration and other European trading companies.

The first attempt at teacher training in Nigeria was the CMS training institution at Abeokuta which was founded in 1853 under the leadership of Richard Charnley Paley of Peterhouse. The CMS attached importance to the training and selection of its missionaries at home. (Britain) and wished to apply the same principles to the selection and training of African evangelists and teachers. That was why, according to Taiwo (1980:9) said:

The Rev. Henry Venne (Jr.) Honorary Secretary of the CMS arranged for an African lad, Thomas Babington Macaulay, to be brought from Fourah Bay College to Islington and Kings’ College, London, and

trained with a view to working at a proposed training institution at Abeokuta.

After the death of Richard Charnley Paley of Peterhouse, and completion of his training, Mr. T. B. Macauley succeeded R. C. Paley. Mr. Macaulay's contribution was "too academic and unsuitable" as it was described by Rev. Henry Townsend, and he was replaced by a Basle Seminary-trained school master, Mr. W. Kirkham to man the institution in 1856, but died a year later. Mr. W. Kirkham was succeeded by Rev. Gottlieb Frederick Ehler, a Basle Seminary man who has been a missionary at Abeokuta since 1855, took over the institution in 1857 and remained in charge of the institution until his death in 1865. It was through the success of Rev. G. F. Buhler that all three of the clergymen the training institution produced by the year 1890 were pupils of his.

In 1856 an industrial institution was established at Abeokuta which taught brick-making, carpentry, dyeing and printing. It also served as a depot for receiving, preparing and sending cotton to England according to Taiwo (1980). In his effort to regenerate Africa by calling forth her resources, Venn had the idea of cotton production in Abeokuta. According to Taiwo (1980:9):

Venn contracted some Manchester textile merchants and organized a market for Abeokuta cotton. Henry Robin, an emigrant, was sent to Manchester to learn the preparation of cotton for marketing. He and Samuel Crowther (Jr.) were appointed managers of the institution, which organized the sale of cotton directly by farmers to the merchants in Manchester.

The Roman Catholic, on the other hand, in 1876, started agricultural school at Topo. Here, rudiments of agricultural production were taught to students and families that settled on plantations. The products were put on sale and the proceeds were ploughed to offset the running cost of the institution. This Topo school failed because of Roman Catholic policy of admitting only her denominational converts. To support this assertion, Adesina (1977:4) aptly puts it:

The Topo experiment however failed partly because of its exclusivist policy of admitting only Roman Catholics and those willing to be converted, partly because it actually became more of a conversion centre than agricultural school, and partly because its

programmes, agricultural or otherwise, appealed to very few natives.

As a result of the afore-mentioned reasons, Topo School was converted to an orphanage and centre for juvenile delinquents.

At this time the contributions of Church Mission toward the development of literacy cannot be overemphasized. They contributed immensely by the use of Africans towards the development of local languages especially Igbo and Yoruba Languages to enhance literacy in the development of languages. You can recall that the purpose of mission schools was the spreading of the gospel of Jesus Christ and this could not have speeded up if the gospel would not be heard and read in the languages of the converts. It became necessary for the missions to embark on the translation of the relevant portions or the whole of the Bible in the languages of the taught. As Taiwo (1980:10) puts it:

... the gospel was best spread in the language of the converts, that the printed word was a powerful transmitter of Christianity and civilization, and that books supplemented the efforts of the missionaries. The Yoruba and the Igbo languages are examples of the unifying force of a language among tribes who speak a variety of dialects.

Venn at this time saw to it that the missionaries pursued vigorously the study of local languages and he obtained for them experts advice and guidance. In 1959 Townsend established a Yoruba Journal "Iwe Irohin" (newspaper), which was published fortnightly. The object, Taiwo (1980), "is to get the people to read, that is, to beget the habit of seeking information by reading. It is very difficult."

In addition to promoting read skill, the journal set out to educate the reading public which was estimated at 3,000 and to excite their intelligence. The journal was a big contribution to the spreading of literacy especially as there was little printed material in the Yoruba language.

We can see that the early Christian mission school was an adjunct of the church, for it was a replica of a similar development in Britain during the Dark ages.

SELF ASSESSMENT EXERCISE 1

Identify some of the early secondary schools and their proprietors.

3.3 Problems of Early Secondary Schools

The early schools taken together faced some general problem. Adesina (1977) itemized these problems. The first of these problems was organizational. Due to the fact that there was no central school laws, no legally constituted government to offer direction, each mission administered its schools in its own style. Parents, who were accustomed to taking their children from one missionary school to the other, were not serious with either the schools or the missions. Also there were no standard qualifications for teachers and the teachers came to school at will. Likewise, students came to school any time they liked and left the school during school hours. For instance, as it was reported that in Hope Wadell's School at Creek Town in one year the attendance was 120 in January, 68 in July, 54 in November, and 47 in December.

Secondly, it related to the type of education they provided, namely an educational programme with strong emphasis on Bible study. This resulted in missionaries and native clients developing different concepts of school. For instance, the Bonny Chiefs told Rev. Samuel Crowther that they did not want any religious education for their children because the children had enough of that at home. They would like the schools to teach their children 'how to gauge palm-oil' and 'other mercantile business.' Some parents at this time believed that the missionary schools isolated their children from the home by teaching disrespect to elders and tradition.

The third problem of the early schools was finance. Until 1877 schools and teachers were maintained from Sunday collections and donations from abroad. At a stage, missions resorted to charging fees which ranged from four pence to six pence a month in primary schools and four guineas to six guineas a year in Grammar schools. The pattern was that fees would be lower in areas where there already existed some reluctance to go to school and higher in areas where much enthusiasm for schools was expressed. For example, schools in certain areas in Yoruba land and Rivers charged three pence a month while fees were highest in Igbo land where as much as eight pence per month was charged.

Lastly, the problem of personnel emerged due to the financial handicap of the missions to administer the schools, for finance of each mission determined the size, quality and retention level of its personnel. In the first place, there were no available trained teachers locally and it was not until the turn of the 19th century that teacher training institutions were set up. Secondly, even if the teachers were available, there was little money to go round. Thus the Methodists were compelled to close down their girls grammar school in 1892, not to be reopened until 1912, and

the CMS grammar school for a long time had little or no budget for equipment and repairs. The situation continued to be gloomy until the beginning of the 20th century when the colonial administration began to express its taciturn interest in financial terms.

SELF ASSESSMENT EXERCISE 2

What were some of the major problems of early secondary schools in Nigeria?

3.4 Colonial Government Contributions to Secondary Education in Southern Nigeria

The intervention of the colonial government in education within the period under review (1959-1923) was minimal. In fact, their assistance was more on providing regulatory framework in the way of ordinances (1882, 1887, 1961 and 1926).

Another aspect where they made some progress was in the way of grants-in-aid to various missionary schools, on prescribed conditions.

The government involvement in the establishment and administration of schools in Nigeria up to 1929 was very poor and discouraging. For instance between 1859 and 1929 there were 26 schools in southern Nigeria (none in the northern Nigeria). A breakdown of the above showed that 11 schools were owned by the CMS, 4 by the Methodist, 3 by the RCM, 2 each by the Baptist and the Primitive Baptist respectively. The colonial government had 3 while one belonged to the private individual (the Eko Boys High School Lagos). The schools were as follows:

S/NO	DATE	SCHOOL	OWNER
(1)	1859	CMS Grammar School Lagos	CMS
(2)	1876	Gregory's College Lagos	RCM
(3)	1878	Methodist Boys High School Lagos	Methodist
(4)	1879	Methodist Girls School Lagos	"
(5)	1885	Baptist High School Lagos	Baptist
(6)	1895	Hope Waddel Training Institution Calabar	CMS
(7)	1896	St. Andrew's College Oyo	CMS
(8)	1897	Baptist Training College Ogbomoso	Baptist
(9)	1904	St. Paul's Training Institution Awka	CMS
(10)	1905	Oron Training Institute Oron	Primitive Methodist
(11)	1905	Wesleyan Training Institution Ibadan	Methodist
(12)	1908	Abeokuta Grammar School Abeokuta	CMS

(13) *	1909	Kings College Lagos – Lagos	Government
(14)	1913	Eko Boys High School – Lagos	Private
(15)	1913	Ibadan Grammar School Ibadan	CMS
(16)	1913	Ijebu-Ode Grammar School Ijebu Ode	“
(17)	1919	Duke Town Secondary School Calabar	“
(18)	1919	Ondo Boys High School Ondo	“
(19)	1923	Ibo Boys Institue Uzuakoli	Primitive Methodist
(20)	1923	Baptist High School Abeokuta	Baptist
(21)	1928	Dennis Memorial Grammar School Onitsha	CMS
(22)	1928	United Missionary College Ibadan	CMS/Metho dist
(23)	1928	St. Thomas College Asaba	RCM
(24)	1929	St. Charles Training College – Onitsha	RCM
(25)	1929	Government College – Umuahia	Government
(26)	1929	Government College – Ibadan	“

(Adapted from Abernethy 1969)

SELF ASSESSMENT EXERCISE 3

Examine some of the contributions of the colonial government on the development of secondary education within the period.

3.5 Contributions of Africans to Secondary Education

Based on the available information so far, African contributions to secondary education between 1859 and 1925 cannot be overemphasized. Without the indigenous Africans education in general could have remained in its lowest ebb.

Judging from the inception of education which started with the missionaries, it was the help of Ajayi Crowther who fostered education in Yoruba land as well as Eastern Nigeria. It was at Bonny that Rev. Samuel Ajayi Crowther was told by the chief that they never needed religious education for their children for they had enough of that at home. Again it was the effort of Rev. Samuel Crowther that the C.M.S. concept of educating Africans came to a reality.

Mission education could not have been successful without the aid of Africans. The CMS was able to advance in its education through the aid of an ‘African eminent and zealous teacher of established character and great usefulness, Mr. Andrew Wilhelm, an emigrant from Hastings, Sierra Leone. More so, when men’s teacher training institution was transferred from Abeoutat, it was Mr. E. H. Henley and Mr. J.

Okuseinde, both Africans that assisted Rev.A. Mann to man the institution in 1867.

Also, with the shortcoming of 1882 Education Ordinance and the urgent need for 1887 Ordinance which was master minded by Africans, the African nationalists protested against the attitude of the Europeans to Europeanize Africans by relegating African culture to the background. Such Nigerians as James Johnson, Edward Blyden, R. B. Blaize, J. B. Benjamin, Dr. Aggrey became the champions of cultural nationalism. Consequently, this led to the launching, in 1880 and 1882, of the 'Lagos Times' and "Lagos Observer" respectively which provided a forum for the nationalist critics of the education provided by the missions. During the period, the press attacked the 1882 Ordinance because it ignored the aspiration of the Africans to develop the local language as a vehicle of education. The "Lagos Time" in its editorial comment asked: Taiwo (1980:16):

Is the ulterior object of the Education Bill to promote the Conquest of West Africa by England morally through the English Language and secure that morally which African fevers perhaps prevent acquiring physically ... We shall not sit tamely to witness the murder, death, and burial of those important distinguishing national and racial marks that God has given to us ... Surely the way to elevate a people is not first to teach them to entertain the lowest ideas of themselves and make them servile imitators of others.

Perhaps the most outstanding Nigerian contributor to education (secondary) at this period was Henry Carr. In 1889 he was appointed the Chief Clerk and Sub-Inspector of schools. Two year later, he was promoted to Deputy Inspector of Schools, and in 1892 became Inspector of Schools for the Colony and Protectorate of Lagos. During this time, Carr first intensified government support for Education and concluded that 'a really suitable system of education cannot be cheap and cannot be provided under the voluntary system.' Among his achievements were: the establishment of first primary school for Muslim children to be catered for by the government. Secondly, he introduced the regulation of school attendance. Next, government recognized the payment of fees but were not to exceed some fixed amounts. Again, Carr's administration set up an Education Department for its Southern Provinces which revised the criteria for the government the award of grants-in-aid to the missions to ensure controlled expansion and high standards.

SELF ASSESSMENT EXERCISE 4

Discuss some of the contributions of Africans or Nigerians in the early development of secondary education in Nigeria.

4.0 CONCLUSION

Like the case of elementary education, the establishment of secondary education, which started late was championed by the missionary organizations. The colonial government was more interested in political and economic growth. But it later started developing interest gradually in secondary education, especially after the Phelps-Stokes commissions indictment.

5.0 SUMMARY

In this unit we have learnt that:

- secondary education did not come early in the education history due to some factors, some of which are political and economical;
- the church missionary society led the establishment of secondary schools in 1859 for other missions to follow later;
- the early secondary schools had some problems, among which were moral, financial and personnel factors;
- the colonial government in Nigeria later made some contribution to the development of secondary education in the way of grants-in-aid to the missions, regulatory framework and establishment of few secondary schools;
- some Nigerians contributed immensely to the development of secondary education in the country.

6.0 TUTOR-MARKED ASSIGNMENT

Discuss extensively, the development of secondary education in Nigeria between 1859 and 1929.

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UNIT 2 EDUCATIONAL DEVELOPMENT IN NIGERIA BETWEEN 1925 TO 1939

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 An Overview of the 1925 Memorandum on Education
 - 3.2 Sir Hugh Clifford and Educational Development in Nigeria
 - 3.3 Eric R. J. Hussey and the Amalgamation of the Education Department in Nigeria
 - 3.4 School Distribution in Southern Nigeria in 1929
 - 3.5 Hussey's Reviewed Education Programme in Nigeria
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

Government involvement in Education at both the elementary and secondary levels was too minimal until the report of the Phelps-Stokes Commission in 1922. The report which was an indictment on the colonial government in Nigeria and even British colonies in West Africa spurred the government to set up advisory committee on education. In 1925 the government released its guiding principles on education in Nigeria through the 1925 memorandum on education. From this time the colonial government becomes more involved on the education of the people. This unit examines the colonial government involvement on education from 1925 to 1939.

2.0 OBJECTIVES

By the end of this study, you should be able to

- mention at least five basic principles of the 1925 memorandum on education
- state some of the major contributions of Sir Hugh Clifford to the nation's education
- examine some contributions of Mr. E. R. J. Hussey to the development of education in Nigeria.

3.0 MAIN CONTENT

3.1 An Overview of the 1925 Memorandum on Education

One of the major out come of the Phelps-Stokes Commission in Nigeria education was the 1925 memorandum on education issued by the British Colonial government. Hence, educational development in Nigeria took a different dimension from 1925.

After the Phelps-Stokes report on West Africa in 1923, London was terribly affected. In 1923 the colonial administration appointed Advisory Committee on Native Education on Tropical Areas, to advise the secretary of state for the colonies on matters of Native Education. This committee known as Advisory Committee on Education for the Colonies, produced in March 1925, a memorandum which outlined the principles that helped to guide British Educational policy in Africa (Nigeria) during the colonial period. This became the first comprehensive statement of the colonial administration policy on education.

Some of the basic principles stated from the memorandum were that:

1. Government themselves should control educational policy, but they will cooperate with other educational agencies. Each territory should have an education advisory board on which all educational interests should be represented;
2. Education should be adapted to the mentality, aptitudes, occupations and traditions of the various peoples, conserving, as far as possible, all sound healthy elements in the fabric of their social life, adapting them, where necessary, to change circumstances and progressive ideas, as an agent of natural growth and evolution. This includes the fostering and the educational use of African Arts and culture, and will, it is hoped to narrow the gap between the education class and the rest of the community;
3. Religious and character training. This is of the greatest importance, the central difficulty lies in finding ways to improve what is sound in indigenous tradition;
4. The educational service must be made to attract the best men from Britain, whether for permanent careers or for short service appointments;
5. Grants should be given to all voluntary schools which satisfy the requirements;

6. African languages, as well as English, should be used in education; the content and method of teaching in all subjects should be adapted to the conditions of Africa; special textbooks should be prepared.

The post 1925 memorandum on education in Nigeria was marked by rapid expansion in primary and secondary education, and the government involvement in establishing secondary schools.

SELF ASSESSMENT EXERCISE 1

Mention basic principles of the 1925 memorandum on education.

3.2 Sir Hugh Clifford and Educational Development (1926)

Sir Hugh Clifford was responsible for transforming the memorandum on education of 1925 into practice. He pointed out two defects in the then educational system. The first was the poor quality of education and many poorly equipped schools. The second was poor funding of the education system. He promised to make positive changes, by checking the growth of schools and improve educational funding. Sir Clifford proposed that elementary schools should be handled by the Christian missions in the south.

The result of Sir Hugh Clifford's efforts was the Education (Colony and Southern Provinces) Ordinance, No.15 of 1926 and the Regulation made under it which came into effect on 26 May, 1926 and September 1927 respectively. A separate ordinance No.14 of 1926 was enacted for the Northern Provinces (Taiwo, 1980). This was for political reasons. They wanted to maintain a stable government as they knew the Northerners would revolt if what was given to the Christian south was given to them the Muslims.

The 1926 ordinance stated that teachers should be registered. No new schools should be established unless the Director and Board of Education were sure that they will be well staffed and taken good care of. That any school that was not providing courses that were relevant to the community shall be closed down. Supervisors could be appointed by the voluntary agencies but they had to abide by the laid down regulations and his appointment has to be approved by the Governor. The members of the Board of Education were ten representatives of the missions. Director, Deputy Director and Assistant Director of Education. Others were representatives of the various educational agencies. In other words they represented those who were in close contact with the educational development. Its duty was to make regulations and advise

the Government on educational matters and this had to be to the advantage of the Government. It also gave advice on the teaching of hygiene. In practice this did not bring about any change as the Africans did not believe in it. They saw the teacher (a Whiteman) who came with the pupils to clean up their villages as a visitor and so they always prepare for his arrival. Again it advised on the system of apprenticeship and the teaching of school gardening. This too did not yield the required result as the people saw the miniature garden as a child's play compared with their many acres of farm land they were cultivating at home. Also, it advised that central schools should be established and text books should also be produced.

The 1926 ordinance was to serve as a check on the proliferation of the hedge-schools, create the spirit of co-operation with the missions, the community, etc. (Taiwo, 1980).

SELF ASSESSMENT EXERCISE 2

What were the major contributions of Hugh Clifford to Nigeria education?

3.3 Eric Hussey and the Amalgamation of the Education Department of Nigeria, 1929-1936

Mr. E. R. J. Hussey's appointment on 17 July, 1929 as the first Director of amalgamated education (between the north and south) was seen as a big development in the educational field. He tried to merge the two separate ordinances, though this did not work out until 1 January 1949 (Taiwo, 1980).

In the north, the government took responsibility of opening and maintaining schools, though on the condition that there were enough trained teachers. The Government took this responsibility for political reasons and because the demand for western education after the war was not much. As a result there was no proliferation of poorly equipped schools.

In order to keep pace with the educational development in the south, Katsina Training College was established for the north in 1921. This college had very good trained English Language teachers. In 1929 a Teacher Training College was established in Toro to cater for the need of the 'Pagans' in that area. Toro was a model agricultural village in which the students, their wives and children lived and practice agriculture just **as** they would do on their return to their respective villages. These two schools provided steady educational development in

the northern part of the country, though there was still no girls' education.

In 1929 there were 116 Government cum-native administration schools comprising 95 elementary, 8 crafts, 12 primary(middle) and one secondary (the training college) with a population of 3,549 pupils. There were 152 mission schools of which only five were assisted. The population of the mission school stood at 4,446. The European staff in the Government schools were 53 in number while in the mission schools they were 84. From 1929 - 30, the Government spent £54,650 (N109,300) of which £391 (N782) was grants-in-aid. The Koranic schools were actually many. They had 30,303 Quranic schools with a total population of 381,536 (Taiwo 1980, p.75). These figures show they were not interested in western education.

3.4 School Distribution in Southern Nigeria in 1929

In the south there was a great development in the educational field under sir Selwyn Grier. Students could further their educational as lawyers, doctors etc in the British Universities. The position in 1929 was as follows

a.	Secondary schools		
		Boys	Girls
	(i) Government 2 (Kings and Queens)	142	39
	(ii) Assisted, 17	442	11
b.	Training Colleges		
	(i) Government, 4 (Ibadan, Umuahia, Warri, Buea)	90	-
	(ii) voluntary agencies	390	41
c.	Primary Schools		
	(i) Government (49) and native Administration 16	9,649	1,000
	(ii) Assisted 269	36,780	10,050
	(iii) Non-Assisted, 2,440	72,250	8,874

The grants-in-aid was £99,530 (N119,060) (Taiwo, 1980 p. 76)

3.5 Hussey's Reviewed Educational Programme in Nigeria

In 1930 Hussey came with another Policy on Education which stated the current position and made proposals for all the levels of education both in the northern and southern provinces: primary, secondary and higher levels.

In the north he proposed three elementary training centres for vernacular teachers using Hausa as the medium of instruction. The centres were to be under the superintendents of Education and other trained elementary teachers from England. The courses they would offer should be tailored towards the need of the community. The primary would be merged with the craft schools to form the middle schools and would run a six year course in secondary and technical school subjects. Higher education would be provided in Zaria and vocational courses in medicine, agriculture, engineering, teaching, etc would be offered. Girls' schools were to be established in Kano and Katsina.

In the South, he proposed a four year elementary education with sub-standard classes for infants, six year secondary education and a higher education at the Yaba Higher College. He also proposed the addition of three government training centres to the existing voluntary agency training colleges.

The proposals were adopted when Hussey finally left Nigeria on February 29, 1939. Most of the proposals have remained the pattern of Nigeria educational system till date.

Nevertheless, much as the end result of Hussey's policy was good, especially in the later part of the history, the restriction on opening more schools affected so many people's urge for western education. Secondly, the system of having two different ordinances for the north and south, respectively, helped in enhancing educational disparity between the two regions. The gap it widened between these two parts of the country is still being felt both politically and educationally.

SELF ASSESSMENT EXERCISE 3

Mr. E. R. J. Hussey played major role in the development of education in Nigeria. Discuss.

4.0 CONCLUSION

The period 1925 to 1939 marked a very impressive government involvement in education in Nigeria. At this time, government was no longer interested in grants and principles alone, but was involved in full control of education in the country.

5.0 SUMMARY

In this unit, we have learnt that:

- the 1925 memorandum on education in Nigeria created some long lasting impact on Nigeria education;
- the colonial government intensified measures in guiding and controlling education in Nigeria within this period through the following persons:
 - Sir. Hugh Clifford
 - Mr. E. R. J. Hussey

6.0 TUTOR-MARKED ASSIGNMENT

- i. Discuss the major principles of the 1925 memorandum on education;
- ii. Examine the role of any of the following on the development of education in Nigeria
 1. Sir Hugh Clifford;
 2. Mr. E. R. J. Hussey

7.0 REFERENCES/FURTHER READING

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UNIT 3 HIGHER EDUCATION IN NIGERIA

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Preamble
 - 3.2 Factors that led to the establishment of Higher Education on Nigeria
 - 3.3 The contributions of Yaba Higher College
 - 3.4 Problems of Yaba Higher College
 - 3.5 Asquith Commission
 - 3.6 Recommendations of the Commission
 - 3.7 Elliot Commission
 - 3.8 Recommendations of Elliot Commission
 - 3.9 The University College Ibadan
 - 3.10 Ashby Commission
 - 3.11 Major Findings of the Commission
 - 3.12 Impact of the Commission
- 4.0 Summary
- 5.0 Conclusion
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

Higher education was not within the reach of the missionaries, due to its cost intensive. The colonial government who had the resources was, also, not interested to venture into it. There were great agitations from within and outside the country for the establishment of this level of education. This, gradually yielded little fruit in 1932 with the establishment of Yaba Higher College. This unit examines the development of Higher education in Nigeria from 1932 to 1962.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- list out the factors that lead to the establishment of Yaba Higher College
- mention the contributions of Yaba Higher College
- state some of the problems of Yaba Higher College
- state the recommendations of the Asquith Commission
- examine the importance of Elliot's Commission on Higher education

- discuss the establishment of the University College, Ibadan
- state the major findings of the Ashby Commission and its impact in Nigeria.

3.0 MAIN CONTENT

3.1 Yaba Higher College

From 1842 when the missionary bodies first established the first primary school in Nigeria till 1859, there was no secondary grammar school established in Nigeria. The first secondary school was established in 1859 at Lagos by the C.M.S. unfortunately, it took the colonial government in Nigeria about 73 years, from the date the first secondary school was established in 1859, to establish a higher education institution in Nigeria. The first Higher Education institution established in Nigeria was the Yaba Higher College (Lagos). It was established in 1932 by the colonial government, but commenced studies in 1934. The college, though established in 1932, began intensive studies in 1934 in courses such as medicine, agriculture, engineering, survey, commerce, forestry, veterinary medicine and teacher education.

Before the establishment of Yaba Higher College there were post-secondary education that offered sub-professional and vocational courses at Central Agricultural Research Station, Moor Plantation, Ibadan at Samaru near Zaria. Others were the Nigeria's Railway in Lagos centre for engineering and Vom Centre for veterinary medicine. These did not satisfy the increasing demand for Higher education in Nigeria.

It would be recalled that the British colonial government had the intention of using education to raise, among the people, lower manpower who would help them to perpetuate colonialism. The introduction of Higher education was seen as a measure of creating great awareness among the people. This, it was believed could run contrary to the spirit of colonialism.

3.2 Factors that led to the Establishment of Higher Education

1. The agitation from the nationalists for higher education in Nigeria and Africa as a whole;
2. The role of the mass media in extending the voice of the people for higher education across the continent of Africa;

3. The higher demand for indigenous middle level manpower by the colonial government and the then European companies;
4. The increased turn-out of secondary school leavers in Nigeria;
5. The world war exposure and the high sense of equality of man developed by some of our soldiers after the war;
6. The educational experience and competence of Mr. E R.J. Hussey.

SELF ASSESSMENT EXERCISE 1

What were the factors that led to the establishment of Yaba Higher College in 1932?

3.3 The Contributions of Yaba Higher College

1. The establishment of Yaba Higher College completed the circle of the three levels of education in Nigeria;
2. It provided learning opportunity for some of our secondary school leavers;
3. It produced some Nigerians who occupied assistantship positions in the public or civil service or private sectors of the country.

SELF ASSESSMENT EXERCISE 2

Examine the importance of Yaba Higher College in Nigeria.

3.4 Problems of Yaba Higher College

1. The curriculum was limited to the areas of need of the colonial government and not based on the general needs and aspirations of Nigerians;
2. The products of the College could not rise above the assistant position, to become medical, engineering, agriculture, etc assistants;
3. The students spent between four and seven years to qualify in their respective areas of study for the ordinary diploma, whereas their counterparts who studied abroad spent less than that number of years to obtain degree in similar disciplines;

4. The college diploma was criticized as being inferior and had no recognition outside Nigeria;
5. Some brilliant students of the college were frustrated out of the school at the peak of their studies; this led some to commit suicide (Nduka 1975);
6. The world economic depression and the world wars equally affected the college. Some of its members of staff were conscripted. Consequently, fund was reduced.

SELF ASSESSMENT EXERCISE 3

Discuss the problems of Yaba Higher College.

3.5 Asquith Commission

The Asquith commission was up set in August 1943 to:

1. look into the principles that guide the promotion of higher education, learning and research as well as the development of universities in the British Colonies;
2. explore possible means through which universities and other agents in the United Kingdom can assist the institutions of higher education in the colonies to achieve the principles above.

3.6 Recommendations

The following recommendations were submitted by the commission:

1. Universities should be established in the areas as soon as possible, starting with university colleges;
2. Training of teachers should be giving the highest priority;
3. Facilities should be provided for the teaching of arts and science teachers to control the problem of lack of teachers in the grammar schools;
4. Research should be a very important aspect of university life;
5. Colonial universities should be autonomous like those in the United Kingdom;

6. Colonial universities should be assisted by London University so as to be awarded degrees of the university;
7. A colonial Grants Advisory Committee should be created;
8. Universities should be residential and open to both sexes and all classes (Osokoya 1989).

SELF ASSESSMENT EXERCISE 4

Examine the recommendations of Asquith Commission.

3.7 The Elliot Commission

The Elliot Commission was set up in June 1943 by the Secretary of State to report on higher education in British West Africa. The thirteen member commission was charged with the responsibility of:

1. looking into the alleged lukewarm attitude of the colonial government towards establishing higher education;
2. verifying the fact in the alleged lack of opportunity for Africans to participate in the development of their country.

The commission was asked to look into the organisation and facilities of existing centres of higher education in British West Africa and make recommendations for future university development.

3.8 Report of the Commission

The Elliot Commission unanimously and strongly agreed on the need for higher education in the area but was divided on:

1. the number of University Colleges;
2. where the university colleges would be sited.

On the basis of the above, the reports were sent in two different volumes: the majority report and the minority report. The majority report recommended three university colleges: one to be sited in Nigeria for the faculties of Arts, Science and Professional schools of medicine, agriculture, forestry, animal health and teacher education; another to be sited in the Gold Coast for faculties of arts, sciences and an institute of education; and the third to be sited in Sierra-Leone for courses in arts and Science up to the intermediate level and teacher training courses.

The minority report recommended the immediate establishment of one institution of the status of a university for all British West Africa to be sited at Ibadan. The modification of the above led to the establishment of the University College, Ibadan in 1948.

SELF ASSESSMENT EXERCISE 5

Comment on the two different reports of the Elliot Commission.

3.9 The University College Ibadan

The University College started in Ibadan on 18th January 1948 with 104 students (all residential), under the Principal designate Dr. Kenneth Mellanby. The college was criticised on the basis that:

1. It did not offer higher degrees;
2. It served the purpose of a University college and not a full autonomous University needed by the people;
3. It was not truly African in scope, nature and curriculum;
4. Too few Africans were recruited to work in the institution. For instance up to 1953, only six (6) Africans were employed as against (81) expatriates employed by the University authority;
5. The college placed very high premium on entrance examination condition;
6. Its curriculum was closely modelled after that of the University of London. Based on all these and other problems. The Ashby commission was set up.

SELF ASSESSMENT EXERCISE 6

Comment on the limitations of the University College Ibadan.

3.10 Ashby Commission (April 1959-September 1960)

The Ashby commission was the first Nigeria Commission set up on Higher Education in 1959 to investigate and recommend to the government, among others, on the needs for higher education in Nigeria. The Nine-man commission was composed of three members each from Nigeria, Britain and America.

The commission's report was so comprehensive that it embraced the secondary, technical, commercial, veterinary and higher education needs of Nigeria. It also projected the manpower needs of the country up to the 1980's and worked out effective strategies for realising such through the various levels of our education.

3.11 The major findings of the commission included:

1. Lack of continuity from primary to secondary schools. It stated that students were not well prepared for higher education, stating that three-quarters of the teachers were uncertificated;
2. That there were high drop-out rates leading to shortage of teachers;
3. That secondary education was too literal;
4. That few students were attracted to agriculture and technology;
5. That there was educational imbalance between the North and the South.

The findings and the recommendations of the commission assisted, to a great extent, the establishment of more universities in the country. For instance, in 1962, the number of universities in Nigeria rose from one in 1948 to five. These universities are:

1. University of Ibadan, Ibadan, 1948;
2. University of Nigeria Nsukka, 1960;
3. University of Ife, Ile Ife, 1962;
4. Ahmadu Bello University Zaria, 1962, and
5. University of Lagos, Lagos, 1962.

These Universities were planned to take care of the lapses created in the early years of the University of Ibadan. They were established as full autonomous Nigerian universities aimed at raising the required manpower to take their respective places in the country.

4.0 CONCLUSION

The journey of Higher education in Nigeria was very rough. Even when it came; due to pressure on the colonial government by the nationalists

and the media, it was very slow. It began with a college (Yaba Higher College) awarding only certificates and lower diplomas, then to University College and finally to full university.

5.0 SUMMARY

In this unit, we have learnt that:

- a lot of factors hindered the establishment of higher education in Nigeria;
- the first formal higher institution established in Nigeria was the Yaba Higher College in 1932;
- the college faced a lot of problems;
- Asquith and Elliot Commissions were set up in 1940s to proffer solutions to the problems of education in Nigeria (especially on Higher Education).

The commissions' findings and recommendations aided the establishment of University College Ibadan, in 1948. The first Nigerian organized commission of 1951 the Eric Ashby Commission gave rise to the establishment of full Nigerian Universities.

6.0 TUTOR-MARKED ASSIGNMENT

- i. Discuss extensively the development of Higher Education in Nigeria between 1932 and 1960;
- ii. Examine the impact of any of the following commissions on the development of Higher education in Nigeria.
 1. Asquith Commission;
 2. Elliot Commission;
 3. Ashby Commission.

7.0 REFERENCES/FURTHER READING

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UNIT 4 REGIONALIZATION AND EDUCATIONAL DEVELOPMENT IN NIGERIA

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Creation of Regional, Government in Nigeria
 - 3.2 Western Region and the Universal Primary Education
 - 3.3 Eastern Region and the Introduction of UPE
 - 3.4 UPE in Lagos City Council
 - 3.5 Northern Region and Its Position on UPE
 - 3.6 Increase in Secondary Education in Nigeria
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

The destiny of Nigeria education from 1842 to early 1940s had been in the hands of both the Christian missionary organizations and the colonial government. Pressures from the international organizations and the nationalists on the two bodies to giving Nigerians the best education could only effect little changes. Hence, the principles and practice of education within this period was not satisfactory. The Richard's constitution of 1946 and subsequent constitution of Marcpherson in 1951 created the country into regions and empowered each region to have its own educational autonomy. This unit examines the development of education at each region between 1949 and 1859.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- discuss the basic principles of regionalization on education;
- examine the efforts made by each region to develop education within the period.

3.0 MAIN CONTENT

3.1 The Creation of Regional Government in Nigeria

Arthur Richard's Constitution of 1946 divided Nigeria into three regions: West, East and North. The 1951 Macpherson's Constitution gave each region power to legislate and make laws on education, health, agriculture and local government within the boundaries of its region. This constitutional provision led to the division of education department into three parallel departments, to reflect the three regions. Each region thereafter had a Regional Director of Education.

Politically, there were three main political groups or parties, each becoming more influential to a particular region. For instance, the Action Group became more popular in the Western Region, while the East and North were dominated by the National Convention of Nigerian Citizen (NCNC) and the Northern People's Congress (NPC) respectively. With the regionalization of education in 1951 and the emergence of the three political parties in 1952, education and other social services became the centre point of the government in each of the regions. This resulted in the great opportunity, the western and eastern region had to launch the universal (free) Primary Education in 1955 and 1957 respectively. In other words, the structure made education to be a political tool. Each regional government increased her spending on education. According to Nwagwu government expenditure on education in 1950 rose to 32% in both Eastern and Western regions as against earlier expansion of schools at primary, secondary, higher and technical education in Nigeria. These various expansion programmes were deliberately designed to produce the required manpower, preparatory for self rule. By December 1950, for instance, there were altogether a total of 239 secondary schools, 1,817 teachers and 21,437 students in Nigeria (Amaele 2005 p. 178).

SELF ASSESSMENT EXERCISE 1

Comment briefly on the importance of both 1946 and 1951 constitutions on Nigeria education.

3.2 Western Region and the Universal Primary Education

When the Action Group won its first general election in 1952, its leader Chief Obafemi Awolowo, in his budget speech declared that his government would give special attention to education and health. In July 1952, Hon. S. O. Awokoya, the then Minister of Education in the western region drew a comprehensive programme for the introduction of free and compulsory primary education for the Region for 1955.

The ground plan for the programme included massive teacher training scheme, expansion of teacher training facilities, secondary schools as well as introduction of modern schools and technical education. (Osokoya 1995)

The government was fully aware of the problems confronting education in Nigeria, earlier, and before the launching of the UPE scheme in 1955 these problems were itemized. These problems were:

1. parent's attitudes toward sending their children (especially their female ones) to school;
2. shortage of manpower in schools and;
3. lack of proper funding.

To counter these problems, enlightenment campaigns were carried out to villages and towns on the importance of education to the people (both adults and youths). Secondly, training institutions were expanded and teachers were massively trained. Thirdly, the school curriculum was equally developed and adapted to the pupils needs. Also new schools were established and some old ones rehabilitated. These things were put in place between 1952 and 1954 in preparation for the scheme. (Amaele, 2003).

On the 17th January 1955, the Universal Primary Education, the largest free primary education scheme then in Africa, was launched in the Western Region of Nigeria. It marked an era of educational revolution in Nigeria. There was a resounding turn up in pupil enrolment in 1955. Primary school enrolment in the year (1955) was about 811,000 pupils as against the total number of 457,000 pupils that were in school in 1954. The enrolment continued to increase yearly. For instance in 1960, pupils' enrolment in the region was put at 1,124,788. This was about 90% of children of school age in the region then (Amaele 2003 p.54).

This fast increasing enrolment could not be equalled with the available human and material resources. This later resulted to a drop in the standard and quality of primary school work. Banjo commission was set up in 1960 to find out the problems facing the UPE programme in the region and advise appropriately. Among the findings of the commission were:

1. There were large number of untrained teachers;
2. There was lack of continuity in staffing;
3. There was too much attention to teachers' private studies to the neglect of the children;
4. There were too many large classes;
5. There were too many under-aged children in schools;
6. It also found out that the syllabus was poor.
(Osokoya 1995 p.78, Amaele, 2003 p.54).

SELF ASSESSMENT EXERCISE 2

Give your personal appraisal of the UPE scheme in Western Region of Nigeria.

3.3 Eastern Nigerian and Introduction of UPE Scheme

In 1953 the government of Eastern Nigeria made a proposal for free education in the region. The proposal was a modest one. It proposed that 45 percent of the cost of a junior primary education programme by 1957 would be paid by the local government bodies. It also proposed for the increase of 1,300 to 2,500 teachers annually, as well as the establishment of a secondary school in each division.

However, the crisis in the ruling party in the region, ousted the leadership of Eyo Ita and R. I. Uzoma and a new government of Dr. Nnamdi Azikize and U. I. Akpabio came in place. The new government discarded the modest proposal made by their predecessor and launched a full blown UPE scheme in February 1957, without necessary precautionary measures.

The Eastern Region Universal Primary Education started to have problems of implementation less than one year it was launched. The region could not meet up with its financial obligation to the scheme. There was also the swift opposition from the Roman Catholic Mission, that had about 60 percent of primary schools in the region then. Furthermore, the pupils enrolment that was estimated at 904,235 rose to 1,209,167 and 1,221,272 in 1957 and 1958 respectively.

The Dike Commission set up in 1958 observed that the government was already spending a third of its entire revenue on education. It added that if the government wanted to successfully implement the scheme in the

region, it would take all its resources. The Commission, however, advised the government to work on quality education rather than quantity. (Amaele, 2003 p55-56).

SELF ASSESSMENT EXERCISE 3

UPE scheme in the Eastern Region was a total failure. Discuss.

3.4 UPE Scheme in Lagos City Council

The Macpherson Constitution of 1951 created only three regions, in which case, Lagos was under the western region of Nigeria. In 1954 Lagos was carved out as a federal territory and so was not part of the 1955 Universal Primary Education scheme in the Western Region. Consequently, the Lagos Town Council established its own separate education office under a Chief Education Officer. The Lagos town council took time to study the UPE scheme and in 1957 it introduced the scheme with an initial pupil enrolment of 50,182. The scheme was sustained for over nine years. The total pupil enrolment in Lagos primary schools in 1964 was 140,000 in 129 schools (Osokoya 1995 p.81).

SELF ASSESSMENT EXERCISE 4

Comment on the success of the UBE scheme in Lagos Town Council.

3.5 Northern Region and Its Position on UPE

The government of the Northern Region was more interested in adult literacy programmes than the Universal Primary Education. However, in 1958, the government planned primary education to achieve quality rather than quantity. Hence, schools could only be established in areas where there were qualified teachers. In 1955, there were about 25 primary schools in the region with pupil enrolment of 168,521. In 1956 and 1957 it stood at 27 schools while enrolment increased to 185,484 and 205,769 pupils respectively. By 1960 there were 41 primary schools in the whole region and a total pupils enrolment of 282,849 (Amaele 2003 p.56).

SELF ASSESSMENT EXERCISE 5

What do you think was responsible for the attitude of Northern Region government on UPE scheme?

3.6 Increase in secondary Education in Nigeria

Meanwhile, the aggressive expansion of primary education, at this period, also had influential effect on secondary education in all the regions. For instance there were a total of 4,804 students in various secondary schools in Lagos city council in 1959.

The data below shows the consistent growth of school enrolment in each region between 1955 and 1960.

Table 1: **Western Region**

Year	No. of Grammar Schools	Sec.	No. of Students	% Increase over previous year
1955	86		10,935	-
1956	96		12,621	15.4
1957	99		16,208	28.4
1958	99		18,754	15.7
1959	98		22,374	19.3
1960	101		25,755	15.1

Eastern Region

Year	No. of Grammar Schools	Sec.	No. of Students	% Increase over previous year
1955	49		10,584	-
1956	149		11,118	5.0
1957	152		12,242	10.1
1958	157		13,960	14.0
1959	158		15,789	13.1
1960	159		18,263	17.7

Northern Region

Year	No. of Grammar Schools	Sec. No. of Students	% Increase over previous year
1955	31	2,671	-
1956	31	3,263	22.2
1957	46	3,651	11.9
1958	47	4,086	11.9
1959	49	4,683	14.6
1960	51	6,264	33.8

4.0 CONCLUSION

The period 1946-1960 was a period of self determination in Nigeria. Each region tried to maximize the opportunity to improve the education of the people at both the primary and the post primary levels.

5.0 SUMMARY

In this unit we have learnt that:

- the Arthur Richard's Constitution of 1946 divided Nigeria into three regions: Western, Eastern and Northern Regions;
- the Macpherson Constitution of 1951 empowered each region to legislate and enact laws on education, health, agriculture and local government within its region;
- the regional autonomy spurred each region to advance on its education programme; the Western Region launched her UPE programme in 1955 and was joined by the Eastern and the Lagos Council in 1957;
- the Northern region was reluctant to introduce UPE in the area, as it preferred quality education to quantity.

6.0 TUTOR-MARKED ASSIGNMENT

- i. 1. Examine the major provisions of the 1946 and 1951 constitutions in Nigeria.
2. How did the constitutional provision affect educational development in each of the regions?

7.0 REFERENCES/FURTHER READING

Amaele, S. (2003). *A Study Guide on History and Policy of Education in Nigeria*. Ilorin: NDEMAC (Nigeria) Publishers Ltd.

Osokoya, I. O. (1995). *History and Policy of Nigerian Education in World Perspective*. Ibadan: AMD Publishers.

UNIT 5 THE NATIONAL CURRICULUM CONFERENCE AND THE NATIONAL POLICY ON EDUCATION

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 National Curriculum Conference
 - 3.2 The Mandate of the Conference
 - 3.3 The National Policy on Education
 - 3.4 Importance of the National Policy on Education
 - 3.5 Problems of the National Policy on Education
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

Nigeria had her political independence on October 1, 1960. From then the full responsibility of education and other spheres of human endeavour in the country was placed on the government and people of Nigeria. Unfortunately, the tribal movement which began in 1946 and climaxed in 1950s, affected the unity of the newly independent nation of Nigeria. This led to the Nigeria Civil War of 1967-1970. In 1969, there was the need, to re-orientate the mind of all Nigerians through education. Hence, the National Curriculum Conference was held. This unit examines the National Curriculum Conference in Nigeria and its afterthought that resulted to the National Policy on Education.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- examine the circumstances that led to the 1969 curriculum conference in Nigeria
- discuss the importance of the National Policy on Education
- list and discuss some of the problems facing the full implementation of the National Policy on Education in Nigeria.

MAIN CONTENT

Why the Conference?

Some of the major steps taken by the federal government on education after independence, despite the set back caused by the Nigerian civil war, were the institution of the National Curriculum Conference in 1969, the introduction of universal [free] primary education [1976] and the establishment of more Federal Universities, Colleges and Polytechnics to boost the nations manpower. For the purpose of this study, the author will limit the discussion to the National Curriculum Conference, which is a spring board to the main issue of this unit, "National Philosophy and Philosophy of education in Nigeria."

The expectation of average thinking Nigerians was that our political independence in 1960 was going to produce a realistic change in all the facets of the nation, including education. Unfortunately, a few years after independence, ethnic and tribal politics emerged. Our politicians and some of our privileged individuals turned themselves into another group of colonial masters. It became unsafe for a Nigerian to live among people of another tribe, region or state other than his. Interest in education started to dwindle.

The climax of it all was a three-year civil war. Several lives were lost, while property worth billions of naira perished. The situation called for urgent government intervention using education as a potent instrument.

Again, it was observed that most of those who had the white man's education and culture did not address the problems of Nigerians. Tai Solarin was one of the educationists who were critical of this issue. He called them Europeanised Africans who were insensitive to the local needs and aspirations. He described them in these words: [Ukeje 1979, p.81]

The best student we can produce with our present system is one who is Nigeria in blood but English in opinion, in morals and intellect; such animals are fit for export.

These facts, coupled with over reliance on foreign manpower, among others, made it imperative for the government of the Federal Republic of Nigeria, under General Yakubu Gown to assemble experts in various fields of life, to decide the fate of the nation. The meeting which was organised by the Nigerian Educational Research Council in September 1969 was tagged "National Curriculum Conference" (NCC). The

conference document was later reviewed by the Federal Government to what is today known as National Policy on Education.

3.2 The Mandate of the Conference

The conference was given the mandate to review the existing goals of Nigerian education with the aim of identifying new goals for the country's education at all levels. They were asked to produce guidelines on what should be accomplished in the system in the following areas:

1. The needs of youth and adult individuals in our society;
2. The socio-economic needs values, aspirations and development of our society;
3. The curriculum substance, the subject content of the system, which is the means to the goals. [Adaralegbe 1972, p.XIII].

It is, however, worth mentioning here that these three listed areas covered the scope of both the Nigerian national philosophy and the philosophy of education. For instance, items one and two above addressed the issue of national philosophy, though on its non-technical sense of Nigerian world view. Item three was aimed at defining sound philosophy of education that could lead the Nigerian child towards achieving the national philosophy.

The above three broad areas of study were restructured by the conference as follows:

1. Identification and clarification of a national philosophy, goals, purpose and objectives;
2. Statement of issues and problems;
3. Development of implications and recommendations for a national curriculum.

3.3 The Action of the Conference

The conference went into swift action, two plenary sessions were organised on the purpose of education and implications for implementation, respectively. Papers were presented and discussed on the above two broad areas. On the first, the purpose of primary, secondary and university education were deliberated upon. On the second category, teachers' education, education of women, education for

living and the role of science and technology in national development were discussed.

It is indeed worth mentioning that despite some obvious constraints, the National Conference on Education made some highly commendable efforts in setting up some national objectives. It is the most comprehensive effort made by anybody or group in the history of Nigeria education. It sets up objectives to be realised by the country. It set up the aims and objectives of education in Nigeria. The structure and curriculum of all the segments and levels of education in Nigeria were drawn. Its main significance lay in the fact that it was the first time Nigerians would be involved in deliberation on the future of education in Nigeria. Their aims and objectives as well as teaching and learning strategies, supervision, funding and so on were exhaustively discussed and recommendations made. It was detailed and commendable. But it could not be effectively implemented because, despite its beautiful ideas, it did not stem from any sound philosophy. In other words, they were mere aims and objectives that could be achieved or not. That is quite different from philosophy.

SELF ASSESSMENT EXERCISE 1

Examine critically the importance of the National Curriculum Conference in Nigeria.

3.4 The National Policy on Education

The National policy on Education is a formal document produced by the Federal Republic of Nigeria as a guide to all the levels of education in the country. The document which was first published in 1977 was a direct result of the National Curriculum Conference [8th -12 September 1969]. It has since then [1977] undergone some reviews: 1981,1989, 1998 and 2004.

3.5 Importance of the National Policy on Education

1. It is truly a Nigerian focused policy on education;
2. It is used to address the major problem of the nation by the colonial government constitution in Nigeria. Hence, it laid foundation for national integration;
3. The National Policy on Education sets certain objectives for the nation [Nigeria] and the nation's education;

4. It gives a comprehensive structure of the nation's education from pre-primary, primary, secondary, technical, grammar, commercial, teacher education to post secondary education;
5. It introduces a new system of education called the 6-3-3-4 system, which aims at realising a self reliant and self sufficient nation;
6. The National Policy on Education has a broad curriculum which aims at creating enough learning opportunity for all children, irrespective of gender, age, ability, class, interest, etc;
7. It makes education in Nigeria a full government enterprise and so gives the government a centralised control of education in the country;
8. Other relevant aspects of the nation's education are specified and their functions well stated. These include adult education, non-formal education, and special education;
9. The issue of funding in education is clearly presented, with the government accepting the bulk of all the expenditure on education;
10. It lays strong foundation for the 6-3-3-4 system of education in Nigeria.

SELF ASSESSMENT EXERCISE 2

State some of the importance of the National Policy on Education.

3.6 Problems of the National Policy on Education

There are so many problems working against implementation of the genuine objectives of the national policy on education. Some of these include:

3.6.1 The Issue of National Philosophy

The National Policy on Education and the philosophy of education in Nigeria must be directed by a sound national philosophy. This author has repeatedly said it that what is contained in the National Policy on Education is nothing more than national aims/ objectives or goals. The nation is in search of a sound national philosophy. This is very crucial in determining the direction and commitment of the nation to education as well as that of education to the nation.

3.6.2 Political Instability in the Country

Political instability in Nigeria has produced instability in all facets of the nation's life, including education. The change of leadership by force as it were in the case of Nigeria, often leads to the change in the educational programmes of the nation. The fact remains that each successor forced his predecessor out of office and so equally discarded their programmes. This has led to lack of continuity.

3.6.3 Funding

Education in Nigeria is suffering from acute shortage of fund. While a poor nation like Mali spent about 30% of her annual budget on education in 1980s, Nigeria was spending less than 10% of her annual budget on education. It was disheartening to observe that the military, especially in the 1980s up to late 1990s, made defence superior to education. Olamosu [2000] observed that a staggering sum of 5% of the annual budget was allocated for education in 1990.

Consequently, the poor or inadequate funding of education has led to the failure of the 6-3-3-4 system of education, since the programme is capital intensive. It requires high and adequate manpowers; which entails the training, recruitment and retention of the right calibre of teachers. The system also requires workshops, technical and vocational centres, as well as functional libraries, laboratories and counselling services all of which involve huge budgetary provisions.

3.6.4 Corruption

Corruption and corrupt practices in Nigeria has affected every institution in the country. This system has reduced most of the policies and regulations concerning education to mere theory. Some of those who are supposed to implement the policies are sabotaging the system for selfish and corrupt reasons. Heads of institutions divert public funds meant to run schools to personal uses.

SELF ASSESSMENT EXERCISE 3

Discuss some of the major factors affecting the full implementation of the National Policy on Education.

4.0 CONCLUSION

The National Curriculum Conference was summoned in Lagos in 1969 (at the peak of the Nigerian Civil War) under the military leadership of General Yakubu Gowon, to find out the way education could be used to fashion a united Nigeria. Major issues concerning the unity peace and self reliance were discussed and recommendations made. It was followed up with seminars which later resulted to the production of the document known as the National Policy on Education.

5.0 SUMMARY

In this unit we have learnt that:

- the National Curriculum Conference was held in 1969 to refocuss and reshape the orientation of Nigerians through education;
- the findings and recommendations of the conference helped greatly to fashion out a desirable National Policy on Education;
- the National Policy on Education has great prospects, even though its full implementations are hindered by some factors like sound national philosophy, political instability, funding and corruption.

6.0 TUTOR-MARKED ASSIGNMENT

- i. Examine the circumstances that led to the 1969 Curriculum Conference in Nigeria;
- ii. Examine the importance of the National Policy on Education. (b) What could be considered to be some of the problems affecting its full implementation in Nigeria?
- iii. Discuss extensively, the development of secondary education in Nigeria between 1859 and 1929;
- iv. Discuss the principles and practice of the 1925 memorandum on education in Nigeria;
- v. Discuss the development of Higher education in Nigeria between 1932 and 1960;
- vi. Examine the implication of the 1946 and 1951 constitutions on the development of education in Nigeria;

- vii. Assess the importance of the National Policy on Education in Nigeria
- viii. Suggest four ways to make it more relevant.

7.0 REFERENCES/FURTHER READINGS

Adaralegbe, A. (eds) (1969). *A Philosophy for Nigerian Education: Proceedings of the Nigeria National Curriculum Conference 8-12 September*. Ibadan: Heinemann Books (Nigeria) Limited.

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