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UNIT 1: THE NATURE, SCOPE AND PROCESSES OF TRADITIONAL EDUCATION IN NIGERIA

INTRODUCTION:

The prime place of education in the developmental effort of nations has never been doubted the world over. Various nations, including Nigeria, have for long been making effort to develop this sector for optimal development. Although, much has been achieved in this regard, a lot more needs to be done so that the ever-increasing challenges of our time and the time to come can be most effectively confronted.

In Nigeria, for example, the challenges have been that of poverty, disease, hunger, illiteracy and general underdevelopment. How we are able to tackle these problems will reflect on the value and commitment we attach to education, which according to Professor Baikie “*is the biggest industry that touches on every fabric of our human endeavour*”.

This unit is intended to acquaint you with the trends of the indigenous educational system in Nigeria and how it was used as a vehicle for development. It will also reflect on the relevance of traditional education in solving the numerous problems confronting our society. In short, there is no doubting the fact that the traditional educational system is still considered very vital in addressing the complex value systems of the present times.

In a nutshell, the unit treats the nature, scope and process of the traditional education in Nigeria and how it was and is still being used to serve the purpose for which its adherents use it.

OBJECTIVES

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

1. explain the nature and scope of traditional education system in Nigeria;
2. describe the processes involved in the transmission of traditional education system;
3. examine the potency of traditional educational system (past and present); and

4. discuss how traditional education system could be effectively used to foster meaningful development in the Nigeria nation.

HOW TO STUDY THIS UNIT

1. Read through the unit once for the general idea of what it is all about;
2. Check the meanings of the words that are difficult to you in a good dictionary.
3. Attempt the activities given at every segment of the unit.
4. Consult your Course Facilitator for explanation of any difficult area in the unit.
5. Engage your colleagues in meaningful discussions of the unit for better understanding.

THE NATURE OF TRADITIONAL EDUCATION

The history of education is as old as the creation of man himself. Man, as a social animal, is by nature very curious and gregarious and that inspires in him the urge to explore the environments around him. Many factors come into play in shaping man's interest "to know". The urge to acquire knowledge is, to a very large extent, dependent on the value system of the society. The value of education in the ancient Greece, for example, was anchored around the preparation and training of the "mentally and physically well-balanced citizens". The Romans, on the other hand, placed emphasis on "the military training and oracy development of its citizens" just to suit their conveniences. The England of the middle ages regarded a well-educated man to be a priest, knight or lord who epitomized intellectual, religious and moral training capable of leading the society towards achieving its desired goals. "In Old Africa, the warrior, the hunter, the nobleman, the man of character or anyone who combined the latter feature with a specific skill was adjudged to be a well-educated and well-integrated citizen of his community" (Fafunwa).

The purpose of education in the traditional African society was to set afoot a man with functional skills that would help him live peacefully among others and contribute his quota to the overall development of himself and his community. Fafunwa (1974) observed, "Society used to accord priority to the inculcation of values of "social responsibility, political participation, job orientation and spiritual and moral uprightness in the citizens". The achievements of individuals were largely determined by how well they put into practical application the value systems mentioned above.

Ozigi, (1981) corroborated Fafunwa when he says, "there is the traditional form of education which has existed in our own societies, as in other societies, for centuries. It has taught our children, formally or informally, how to behave as members of a group (family, clan, peer, community); the cultural values, norms and beliefs of societies (its traditions, history, legends, folklore, dance, music); and also how to produce certain things needed for the survival of the society (food, clothes, tools, housing, crafts)".

The traditional education system in Nigeria is life-long in nature as it aims at equipping individuals with the necessary skills and attitudes that would help them function effectively in the society. The system has been and is still effective in providing functional training and

experiences in artistry, farming, fishing and other vocational skills, which are needed for the survival of the society. The realist nature of the traditional system of education is contained in its advocacy for the acquisition of the right types of values, attitudes and morals in order for the society to be tranquil and peaceful for all to enjoy living in. Every responsible member of the community serves as a transmitter-teacher and trainer of the societal norms and skills to the younger generations. They are looked upon as models of good virtues to be emulated by the young ones. The belief among a cross section of the elite community that the traditional system of education is rigidly rooted in an informal ways of training is to say the least very unfair. The system has a clearly demarcated learning experience for each age grade, which culminates into the acquisition of desired values and attitudes, and the specialisation of individuals in some specific crafts and/or vocations. There are the farmers, medicine men, fishermen, warriors, carpenters, orators, spiritualists, weavers, carvers and many more who are tested to be highly skilled in their different calling.\

ACTIVITY 1

1. Carefully identify and discuss the goals of traditional system of education in Nigeria.
2. Assess the relevance of the traditional goals of education in the context of the present day Nigeria
3. Enumerate and discuss the nature and scope of traditional education in Nigeria.

PROCESSES OF TRADITIONAL SYSTEM OF EDUCATION

The traditional system of education differs significantly from the Western type of education in the process of transmitting knowledge, attitudes and skills. This difference is largely accounted for by the purposes each serves.

The latent aims of the traditional system of education as observed by Fafunwa (1974), which provided the bases, and process of training in the traditional education system are:

1. To develop the child's latent physical skills.
2. To develop character.
3. To inculcate respect for elders and those in position of authority.
4. To develop intellectual skills.
5. to acquire specific vocational training and to develop a healthy attitude towards honest labour.
6. To develop a sense of belonging and to participate actively in family and community affairs.
7. To understand, appreciate and promote the cultural heritage of the community at large.

The means (process) employed to attain the goals mentioned above is mostly through a combination of theory and practice. Children learn the history of great men and women from

folklores and stories narrated by the elderly members of the society. Good virtues such as valour, honesty, wisdom, respect for elders and oracy are either directly or indirectly imparted from the stories.

The vocational training starts right from the early stage of children's life when they begin to follow their parents to the farms, rivers, forests, blacksmithing and weaving shops to learn the occupations of their forebears.

Basically, there are four (4) processes through which cultural heritage are transmitted from generation to generation in a typical traditional set up. These are:

- (i) **Indoctrination:** Good virtues and values are handed down to the children through different means possible. They are dogmas that cannot be compromised or questioned.
- (ii) **Imitation:** Children learn the skills and norms by copying what they see their elders do.
- (iii) **Training:** Children receive informal training to acquire skills, attitudes and values that will make them fit to live in the society is equally through the apprenticeship system.
- (iv) **Initiation:** After receiving training, children are introduced to certain modes of behaviour that are considered acceptable by the group they belong to. This is usually marked by fanfare and ceremony at an appointed time in the community. Cultural rites and practices are usually observed during initiation.

ACTIVITY 2

1. Outline and explain the goals of traditional education in Nigeria.
2. Discuss fully, the process of norms and skills acquisition in the Nigeria societies and examine the impact of the system among the present day Nigeria.
3. In what way do you think the traditional system of education is relevant to the poverty alleviation programme of the Federal Government?

SUMMARY AND CONCLUSION

- In the foregone discussions, you have learnt that never had a people existed the world over without a form of training to prepare their children for life. In the medieval age, man has learnt to manipulate his environment in which he lives for his benefit. And because man did not live in isolation, his actions, behaviour and competencies were inculcated in him by his immediate family members and the extended members of the society. This system of training, which was considered rigid and informal by some

elites, was observed to be purposeful and comprehensive, serving the purpose it was meant for at that particular time.

- The training of the young ones, which starts before youthful age was a collective responsibility of the community and was carried out in stages according to age variation as observed by different scholars. This system was not based on any formalized structure, but carefully pursued towards realising the latent aims of the community. Fafunwa (1974) listed the seven cardinal goals of traditional education and a careful analysis of these goals revealed their relevance then, now and even for generations to come. Perhaps, this is the reason why the National Policy on Education has continued to emphasize the need for “the inculcation of the right types of values, attitudes and skills that would enable children to be useful members of the society. The functionality of the traditional education system has never been doubted. The system has produced skill oriented community members whose contributions to the betterment of living are still being felt even now. This will continue to be experienced as long as the values of the society remain treasured, and that the process of acquisition of these values remains adequate.
- The essence of examining the past is truly reflected in the history of traditional education in Nigeria, in that a lot of the aspirations of the National Policy on Education and the discourses going on among educationists centre around those values conceived by the traditional past. And this kind of thinking will continue to be the same most likely till the world comes to an end. The purpose may continue to be the same with some modifications in the process as time dictates.

ASSIGNMENT

Undertake a case study of your immediate community with a view to identifying the goals of the traditional education system of the community, the nature and the process of education in the community. You should then compare your findings with the content of the National Policy on Education. Did you notice any differences? Write your findings and submit to your Course Facilitator.

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UNIT 2: THE ISLAMIC SYSTEM OF EDUCATION IN NIGERIA

INTRODUCTION

The education that preceded the Islamic education system in Nigeria was the traditional system as you have learnt in the previous unit. The traditional system of education has been proven to be a potent and functional means through which societal lores and norms are transmitted from generation to generation. You have also learnt that the system allows for the inculcation of positive values, skills and attitudes that prepare individuals to become useful members of their respective communities. The system is still found to be relevant in offering solutions to the multi-faceted problems of the present day complex Nigeria.

The advent of Islam and Islamic type of education in Nigeria did not altogether condemn the hitherto existing education of the people. Rather, it has sought to consolidate those aspects of the beliefs and practices of the people that emphasized such virtues as valour, tolerance, respect for others, dignity of labour and unity of purpose.

You will learn from this unit how Islamic education has been used as a vehicle for spiritual re-awakening and social rejuvenation of the people whose belief-systems were rooted in superstitions and hearsays. The Islamic system of education is found on the divine revelations from Allah (S.A.W), which deals with norms and etiquettes of life for the Muslims. The Islamic divine message is contained in the Islamic Holy Book called “Al-Qur’an” and it is further expatiated by the “Ahadith” (sayings and practices) of the Prophet Mohammed (S.A.W.). These primary sources of Islamic Knowledge together with the works of the later scholars of Islam formed the fountain of Islamic system of education.

OBJECTIVES:

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

- (i) outline the historical development of Islamic education in Nigeria;
- (ii) examine the contributions of Islamic education to the development of modern science and philosophy;
- (iii) mention the various factors that facilitated the growth and expansion of Islam in the Northern and Southern parts of Nigeria.

HOW TO STUDY THIS UNIT

1. Read through the unit carefully and identify the important ideas and note them.
2. Check your dictionary for the meaning of other words that may appear difficult.
3. Attempt all activities at the end of every step.
4. Consult your Course Facilitator for further help.

ISLAMIC EDUCATION SYSTEM IN NIGERIA

The history of Islamic education in Nigeria cannot be complete without recasting our minds on the impacts it had made on the world at large. Islamic education generally started with the first Qur'anic revelation to the prophet of Islam, Muhammad (S.A.W.). The first five verses revealed contained clear directives to him and the rest of the Muslims to pursue the course of knowledge, signifying that the religion is solidly rooted in the pursuit of knowledge. The verses in question are as follows:

In the name of Allah, the Most Beneficent, the Most Merciful

1. Read in the Name of your Lord who created;
2. Created man from a congealed blood;
3. Read, and your Lord is the Most Great;
4. Who teaches man the use of Pen;
5. Teaches man what he knew not; (Q96:1-5)

The above verses illuminated the world, which was hitherto gropping in darkness and sauntering in the shackles of ignorance. The virtue of knowledge is extolled and the power of the pen for its documentation and preservation is clearly pointed out. Since then, the Muslims have been working relentlessly to establish themselves as patrons and/or custodians of knowledge. The tremendous achievements recorded in the fields of architecture, history, medicine, philosophy and other branches of liberal and natural sciences were credited to the period of the reign of the Umayyad and Abbasid dynasties who ruled in the third century after the Hijrah. The scientific and technological breakthroughs of the modern world owe a lot to the researches conducted by the great scholars of Islam. Centres of learning in Basra, Kufah, Baghdad, and elsewhere in Europe particularly Cordova which began from mosques as religious centres developed into full fledged centres of higher learning and universities, from where a great number of Muslims scholars emerged. Notable among them were Averron (Ibn Rushd) who was "responsible for the development of Aristotle's philosophy, which made a clean distinction between religious and scientific truths". His achievements in the area of philosophical discourse "paved the way for the liberation of scientific research from the theological dogmatism that was prevalent in churches and mosques". Others like Muhammad Ibn Musa, the Mathematician responsible for the introduction of decimal notation and assigning digits the value of position; Avicenna (Ibn Sina), the physician and other Arab scholars spearheaded the introduction of geometry and the development of spherical trigonometry, particularly the sine, tangent and cotangent.

In the field of physics, to say the least, the Muslim Arabs discovered the pendulum and were able to advance "the world's knowledge of the optics". They dominated the field of astronomical research and invented many astronomical instruments, which are still in use today. The angle of ecliptic as well as the precision of the **equinoxes** worked out by the Arab scholars have been and are still sine-qua-non to the world's technological advances. The Arab Muslims discovered such substances as potash, silver nitrates, corrosive sublimate and nitric and sulphuric acid, which set the edifice for the scientific breakthroughs the world is witnessing today. The Muslim scholars have also made their marks in the field of agriculture

and manufacturing which helped to boost trade among nations. It was indeed, the trading activities that transpired between the Arabs and the Africans that brought about Islam and the Islamic system of education to Africa.

Historical records show that Arab scholars and traders played a great role in the propagation of Islamic faith and education in Africa and Nigeria. Great cities like Cairo, Timbuktu, Djenne, Gao and the regions of the Western Sudan flourished as centres of commerce and religious learning. Many notable judges, doctors, clerics and historians were produced in these centres, which impacted significantly on the lives of the people. The civilization that came to Africa, especially the North Africa and the Western Sudan, owe much to the activities of the Arab traders and scholars who visited the land hundreds of years before the coming of the Europeans.

ACTIVITY 1

1. “The modern scientific and technological breakthroughs owe a lot to the great works of the early Muslim scholars”. To what extent do you agree with this statement?
2. “Trade rather than religion was the main factor that brought about Islamic system of education to Africa”. Examine the statement in the light of the reasons for the development of Islamic education in Africa.
3. What is the significance of the first verses of the Qur’an revealed to mankind through the Prophet of Islam Muhammad (S.A.W.)

ISLAMIC EDUCATION IN NORTHERN NIGERIA

The legacy bequeathed to mankind through the divine precepts and the efforts of the early Muslim scholars were the major reasons for the development of Islamic system of education in the North. Ozigi (1981) observed “there were many scholars in Borno almost a thousand years ago”. The trend in the spread of Islamic education is similar to North Africa and the Western Sudan. The Arab traders poured into the Savannah region, which included the Northern part of Nigeria as early as the first half of the eighth century. They gradually moved into the interior until they reached the Kanem area in the eleventh century. The King of Kanem, Umne Jilmi (1085 – 1097) embraced Islam and became zealous of the Islamic learning, a course that he pursued until his death in 1097. The successive rulers sustained the tempo of Islamization through Islamic education in the Kanem after Jilmi. They pursued Islamic education and established strong ties with the West African states. This relationship facilitated the pursuance of further learning abroad.

The Kingdom of Kanem expanded later to include Borno, which became the seat of rule and a centre of learning. Between Kanem and the Songhai Empire, observed Ozigi (1981) laid the “Hausa States comprising of Katsina, Kano, Daura, Zamfara, Gobir, Kebbi and Zazzau”. The rulers of these areas became influenced by their trading contacts with the North Africans and converted to Islam. The Islamic practices were mixed with the traditional forms of worship i.e. spirit worship by the rulers, who saw it as a potent source of power over their

people. This was the initial problem that set the Muslim clerics against the rulers and thus provided strong bases for the series of Jihads (holy wars) waged in the Western Sudan, which aimed at purging the area of unIslamic practices. The Jihad of Shehu Usman Dan Fodio in the Sokoto Caliphate was one such religious wars fought to rid the area of the heathen practices and excesses of the Hausa rulers.

ISLAMIC EDUCATION IN SOUTHERN NIGERIA

The Southern part of Nigeria, particularly Yoruba land, was known to Muslims long before Islam actually reached there. History has it that there was the presence of Islam in the South long before the Jihad of Shehu Usman Dan Fodio. As contacts began to increase between the Yorubas and the Muslim scholars, the former started embracing Islam while at the same time learning the rudiments of the religion through the study of Qur'an, Hadith and the Shari'ah (Islamic Canon Law). This saw the emergence of notable Islamic scholars in the South with their initial base at Ilorin. According to Fafunwa (1974), Usman Bin Abu Bakr was a learned scholar who hailed from Katsina, a seat of Islamic learning at that time, and had settled down at Borno and wanted to teach and preach Islam in the South. He was eventually made Imam of the Ibadan Muslims in 1839". Ibadan later transformed into a formidable centre of learning to pair with Ilorin down South. Scholars of eminence were produced and they made their marks in the development of Islamic education in the South. Such scholars include among others, Shaikh Abu Bakr Bin al Qasim, Shaikh Harun whose contributions to the propagation of Islam in the South were monumental and unparalleled.

Soon, the religion spread and Qur'anic schools sprang in towns and villages with Ibadan and Ilorin as the main centres of higher learning.

ACTIVITY II

1. Account for the claim that Islamic education in the Kanem predates the one in the Hausa States.
2. What were the factors that led to the religious wars in the North?
3. How did Islam gain acceptance in Southern Nigeria?

STAGES OF LEARNING IN ISLAMIC EDUCATION

Islamic Education in the Qur'anic schools, otherwise known as Informal Education, is carried out in stages. These stages according to Dambo (1994), are the early childhood or Nursery stage called *Makarantan Yara*, the elementary state (*tittibiri*) and Adult Education stage. Varied curricular activities are daily being operated in each of the stages, which commensurate to the age, ability and interest levels peculiar to the students.

NURSERY OR EARLY CHILDHOOD STAGE (MAKARANTAR YARA)

This stage consists of children of tender age of say between three to five who normally follow their brothers and sisters to school. These are grouped together in one corner of the circle and instructed orally to recite and commit to memory shorter chapters (*surahs*) of the Qur'an and

other Islamic rituals of purification, ablution, prayer and ethics. “The only pleasure they (children) derive from the system at this stage lies in the choral recitations which often follow a sing-song pattern. The pupils seem to enjoy reciting these verses to themselves in their homes and at play”. (Fafunwa, 1974.)

The instructional technique at this stage is such that the teacher recites the shorter *surahs* to the pupils and the pupils in turn repeat after him. This routine is repeated several times until the teacher is fully convinced that his pupils have mastered the correct pronunciation. The pupils are then allowed to retire and continue reciting these *ayats* (verses) on their own until they have been thoroughly memorized before proceeding to the next set of *ayats*. This way, the pupils progress in their studies before entering the next stage of learning.

THE ELEMENTARY STAGE (TITTIBIRI):

This consists of pupils of about five (5) to fourteen years old. At this stage, the pupils are introduced to Arabic alphabets just as children in the formal type of Education are introduced to A, B, C, and D. They first learn the consonants (*Babbaku*) without vowels, and after learning all the consonants, which are twenty-eight in number, they learn each of the consonants with vowels (*wasulla*) called *Farfaru*. The vowels in Arabic are five (5). They are *Fat’ha*, *Kasra*, *Damma*, *Sukun*, and *Tashdid*, and they are used in forming words. Learning of *Babbaku* and *Farfaru* in Qur’anic Education are indispensable. It is very necessary in ensuring fluency in the proper pronunciation of Arabic letters from their roots and proficiency in word articulation pertinent in realizing and appreciating the correct interpretation of the Qur’an, its melody and unique features. This stage is often regarded as the most primary to the Educational progress of pupils later in life. That is why muslim parents make sure that their children are well grounded with the requirements of this stage. After the pupils have learnt these, the teacher will start writing on their wooden board, the slate (*allo*), short verse and *surah* for them to learn and commit to memory. As the pupil progresses in this stage, he is gradually introduced to the art of writing, which develops his writing skills. In this, the teacher or other senior students in the school continuously guide him. After writing, he now goes to the *Malam* or his representative to read the written portion in a process called *Darsu* or *Biyawa*. The teacher reads and the pupils repeat after him until he is satisfied that the pupils are reading correctly as is expected. This continues until the art of writing is perfected after which the pupil is now allowed by the *Mallam* to be reading from pages of the Qur’an directly. He reads and observes some of the rules of *Tajwid* (The Science of the recitation of the Holy Qur’an) unconsciously, until he completes learning the whole Qur’an. You should at this juncture note that not all the students would complete this stage of learning. Some would withdraw and take on some trade to earn a living, and others, especially girls will be withdrawn by their parents for marriage. Some of course would continue depending on their husbands. This stage concludes what may be called the elementary education. Whatever the child may learn after this stage is considered within the scope of Adult Education in which specialization features most.

In addition to these, further instructions on Islamic rituals are given, and in most cases, the teacher demonstrates how these rituals are performed. Hence, direct acquisition of the rites of

ablution, tayammum, prayer and other rituals are issued at this stage, although much of it are to be later learnt at the next stage.

ADULT EDUCATION STAGE

“Pupils in this stage are mostly adolescents who in most cases have completed the reading of Al-Qur’an at least once and also know some basic principles of Islam” (Fafunwa, 1974). The curriculum of this stage is diversified and structured to reflect areas students wish to specialize in. He first starts learning what may be called general studies. The meaning of what he learnt and committed to memory before is now taught to him in the process called *Tarjama* and exegesis (*Tafsir*). He is equally introduced to the tradition of the prophet (S.A.W) called *Hadith* being the most comprehensive details of the content of the Qur’an, which he learnt during his elementary level of studies. Other courses include Arabic grammar and its components i.e. *as-sarf* (grammatical inflexions) *an-nahw* (syntax) *al-mantiq* (logic), *al-ma’ni wal bayan* (rhetoric and versification) and *Ishiriniyat* (poetry). Islamic jurisprudence (*fiqh*), *al-aqaid* (theology), *Ilmul usul* (rules and principles of the interpretation of laws), *al-Jabr wal muqabalah* (algebra) and *al hisab* were equally taught.

Normally as is the case the student spends much of his time learning these subjects from different teachers as no one teacher specializes in all these areas. Alternatively, different teachers teach the different subjects where they are available. Having learnt these different subjects, the student now chooses a subject for specialization. In the olden days, he proceeds to a university of international repute to continue with his studies there. Universities of *Az’har*, *Timbuktu*, *Sankore* and *Jenne* used to and still serve as international centres of learning. With increased understanding and difficulties in getting access to these institutions nowadays, renown Islamic scholars, competent enough to teach these areas do the job.

ACTIVITY II

1. Briefly describe the stages of Islamic education in a typical Qur’anic School.

SUMMARY

- You have learnt in this unit that Islam is a religion with a divine book called the “Qur’an”, which was revealed in stages to the prophet of Islam, Muhammad (S.A.W.). The religion emphasizes the importance of knowledge, which is conveyed in the first revelation. Most disciplines in modern sciences and philosophy owe their roots to the Islamic system of education. Islam and Islamic education came to Africa, and indeed, Nigeria through the trans-Saharan trade between natives and the Arab traders.
- The acceptance of Islam by the rulers facilitated the rapid expansion of the religion and the Jihads further consolidated it. The desire among scholars to preach the religion and teach its principles made it possible to spread through to Ilorin and Ibadan to the South and the entire Hausa land and Kanem to the North.

- You also learnt from the unit that Islamic Education was carried out in stages, each with its curriculum of studies. The students learn systematically from the elementary stage to what can now be called the university stage,

ASSIGNMENT

1. Review the development of Islamic education in Nigeria from the 8th Century.
2. Carefully assess the impact of the system on the socio-political and economic life of the people.

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UNIT 3 : THE ADVENT OF WESTERN EDUCATION IN NIGERIA

INTRODUCTION

You will recall the historical development of Islamic education in Northern Nigeria, which, started as early as the 11th century, and the impact of the system among Nigerians even today when formal education seems to be accorded more prominence.

The Western Education system, on the other hand started in the Western part of the country in the first half of the sixteenth century. The factors responsible for the introduction of the system were not indigenous but trade. The desire of the foreign Christian Missionary to “liberate” Africans from what they called “the dark mind, barbarism and idolatry war mainly to further their trade mission” (Aloy, 2001). This they pursued vigorously competing with each other through the establishment of schools and colleges.

In this unit, a careful presentation is made of the history of the western education in Nigeria, the trends in its development and the relevance of the system to the overall

development of the country. Attempt is also made to relate the system to the experiences of the traditional and Islamic education systems that existed collectively and separately in the North and Southern parts of the country. The common ideals shared by the systems in the advancement of education in Nigeria, most of which were re-echoed by the National Policy document on education, are presented.

OBJECTIVES

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

- (i) outline the detailed history of western education in Nigeria;
- (ii) examine the objectives and relevance of the system to the educational development of the country;
- (iii) assess the significant impact the system had on Nigeria; and
- (iv) establish the relationship of the system with the traditional and Islamic goals of education in Nigeria.

HOW TO STUDY THIS UNIT

1. Go through the unit once or twice in order to get the ideas presented.
2. Read for the second time, and stop at every point to ponder on the ideas and the new words that are difficult.
3. Make sure to attempt the activities and the assignment as you come across them.
4. Engage your colleagues in a group discussion to measure your understanding of the unit.

5. Refer all your difficulties to your course facilitator at the study centre who is there to offer you assistance in your studies.
6. Take all your activities and assignments to your course facilitator who will mark and grade them accordingly.

THE COMING OF WESTERN EDUCATION TO NIGERIA

The aim of the missionaries who brought western education to Nigeria was almost similar to the Muslim Arabs that brought Islamic education into Northern Nigeria centuries before. The only initial difference one might notice was the desire for economic activities by the Arabs. The Christian missionaries on the other hand avowed to, according to Aloy (2001), “liberate the dark minds of the Africans from barbarism and idolatry.” The economic and political factors came much later.

The history of western education in Nigeria was traceable to the Portuguese traders who came to Benin in the early part of the 15th century. Then, they taught the children of the Oba of Benin. However, no meaningful development of western education which was not accepted took root until late 18th and early 19th centuries.

However, the history of meaningful Western Education in Nigeria is traceable to the activities of the Christian missionaries, which started in 1842. Accounts of this historical event were given by numerous educationists. Among them were, Taiwo, O C (1980), Adesina, S (1988), Fajana, A (1978) and Fafunwa (1974) to mention but just a few.

The mission responsible for the introduction of western education in Nigeria was the Wesleyan Methodist Society, which opened the Christian mission station at Badagry, near Lagos. The activities of this society were facilitated by an ex-slave of Yoruba race by name Ferguson who had earlier returned to the area. It was him that succeeded in persuading the Yoruba chiefs to bring the missionaries from Sierra Leone into Badagry. This effort saw the coming of Thomas Birch Freeman and Mr. and Mrs. De Graft in September, 1842 under the auspices of the Wesley Methodist Society to establish the first ever Christian mission station in the area. You should note as mentioned above that prior to this time, as early as 1472, there were pockets of literary activities going around the palace of the Oba of Benin, who had engaged the Portuguese Catholic missionaries in the training of his sons and the sons of his chiefs.

Fafunwa (1978) observed “the Catholics, through the influence of the Portuguese traders were the first missionaries to set foot on the Nigerian soil. They established a seminary on the Island of Sao Tome, off the coast of Nigeria as early as 1571 to train Africans as church priests and teachers.” From Sao Tome, he continued, “they visited Warri where they established schools and preached the gospel.”

The effort of the Wesleyans Methodist Society was further consolidated by three missionaries of the Church Missionary Society who arrived Badagry from where they later moved to Abeokuta. On the team were Rev. Samuel Ajayi Crowther, (later Bishop), Mr. Henry Townsend and Mr. G.A. Collman.

Samuel Ajayi Crowther settled at Igbihin and established two schools – one for boys and the other for girls, while Townsend settled in Ake, another part of the town, where he built a mission house, a church and a school. This was the beginning of real rivalry among the Christian Missions in Nigeria. The Methodists, who started the first evangelical work in Nigeria, did not take this news kindly and so decided to send a lay of missionary to Abeokuta to commence work there.

As the Catholic Mission Society was consolidating its activities around Abeokuta and Badagry and “extending its evangelical programmes to other parts of the country, Samuel Ajayi Crowther opened the first school in Onitsha in December 1858 for girls between the ages of 6 and 10.” (Fafunwa)

Down Calabar and Bonny, developments in the introduction of Western education by the Church Mission Society missionaries were taking place. The chiefs of the area were, however, not interested in the evangelical activities of the missionaries, but would rather want their children to be taught how to gauge palm oil and other merchantile businesses as trading was the main interest of the people of the area. The missionaries had no option but to accept the people’s wishes.

The Presbyterian Mission also made their presence known in 1846 and established mission house. Another Baptist convention established itself at Ijaye Abeokuta in 1853. The society of the African mission similarly arrived in Lagos and established their mission in 1868.

Unfortunately, however, said Fafunwa (1978), “each denomination emphasized its own importance and spared no pains at proving that one denomination was better than the other”. As these denominations moved further into the hinterland, they established schools for the training of the catechists and teachers.

THE CONTENT FEATURES OF EARLY MISSION SCHOOLS

The missions of the early mission schools were to evangelise and convert Nigerians into Christianity. They, however, believed that this was not possible except through formal educational process that would enable the natives read and write. This was the bases upon which the need for the establishment of mission schools was conceived and pursued vigorously alongside their main objectives. At the established schools, children were expected to receive tuition in English education at suitable age, be apprenticed in useful trades/skills in gardening and agriculture etc. The most serious and promising youths were considered for further education that would prepare them as school teachers in the interior, catechists and ministers.

The curriculum and methods of studies were almost similar to the Qur’anic schools, observed Fafunwa (‘78). “Rote-learning predominated and the teacher taught practically everything from the one textbook! The Bible, like the Qur’an, he continued, was the master text book and every subject no matter how remote had to be connected in some way with the holy writ.” In addition to these contents, children received formal training in writing, arithmetic, reading and singing. ‘When there was a lady teacher, the girls learnt sewing.’

No tuition was charged initially in missionary schools. Children who cared to come were welcome. Admissions were attracted by the missionaries through various means, which

included door to door visits to ‘persuade parents to send their children to school’, some parents were insisting payment from the missionaries before allowing their wards to attend such schools. The parents considered it a big sacrifice allowing the children to attend school instead of the farm. At a certain time, some stipends were suggested by the mission teachers for school children living at home as an inducement to make them regular at school.

ACTIVITY 1

1. Account for the introduction of Western Education in Nigeria between 1472 – 1868.
2. Outline and discuss the aims and content of the early western education system in Nigeria and explain the methods through which these aims were realised.
3. What were the difficulties encountered by the early missionaries in getting the children of the natives to enroll in their schools? How did they overcome these difficulties.

GOVERNMENT INTERVENTION IN EDUCATION

Decades after the introduction of western education in Nigeria, education had remained under the control of the Christian Missionaries. Government was unwilling to participate in the system in part or in total. The sources of funds for the mission schools mainly came from donations from groups and individuals outside the country, including local Christian and parents who were later paying for their children. The bulk of the contributions were from the grants from the main missions abroad. In 1877 however, government decided to give unconditional grants to the mission school, which was used only to proliferate mushroom schools in villages. Thus, the conditions of the schools remain bad. There was acute shortage of teaching and learning facilities. “The Blackboards, chalks and slates were in short supply and the primers were largely religious tracts or information unrelated to local background”, observed Taiwo (1980).

Arising from the petition of the Secretary of State for the colonies, the Gold Cost colony, of which Lagos was part thereof, a bill for the promotion and assistance of education was passed into law.

The provisions of the bill provided the basis for the establishment of the General and Local Boards of Education; each with its powers. It also categorized schools into public and assisted schools. The former being financed squarely by public funds and the later assisted (grant aided) from public funds as well.

The bill approved the freedom of parents concerning the religious freedom of their children, specified how the grants should be used which were mainly for school buildings and payment of teachers’ salaries.

The conditions for the eligibility of the grants were also spelt out. They included effective managerial control, attendance of children in such schools and the examination results in specified subjects. Other provisions of the bill provided for the appointment of an inspector, special grants to industrial schools, admission of indigent children into Government and public schools and grants to training colleges and institutions for teachers.

In 1877, an education ordinance for the colony of Lagos came into being. The provision of the ordinance laid down some principles, which became the foundation of the education laws for Nigeria.

The provisions, as listed by Taiwo (1980) are:

1. The constitution of a Board of Education, comprising the Governor, members of the legislative council, (which was then a small body), the Inspector of Schools, the Governor's nominees not exceeding four in number;
2. The appointment of Her Majesty of an Inspector schools for each colony, a sub-inspector of schools for the colony and other education officers.
3. Grant in aids to schools and teacher training institutions.
4. Power of the Board to make, alter and revoke rules for regulating the procedures of grant-in-aid.
5. Rates and conditions of grant-in-aid to infant schools, primary schools, secondary schools and industrial schools, based partly on subjects taught and partly on the degree of excellence in the schools.
6. Safeguard as to religious and racial freedom.
7. Certificate of teachers.
8. Admission into an assisted school of pauper and alien children assigned to it by the Governor.
9. Establishment of Scholarships for secondary and technical education.
10. Power of Governor to open and maintain Government schools.

A careful examination of the ordinance will reveal the re-echoing of the provisions of the 1877 provisions and the intention of government to participate with the missionaries as partners in the provision of education to Nigerians.

The years 1889-1906, witnessed gradual development of the dual education, in which Government participated more and more alongside the missionaries in providing education in Nigeria.

This experience helped immensely in the administration and management of education later in the colony and protectorate of Southern Nigeria. Not only had the number of schools increased during the period, the curriculum of the schools also became diversified to include subjects like geography, history, Yoruba language, drawing and sewing for girls. Others include Latin, Greek, mathematics, photography, book keeping, botany, chemistry, physics, French, physiology, national history, to mention but a few.

The ordinances of the **1877**, became re-inforced by another ordinance exclusively made by Nigeria for the Southern protectorate in **1886**. The provision of the ordinance spelt out in clear terms the duties and responsibility of each party mentioned as a stakeholder. The provisions of ordinance are:

1. There shall be a board of education for the colony. The board shall consist of the Governor, the members of the legislative council, the inspector of schools and four other members nominated by the Governor to serve for not more than three years.
2. It shall be lawful for the board with and out of the monies so placed at its disposal, first to assist schools and training institutions and secondly to institute scholarships:
 - (i) to children who shall have attended primary schools in the colony to enable them to proceed for secondary education;
 - (ii) to natives of the colony who shall have attended either primary and/or secondary education in the colony to enable them to receive a course of technical instruction with a view to the development of natural resources of the colony.
3. No grant shall be made in aid of any school except:
 - (i) that the property and management of the school be vested in managers having power to appoint and dismiss the teachers and responsible for payment of the teachers' salaries and of all other expenses of the school;
 - (ii) that the requirements of the board rules with regard to teachers being certificated be satisfied in the case of the school;
 - (iii) that the school, in public examinations shall have attained the requisite percentage of proficiency;
 - (iv) that the schools at all times be open for inspection by the inspector, the sub-inspector or any member of the board;
 - (v) that the school be open to children without distinction of religion or race;
 - (vi) that the reading and writing of the English language, Arithmetic and in the case of females, needle work, be taught at the school and that English Grammar, English History and Geography be taught as class subjects;
 - (vii) that, by the rules of the school, no child shall receive any religious instruction to which the parent or guardians of such child objects.
4. It shall be lawful for the board to fix different rates of grants for infant schools, primary schools, secondary schools and also industrial schools respectively, and also in respect of different degrees of excellence in the schools and in respect of different subjects of instruction.
5. The board may make a grant-in-aid of any training institution, in respect of every teacher trained at such institution who shall have received at least two years instruction in the particular institution. (Source: the Dev. Of Modern Education in Nigeria).

The impact of this first indigenous education ordinance developed for the Southern protectorate was felt in at least five major areas:

1. The provision of the ordinance was more workable than the one of the 1877.

2. A more centralized form of education administration and management was suggested by the ordinance, a policy that was immediately implemented by Henry Carr, who was later made the Principal of Fourah Bay College.
3. A de jure basis of education, which virtually dealt with the skepticism against the system by many Nigerians, was provided.
4. The Christian missions were forced to raise the quality/standard of education in their schools by the provision of the ordinances if only to attract government grant-in-aid.
5. The expansion of schools was curtailed by the standard set by the ordinance which was difficult to attain by the missionary schools.

WESTERN EDUCATION IN NORTHERN NIGERIA

Like you have learnt, the North was the seat of Islamic education. The values of the system were already deeply rooted in the minds of the inhabitants who were predominantly Muslims. This peculiarity, together with geographical terrains determined the pace of development of western education in the region.

The Northern Emirs were less enthusiastic in adopting a system which they considered as “enemy” to their faith. Consequent upon this, the Sultan was reported to have remarked as follows:

“I do not consent that anyone from you should ever dwell with us. I will never agree with you. I will have nothing to do with you ... (Adesina 1985).”

Based on the resistance of the Emirs, Lord Lugard, the Governor of the Northern region persisted in warning the Christian Missionaries against the consequences that would result from spreading Christianity in the area. His warnings to the Christian missionaries are contained in the following words “I see no reason – why religion – be it of one sort or another should be forced upon the natives – I see much in it to exasperate the Muhammadan master who considers himself robbed of his property, that we may further a religious propaganda hostile to its creed.” (Ibid).

This skepticism notwithstanding, the system got way to the middle belt region of the north. By the year 1913, only four schools had been established, one exclusively for the training of the sons of the chiefs who would take over administration from their fathers and one for the training of mallams. The aims of schooling were restricted to imparting academic knowledge to produce literate ruling class and few educated people to assist the colonial administration.

ACTIVITY II

1. Examine the implications of the Education Ordinance of 1877 to the development of Education in Lagos colony.
2. Relate the Ordinance of 1877 with 1886 Ordinance and show how the two play a complementary role to each other.

SUMMARY

- This unit examined the trends in the historical development of western education in Nigeria. The factors responsible for the introduction was purely religious – to convert the natives to Christianity. This remained the primary aim of education until the coming of the education ordinances of 1877 and 1886.
- The ordinances provided for the grant-in-aid to missionary schools and mandated government to run and maintain public schools as well.
- Western education in Northern Nigeria was not welcome. It was greeted with some misapprehension mostly from the fear that the Muslims might be converted to Christianity. However, much later after it had been accepted in the Middle Belt area, the Northern Emirs consented and allowed their children, who would take charge of administration after them to be educated. In addition, education was provided for the training of people who would assist the colonial administration as clerks etc.

ASSIGNMENT

In a summary form, discuss the trends in the development of education in Nigeria.

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UNIT 4: THE DEVELOPMENT OF EDUCATION IN NIGERIA: 1919 AND BEYOND

INTRODUCTION

Having gone through the last unit, you will realise that up to 1914, western education system in Nigeria had no definite philosophy. The British Government had not taken any decision regarding the definite shape of education in its colonies. The education ordinances only ridiculously complicated the system without reflecting the conditions and aspirations of the Nigerian people for future development.

In this unit, attempt is made at getting you acquainted with the efforts made at developing a philosophy of education based on the aspirations of Nigerians. Discussion on the educational development that took place in Nigeria from 1919 and beyond will be made with a view to consolidating your knowledge of the trends of educational development in Nigeria over the years. The impacts of these developments will similarly be highlighted so that you learn how to further the course of education in this country.

OBJECTIVES:

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

1. discuss the background to the development of educational policies in Nigeria;
2. assess the impacts of these philosophies on the overall educational progress of our nation;
3. identify the problems (if any) militating against the realization of the intent of the educational planners over the years and what could possibly be done to solve these problems.

HOW TO STUDY THE UNIT

1. Like you did in the previous units, begin by going through the unit first, noting the main points.
2. You should read for the second time, asking yourself, or checking from the dictionary the meaning of unfamiliar words you come across.
3. Attempt all the activities given at every segment of the unit and do the assignment, which you should submit to your course facilitator, who will mark and grade them.
4. Engage your colleagues in a group discussion on the various sub-topics listed in the unit to measure your understanding.

DEVELOPMENT OF EDUCATIONAL PHILOSOPHIES IN NIGERIA

The reports of the two Phelps- Stoke's committees that visited West Africa in 1920 and East and Central Africa in 1924, criticized the system of education being given to Africans as

being classically book based. They accused the missionaries for following the ideals prevailing in their home countries, which might not work functionally in Africa. The reports further condemned the subjects being taught to Africans as being direct copies of the subject contents from British and America schools with little attempt to use local materials in the teaching of the subjects like history and geography.

The two commissions however recommended that:

1. Education should be developed along the vocational and cultural lives of the people.
2. The needs of African societies be met through education so as to promote development.
3. Educational and Religious responsibilities of Government should be effectively organised and supervised.

These criticisms and recommendations undoubtedly laid the foundation for the evolution of the colonial educational policies in Africa, for it influenced the British Government to assess its responsibilities on education to its colonies. In 1923 therefore, it decided “*to approve the establishment of an advisory committee on native education in tropical areas to advise the Secretary of state for the colonies on matters of native education and to assist him in advancing the progress of education in the British tropical Africa*”.(Adesina)

The committee worked tirelessly and produced a thirteen point memorandum, which provided for the first time, a sound basis for Nigeria’s educational policies. They are as follows:

1. Government should control educational policies and cooperate with 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 and healthy elements in the fabric of their social life; adapting them where necessary to changed circumstances and progressive ideas, as an agent of natural growth and evolution.
3. Government should be concerned with religious and character training.
4. Education service must be made to attract the best men from Britain, whether for permanent career or for short- service appointment.
5. Grant should be given to aid voluntary schools which satisfy the requirements.
6. African languages, as well as English, should be used in education.
7. African teaching staff must be adequate in number, in qualification, and in character, and should include women.
8. The system of specially trained visiting teachers is commended as a means of improving village schools.
9. A thorough system of inspection and supervision of schools is essential.

10. Technical Industrial training should best be given in a system of apprenticeship in government workshops. Instructions in village craft must be clearly differentiated from the training of the skilled mechanic.
11. Vocational, other than Industrial training should be carried out through a system of learning in government departments.
12. The education of girls and women is of vital importance, though with its own problems. Educated mothers mean educated homes. Health education is important.. Therefore, there must be trained women teachers. Education must provide for adult women as well as schools for girls.
13. A complete education, including infant; secondary education of different types; technical and vocational schools and institutions, some of which may hereafter reach university rank, for such subjects as teacher education, medicine, agriculture and adult education. The education of the whole community should advance pari-passu. (Adesina)

The ordinance of 1926, the colonial development act of 1929 and the 1948 educational ordinance merely re-echoed the provisions of the Phelps-stokes recommendations, which led to the decentralization of education and got the government to be more involved in the control and supervision of education. Curriculum content became more expanded and the training of indigenous teachers pursued more vigorously.

Between 1945 and 1970, Nigeria began to develop its higher education system. The various committees reports set to examine the possibility of developing the sector were studied by the government with a view to implementing the recommendations right away. In line with this therefore, the Government studied the Elliot commission reports, which was established in 1943 to examine the possibility of establishing university colleges in Nigeria, the Gold Coast (Ghana) and Sierra Leone.

The report suggested the establishment of the university college, Ibadan, which came into being in 1947.

In 1959, the government appointed another commission headed by Eric Ashby “to conduct an investigation into the Nigeria’s need in the field of post secondary school certificate and higher education over the next twenty years”. (Fafunwa)

This was the first time in Nigeria’s history that “Nigerians, represented by the minister of education, decided to examine the higher educational structure in terms of the needs of the country”. (Ibid)

This afforded the Nigerian educationists to work, for the first time, together with their counterparts from Britain and America to fashion out the best practicable suggestions in the field of education. It was also the first time that a comprehensive review of education in Nigeria was undertaken by experts.

The recommendations of the commission, which paved the way for the development of higher education in Nigeria is as listed below:

1. The Federal Government should give support for the development of new university planned for 1955.
2. A university should be established in the North using the old site of the Nigeria College in Zaria as its base.
3. A university should be established in Lagos with day and evening degree courses in business, commerce and economics.
4. University College Ibadan should move from its conservative position, widen its curriculum and develop into a full university.
5. All Universities in Nigeria should be national in outlook.
6. There should be wider diversity and greater flexibility in university education.
7. All the universities should have B.A (Education) degree courses.
8. Courses in Engineering, Medicine, Law, Commerce, Agriculture, etc, should be offered.
9. The new Nigerian universities should be independent of one another and each should confer its own degrees.
10. A National Universities Commission should be set up to have undisputed control over the affairs of the universities; particularly, in terms of finance, staff and courses.

Looking at the trends in the development of education since the '40s', you will notice that the development was becoming increasingly systematic. Series of educational plans right from 1942 saw the upsurge in the development of primary, secondary, teacher and university education. These will now be considered separately.

THE DEVELOPMENT OF PRIMARY EDUCATION IN NIGERIA

The development of primary education after independence was based on the Ashby recommendations. The Government of the Northern Region felt that the greatest need was to accelerate the expansion of the primary schools. Its aim was to attain the Ashby report target of 25% of children of school age to be in school by 1970. The Government also designed a programme that was to advance the region into Universal Primary Education as soon as possible. At the same time infrastructures were to be laid in terms of post-primary facilities in order to ensure a balanced education development.

The Eastern and Western Regions were already enrolling a high proportion of primary school population through their universal primary education programmes. However, problems were becoming enormous because of poor quality staff and falling standards amidst the high cost of education. The East had to scrap its own UPE and directed its attention to teacher training with a view to achieving high quality work in the schools. In the West, the successful implementation of the UPE since 1955 left them with the time to concentrate on raising the standard of teaching in schools.

THE DEVELOPMENT OF SECONDARY EDUCATION

The Post Independence development of secondary education centred around the following problem areas:

1. The expansion in primary education created a high demand for secondary education.
2. The Ashby Commission had called for increased number in the secondary school population and a revision of its curriculum.
3. Some commissions appointed to review the educational system found out that the content of secondary school education as well as the methods of instruction in such schools were inappropriate.
4. Other problems identified included the over emphasis on book education in the secondary schools. Pupils despised manual work. Science curriculum was poor. All these contributed to the so-called falling standards in education.

Government saw the root cause of all these problems as the poor quality and quantity of secondary school teachers. The graduate teachers were in very short supply. Government tried to have expatriate teachers to meet this demand. But paying for the passages and allowances of the expatriate teachers meant much on the lean resources of the regional governments. And, worse still, many of these hirelings stayed only for a term of two years or three and refused to renew their contract.

However, to meet the increasing number of secondary school students, Government opened many new secondary schools. Generally, the curriculum was English Language, Mathematics, History, Geography, Religious Knowledge, Local Languages, Fine and Applied Arts, General Science, Biology, Chemistry and Physics. French was introduced gradually to replace Latin and Greek. The grammar school kept its lead and remained the darling of both parents and students. The higher school i.e. sixth form was not so successful except in a few government well established schools with enough graduate teachers and laboratory equipment. This was because the curriculum was tailored to meet the requirement of foreign examinations. Available resources in the schools could not meet these.

THE DEVELOPMENT OF TECHNICAL AND VOCATIONAL EDUCATION

After independence the government of the Northern Region established twelve craft centres and three technical schools all over the region. A technical institute at Kaduna admitted students from all parts of the North. By 1960, the Eastern Region had thirty-three technical and vocational institutions of various kinds. A College of Technology, now the Institute of Management and Technology was established at Enugu. In the Western Region, government established four trade centres and the women's occupational centre at Abeokuta. A Technical Institute now the Auchu Polytechnic was established at Auchu. In Lagos, we had the Yaba College of Technology and the Yaba Trade school at Surulere.

It is important to observe that a number of the bigger industrial firms like the United African Company (UAC), departments and corporations like the Public Works Department (PWD) or the Ministry of Works, Posts and Telegraph (P&T), the Nigerian Railways and the Nigerian

Coal Corporation had technical schools in which they trained artisans in their specific industries. Last but not the least are the roadside mechanics who acquire their skills from self-employed artisans while many girls acquire skills in needle work, sewing, catering and domestic science from such roadside artisans as well.

THE DEVELOPMENT OF TEACHER EDUCATION IN NIGERIA

After independence, teacher education had two major problems – low output of teachers and poor quality of the teachers produced. To meet the two problems government granted the provision of additional Grade II Training Colleges and extra streams to the existing ones. To make up for the poor quality, government approved the up-grading of most of the Grade III Training Colleges to Grade II. Then, new Grade II Teachers' Colleges were to be established. Unfortunately, the Ashby recommendation for the establishment of Teachers' Grade I Colleges was not vigorously pursued. However, the Western Government introduced the Ohio Project, a normal science centre admitting teachers with Grade II teacher's certificate. Lagos had the Government Teachers' Training College at Surulere. The Eastern Region established a science centre at Umudike, near Umuahia for the production of Teachers Grade I Certificates.

Soon, the Teachers' Grade I programme gave way to the Nigerian Certificate in Education (NCE) for the preparation of teachers for the lower forms of secondary schools and for the teacher training colleges. They were three-year – programme institutions. The Advanced Teachers' Colleges as they were initially called were established in Lagos in 1962, Ibadan 1962 (but in 1964 it became Adeyemi College of Education Ondo), Zaria in 1962 (but moved to Kano in 1964) and Owerri in 1963. In 1968 one was established at Abraka in Bedel State but took the name College of Education.

When the University of Nigeria, Nsukka, was established, it took the lead in starting a new teachers programme known as the B.A., B.Sc. and B.Ed in Education. This meant that a student could combine education courses with one or two teaching subjects and offer them throughout the student's four years to graduate. This replaced the traditional system of taking a degree before coming for a one year diploma in education.

THE ROLE OF HIGHER EDUCATION

By 1960, the University College Ibadan had established itself as a reputable institution of higher learning. It was also making a great contribution to the man-power needs of Nigeria. But the need for a larger out-put of University graduates was increasingly felt and commonly expressed. For example, as far back as 1955, there were serious thoughts and attempts to establish another University. Ibadan was criticized for its low annual intake said to be conditioned by its residential nature. Partly because of these criticisms, the Federal Minister for Education, on behalf of the Federal and Regional Governments appointed the Ashby Commission. The commission's recommendation gave support to the establishment of the University of Nigeria, Nsukka, Ahmadu Bello University, Zaria, University of Ife, Ile-Ife and the University of Lagos, Lagos. It was after 1970, that state governments joined in the establishment of Universities while the Federal Government started to establish Universities

of Technology and others for Agriculture. Each of these 21 states of the Nigerian Federation nearly has two Universities.

THE ROLE OF PRIVATE ENTERPRISE IN THE DEVELOPMENT OF EDUCATION IN NIGERIA

In the area of primary schools, private enterprise did not feature much. This was left solely in the hands of the voluntary agencies and government. Some corporate bodies like the University of Ibadan and other universities at Nsukka, Ife, Lagos and Zaria tried to establish primary schools for the convenience of their staff. In the post secondary sector, local communities and individuals helped the government by establishing and running some secondary schools. Most of these private schools were not grant-aided from public funds and so turned to commercial and vocational subjects which attracted students. This gave rise to numerous private commercial secondary schools which were established after independence. It is true that most of these institutions were poorly equipped; but they supplied the secretarial staff which enabled the Nigerian bureaucracy to stand when the colonial staff left in 1960.

The period 1931-1959 witnessed a lot of local community participation at spreading science education in Nigeria as individuals, groups and communities set out to establish more secondary schools in the country.

Prominent Nigerians who studied abroad like Professor Oyerinde, Professor Eyo Ita, N.D, Chief Daniel Henshaw, Rev. O. Offiong and Alvan Ikoku saw the need for technical/vocational education. They formed a National Education Movement and later opened secondary schools that were somehow technically oriented. The schools emphasized the training in such trades as printing, carpentry, tailoring and bakery (Eke, 1998). Many of such schools were opened in Lagos, Calabar, Ibadan, Aba, Port-Harcourt, Ikot-Ekpeme and Arochukwu.

Some of the schools founded by different categories of Nigerians according to Eke (1998) include the following:

Schools Established by the Elite Group

1. Entonna High School, established in 1932 by Rev. Patts-Johnson, I.R.
2. Aggrey Memorial College, established in 1933 by Alvan Ikoku.
3. Ibadan Boys High School, Ibadan, established in 1938 by Oyesina, O.L.

School Established by Non-Elite Nigerians

1. Christ High School, Lagos, established in 1934.
2. New African College, Onitsha, established in 1938
3. Okpe Grammar School, Sapele, established in 1941
4. New Bethel Collehege, Onitsha, established in 1942.

5. Lisabi Grammar School, Abeokuta, established in 1943.
6. African College, Onitsha, established in 1943
7. Adeola Odutola College, Ijebu-Ode, established in 1945.
8. Western Boys High School, Benin-City, established in 1947.

Schools Established by Communities

1. Ibibio State College, Ikot-Ekpeme established in 1949 by the Ibibios.
2. Urhobo College, Effurum, established in 1949 by the Urohobos.
3. Egbado College, Ilaro, established in 1950 by the Egbados.

However, the massive growth of private secondary schools made planned expansion very difficult. Communities and villages competed against one another in the establishment of secondary schools. The quality of the schools varied from school to school as revealed by the results of the West African School Certificate Examinations. These private schools were worst hit in terms of performance because of lack of finance which resulted in poor equipment and personnel. However, there were isolated exceptions such as the International School at Ibadan which was being sponsored by the University of Ibadan. In the case of primary schools, private schools were among the best because they were very few and the parents were prepared to pay high fees for running the schools. The aim of the parents was to ensure that their children secured admission in the few well equipped and staffed Government Colleges in each of the regions.

In addition to the contributions of the private enterprise in the formal system, there are hundreds of artisans spread throughout the country who were self-employed and who train apprentices in their respective trade. Many girls acquired skills in needle work, sewing, catering and domestic science in this way. Many road-side mechanics acquired their skills, which are reasonably high in a few cases, from self employed artisans.

THE 1969 CURRICULUM CONFERENCE

The National Curriculum Conference held in Lagos in September 1969 was a major landmark in the history of Nigerian education. What was unique about this conference was that, it was not a conference of experts and professionals. Rather, it represented a conference of a cross-section of the Nigerian society: trade unions, farmers, religious organizations, university lecturers and administrators, businessmen and women, youth clubs, and ministry officials.

The curriculum conference was not concerned with preparing a national curriculum, nor was it expected to recommend specific contents and methodology. It was to review the old and identify new national goals for Nigerian education, bearing in mind the needs of youths and adults in the task of nation building and national reconstruction. The conference identified the following areas as crucial to the attainment of the conference objectives.

1. National philosophy of education
2. Goals of primary education

3. Objectives of secondary education
4. Purpose of tertiary education
5. The role of teacher education
6. Functions of science and technical education
7. The place of women's education
8. Education for living
9. Control of public education.

The objectives of the 1969 curriculum conference culminated in the articulation of the current national policy on education, which spelt the objectives and the direction that education should follow. Of particular mention was the overhauling of the 7-5-2-3 system of education to the much popularised 6-3-3-4 system of education in Nigeria. The system reduced the number of schooling years from seventeen to sixteen and expanded the scope of studies of each level of education in the country. Not only was the scope of education expanded, the relevance of the system to the overall development of the country was also envisaged in the new document. The document had since been put into practice and its impact is being felt across the country.

ACTIVITY I

1. Describe the significance of the Phelps-Stokes Commission reports to the development of the British educational policies in its colonies.
2. How did the 1925 memorandum affect the educational policies in Nigeria?
3. Examine in detail, the recommendations of the Ashby reports and its significance to the development of higher education in Nigeria.
4. In what ways did the 1969 curriculum conference aided the development of the Nigeria's educational policies of the '70s?

THREATS TO THE DEVELOPMENT OF EDUCATION IN NIGERIA

The threats facing the development of education in Nigeria are multifarious in nature. Educationists over the years have pointed that the current National Policy on education was conceived and hatched at a time when the country's economy was buoyant. But its real implementation started at a time of tight economic situation. This, according to them, was the major factor hindering the realization of the objectives outlined in the policy document. It is equally true that there was an increase in population and expansion of the facilities at all levels of education in the country. The facilities became over stretched and more are required to make the desired impact. It is equally true that the management and maintenance of these facilities are capital intensive, which the government alone can not bear now. There is the need therefore to mobilize the various segments of the society to complement the efforts of government towards realizing the goals set in the national policy.

Many educationists have continued to question the sincerity of government in its determination to forge the country's education system ahead, viewing from the continued decrease in government budgetary allocation to the sector over the years. Further misgivings on the quality of supervision by the various tiers of government remained unclear and much is needed to convince the public about the seriousness of government in this regard.

It is equally disheartening to observe that capital projects in the education sector are not being giving immediate attention. There are no visible plans to expand the already overstretched facilities in all the levels of education well. Instead, much emphasis is now laid on the development of roads, rural electrification, polio eradication and so on. This does not posit that developments in these sectors are worthless. Rather, they should be considered secondary to the development of education, which is primarily concerned with the development of all the faculties of man, his attitudes and skills. Of what significance is life when illiteracy, hunger, disease and general under development are the ugly faces of our lives? Where will Nigeria be tomorrow if its educational system remains enshambles, incoherent, uncoordinated and unfounded today? Another major setback to the realization of the goals of the national policy is the corrupt tendencies of some officials, who will divert or make useless the allocations made to the sector. In the end, the money appropriated for education will not be spent for the purpose it was budgeted. Nigerians must change if the country is to move forward. We must change our country for our own good. It is an irony that education is the vehicle through which the most needed change in our attitudes and value system can be achieved.

ACTIVITY II

1. How has the current policy on education in the country turned around our educational system?
2. What major threats would you say are facing the development of education in Nigeria today?
3. How would these problems be overcome in your opinion?
4. In what ways can the value system of Nigerians be changed?

• SUMMARY

- The Unit has reviewed for you the developmental trends of education in the country since 1919. The British government started showing interest as to which direction education should take with the reports of the Phelps-Stokes committees that visited West, East and Central Africa in 1920 and 1924 respectively. It therefore constituted a committee to work out the direction, which education should take in its colonies in the tropical Africa in 1923. The committee produced a memorandum in 1925, which for the first time provided the sound basis for the country's educational policies.
- The ordinances of 1926 and beyond re-echoed those recommendations of the Phelps-Stoke's reports and led to the decentralization of education and got government to be more involved in the control and supervision of education.

- Between 1947 and 1970, Nigeria developed steady educational policies that culminated into the development of higher education. The Ashby's commission reports of 1959, for example, set the pace for the development of higher education in Nigeria, the impact of which is still being felt. The 1969 curriculum conference was another significant achievement in the development of education in the country. That was the first time Nigerians of different works of life gathered together to fashion out national education objectives for the country. These objectives provided the basis for further developments that translated into the policy document, called the National Policy on Education. The document was conceived and hatched at a time of economic buoyancy, but unfortunately implemented in a depressed economic. This and other factors, as pointed also in the unit, are responsible for the non realization of the objectives outlined in the policy document.
- In this unit, you have equally been told of some specific developments in education under the captions, primary, secondary, higher, teacher, technical and vocational education as well. These levels of development are opened for your criticism and to serve as a springboard from which you can contribute positively policy formulations, provisions and practices of education in the country.
- Finally, the unit has challenged you with some important questions, sharpen your mind on the expected contributions from, to enhance teaching and learning in our school system.

ASSIGNMENT

Carefully examine the trends in the development of education from 1919 to date, pointing out the significant achievements made, the threats confronting the system, and suggest ways of solving them.

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