

Education is a process of initiating the child into norms and skill 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.

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)

1) 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 a 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.

2) 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 to, 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 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) 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. 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.

Concept of History of Education

History of education is concerned with the study of how societies have transmitted to their culture from one generation to another. It also explains how education became an instruments of problem solving activity in the society 'from one age to another. History of education is he study of major educational developments in the society which took place in the past,nothing their strength and we ess for the piesent and fixture generation. It gives a starting point to educational practices of a people and tries to defend some misconceptions and misinterpretations plac d on the educational system by some foreign authors.

Importance of History of Education

1. The study of histo of education helps us to appreciate the various aspects of our past educational process so to link them to the present;
2. It enables us to kno what type of education we had and the purpose it served in the past;
3. It gives us the oppo ity of know ng our past mistakes in our education with the view to making necessary amends
4. History of education gives us the o portunity of studying other people's educational ideas and programmes with e aim of developing ours;
5. It also gives us a solid foundagion to plan for our present and future educational development. '
6. It helps us to underst nd some major trends and developments in our educational system;
7. It helps us to formula e and implement better philosophies of education;
- 8 Knowledge of history of education can help one to be competent in handling any political appointment on education, nationally or internationally.

NIGERIAN TRADITIONAL EDUCATION

INTRODUCTION

Before the introduction of Islamic and Western education respectively in Nigeria, there had been a traditional system of education in Nigeria which is still relevant till today in the society. Traditional education in Nigeria was geared towards the presetvation 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).

PHILOSOPHY OF TRADITIONAL EDUCATION IN NIGERIA

Philosophy here simply means 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).¹

They also have their system of imparting knowledge, skills and character from generation to generation. Each family has her peculiar character traits which she inculcates in her members.

Aims of Traditional Education

The aims of traditional education include:

- 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 see it;
- iii. To explain to them that their future depends on the understanding and perpetuation of the institutions, law, language and values inherited from the past. (Amaeze 2004, pp. 5-6).

According to Fafunwa, traditional education is classified into seven cardinal points:

- i. to develop the child's latent skill
- 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.

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 lifelong process. (Amaele 2005 pp 6-7)

Contents of Traditional Education

Traditional education provides vocational 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 legends which pass from one generation to another. .. Method of Teaching The methods of teaching in this education system include indoctrination, modelling, 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.

Stages of Education Development

Some scholars of traditional education believe that education starts at conception. Hence, the expectant mother 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 behaviours. In Rivers State, for instance, an expectant mother is forbidden from eating tortoise so that the child would not develop crazy 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.

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, and 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.

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. Adolescence

Adolescent stage of learning starts at the age of twelve. It is a period of renewed vigour in play and teaming. 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 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.

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 com 'ty. He also learns from the happenings within and outside his environment.

Advantages of Traditional Education

- i. The education makes everybody a functional member of the soéiety, thereby minimizing unemployment and social unrest;
- ii. It inculcates high level of discipline among the people;
- iii. It unites every membe of the societ and bring peace and happiness to all;
- iv. There is the fear of 0d and ancestors which goes to check member's character and behaviour; ,
- v. It transmits to the younger ones things considered by the society to be worthwhile;
- vi. It provides physical, ental, 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

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.

CLASSIFICATION OF TRADITIONAL EDUCATION

There are three different levels of traditional education (Taiwo 1980). They are:

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 his able to live a purposeful life in the society. It is otherwise called basic education. The cont nt of the education include the history of the family, and the group or society, the geograph of the neighbourhood, 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.

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. 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 and divination, among others

HIGHER EDUCATION TRADITIONAL SOCIETY

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.

1. Secret Cults

Secret cults serve as institutions of bigger 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 complete 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 professional wishes each wishes to pursue. (Fafunwa 1974).

2. Traditional Medicine 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's 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 & Ombuiyoye 1985)

Methods of traditional medicine

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 therapist

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. Faith-healing

This is a method of traditional medicine which is more concerned in solving emotional and psychological problems. The faithhealers base their practice on faith and the application of native chalk in the treatment of diseases. In Ede 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).

4 .Hydro~Therapies

These are the treatments of disease through the use of water of various forms and temperature. It takes the form of cold bath, steam bath and hot bath.

it is used in the treatment of so many kinds f diseases; namely rheumatism, asthma, fever,general pains and catarrhal infections. 5. Heat-Therapy In this method of treatment, heat is generated from fire which is believed to have mysterious curative agents. Fire leat; 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. Each of these oness is prepared with fine herbs based on the nature of the disease .

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.

ISLAMIC EDUCATION IN NIGERIA

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 "as 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.

PHILOSOPHY OF ISLAMIC EDUCATION Philosophy, from the ordinary man perspective, is a reflection of the people's world views. 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

Aims of Islamic education

The major aim of Islamic education, according to Ahdullahi (1982) is to "build up the individual who will act as Allah's Khalifah (representatives on earth). 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.

Content of Islamic Education

Quran is a Holy document for all Muslims. It is the reference point from where the total Islamic education is drawn. Abduttam't'ab (1980 p108) illustrate this point as follows :

Arabic syntax and morphology evolve to protect the Quran from ungrammatical utterance by foreign speakers.

Tasir, which stands for commentary, and interpretation of the Quran, evolved to facilitate its comprehension.

Tajwid, the art of reading the Quran loud, 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.

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

Introduction of Islamic Education in Nigeria

The religion and its education came to Nigeria through the 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.

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.

Quranic 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

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 is 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.

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).

WESTERN EDUCATION IN NIGERIA

THE EARLY MISSIONARIES AND THE DEVELOPMENT OF EDUCATION IN NIGERIA

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.

THE FIRST CHRISTIAN MISSIONARY ATTEMPT IN NIGERIA

In the year 1482, Christian missionary entry into Nigeria was not the first, as early as 1472, the Portuguese merchants have 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 traders 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, Wam' 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).

Reasons for European Penetration in Nigeria In the 19th century

1 industrial Revolution

The industrial revolution which began in Europe in the 18th century challenged them to 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 the surest way to end the trade was to induce alternative trade. However, opinions were divided on this second reason. The first school of thought in 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

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 was 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 this establishment prompted their missionaries to move into the field to win souls. Sierra Leone became their landing point, from where they moved 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 kinsmen. 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 Abeokuta 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 Grati, 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:

- 1 The Wesleyan Methodist society
- 2 The church missionary society
- 3 The Baptist mission
4. The Roman Catholic mission
- 5 Methodist Missionary Society
- 6 The primitive Methodist missionary society
7. The Qua Iboe Mission

Early Mission Schools' 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 of evangelism, the missions confined themselves within the area of literacy, religion and moral education.

The Aim of Mission Schools

The mission 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.

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 and 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. 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.

Problems of Early Mission School

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 and job security 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 trained qualified teachers.
6. There was lack of common syllabus and no standard textbooks; the few that were available were not relevant to the local people;
- 7 The school lacked adequate supervision as well as teaching and learning materials and necessary facilities;
- 8 There was no regulated standard examination for all the schools;
9. In some cases, some older pupils were used to teach the younger ones, this affected quality.
10. The method of teaching was mainly by rote
11. It created the problem of educational imbalance between the northern and southern parts of Nigeria;

Some Contributions of the Early Missions

1. They introduced Christianity in Nigeria.
2. They laid the foundation for Western Education in Nigeria;

EDU 101: HISTORY AND POLICY ON EDUCATION IN NIGERIA 11

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

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. 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, approached the foundation for fund through their trustees and it was granted. Hence, the name of the Commission became 'known as Phelps-Stokes Commission. .

The Commission had seven members with Dr. Thames 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

' 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 1923 and there produced its second report titled "Education in East Africa" in 1926 (Taiwo .1980 p.66).

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 craft men 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 emphaxised (Fafunwa 1974)

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 devetopment and family life; , ' .
2. Increase government participation in education through fmancing,contr l and supervision of educational activities;

3. Evolve common principles and objectives to guide educational practice in the various territories; I .
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 young 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

Impacts of the Recommendations

The findings and the consequent recommendations of the commission had long lasting impacts on Nigeria education. 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.

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 .

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.

EDUCATIONAL SITUATION IN NORTHERN NIGERIA UP TO 1926

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' 1n the north where Islamic religion and education had been firmly rooted already.

1 Geographical factors

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.

2 Political factors

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 Religious factors.

This is 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).

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 practices which deterred clerks from applying for work in the Northern

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 percentage;
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 honorable 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. Vischer 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 effort. 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

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 region Lugard was faced with two main problems:

- A. How to fuse the colonial political administration with the well established Muslim local administration; ,
- B. 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 westezh culture and education either through the commercial firms or the missionaries. Lugard, therefore, met with strong resistance from the Northern Emits. 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 Emir or local heads. Hence, the colonial administrators 'had agreed with the Emits 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 wailing 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.

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 advice, 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, etc. so that they would become enlightened rulers. They should not be imbued 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;

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, whereas, in the Southern protectorate then there were 27 secondary schools with the first, being established in 1859-C.M.S. Grammar school Lagos. These secondary schools, with the exception of Kings College Lagos (1909) and Government College Umuahia (1929) and Ibadan (1929) were owned by the various missionary organizations.

SECONDARY EDUCATION IN NIGERIA 1859-1929

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 CMS Grammar School Lagos. This unit examines the development of secondary education in Nigeria from 1859 to 1929.

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:

Objective of Missionary/Colonial Education in Nigeria.

1. The main objective of the missionaries in the coast of Nigeria was to evangelise the

people. 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.

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. 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'

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 moulded along the pattern of English Grammar School 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 moulded 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 teacher training in Nigeria was the CMS training institution in Abeokuta which Was

founded in 1853 under the leadership of Richard Chamley 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 nne (Jr) Honorary Secretary of the CMS arranged for an African lad Thomas Babin on 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.

1 After the death of 'chard Chamley Paley of' Peterhouse, and completion of his training, Mr. T. B. Macauley succeeded R. C. Paley. Mr. Macauley's contribution was "too academic and unsuitable" as it was described by Rev. Henry Townsend and he was replaced by a Basic Seminary-trained school master, Mr. W. Kirkham to man the institution in 1856, 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 brickmaking, 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 for resources, Venn had the idea of cotton production in Abeokuta. According to Taiwo (1980:29): 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. 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 an 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 an agricultural school, and partly because its programmes, agricultural or otherwise, appealed to very few natives. As a result of the aforementioned 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 has 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 missionaries to embark on the translation of the relevant portions or the whole of the Bible in the language 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 "Irohin" (newspaper), which was published fortnightly. The aim "is to get the people to read, that is, to get the habit of seeking information by reading. It is very difficult." In addition to promoting reading skill, the journal set out to educate the reading public which was estimated at 10,000 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.

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 in 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 Wadeli'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 theme by teaching disrespect to elders and tradition. 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 River's charged three pence a month while fees were highest in Igbo land where as much as eight pence per month was charged.

The third problem of the early schools was finance. Until 1877 schools and teachers 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 tacit interest in financial terms.

Colonial Government Contributions to Secondary Education in Southern Nigeria

The intervention of the colonial government in education within 1959-1923 was minimal in form of ordinances (1882, 1887, 1961 and 1926) and grants in aid to various missionary schools, on prescribed conditions.

Their 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 below 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 Methodist
- (5) 1885 Baptist High School Lagos Baptist (6) 1895 Hope Waddel Training Institution Calabar CMS
- (7) 1896 St. Andrew's College Oyo CMS
- (8) 1397 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 CMS
- (17) 1919 Duke Town Secondary School Calabar CMS
- (18) 1919 Ondo Boys High School Ondo CMS
- (19) 1923 Ibo Boy's Institute 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/Methodist
- (23) 1928 St. Thomas College Asaba RCM
- (24) 1929 St. Charles Training College -Onitsha ' RCM
- (25) 1929 Government College -Umuahia Government 35) 1929 Government College-Ibadan Government

COLONIAL GOVERNMENT INVOLVEMENT IN NIGERIA EDUCATION (1872-1882)

Why the British Government did not intervene early in Nigeria education

3.1 Minimal Grants-in-aid

3.2 Aim of Colonial Education in Nigeria 3.3 1882 Education Ordinance

3.4 Basic Importance of the 1882 Ordinance 3.5 Problems of the 1882 Ordinance

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.

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 noninterference 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 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 school, early because of the cost effects (Amaele, 2003).

3.1 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?

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 197 S).

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.

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.

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 religious instruction inserted into the 1882 ordinance was

copied from the Cowper Temple Clause of English Education Act of 1878, 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.

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.

SUMMARY

In this unit we have learnt that:

- i. the early colonial government in Nigeria did not have early interest in education in Nigeria;
- ii. aim of colonial education in Nigeria was narrow;
- iii. the 1882 ordinance in Nigeria was the first official and bold effort made by the colonial government in Nigeria education;
- iv. the ordinance, much as it has its advantages, also have some major lapses.

REGIONALIZATION AND EDUCATIONAL DEVELOPMENT IN NIGERIA

The Creation of Regional, Government in Nigeria

3.1 Western Region and the Universal Primary Education

3.2 Eastern Region and the Introduction of UPE

3.3 UPE in Lagos City Council

3.4 Northern Region and Its Position on UPE

3.5 Increase in Secondary Education in Nigeria

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 Macpherson 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 1959.

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 Citizens (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).

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:

- a. parent's attitudes toward sending their children (especially their female ones) to school;
- b. shortage of manpower in schools and;
- c. 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: a. There were large number of untrained teachers; b. There was lack of continuity in staffing;

c. There was too much attention to teachers' private studies to the neglect of the children;

d. There were too many large classes;

e. There were too many under-aged children in schools;

f. It also found out that the syllabus was poor. (Osokoya 1995 p.78, Amaele, 2003 p.54).

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 Eye 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).

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).

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).

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.

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.

THE NATIONAL CURRICULUM CONFERENCE AND THE NATIONAL POLICY ON EDUCATION

National Curriculum Conference

3.1 The Mandate of the Conference

3.2 The National Policy on Education

3.3 Importance of the National Policy on Education 3.4 Problems of the National Policy on Education

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 19505, 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.

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 Gowon 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].

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.

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 -]2 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;

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.

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 1980, 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 1990, made defence superior to education. Olatosu

[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.