

History of education in nigeria



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COURSE OUTLINE

1. Concept and Rationale of History of education
2. A Brief History of Education in Ancient Greek and Roman Empire
3. African Indigenous System of Education/African Traditional Education
4. Islamic Education in Nigeria
5. Christian Missionary/Western Education in Nigeria
6. Nigerian Education Since 1960

THE CONCEPT OF EDUCATION

There seems to be no universally accepted definition of the word 'education'. But this is not peculiar with education alone since terms such as Curriculum, Religion, Philosophy etc does not command a particular meaning. This simply means that like the terms mentioned above, education is an amorphous concept since there is no consensus and generally agreed meaning of the term 'education' by all educationists. For example, Yoloye (1980), in Ughamadu (1992), noted that some educators have defined education as "a transmission of culture, others as a preparation for life, and still others as a continuous process of growth though life". Similarly, Ogbebor (2007) posited that education can be seen as "a type of service rendered by a society to its new members (i. e. the child)". This simply means that education introduces and equips the child with the ways of life, required skills and societal norms and values so that the new comer or entrant (child) can function optimally. Thus the child benefits himself and contributes

toward the overall good of the society. In the process, the cultural heritage of the society can easily be preserved and transmitted from older generation to posterities or younger generations. Education can also be defined as ‘ the systematic process of developing the individual physically, mentally, spiritually and otherwise’. This simply means that education enables the individual to develop in all ramifications or all aspects of life. In this vein, education is geared toward actualizing the three domains of education, i. e., the Cognitive, Affective and Psychomotor domains. Some scholars represent the aforementioned domains with three (3) H’s, that is, the development of the individual’s Head-Cognitive, Heart-Affective and Hands-Psychomotor (Ughamadu and Okoye 1998). This is a kind of a robust, harmonious and all round development of the individual by harnessing and putting into good use man’s vital energy. Etymologically, the origin of the word ‘ education’ according to Singh (2007), is derived from two Latin words, i. e. “ E” meaning ‘ from inside or within’ and “ Duco” meaning ‘ draw out, lead out, or bring up’. A combination of the two words will simply mean:

‘ Draw out from inside or within’ ‘ Lead out from inside or within’ or ‘ Bring up from inside or within’. What ought to be drawn out, led out or brought forth from the child or student is simply the inherent and innate tendencies which the child (student) is blessed and endowed with. It is often believed that every child is born with some measures of natural talents and abilities thus the role of education is to help the child develop such talents and abilities to the fullest. This will then prepare the child for inevitable challenges that may surface later in life.

FORMS OF EDUCATION

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Education can be received through the following ways viz; informally, formally and non-formally. The curriculum and methods of acquiring education or knowledge is the determinant that distinguishes these forms of education.

1. Informal Education: Through informal education, knowledge is acquired unconsciously and involuntarily. This form of education usually occurs naturally and incidentally. It is a non-deliberate process whereby people learn from their parents, relatives, friends or immediate environment. The learners simply acquire knowledge as a result of daily interaction with the surrounding environment. The aims of this form of education is neither planned nor the curricula determined; no specific teacher and no designated classroom for learning. According to Singh (2007), the agencies from which informal education is received include family, neighborhood, playing grounds, social and religious activities etc. This form of education is usually likened to traditional education.

2. Formal Education: Formal education is the form of education given in schools and colleges or institutions whereby students are organized into groups and classrooms for the purpose of acquiring knowledge from an appointed teacher. The aims and curriculum of this form of education are pre-planned with a designated teacher to expose students to learning experiences. The agencies through which knowledge is acquired in this form of education include Library, Museum, Zoo, Picture Galleries, Lectures and Symposium etc. The evidence to prove that one has acquired this form of education is usually the issuance and acquisition of certificate.

3. Non-Formal: This is an organized and deliberate means of acquiring knowledge but mostly outside the formal school settings. Non-formal education is acquired in trade houses like the carpenter and mechanic workshops, tailor's shop, hair dressing and barbing salons etc'. It is

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a kind of master-apprentice relationship whereby the apprentice is expected to acquire certain skills after a period of time. This form of education is more concerned with school-drop-outs, adults and others who are not privileged to acquire formal education.

Note that a close examination of the three forms of education reveals that they are all dependent on each other. For instance, formal education builds on the informal knowledge and experiences children have already learnt at home. Therefore, for the teacher to successfully impart a worthwhile knowledge to students, he has to build his lesson on the experiences of students already acquired during contact with the world outside the school.

THE GREEK SYSTEM OF EDUCATION

Ancient Greece consists of different groups with different tribal origins. It is these tribes that form city-states. These city-states comes together to form the Republic of Greece. Notable among these city-states are Athens, Sparta, and Corinth. The sharp differences in their origins gave room for their cultural and educational differences. Generally, the Greek population was divided into three (3) classes namely, the Aristocratic class, Foreigners class and the Slave class. The general aim of education was to produce active citizens that possess wisdom. Despite this general aim each city-state has its own specific objectives peculiar to them. It is against this backdrop that we shall see the education system of the city-states of Athens and Sparta.

EDUCATION IN SPARTA

The Spartan citizens were divided into the Aristocratic or Master class, who ruled the state, Foreigners who are usually sojourners or temporary residents, and the Slaves (helots). The state was surrounded by hostile people thus it became necessary for them to give their citizens Military training to be able to face their belligerent or warlike neighbors and troublesome slaves within the state. The aim of education in Sparta was to produce strongman ready to safeguard the state, obey the law of the state and to be loyal to his country. It is with this in their minds that the Spartans developed a system of education for their citizens. The process of education in Sparta starts with the birth of a new born baby boy. The child is examined by a council of elders appointed by the state. If the child is found to be weak and feeble, the child would be taken to a mountain called Mount Taugetos and exposed to death or be saved by the slaves. But if the child is examined and found to be healthy and strong he will be returned to his parents to be taken care of for eight (8) years. A child in his eighth year was taken away by the government to a boarding school established by the government. The boys were organized in companies where they were exposed to harsh training, running, boxing, wrestling and military drills. They were trained not to fear death and to obey with out complain. The boys stay in barracks for their training up to the age of eighteen (18) years. After this training they are now enrolled into a two (2) years cadet where they continue with their training. They were also trained for secret services as spies on enemies and restless slaves. After the cadet training a child is then enrolled into Military Garrison to defend the state up to the age of thirty (30) years. After this age a soldier was then allowed to marry. The girls on the other hand were given gymnastic training in preparation for their roles in the society i. e. to produce

strong and healthy children and at the same time develop moral strength with which h to support their soldier husbands and sons. The Spartan system of education even though shallow in curriculum succeeded in producing the preferred type of citizens needed by the state. The system also left an important legacy for the world community such as Public/Government schools and Boarding school systems.

EDUCATION IN ATHENS

The Athenians were credited with the development of a representative government called democracy. Even though they have enemies both within and outside Greece they did not put emphasis on military training, rather they concentrated on developing courage and wisdom among their youths.

The aim of education in Athens was to produce adroit Orator (i. e. a skilful public speaker) who would be able to contribute to Political debates in the states Assembly as well as ability to become a seasoned politician. The process of education with the Athenians starts also with the birth of a child. Unlike the Spartans, in Athens the father of the newly born baby examines the child himself and decides whether to preserve the child or to expose the child to death. At the age of seven (7) a child is sent to a teacher Grammatist (a primary school teacher) in a school called the Grammatist school where the child learns reading, writing and counting. From grammatist school the child proceed to music school where the child learn recitation in poetry and special courses in music up to the age of thirteen (13). After the music school, a child proceeds to ' palaestra or gymnasium' where boys play games and take part in sports. The aim was not for competition but for

harmonious development of the child. At this level the education of the poor terminates while children from affluent or rich families proceeds to higher level education for two (2) years. They will be given two years training in athletics in a state gymnasium and they will spend another two (2) years in Military service. The girls on the other hand were left in the hands of their mothers to be trained on the trade of their mother and learn to love an orator.

The Athenian system of education as it was practiced succeeded in producing youths that participated in the political system of the state. Thus it was able to achieve its objectives. Similarly, the system left the world with Private and Day School systems. Generally, the Greek system of education was able to produce famous philosophers that contributed significantly toward educational thoughts e. g. Socrates (469 - 399 BC), Plato (427 - 347 BC) etc.

THE ROMAN SYSTEM OF EDUCATION

The aim of education was to produce the Roman Orator. An orator in the Roman perspective refers to somebody who masters every sector of education endeavor, i. e. an encyclopedia or repository of knowledge. The Romans were believed to be the first to develop education into different level e. g. elementary, secondary and higher education. Elementary Education: This system of education starts at the age of seven (7) years and ends at the age of twelve (12). In Rome, this school was known as *Asludus* meaning sports, play or game while the teacher is called 'Litterator'. In the *Asludus* School students learn reading, writing, and calculation. Secondary School: At

the completion of the Asludus, children proceeds to join secondary school. The teacher in this school is referred to as Grammaticus who wore a cloak giving him prestige and importance. The students at this level learn classic Greeks. Higher Education: The aim of higher education was to master the art of oratory. The rules of rhetoric consisting of methods and practice of speaking were taught. The schools were headed by Rhetors who wear precious garbs. Students start this school at the age of fifteen (15) and complete it the age of twenty (20). At this level, education stops except that those who are interested can go for further studies in Law, Oratory, Medicine or Philosophy. The Roman system of education gave the world the following:

1. Development of curriculum for different levels of education
2. Introduction of educational psychology
3. State control of schools
4. Development of Encyclopedia as a book that contain general knowledge
5. It produces philosophers such as Cicero, Tacitus, and Quintilian etc.
6. Introduction of Examination system.

TRADITIONAL EDUCATION

This type of education is passed on from progenitors to posterities, i. e. the type of education we inherited from our great-grand-parents. This is the type of education that enable the younger generations acquire the life patterns of the society by learning from their parents, sisters, brothers and other members of the extended family and the community in general.

CHARACTERISTICS OF TRADITIONAL EDUCATION

There are three (3) main characteristics of traditional education, viz; social responsibility, job orientation and spiritual and moral values. 1. Social Responsibility: Traditional education socializes the learner so that heshe does not become an odd member of the society who exhibit aberrant and unacceptable behaviors. 2. Job Orientation: Traditional education does not want the learner to stay idle. There is no unemployment under traditional system of education. 3. Spiritual and Moral Values: In traditional education, everyone is a moral teacher e. g. when one finds any child with misconduct, one does not need to refer to the parents first, but tries to correct the child or punish the child appropriately.

OBJECTIVES OF TRADITIONAL EDUCATION

Functionalism is the overall and guiding principle of traditional education. That is, traditional education is generally for immediate induction into the society and a preparation for adulthood. Other objectives are: 1. To develop the child's latent and physical skills. That is developing the learner's bodily parts physically through playing with mates, to be strong through climbing trees, by balancing through crossing bridges or obstacles etc. 2. To develop into the learner character and moral values; e. g. through greetings and other moral values. 3. Respect for elders and those in authority. 4. To develop child's intellectual skills. 5. To acquire specific vocational skills e. g. trade and crafts 6. To develop into the child sense of belonging. 7. To understand, appreciate and promote the cultural heritage of the society.

CURRICULUM OF TRADITIONAL EDUCATION

Curriculum can simply be defined as a course of study offered in a school. In other words, it can be seen as all the learning experiences which learners are exposed to under the direction of the school. But in the traditional sense, curriculum is believed to be inseparable from the objectives and thus mixed up with the objectives since there is no specific classroom designated for learning. However, the following is said to be true of the curriculum of traditional education: The curriculum of traditional African education is practically oriented and totally relevant to the needs of the society. Because of this feature of the curriculum, it is difficult to differentiate between its objectives and contents (curriculum). Hence Fafunwa (2004) opined that “the aim, content (i. e. curriculum) and the methodology of traditional education are intricately interwoven; they are not divided into separate compartments as is the case with the Westernized system of education”. The curriculum for vocational training includes agriculture which every child is expected to learn. In addition to farming, children are expected to learn one of the commercial activities or the other depending on the interest of the family. However, girls learn household activities from their mothers, in addition they learn other commercial activities that their mothers mastered such as weaving, thread making etc. Similarly, the curriculum for physical development include such activities as climbing trees, balancing, swimming, dancing, improvised horse racing etc that helps in the development of the child’s physical body. Social skills are taught through participation via societal ceremonies such as naming, wedding and other ceremonies practiced within the locality. Character and moral training is taught through the norms of the society, system of greeting different caliber of people and respect for elders. Punishment is usually meted out for those who fail to

accord due respect to deserving ones. The curriculum for intellectual training contains proverbs, riddles, story telling, history of the locality and that of their heroes, similarly mathematical knowledge is acquired through trading activities.

METHODOLOGY OF TRADITIONAL EDUCATION

Mostly, traditional education is acquired unconsciously without the learner realizing that heshe is learning something worthwhile. Generally, knowledge is acquired through participation and learns by doing. They may engage in participator education through ceremonies and other crafts such as wood carving, blacksmithing etc. Similarly, another important method employed in traditional education in the training of new entrants (young ones) is the apprenticeship method. In this method a learner acquire education under the watch and auspices of the master or mistress. In most cases, the learner is sent to learn a given vocation under the care of a professional outside the home of the student where he is expected to learn the craft of the teacher. Beside the participation and apprenticeship method being adopted in traditional education, it also uses observation and imitation as methods of acquiring knowledge. It should be noted that no method mentioned above is better than the other since all can be harnessed and used for the overall training of the African child.

ASSESSMENT IN TRADITIONAL EDUCATION

Since one of the teaching method in traditional education is participatory oriented, any mistake that might occur in the course of training is immediately corrected and learning continues. Similarly, at the end of any

training stage, a child is given a practical test relevant to what he has learnt whereby practical test is required to ascertain the progress of the child whether to proceed further or the child has to properly master the required skill before proceeding. This form of Continuous Assessment eventually leads to graduation or initiation. Students that pass their tests at the end of their training are usually graduated. This graduation, as a ceremony, is prepared to show the parents that their children has successfully completed their training and can now practice their newly acquired skills or knowledge independently.

MERITS OF TRADITIONAL EDUCATION

1. It is functional 2. It is cheap 3. It is flexible i. e. diversified without restriction whereby learners learn many things. 4. It lays emphasis on morality 5. It is centralized 6. Teaching is related to experience and environment.

DEMERITS OF TRADITIONAL EDUCATION

1. It has unplanned curriculum 2. It lacks record keeping i. e. there is no system of writing 3. No specific period of training 4. No standard evaluation techniques 5. Restricted only to environment of learning 6. It is conservative i. e. the method followed remains the same without innovations.

ISLAMIC EDUCATION

Islamic education and Islamic Religion are interwoven to the extent that you cannot separate the expansion of the two. Where ever Islam was introduced to the society a teacher is left to teach the people their religion. Therefore

we can simply define Islamic education as that type of education that was introduced by the religion of Islam. Islam as an Arabic word connote ' peace' therefore Islamic religion can be referred to as the religion of peace otherwise it can be seen as that religion that was brought by Prophet Muhammad (SAW) to save mankind in general. Allah said " I have not sent you but a mercy to mankind". The religion of Islam attaches great importance to education, that can be seen from the first revelation prophet Muhammad (SAW) received from Allah (SWI) which read:-

" In the name of Allah the Beneficent the Merciful Read in the name of your Lord that creates He created man from clot of blood. Read your Lord is he most exalted Who taught by the pen. Who taught man what he knew not" Chp. 96 Vs 1-5 The prophet of Islam also attaches great importance to the acquisition of knowledge, for example, the war captives of the battle of Badr were given the option to teach a number of Muslims how to read and write in Arabic to secure their freedom. Similarly, the prophet was quoted saying " knowledge is the lost property of a believer so where ever he sees it he should pick it". Prophet (SAW) also commanded his companion thus " seek for education as far as China". With this background we now move to see the spread of Islamic Education.

THE SPREAD OF ISLAM AND ISLAMIC EDUCATION

Islamic religion and Islamic education started in Mecca with Prophet Muhammad as the only teacher. Besides teaching people the new religion the Prophet used to ask his scribes or amanuenses to write down the

revelations he received from Allah (SWT) for safe keeping. This single act shows the importance of writing to the community.

With the Hijra (Migration) of Prophet (SAW) from Mecca to Medina Islam and Islamic education gain ground because there was freedom of religious practice. From Medina Islam spread to different parts of Arabia. After the death of the Prophet (SAW) and during the administration of Umar Bin Khattab the second Khalifah of the Prophet, Islam was introduced into African continent with a missionary intention.

Islam enters Africa through North Africa and specifically through Egypt from there it spread to other parts of North Africa. From the North African countries it extended to West Africa and present Northern Nigeria in particular.

Islam and Islamic education reached West Africa through the Trans Sahara trade routes that linked North and West Africa. Therefore, it is not wrong to say that Islam and Islamic education came into present day Nigeria through trade contact and trade relationship with North Africans.

One other factor in the spread of Islam and Islamic education was the development of Sufi order and who went about preaching, converting and teaching people the religion of Islam and its education.

The development of both the religion and its education was as a result of revivalist movement such as that of Usman Dan Fodiyo in present Northern Nigeria who purifies the religion and promoted Islam scholastic activities. This led to the production of many Islamic books in the area.

AIMS AND OBJECTIVES OF ISLAMIC EDUCATION

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1. The most important objective of Islamic education is to know God. Allah said “ Know Me before you worship Me, if you don’t know Me how then are you going to worship Me?” 2. The second objective is to teach the learner how to worship Allah because He said “ I have not created man and Jin but worship Me”. 3. Islamic education is aimed at teaching the learner the primary source of the religion, which are the Qur’an and Hadith of Prophet Muhammad (SAW). These two important sources serve as reference materials to the learners through out their live span. 4. Islamic education is also aimed at developing learners’ intellectual ability through the subjects taught at different levels of education such as philosophy, syntax etc. 5. Islamic education is also aimed at Socializing individuals to fit into their society. Islam appreciates the high degree of change that characterized societies. Therefore, it strives to teach its members the tools with which to cope with the ever increasing society. 6. In addition to the learning of Qur’an, Islamic education has the objective of teaching the students how to live happily in this World. Hence it teaches code of conduct as prescribed by the Qur’an for the moral, spiritual, political, economic and social life of the believer.

THE CURRICULUM OF ISLAMIC EDUCATION

The curriculum of Islamic education is divided into two in accordance with the structure of the schooling system in Islamic education, thus the elementary and the higher education. At the elementary level the curriculum consist of identification of Arabic letters and reading of written Arabic. At this level children start by memorizing some short chapters of the Qur’an then proceed to the identification of alphabets, and then vowels were added to

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them and the later formation of words. This is then followed by reading and writing of the Qur'an.

The higher level curriculum leads to specialization thus subjects like interpretation of Qur'an literature, Arabic Grammar and others were introduced. Schools under Islamic education are located within or outside Mosques, teacher's house. Thus the ownership and teaching the school becomes a one man affair. In the Qur'anic schools, schooling starts at the age of four (4) or five (5) depending on the child and the teacher's criteria. The students learn and progress at their own pace. There are no fees charged, rather teachers relied on sadaqah.

METHODOLOGY OF ISLAMIC EDUCATION

There are no fixed methods of teaching in the Islamic system of education except that mostly rote learning is resorted to. In most schools a child starts with memorization of the short chapters of the Qur'an, then he is introduced to the identification and reading of Arabic letters. Then vowels were introduced to the letters before word formation, this method continued until a child master how to read and write in Arabic.

Fafunwa (2004) described the teaching method under Islamic education as follows " the teacher recites to his pupil the verse (or alphabet) to be learnt and they repeat it after him. He does this several time until he is satisfied that the children has mastered the correct pronunciation. The pupil is then left on his own for continual repetition of the verse (or alphabet) until he has thoroughly memorized it" That is how he will continue until he finished the reading of the Qur'an.

At higher level of Makaananta Ilmi, method of rote learning continued except that at this stage interpretation of what to be learn was done by the teacher. The student is then left to continue revising his lesson. Nothing is to be added to him until he mastered the earlier lesson.

EVALUATION IN ISLAMIC EDUCATION

Islamic system of education uses the continuous assessment system. As the student recites what he was taught if he makes mistakes he is instantly corrected by the teacher or a senior student. Similarly, as student progresses in learning he is expected to teach those are below his standard. Failure to teach the younger ones is an indication that he has not his earlier lesson very well and he may be demoted until he masters it.

It is worthy of note that this system of education employs individualistic approach to learning and each student learn according to his ability.

GRADUATION IN ISLAMIC EDUCATION

Graduation ceremony is normally organized for students who have completed the recitation of the Qur'an which is called "Walimat". On the graduation day, the slate of student will be decorated by the teacher and a portion of chapter written on it which the student is expected to recite for people to acknowledge his ability to read. Similarly, the parent of the graduating student will prepare food to be served at the occasion.

Additionally, the parents are expected to buy new dress for both the student and teacher. Similarly, the teacher will get gift of appreciation from the parents and relations of the child. After the ceremony the child is expected

to go round his relations' houses and well wishers showing them the state of education he had attained. The relatives are expected to honor the visit with gift to the graduating student.

MERITS OF QUR'ANIC SCHOOLS

1. Islamic education is cheap to run because it does not require sophisticated structures and equipments before a school is started. It can hold even in the sitting room of the teacher. 2. Under the Qur'anic education, every learner learns at his own rate. No student is rushed and none will be delayed. 3. Islam attached great importance to morality therefore Islamic education place emphasis on producing morally inclined and well behaved students. 4. Islamic education train students to be self-reliant thus students are prepared to face life challenges squarely. This is achieved by introducing the children to search for food even at early. 5. This system of education discourages and addresses the problem of school-drop-out since students are allowed to learn at own pace and rate. 6. There is no problem of unemployment with the system since all the graduates used to be employed either as a teacher, Imam, or Qadi (judge) etc.

DEMERITS OF QUR'ANIC SCHOOLS

1. The ratio of teacher-to-student is usually too high such that it may not be easy for one teacher to control students to the extent of concentration. 2. Teachers are usually seen as strict disciplinarian who often instill fear on students with the use of Cane due to the over crowding of students. 3. Pupils of the Qur'anic schools find it difficult to get employment after graduation since the country favored Western type of education more than others. 4.

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The teacher has no job security since he has no salary. He only depends on charity from the parents of his pupils and philanthropists. 5. The method of teaching is poor since it highly favors rote learning.

REFORMS IN ISLAMIC EDUCATION

The arrival of Christian Missionaries in Nigeria brought about the type of education which trains children for jobs under the Colonial government and other organizations. Islamic education on the other hand even though it trains individual to be able to read and write the opportunities available requires Western type of literacy in order to be able to join both the public and private service. Thus, for the Muslims to enjoy such opportunities, something has to be done to integrate the two systems of education since the Muslims fear conversion to Christianity if they join the Missionary schools. The first bold attempt was the establishment of Kano law school in 1934 by Alhaji Abdullahi Bayero for the training of Qadis (Muslim Judges). By 1947 was changed to school for Arabic Studies with the aim of training teacher for Arabic and Islamic studies. The curriculum of the school includes English and arithmetic. This school led to the establishment of Abdullahi Bayero College that later culminated to Bayero university Kano. Another effort in the North was the establishment of Nizzamiyya and Islamiyya schools under Juma'atu Nastril Islam that runs Islamic primary schools in the Muslim North. In the Southern part of the country, especially in the Muslim areas, Muslim organization started establishing schools at both primary and secondary level. Such organization includes Nawar-Udeen society, Ahmadiyya Movement, Zumratul Islamiyya and Ansar-Uddeen society that establish schools in Ibadan in 1937. With this development in the Muslim communities,

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higher institutions in the country included Islamic studies and Arabic in their curriculum. Today many universities and colleges run first degree, Masters and Ph D in the field of Islamic studies.

CHRISTIAN MISSIONARY/WESTERN EDUCATION

Western type of education was introduced in Nigeria by the Missionary from Europe. Their basic aim was to convert the souls of the Africans into Christianity and to civilize them. They realized they cannot achieve their objectives because of language barrier. Based on this reason, the missionaries took the task of teaching Africans their language. This effort motivated them into establishing schools wherever they establish a mission house. The schools they established helped to produce interpreters who will help them in carrying out their mission of spreading Christianity. Note however that the initial attempt to introduce Western type of education into Nigeria was credited to the Portuguese traders who were believed to have established the first school in the palace of the Oba of Benin in 1515 AD. The Portuguese were traders on trade mission but they realized that in order to enhance proper communication between them and Africans they must educate the Africans. The Portuguese also aimed at teaching the children of the Oba and that of his Chiefs.

Similarly, the Roman Catholic Church through the influence of the Portuguese traders established a Seminary school on the Island of Sao Thome for the training of Africans for Church work as priest and teachers. This first attempt to introduce

Christianity and Western education was almost wiped out by activities of slave traders. The search for slaves to work in the plantations in Europe and America disturbed the peaceful atmosphere needed for the spread of Christianity. With the abolition of slave trade, and the subsequent liberation of captured slaves, and the eventual settling of freed slaves in Freetown, Sierra Leone and in certain cases the freed slaves attempt to trace their birth places brought the Missionaries back into Africa to continue their mission of converting the souls of Africans to Christianity. The freed slaves that traced and settled with their families invited the missionaries from Freetown to come and save their people from superstitious beliefs and darkness. The first missionary body to have answered their call was the Wesleyan Methodist Church that arrived at Badagry in 1842 and later established a mission house and a school there. By the year 1845, another missionary body, that is, Church Missionary Society (CMS), arrived Badagry and established a mission house and school. This body later moved to Yoruba land and establishes schools in so many places. Another mission body named Church of Scotland came into the scene in 1846. This body was credited with the establishment of first school in Calabar that same year. Similarly, the Southern Baptist Convention came to Lagos from America and opened an academy in 1855 and thereafter moved into the hinterland of Yoruba areas establishing schools. The Roman Catholic Mission came to the scene in 1856 and founded the Lyons Seminary of African mission in Lagos, later it extended its activities to Yoruba land. In 1872, some Four Sisters came from France to organize girls' education. Their presence was felt in 1880 at Abeokuta; they established schools in important towns like Lagos, Badagry, Asaba and Onisha. The colonial government up to 1870 showed little or no

interest in educating the Africans rather they were busy extending their areas of control and dealing with resistance they were getting from local people. From 1870 the colonial government started giving education grants to the missionary bodies that showed interest in the field of education. The first body to get such assistance includes Wesleyan Methodist Church, Church Missionary Society and Roman Catholic Church. This grant was given in order to encourage their educational activities. By 1882 there was a change in government attitude to education in the sense that an Educational Ordinance was passed that gave the government the legal power to give grant to mission body engaging in educational activities in Nigeria. The ordinance provides for the establishment of Board of Education, Appointment of Educational Inspectors, Opening of Government own schools and it also forcing the missionaries to admit the children of Muslims in their schools. As a result of these developments in educational sector, the colonial government opened its first primary school in Lagos in 1889. This was followed by another school in 1901 in Benin City. Meanwhile, the first secondary school was opened in 1909 with the name Kings College Lagos. This was followed by Katsina Teacher Training College in 1921. The first girl's school was opened in Lagos with the name Queens College. The first post secondary institution was opened in 1932 called Yaba Higher College. In 1948 the colonial government established University College Ibadan.

NIGERIAN EDUCATION SINCE 1960

Education in Nigeria has witnessed significant development since independence. Since 1960, the following can be said of the educational development in Nigeria:- a) Nigeria Certificate of Education (NCE): The <https://assignbuster.com/history-of-education-in-nigeria/>

Nigeria Certificate of Education was introduced in 1962 by Professor Aliyu Babantude Fafunwa the then Head of Department of Education in Nigeria. b)

The 1969 Curriculum Conference: This conference was attended by a cross section of Nigerians. The purpose of this conference was to review the educational system that was handed over to Nigerian government by the Colonial master. Because there was a general dissatisfaction with the existing education system which had become irrelevant to national needs, aspirations and goals. c) The 1973 Seminar of Experts: In 1973, a seminar of experts drawn from a wide range of interest groups within Nigeria and voluntary agencies outside Nigeria was convened to study the reports of the 1969 curriculum conference. The purpose of the seminar was to work out what is to constitute a National Policy on Education (NPE) for an independent and sovereign state like Nigeria. d) The National Youth Service Corp (NYSC): Also in 1973, under the military regime of General Yakubu Gowon, the National Youth Service Corp scheme was established for all university graduates of Nigerian origin. The scheme was aimed at promoting peace and unity that was missing in Nigeria after the Civil war. e) Universal Primary Education (U. P. E.): The Federal Government of Nigeria launched the U. P. E. scheme in 1976 throughout the federation. This scheme was aimed at seeing that all primary age students attend school. The scheme brought into being the 6-3-3-4 system of education. f) The 1977 National Policy on Education: The outcome of the curriculum conference of 1969 and subsequent seminar of experts held in 1973 was the publication of the National Policy on Education first in 1977. The 2nd and 3rd editions were published in 1981 and 1998 respectively, while the 4th edition which is the most recent was published in 2004. g) National Teachers Institute (NTI): The Government

created the National Teachers Institute in 1978 to conduct programs that would upgrade teachers' qualifications to the NCE level. h) National Commission for Colleges of Education (NCCE): The NCCE was established on 17th January 1989 to coordinate and monitor the academic activities of Colleges of Education in Nigeria due to the importance accorded to quality teacher education by the Federal government. i) Universal Basic Education (UBE): The U. B. E program was introduced by former president Olusegun Obasanjo on 30th September 1999 in Sokoto, Sokoto State. The program is Nigeria's strategy for the achievement of Education for All (EFA) and the education-related Millennium Development Goals (MDGs). The UBE scheme introduces the 9-3-4 system of education; which involves 6 years of Primary School education and 3 years of Junior Secondary School education, culminating in 9 years of uninterrupted schooling. Transition from one class to another is automatic but determined through Continuous Assessment (C. A.).