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A SECOND CHANCE FOR CHRISTIAN EDUCATION: STRATEGIES FOR A NEW APPROACH TO CHRISTIAN EDUCATION IN NIGERIA IN VIEW OF THE CURRENT SEARCH FOR EDUCATIONAL RELEVANCE

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A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Silvanus Ndukuba Chioma
August 1982
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ABSTRACT

A SECOND CHANCE FOR CHRISTIAN EDUCATION:
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Silvanus Ndukuba Chioma

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Date completed: August 1982

Problem

Despite the tremendous educational achievements in Nigeria since the launching of the National Policy on Education in 1977, many Nigerians have continued to call for the restoration of mission-operated private schools. This study set out to establish the role of religion in present-day education in Nigeria and to explore ways in which the aims of Christian education could be achieved in addition to the formal school setting.

Summary and Conclusions

Utilizing the historical documentary research method, the study reviewed Nigeria's educational history from 1845 to 1980 in
the light of the country's cultural, religious (Muslim and Christian), and political influences. The National Policy on Education was seen as the climax of the interplay of the aforementioned influences. The historical, philosophical, and cultural evidence favors the recognition of private schools operated within government guidelines. Plans were projected regarding how Christian denominations could prepare for a Second Chance and also develop alternative ways of achieving the goals of Christian education.

A Second-Chance Christian education in Nigeria would enable missions to work under improved conditions and to have easier access to more parts of the country. They would, however, work with a majority of students with differing religious affiliations; lowered academic standards due to mass intake into secondary schools; teachers who feel more obligated to the state than to the denomination; and insufficient funds for school facilities and equipment.

Nigeria needs a Christian education that is (1) consistently biblical in its efforts to impart saving knowledge, foster Christian character development, and promote unselfish service; (2) actively seeking to develop Nigerian cultural values within a Christian context; and (3) effectively generating more caring, honest, and loving citizens that are desperately needed to unify Nigeria. These objectives could be better met if each denomination (1) developed a statement of universal principles of Christian education; (2) established or revitalized the various graded educational activities of the church and the home; (3) utilized the many avenues of the mass media; and (4) trained dedicated and educationally competent pastors and Bible teachers to function as efficient leaders of Christian education.
Thus says the Lord: "Let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich man glory in his riches, but let him who glories glory in this, that he understands and knows me, that I am the Lord who practice steadfast love, justice, and righteousness in the earth; for in these things I delight, says the Lord." (Jer 9:23-24 RSV)

I speak the truth when I tell you that education, unless balanced by religious principles, will be a power for evil. (Ellen White, Testimonies for the Church, 5:587)

Children are not dual personalities who may be administered to secularly by the state and spiritually by the church, but that [sic] they must be dealt with as integrated personalities. If religion is to become more than a Sunday response to a religious stimulus, it must become interwoven with the daily experiences of the child in the school as well as in the church and home. (Peter Person, An Introduction to Christian Education, pp. 191-92)
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Probably no issue stirs the interest of the citizens of any country as much as does education. There are several reasons for this. Students in all levels of education are the children of the nation's citizens. Those who have no children of their own in the school are connected in some way with the school systems—either sponsoring relatives or friends or having some say regarding school policies, curriculum, or school relationships. Most citizens also support the educational system through their taxes. In addition to all these areas of involvement with the government-sponsored schools, some citizens support the educational process through their religious organizations; for in many countries the Christian church has been a strong agent of education.¹

Despite the fact that education was started and preserved by Christianity in many countries, the relationship between Christian religion and education has not always been cordial. Sometimes there has been a great amount of antagonism. But the nature of the relationship has seemed to be determined by persons, time, and place. When education has been seen as embracing the whole spectrum of life and for the whole period of man's existence, religion

has played an integrating role educationally. Under such circumstances, religion has unified all the other elements of education including the social, the physical, and the academic or mental. In other instances, however, when education has been seen only as a tool for achieving certain goals, antagonism has resulted between religion and education when those desired objectives have either down-played or excluded the spiritual dimension of life.

So controversial has the tension between state and church become that the 1966 *World Year Book of Education* was devoted to church and state relations in education.¹ Brian Hill has also questioned whether the time has come to deschool Christianity.² Herbert Kane, after reviewing the rate at which the Third World governments were nationalizing mission schools, has suggested that the church should redirect its resources into other areas.³

This study sought to update the current dilemma in state-church relations in education in Nigeria and attempted to investigate ways in which the relationship could be made more cordial.

**Historical Background**

Nigeria (see figure 1) came into being in its present form in 1914 when the two British protectorates of Northern and Southern

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Fig. 1. The countries of Africa.


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Nigeria were amalgamated by Sir Frederick Lugard.\(^1\) Since amalgamation, Nigeria has undergone many years of searching for national identity. In 1954, Nigeria became a federation of three regions--West, North, and East--and the Federal Territory of Lagos. On October 1, 1960, it gained political independence from Britain without any armed struggle. It became a republic three years later on October 1, 1963. In August 1963, just before the attainment of republican status, the Mid-Western Region was created. Then on May 27, 1967, the Federal Military Government which came into existence on January 15, 1966, announced a reorganization of the country into twelve states. The creation of states could have prevented the Nigerian civil war (1967-70) had it been done a few years earlier. A new military government under General Murtala Mohammed on February 3, 1976, further reorganized the states into nineteen (figure 2) and proposed that a new federal capital be established at Abuja in the central part of the country.\(^2\) Despite these measures, the question of the number of states which would best serve the needs of Nigeria is still unsettled.\(^3\)

The continuing issue over the creation of states well illustrates how difficult it is for the 80 to 90 million Nigerians, 


Fig. 2. Nigeria's nineteen states and capitals.

representing over 250 ethnic groups or tribes, to meet their basic national objectives. These objectives, according to President Shehu Shagari, are "to feed and house ourselves better, to educate our children and prepare them to make a fuller contribution towards the building of a modern society."¹

After thirteen years of military rule (1966-1979), Nigeria began its second republic on October 1, 1979, when the military government voluntarily handed power over to an elected democratic civil government. Whereas the first republic had followed the British Westminster parliamentary system, the second republic was patterned after the American model of democracy with overriding Nigerian features.² At the federal level there is a President, a Vice President, a ninety-five-member Senate, and a 449-member House of Representatives. There are governors and houses of assembly at the state level, and elected local governments. The judiciary serves as the interpreter of the law and constitution and is its final arbiter.³ In order to achieve the objectives stated by President Shagari there has been a great emphasis on agriculture through the "Green Revolution"; the establishment of a housing scheme which provides 200,000 housing units every year; and education has become the third area of national priority.

Educational Background

The present national system of Western-formal education in Nigeria began with the activities of Christian missions in the latter part of the nineteenth century. While the traders who preceded the missionaries were least interested in educating Nigerians, the colonial government did not make education its major concern. Instead of training the many clerks that it needed, the government permitted the various missions to do the job.¹ The position of the colonial government changed only after the Second World War (1939-1945).² It did not take long before the educated Nigerians began to call for a greater interest on the part of the government in the education of Nigerians. Through various educational ordinances from 1882 to 1948 efforts were made to achieve government control over all levels of education in Nigeria. These efforts notwithstanding, by 1942 missions controlled 99 percent of the educational institutions in Nigeria. More than 97 percent of the students enrolled in Nigerian schools were in elementary, secondary, and teacher-training colleges owned by Christian missions.³

During the decolonization years (1945-1960), especially during the 1950s when education was a hot issue in the nationalist


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movement, universal primary education was introduced in the Western and Eastern regions and in the Federal Territory of Lagos. Northern Nigeria which had very few Western-type schools because missionaries were not free to evangelize and to establish schools in the region, also sought ways to bridge the educational imbalance by studying how to establish a partnership between the government and the voluntary agencies.\(^1\) The scheme met with strong resistance in the East as the different churches rejected the idea because of its potential to secularize the educational system and society.\(^2\)

In view of this background, it would appear that the Nigerian civil war (1967-1970) created a transition for the government takeover of the private, community, and religious mission-owned schools. The two main reasons for the takeover were (1) to ensure the establishment of an "education that would depart from the colonial inheritance and give Nigerians the type of education needed for building a modern state,"\(^3\) and (2) to rectify the geographical imbalance in the educational development between the six northern Muslim states and the six southern states where missions


and churches had been active in education from the middle of the
nineteenth century. Consequently, by 1977 when the Federal Military
Government launched its Federal Republic of Nigeria National Policy
on Education it had become unmistakably clear to Nigerians that

Education in Nigeria is no more a private enterprise, but
a huge Government venture that has witnessed a progressive
evolution of Government's complete and dynamic intervention
and active participation. The Federal Government of Nigeria
has adopted education as an instrument par excellence for
effecting national development.²

Paradoxically, despite huge financial investments by the
government in the field of education and the burgeoning educational
institutions and enrollments throughout the country,³ many Nigerians
have maintained that Christian missions should be given the right
to own and manage schools. While the publication of the government's
standards for private schools has been delayed, developments seem
consistently to indicate that Christian organizations may one day
make a comeback on the educational scene in Nigeria.⁴

Statement of the Problem

In view of the current situation in Nigeria in which all
the Christian churches have been excluded from owning and

¹Leny Lagerwerf, "Africa: State-Church Relations in Educa-
tion," Exchange: Bulletin of Third World Christian Literature 28
²Federal Republic of Nigeria, National Policy on Education
³For 1980 statistics see Federal Republic of Nigeria,
Department of Information, "First Year in Office of President Shehu
⁴For some favorable developments in this direction see the
section on Positive Developments in chapter four (pp. 166-71).
administering schools at all levels, this study addressed itself to the following three questions:

1. Why should Christian organizations, under the present circumstances, seek to participate in the education process?

2. In case the government decides to restore the proprietorship of some or all of the nationalized schools to Christian missions, how could the churches ensure that they do a better job of Christian education than during the First Chance?¹

3. Suppose the government does not liberalize the current National Policy on Education in the immediate future, and the different Christian denominations are left without formal schools for a much longer period, how could they accomplish the goals of Christian education?

Purpose of the Study

This study set out to accomplish two main purposes. First, it sought to establish the role of religion in the formal educational process of modern Nigeria, particularly on the secondary level. Second, it proposed alternative avenues for Christian education outside the formal school setting that could be used under the present situation or in conjunction with the formal schools of the anticipated Second Chance.

In order to accomplish these objectives, it was necessary first to develop adequate historical and educational backgrounds in an effort to enhance a better understanding of the present problems

¹This question is raised in view of the educational deficiencies and the inter-denominational rivalries of the First Chance.

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of Christian education in Nigeria. These background materials are presented in the first three chapters while the last two concentrate on the two purposes stated above.

Need for the Study

Since the move to nationalize all schools in Nigeria gained momentum in the 1950s, there has been a growing literature on church-state relations in education in Nigeria. Among this literature, the works of Francis A. Arinze, David B. Abernethy, and Robert Dale Carey\(^1\) are worthy of mention.

After the civil war, when the government takeover of schools was in progress in the various states, James B. Schuyler\(^2\) wrote an update on church-state relations in Nigeria. In 1973, Claudius Akinwusi\(^3\) proposed a new curricular approach to Bible knowledge in the secondary schools in Nigeria. Three years later, David Awolola conducted a religious education curriculum survey in eight secondary schools in Western Nigeria.\(^4\) Then, in 1978, just before the second


republic came into effect, the Association of Catholic Professionals published a ten-page document which called on the government to make room for the existence of private mission schools in Nigeria.  

More recently, some dissertations which are of significance to this study have appeared. Among them are Anthony Onwukah's historical study of Nigerian education from 1960 to 1976, and Larry Diamond's analysis of the social foundations of democracy in Nigeria. According to Diamond, some of the causes of democratic failure in Nigeria have included a deeply flawed federal structure during the first republic; social cleavages along regional, ethnic, and political party lines; the emergence of a new elite class with a highly materialistic approach to life; and the traditional highly authoritarian rule and concentrated power, wealth, and status which the Northern rulers have sought to preserve over the whole country. Then there were Samuel Otaigbe's work on the attitude of Nigerians to the social and economic benefits and problems of the universal primary education to the Nigerian society, and Barbara Adeboye's study of the reactions of Nigerians to some aspects of the national


policy on education. Adeboye's study revealed an overwhelming endorsement of continued moral and religious instruction in primary and secondary schools, but reaction to government ownership and supervision of all primary and secondary schools divided along old regional lines. She recommended that in order to forestall a decrease in confidence in government planning, it may be necessary for the government to revise its interests in exclusive control of the schools.

Raphael Njoku's collaborative basis between state and church in the operation of schools in Imo State of Nigeria has some significance to this study. Similar to Carey's approach in 1969, Njoku based his work on the response of a selected group to a survey instrument. His work is important to Nigerian education and should not be diminished in any way. The fact, however, that his investigation was done in one of the nineteen states--Imo State which has always been comparatively more favorable to mission schools--and that the sample was a "survey of the Nigerian elites" who had all experienced church-state related education in Nigeria and the United States makes its generalization to Nigeria a little difficult. A large percentage of Nigerian citizens--the half-educated and illiterate parents--were not represented in the sample. Furthermore, his recommendation that church schools should not be funded with

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public monies, despite the fact that a plurality of his respondents (49.1 percent) indicated that they would like to see the state fund the church schools, seems contradictory. Be this as it may, Njoku's investigation puts on record an outstanding fact, namely, that irrespective of the changes and influences of modernization, educated Nigerians who have been products of Christian education still recommend it to their present and future countrymen. The nearly unanimous endorsement (91.6 percent) of these Nigerians to the existence of both public and church-related schools is a significant information that Nigerian leaders should not ignore.

Robert Ilochukwu's research on educational policy as an instrument for national development recognizes the forces of disunity which impede national unity in Nigeria. These forces include the near-century of colonial educational policy, issues of ethnicism, tribal jealousies, linguistic pluralism, religious intolerance, and the underdeveloped political amalgamation of northern and southern Nigeria. As far as Ilochukwu is concerned, the 1977 National Policy on Education was chiefly politically exhortative, lacking in programmatic details for the solution of Nigeria's problems.

On the whole, none of these sources discussed how a state-church partnership could be effected in the educational process in Nigeria under the present circumstances of a nationalized policy. Neither does any study delineate the goals of Christian education nor suggest alternative ways through which these goals could be accomplished without formal schools.

Although the Christian school should be an evangelistic arm of the church, it should be recognized that in a pluralistic society like Nigeria, mission schools serve large numbers of non-Christian clients. Thus, consistent with democratic principles which protect the right of parents in the choice of the religion of their school children,¹ Christian churches should find a way or ways to allay the fears of those who feel threatened by the evangelistic potential of Christian schools. It would seem that the churches, while not sacrificing principle nor limiting the scope of Bible topics to be taught in the schools, should develop a modified approach to Bible teaching and to Christian education. Such an approach should not just equate Christian education with evangelism² nor insist on securing confessional commitment in the school. Instead, it should teach religion in these public settings with the general aim of promoting religious sensitivity and awareness. When such a method is followed, as John Barrie has stated,

The general concern of the teacher in religious education is not to promote confessions of faith in children but rather to help them so to comprehend the nature of religious attitudes and beliefs that they themselves will be more inclined to acknowledge their significance, and better able to assess the validity of particular religious claims in an informed and intelligent manner.³

In short, churches should distinguish between their educational


role in the purely church-school setting and their role in the
national or public-school system. Church-sponsored general education
should be seen for what it truly is—a form of national service by
the church to the state. This understanding is important and must
be accompanied by a proper approach if Christian churches plan to
avail themselves of the many ministerial opportunities which await
them in the area of education. This situation is applicable not only
to Nigeria but has significance to other countries of tropical
Africa and the Third World.¹

Assumptions of the Study

This study is based on the assumption that

1. In pioneering Western-formal education in Nigeria, the
Christian missions were guided by an evangelistic motif. This was
evidenced by the fact that each denomination established its own
schools even when one or two schools could have absorbed all the
children in the community.

2. There was no plan on the part of the pioneer missionaries
to gain educational control over Nigeria. Although they felt a
great burden to reach all parts of Nigeria with the gospel, when it
came to education they were happy to help in a seemingly hopeless
situation. Even today Christians are willing to share the benefits
of their educational programs with non-Christians.

3. The different Christian churches do not wish to be

¹For how the Muslims have adjusted to the educational changes
in Nigeria, see John L. Esposito, ed., Islam and Development: Religion
and Sociopolitical Change (New York: Syracuse University Press,
1980), pp. 181-205. See also Peter B. Clarke, "Islam, Education and
the Developmental Process in Nigeria," Comparative Education 14
(June 1978):133-41.
excluded from the educational process, both now and in the future, because they believe that the various elements of education should be integrated by religious values. This, to them, is important because education and religion belong together.

4. While the Christian churches would love to see a liberalization of the present policy, they seem to be aware that change may take a while. This is because education in Nigeria has become a political issue.

5. The Nigerian Government is aware of the contribution of Christian missions to its educational system and may be inclined to count on their support in the future even though the government understands Christian schools will always emphasize Bible study, Christian character development, and unselfish Christian service. At the same time it almost goes without saying that the government would not like to witness a resurgence of the religious or denominational rivalries of the First Chance anytime in the future.

Scope and Delimitation

This study was concerned with the future of Christian education in Nigeria. Due to the unified system of education in the whole country it was considered necessary to have the study embrace the entire nation. The fact that education and religion both cover almost all aspects of life for the whole period of existence possible to man also resulted in a widened scope. The target audience— all those interested in education in Nigeria, in general, and Christian education, in particular, in both Nigeria and overseas—required that enough ground be covered so that all could gain a better understanding.
In view of these considerations, most of the developments in Nigeria which influenced or could influence the future educational activities of Christian missions in Nigeria were treated. These developments include a preview of Nigerian/African traditional education, Islamic education, and Christian education before the 1840s when modern Christian missions gained a permanent place in Nigeria. How the pioneer missionaries related with Nigerian culture, Islam, the colonial government, and with their fellow missionaries as they established the schools of the First Chance (1845-1976) is reviewed in chapter two. In chapter three the main political influences which led to the development and implementation of a single policy on education in Nigeria in 1977 are rehearsed. Significantly, these cultural, religious, political, and economic interrelationships that resulted in the nationalization of all levels of education in Nigeria since 1976/77 are bound to decide the future fate of Christian education in Nigeria for many years to come.

As Adedeji Adelabu has rightly stated, Nigeria's educational growth is bound up with the history of Christian missions.\(^1\) Both histories have also influenced the political development in Nigeria. Thus, it is difficult to talk of one without talking about the other. But, other than those aspects of the various developments which were considered significant to past, present, and future Christian education, the investigation did not address itself to any other issues in Nigeria.

Nigeria as a developing country is in a state of rapid flux. So are educational and missiological issues. This study is more of a reflection based on the past and the present trend in Nigerian education. Thus, due to the unstable nature and contradictions of contemporary history, inconsistencies may occasionally occur. The researcher, however, in trying to deal with these events from a pragmatic stance, is greatly impressed by the way Nigeria is making every effort to improve the lot of its citizens and to effect national unity and progress through education. His is a genuine reflection based on where things might proceed in the not too distant future. Aware that tensions of ideals will always remain, the aim is to effect a closer balance in the educational endeavor of Nigeria for the common good.

Another word of caution is that while maps have been collected from various sources to show the location of places named, it has not been possible to identify all places and rivers. There were no maps during the early periods. Moreover, not all the early places have retained their importance. Atlases should be used for details.

Sources and Methodology

The primary sources utilized in this study include government educational ordinances, memoranda, national development plans, reports of government-sponsored seminars, conferences and committees, government statistics on education, the national policy on education, the educational aspects of the Nigerian Constitution, and authentic statements of Nigerian leaders on education. Published and
unpublished works by Nigerian and non-Nigerian authors on the histories of education and Christianity in Nigeria are also used. In addition, sources on the histories of education and Christianity in West Africa, tropical Africa, and the Third World were consulted. Other secondary sources included doctoral dissertations (by Nigerians and non-Nigerians) on Nigerian, African, and Third World education, as well as journal, magazine, and newspaper articles deemed relevant to the topic.

In order to put Christian education in Nigeria in its proper perspective, Nigerian and non-Nigerian sources relevant to Christian education were used. While the goal was to derive a Christian education that would meet the basic needs of Nigeria, it is realized that such an education must meet the test of universal principles of Christian education.

The historical documentary research method is largely used in this study to trace the major events in Nigerian education from the middle of the nineteenth century to 1980. The descriptive method is employed in analyzing the current educational situation in Nigeria from a Christian perspective. Lastly, the developmental method is used in making future projections of the educational strategies which the various Christian denominations could employ in achieving the goals of Christian education with or without formal schools.

Organization of the Study

The study begins by first introducing the three elements that have greatly influenced education in Nigeria—Nigerian/African traditional education, Islamic education, and Christian education.
before the 1840s. An understanding of these cultural and religious influences is deemed important since value judgments and suggestions on Nigerian education are to be made.

Chapter two reviews the highlights of the First Chance as a basis for a lead into a Second Chance. This First Chance is examined from its cultural, historical, missiological, and political perspective with particular reference to the three main regions of Nigeria—West, East, and North.

The historical-political development of the Nigerian national system of education from the foundation laid by the pioneer missionaries (1882-1980) is discussed in chapter three. This chapter clearly demonstrates the effect of a fourth force in Nigerian education—the political. An in-depth study of the national policy on education, which can be seen as the greatest political achievement in Nigerian education, was conducted. Finally, the current problems of Nigerian education are reviewed because of their relevance for the Christian Second Chance.

In chapter four a call is made for the liberalization of the current policy on education to enable the Christian churches to own and to administer their own schools under democratic government guidelines. The emphases in this section are on the partnership role of parents and religion with the state in education as well as the compatibility and complementary relationship between education and religion. Next, the problems and assets of a Second Chance Christian education are discussed. A preparation based on these considerations was seen as a prerequisite to ensuring a future Christian education in Nigeria that would meet its current needs.
and yet remain consistent with biblical principles.

The burden of chapter five is to awaken the Christian churches to the idea that formal education is only one of the settings for achieving the goals of Christian education. With or without formal schools, the purposes of Christian education could and should be achieved by properly organizing the home, church, and community settings. In order to guarantee an adequate organization of all these settings (the formal school included), the necessity of proper training and experience for the Christian minister is reviewed, pointing out how he or she might fully embrace his or her role as a Christian educator. The study ends with a summary and conclusion.

Definition of Terms

The early involvement of the British and the Americans in Nigerian education through their missionaries, coupled with the Nigerian government's endeavor to maintain a Nigerian identity on the educational scene, has resulted in a plethora of educational terminology. Consequently, a secondary school could be an academy or high school (American), a grammar school (British), or a government college (Nigerian). The situation is much more complicated than this. Toward the last decade of the nineteenth century a girl's primary school was named a seminary, while a standard IV girl's primary school was named Wesleyan Girl's High School. In view of this confusing situation, new or strange words are defined wherever they occur the first time in the text except the following:

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Christian Education. A term generally applied to mission-owned or church-sponsored education in Nigeria between 1845 and 1976. More specifically, it is that education which seeks to impart Christian salvation knowledge, fosters Christian character development, and promotes unselfish service to God and humanity within a physical, mental, and socio-cultural context.

Christian Missions. A term used generally to refer to all Christian organizations—Protestant and Catholic—that were involved in the education process in Nigeria from the beginning of formal education in Nigeria to the present. It is used interchangeably with Christian bodies, Christian churches, Christian denominations, or voluntary agencies.

Koranic or Qur'anic Schools. Those elementary Muslim schools where Arabic, Islam, and character development are taught.

Liberalization. Used here not in the legal or theological sense but as an appeal for the easing of government control of education to include family and religious influences.


Religious Knowledge. An old-fashioned curriculum term for religious education. In government-sponsored schools and syllabi, Bible Knowledge is used since government aims at giving students a general idea of the Bible without soliciting their commitment to any religious affiliation.

Second Chance. A term used to designate any future educational
activities of the Christian churches in Nigeria in contrast to their earlier or First Chance engagement (1845-1976).

**Strategy.** A communication of a sense of direction for the future; a way of approaching a problem or achieving a goal.

**Acknowledgments**

This researcher wishes to express his profound gratitude to God for life, good health, and for seeing him through many trials; to his parents for instilling in him (through the Holy Writ) the attributes of patience and perseverance; to his family for their kind understanding and faithfulness during over four years of separation due to his unaided academic quest; and to the many Christian teachers through all the levels of his education who have been of a good influence on him. In addition, the following individuals deserve a special word of appreciation: Dr. John Youngberg, as teacher, academic adviser, and chairman of the writer's doctoral committee; Dr. Werner Vyhmeister, as cognate academic adviser and member of the doctoral committee; Dr. George Knight, for his very early encouragement in this project, and for recommending the research format; and Dr. Gottfried Oosterwal for his belief in the need for this study and for his tremendous contributions. Both Knight and Oosterwal were members of the doctoral committee. It is fitting that these years of hard work have also become years of memorable partnership and friendship.

Mention must also be made of Dr. Roy Graham, Provost of Andrews University, for his academic advice during the writer's Master's program and his continued interest, encouragement, and moral
support throughout his entire stay at Andrews University. Among the
many Nigerian sources the researcher found the works of professors
Aliu Babatunde Fafunwa, T. O. Taiwo, and Ogbu U. Kalu very helpful
(see bibliography).

This dissertation, to the researcher, is more than just an
academic exercise. As a Nigerian Christian educator, he has always
believed that although the Christ of the gospel is always the same,
the methods of transmitting the message, like its human agents,
should be subject to constant evaluation and modification. These
qualities of a changeless gospel in a changing world, amidst changing
methods, and agents, make the gospel applicable and relevant to all
countries irrespective of their various forms of government, to all
races, tribes, and ethnic groups, and to all religions.

Christian missions, probably due to the distant location of
their home bases, are not usually aware of the many changes that are
occurring daily in many parts of the world, especially in the
developing countries. Consequently, efforts made to stick to the
same missiological methods that may have sufficed during the days
of the pioneer missionaries are constantly proving inadequate and
unrewarding. One of the great contributions which the nationals of
these countries could make as culture bearers is to aid in finding
ways in which the Christian gospel could be made more relevant and
less antagonizing.

This researcher believes that although people will always
react variously to the gospel, its intention was not to divide
families and individuals. Quite the contrary, the gospel has been
the greatest demonstration of the unifying (reconciling) force of
love in the world. One way to reduce the persisting tension between state and church relations in education is to realize that the strength of Christian education does not lie in the absence of a national education system. Neither is the basis for public or government education found in the weakness of private schools. Nor is a financially viable state a guarantee for educational success. While the government reserves the right to legislate on educational issues, its efforts and resources should be blended with those of the church and community in order to complement (or properly direct) the educational desires and efforts of the home. Educational success should be the result of the involvement and cooperation of all these various agencies. To help realize this ideal should be the goal of every statesman and every Christian. This study is a move in that direction.¹

¹For the researcher's earlier concern with this issue, see Silvanus Ndubuka Chioma, "Resolving Some of the Problems Encountered in Teaching Bible Knowledge to Muslims in a Seventh-day Adventist High School" (Class project, School of Graduate Studies, Andrews University, 1978).

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CHAPTER I

DEVELOPMENTS SIGNIFICANT TO NIGERIAN EDUCATION

BEFORE THE FIRST MISSION SCHOOLS

Before Western-formal education was introduced into Nigeria by Christian missions in the middle of the nineteenth century, two other forms of education were already in existence. These were the Nigerian/African traditional education and Islamic education. These two forms of education have coexisted with Western-formal education since the middle of the nineteenth century and will probably continue to influence Nigerian education for the foreseeable future.

While Nigerian/African traditional and Islamic education functioned in Nigeria, developments were taking place in Christian education in the Western world. These developments, particularly in Great Britain and the United States of America, were important to Nigeria as these two countries later had extensive Christian religious and educational influence on Nigeria. Thus, Nigerian/African traditional education, Islamic education, and Christian education before the 1840s are (for contextual reasons) discussed in this chapter.

Nigerian/African Traditional Education: Its Goals, Content, and Methods

Every society has had its system of education--ways of transmitting its cultural heritage to succeeding generations and of
assisting the individual to survive in his or her environment and to be useful to self and to the immediate society. The peoples that inhabited the areas that now constitute present-day Nigeria were no exception to this rule. They had their own methods of educating their offspring—the Nigerian/African traditional system. An examination of the eleven major ethnic groups in Nigeria—the Hausa, Fulani, Kanuri, Edo, Yoruba, Efik, Ijo, Igbo, Tiv, Nupe, and the Chamba—has shown a great similarity in the Nigerian/African traditional education systems.

According to Aliyu Babs Fafunwa, African traditional education has these seven major goals: (1) the development of latent physical skills; (2) the development of character; (3) the inculcation of respect for elders and those in authority; (4) the development of intellectual skills; (5) the acquisition of specific vocational training and a healthy attitude towards honest labor; (6) the development of a sense of belonging and of active participation in


Taiwo says:

The main objective of [traditional] education was always to enable the child to grow into a functional member of his family and group. The yardstick of an educated man was his morals, manners, obedience to authority and respect for the customs, conventions, superstitions and laws of the group, together with unquestioning acceptance of the group beliefs, values and religious practices; in short, conformity to the customs and the traditional religion of the group and the acceptance of its values and ethics.2

Since traditional education was functional, the environment influenced and to a large extent determined its content and method. The physical environment influenced the occupations, the type of houses, the range of sports, the objects of worship, and the times of festivals. Also, due to the physical environment, one child was taught how to fish and swim while another was taught how to ride a horse, and yet another how to identify animals and birds from their appearance and cries—all depending on where the family was located. The social environment reinforced the accepted values. The principle of seniority strengthened the value of respect for authority, obedience, and cooperation.

Under the traditional system, the process of education began as soon as a child was born and continued into adulthood. Parents, guardians, and members of the extended family or of the kindred exposed every child to basic education—education for living in conformity with the traditions of the community. The history of the

1 Fafunwa, A History of Education in Nigeria, p. 20.
2 Taiwo, Nigerian Education System, p. 179.
family or group, the geography of the neighborhood, some knowledge of plants and animals, proverbs, riddles, appropriate greetings, manners, etiquette, values, use of language, and knowledge of using numbers were all included in basic education. Hence, to call a person "uneducated" was a great insult both to the individual and to the family.

Every child was given some vocational training in order to enable him or her to acquire an occupation and thus be able to maintain self and family. The tasks of maintaining the home, growing food, and making crafts related to home and community needs were all intended to provide him or her with a job and thus enhance self-reliance. While a boy usually followed his father's trade and a girl her mother's, quite often a child was brought up in a senior relative's occupation through the apprentice system.

Some children, either by birth or selection, frequently were trained for special occupations—family crafts, secret organizations, religious priesthood, divination, medicine, and surgery. Such an education was usually secret and exclusive. The secret cults may have served as higher educational institutions because it was in them that the secret of power was mastered by the select or the elect.¹

In the traditional system of education, knowledge was derived by observation, instruction, and participation—especially in relation with the customs, religious tenets, and organization of the

ethnic group. Religion influenced the methods of education by its sanctions against non-conformity to customs and religious practices, and in some communities, by subjecting families to oracles. Thus, although children normally followed the occupations of their parents, if the oracle directed that a child was to become a priest, a devotee of some god, or to take up an occupation different from the parent's, the child was directed, educated, and trained accordingly. Among the Yorubas, for example, making enquiries of the oracle started as early as the day of the naming ceremony--the ninth day after the birth of a boy, the seventh day for a girl, or the eight day for twins.

Discipline was severe under the traditional system because character-training was the cornerstone of African education. There were very stringent taboos against incest and adultery in many ethnic groups. Before the abolition of slavery, parents had the power of life and death over their children. They could administer punishment to any degree. Disobedience was punishable by flogging or any other way preferred by the parent. Theft was a serious offense. At the first instance a culprit was flogged or tortured if he did not confess. If it became a habit, the offender's hand or ear was cut off. If he did not desist, he was sold into slavery; and parents had this right.

In many communities traditional childhood education was completed by initiation rites. These rites were of paramount importance because they constituted a once-in-a-lifetime experience, especially for boys. It usually occurred around puberty, about sixteen for
boys and thirteen or fourteen for girls. Boys were initiated with or without circumcision.¹

The real meaning of the initiation was that through it the youth (boy or girl) was freed from childhood and admitted into the full life of the tribe, with all the responsibilities, dangers, and duties that belonged to adulthood. In some tribes, only the initiated took part in burials, took life (i.e., killed an animal for food), or attended the council of the grown men. Prior to initiation, the youth was regarded as a mere irresponsible child. In all the rites, strict instructions were given and requirements were rigidly observed. The rites were then concluded by elaborate ceremonies. There were elements of awe and joy as the rite was passed and as one left the old life behind and was ushered into the new. Initiations were usually held for the same age-groups at agreed intervals, once every three or five years. A youth who missed his initiation was required to undergo the rite at a later time, but at the loss of his original seniority.

On the whole, Nigerian/African traditional education fostered parental responsibility, maintained the solidarity of the extended family system, and united the community. It was progressive in that its methodology included peer-group game playing, observation by adults, and the incremental assumption of adult responsibilities. It was successful because the instructions given (including the esoteric aspects) were remembered and practised throughout life,

¹Girls usually had other initiation rites—a second after their entry into womanhood, a third before the birth of their first child, and a fourth after the child was born.
and those who were initiated became active agents in initiating others.

Islamic Education

The first non-African system of education which interfered with the Nigerian/African traditional education system was Islamic education. Although born in the Arabian peninsula in southwest Asia, Islam and Islamic education soon gained a stronghold in the African continent.

The early contact of Islam with Africa began during the lifetime of the Prophet Muhammad (A.D. 570-632). He encouraged the first group of Muslims who were persecuted by the Quaraishites in Arabia to migrate to Abyssinia, where they sought refuge under Negus, the Christian King of Abyssinia, in A.D. 615. By 639, the first Muslim volunteer force penetrated into Egypt under the command of Amr Ibn Al 'As. In 670 Ugba Ibn Nafi, after the conquest of

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Ifrigiya (the Maghreb), established a permanent camp at Qayrawan and undertook the spread of Islam into Africa and Spain.

Islam first reached the savannah region of the Sudan in the eighth century, the time when the written history of West Africa began with the work of Muslim historians—Ibn Munabbah in 738 and Al-Masudi in 947. The spread of Islam into the savannah region was followed by the establishment of commercial links with North Africa. Thus, trade and commerce paved the way for the spread of Islamic literacy and intellectual development. Before long, centers of Islamic learning such as Timbuktu and Djenne emerged in West Africa (see fig. 3). It was generally acknowledged by historians that such great medieval centers as Ghana, Mali, Songhai, and Bornu-Kanem rose to the apogee of their glory and power through their connection with Islamic traders and scholars. Later, however, these empires were sacked by militant Islamic movements (Ghana, for example, in A.D. 1076).

Islam in Nigeria

Islam was first accepted in Bornu-Kanem in the eleventh century during the reign of Umme-Jilmi who ruled A.D. 1085-1097. Kanem thus became the principal focus of Muslim influence in central Sudan. The spread of Islam into West Africa was accelerated by the acceptance of the religion in the Hausa states in the early fourteenth century.

The Hausas were not a tribal group but a community of people of various ethnic origins who spoke a common language—Hausa. They emerged as a result of immigration from North Africa into the western Sudan around the tenth century A.D. These immigrants mixed with the
Fig. 3. Major states and trade routes of pre-European West Africa.

indigenous inhabitants and, after several generations, gained mastery over them. In contrast to the scattered villages organized on clan basis with no central authority, the immigrants built walled towns and set up city states. These city states controlled the surrounding countryside with territorial boundaries. It was not until early in the sixteenth century that these city states came to be referred to as Hausa or Habe states.¹

During the thirteenth century, the Fulani, a nomadic pastoral people from North Africa and Egypt, began to infiltrate into what later became the northern part of Nigeria. Some Fulanis intermarried with the Hausa and settled in their cities. These formed the nuclei of small Islamic communities that gradually began to influence the surrounding culture. Some Fulanis were traders seeking gold and slaves, others were Islamic scholars who sought employment in the Islamic courts.

As time went on, some of the Hausa chiefs and courtiers declared nominal acceptance of Islam, adopted Islamic names, participated in certain Islamic rites such as animal sacrifices, and sometimes attended Friday mosques. They also occasionally extended patronage to Muslim scholars and traders in and around their courts. Since these Islamic practices were often carried on simultaneously with animistic customs and rites, it could be rightly said that Islam was a nominal religion among the Hausa cities from the thirteenth century.

¹The term "Habe" was Fulani and meant "non-Fulani". It was used conveniently to describe the dynasties ruling Hausaland before the Fulani conquest.
The Fulani representatives of Islam, literates in a preliterate society, were not impressed with the "mixed" Islam that prevailed in the Hausa cities. They sought to widen the circles of their indigenous converts through Islamic education. Soon native scholars grew up in the urban centers of Hausaland, especially at Kano and Katsina. Although the scholars that were produced functioned as court astrologers, religious teachers, scribes, Islamic rain-makers, military advisers, and physicians, they only occasionally protested the mixing of Islam and paganism. Instead, they studied books brought from across the Sahara and soon produced a body of local Islamic literature written in classical Arabic from which the small communities were educated in the intellectual world of Islam. Thus, these communities were not far removed from the ideas and attitudes of late medieval and renaissance Christendom. Themes of early Islamic history, tales of the Prophet Muhammad, and most of Middle East folklore according to Arabian sources were circulated in oral form. These factors account for the strong Islamic coloring in Hausa folklore. Consequently, while the indigenous way of life of pre-Islamic Hausa continued for several centuries, side by side with the culture of Islam and often mixing with it, by the eighteenth century the seeds of resistance to non-Islamic tenets had been sown.

The Fulani holy war or jihad that followed in the early part of the nineteenth century under Shehu Usuman dan Fodio (1754-1817), a member of the Fulani clan, had a lasting effect on the religious, educational, political, and social life of the people of Northern
Nigeria. Fodio spent his youth and early manhood in the kingdom of Gobir where he acquired the education that was traditionally given to the young in any scholarly Muslim household. He studied Islamic law, theology and mysticism, and Arabic grammar and literature. His studies left him with a strong commitment to the Islamic ideal of an ordered and hierarchical society which was regulated according to the legal code of the 'Shari'a (the Islamic code of law). When he contrasted this ideal with the daily life around him, his reformatory attitude was generated.

Fodio spent many years as an itinerant missionary and teacher in the Hausa kingdoms of Gobir, Zamfara, and Kebbi, and his persuasive powers won him widely based support. He made several attempts to win various sultans of Gobir to his side and these responded to some extent. In the end, however, the new expansionist power of Islam found compatibility with the indigenous animist cult difficult, just as the Hausa chiefs found the Fulani reformers' activities too damaging to their traditional authority. War broke out in 1804 and many Fulanis fought under the banner of Fodio, motivated by religious freedom and expansion as well as by gain and revenge of previous spites and grievances (see fig. 4).

The Muslims launched a series of expansionist offensives aided by arms that were secured through the northern traders. Consequently, almost all the Hausa states were subjugated except Bornu which was preserved from the jihad by Muhammed el-Kanemi. Bauchi, Gombe, Muri near river Benue, Yola, and Zaria all fell to the Muslims. Zaria later became the base for raids to the south.
Fig. 4. Middle and upper Niger in the nineteenth century.

The conquered Hausa states were formed into a Fulani empire with Sokoto as its capital. From Sokoto the descendants of Fodio ruled the kingdoms of Gobir and Zamfara while the other Hausa kingdoms were given to subordinate commanders or emirs who had a loose feudal relationship with Sokoto. The Fulani reformers created a political structure that conformed to the classical Islamic pattern of an "imamate" or "caliphate"—a theocratic feudal structure that rested on the central authority of a caliph who governed according to the Shari'a. The Shari'a was believed to conform to the precepts of divine revelation.

After the jihad, the Fulani reformers used vernacular poetry as a medium for their religious propagation. They created a vernacular literature where none had previously existed. As a result, Islamic teachings and way of life became more widely disseminated among the Hausa-speaking people than was possible before the jihad when literacy was confined to Arabic. Islamic education produced a native Islamic elite who translated and circulated the Islamic message in Hausa vernacular.

Islamic Education in Nigeria

Mervyn Hiskett has described the form of Islamic education that obtained in Northern Nigeria.\(^1\) The "Koranic schools" were the kindergartens where only Koranic recitation was taught. The maki-
rantun ilmi "schools of (higher Islamic) learning" which began at the beginning of the sixteenth century were flourishing by 1770.

\(^1\)Hiskett, "The Development of Islam in Hausaland," pp. 57-64.
These schools covered the whole range of Islamic literary, theological, and legal education.

The Islamic curriculum was made up of the *tafsir* (Koranic exegesis) consisting mostly of theological argument and explanation; and the *hadith* (story or account) which later came to mean the record, was based on the testimony of a chain of witnesses of the saying of the Prophet and his companions or the "Prophetic tradition." From the Koran and Prophetic tradition (*hadith*) arose Islamic law. *Fiqh* was the law in its theoretical form as it was recorded in the law books. The canon law of Islam is the *Shari'ah*, and Islam makes no distinction between secular and religious law. The *madih* was the *sira*, meaning biography and consisting of the story of the Prophet's life--his birth, the revelation of the Koran to him, his wars against the unbelievers, his marriages, and finally his death. The *sira* were either in prose or in verse (in Hausa they and the *madih* were exclusively in verse). Then there were the *wa'azu*, meaning homily, warning, or admonition. These mostly dealt with those eschatological themes that were as familiar to medieval Christendom as they were, and still are, to Islam--the emptiness and futility of this world, its lusts and ambitions; the inevitability of death; the urgency of repentance; the end of time; the judgment; and the Islamic descriptions of hell and paradise.

 Scholars who attended the *makarantun ilmi* included young boys, adolescents, and greybeards. Islamic education does not follow the tight chronological divisions of Western systems. There was no formal system of fee-paying. The teacher taught in order to discharge his
duty as a literate Muslim and to guide others to Islam. Students usually contributed *sadaqa* or alms to upkeep the school. The gift ranged from a couple of kola nuts or a few pence to more substantial gifts in cash or kind if the donor were wealthy. The size and prestige of the school depended on the degree of public recognition which the school or its proprietor had won. Some schools specialized in certain branches of Islamic knowledge or even specific texts.

Teacher-student relationships were friendly but dignified, and lectures often proceeded with decorum. Usually the teacher (shaykh or malam) read the text and then delivered his commentary. Sometimes there were some questions and discussion, but hardly an argument. Some of the students (māsu ilmi) lodged in the shaykh’s compound while the rest usually lived in the quarter of the town where the school was situated. The teacher, probably in conformity to Islamic hierarchy of age and learning, had some moral responsibility for the welfare and behavior of the younger members of his student body.

The system was authoritarian in the sense that a given body of uncritical knowledge was disseminated. Behavioral and disciplinary problems were limited. Mature students who attended by choice left whenever they were dissatisfied. The younger students, on the other hand, attended in obedience to parental command and were flogged if they failed to learn their lessons properly. Usually schools undertook to educate some orphan boys. In such situations the teacher stood in the place of the parents.
At the end of his studies the student received the ijaza (a license to teach), which was a kind of learned genealogy by which he was linked to his own teacher, and through his teachers to the great masters of the past. The ijaza represented both his qualification and the measure of his achievement.

Although Hiskett's description of Islamic education in Nigeria is limited to Hausaland, it should be remembered that there have been Yoruba Muslims since after the jihad of 1804. In fact, according to Hiskett and Bivar, there were Yoruba Muslim theologians from the middle of the seventeenth century.

From the very beginning Islamic schools and colleges in Nigeria, as in other areas of sub-Saharan Africa, were a poor imitation of al-Azhar and al-Qayrawan universities. Compared with their counterpart in the Afro-Arab world, they were more handicapped by the challenging requirement of having to master a foreign language, Arabic, and by a lack of overseas patronage or financial support. Despite these difficulties, Islam has been a great success story in Nigeria. Twenty-six to 50 percent of Nigerians are Muslims.

During the 1963 census over twenty-six million Muslims were enumerated in Nigeria (as compared to over nineteen million Christians).

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2 For problems that faced Islam in West Africa during pre-colonial and colonial periods see L. Proudfoot and H. S. Wilson, "Muslim Attitudes to Education in Sierra Leone," The Muslim World 50 (April 1960):86-98.
3 Esposito, Islam and Development, p. xxii.
Northern Nigeria alone, 47 percent of the population are Muslims (34 percent of the population in Southern Nigeria are Christians). Although the jihad (Muslim holy war) was once employed as an evangelistic tool in Nigeria early in the nineteenth century, Islamic success in Nigeria has largely been the result of its religious education system. By late fifteenth century there were about 3,000 mallams in Kano alone. The earlier teaching and learning by lectio and memoriter (reading aloud and rote memorization) gave way after some time, though not completely, to a formalized institutionalized system of Qu'ranic education (see fig. 5).

Christian Education before the 1840s

Christian education, like Christianity, traces its origins to the Bible. In the Old Testament, the Creator-God made the first humans, instituted the first marriage, and gave the first couple the privilege of child bearing. This privilege was followed by a responsibility, that of educating the children. This home-centered education continued until the Babylonian captivity when it was supplemented by the synagogue which developed as a place of teaching and worship. There were many synagogues when Christ came as "A


\[2\text{Deut 6:5-9. Old Testament religious education had a salvific dimension that pointed to Christ through the sanctuary symbols. Like Christian education it emphasized character development and unselfish service.}\]

\[3\text{Formal schools later developed from the synagogues; see Nathan Drazin, History of Jewish Education from 515 B.C.E. to 220 C.E.: During the Periods of the Second Commonwealth and the Tannaim (Baltimore: John Hopkins Press, 1940); and William A. Smith, Ancient Education (New York: Philosophical Library, 1955), pp. 231-53.}\]
Fig. 5. Religious distribution in Nigeria about 1970.

teacher come from God."¹ Christ utilized various teaching methods in founding the Christian church and, before his ascension, he commissioned his disciples to teach all nations.² Thus, right from the beginning, teaching or education has been very vital to Christianity.

Time and space does not permit a treatment of the course of Christian education through the various stages of history until the 1840s when Christianity and mission schools gained a permanent place in Nigeria. The following review attempts to concern itself with those aspects of the history of Christian education which had direct significance to Nigeria.³

The first Christian endeavor in Nigeria began around 1472 with the Portuguese merchants in Lagos. By 1515 a Catholic school was started in Benin. These early efforts, however, collapsed with


²Matt 28:19, 20.

the onset of the slave trade and it was not until the 1840s that
new Christian missionary initiatives were undertaken. Before that
time, however, Western Christianity had gone through the Reformation
and had been split into Catholic and Protestant churches.

The Roman Catholic Church had played a very significant
educational role during the middle ages (500-1500). Through its
monasteries which were centers of peace, hospitality, agriculture,
literature, education, missions, and refuge for the helpless, it
preserved whatever formal thought existed in Western Europe.\(^1\) Many
of the schools of the middle ages arose in the abbeys and monasteries.\(^2\)
But despite that prominence some abuses crept in. The church be­
came feudalistic as it bought lands and loaned money. It also
elevated the authority of the pope and the ministry of its priests.
The focus of the church shifted and its mission changed as it became

\(^1\) Such communities of godly scholars included the Benedictines
of St. Benedict (529), the Cistercians of St. Robert and St. Bernard
(1098), the Franciscans of St. Francis (1209), and the Dominicans of
St. Dominic (1215).

\(^2\) The church's prominence in formal education came after the
closing of the pagan schools by Emperor Justinian in 529 after which
there was a sudden growth of cathedral schools. Charlemagne (742-814),
founder of the Holy Roman Empire, directed the opening of palace,
cathedral, monastic, and parish schools. He founded his own school
at Aachen with Alcuin as its teacher. King Alfred the Great of
England (849-899) was another prominent educator of the Middle Ages.
He established a royal school at his court for the sons of the
nobility who were required to attend school until they were fifteen
years. During the Later Middle Ages the court of Frederick II
in Sicily became an important center for the translation of manu­
scripts and the gathering of scholars eminent in medicine and the
liberal arts. But despite these measures by the secular authorities
most schools were in the hands of the clergy. See Frederick Eby and
Charles Flinn Arrowood, The History and Philosophy of Education
Ancient and Medieval (Englewood Cliffs, NJ: Prentice-Hall, 1940),
and R. Freeman Butts, A Cultural History of Education: Reassessing
Our Educational Traditions (New York: McGraw-Hill Book Company,
interested in numbers, success, and grandeur; it no longer depended
on the power of the gospel but on its political and economic power
to make converts. Consequently, many Catholics died without confir-
mation. There was a decline in monastic discipline. Saint-making,
miracles, frauds, and indulgences became common. Lastly, the Bible,
available only in Latin, remained a half-closed book to the laity.¹

The Reformation and Christian Education

The Protestant Reformation was a religious revolt or open
rejection of the medieval Roman Catholic practices that were seen
as inconsistent with the Scriptures.² Among the main issues were
the primacy of the Scriptures rather than the church, as the sole
authority or guide for Christian belief and behavior; God's merciful
justification of the believer on the basis of his faith, instead of
as a reward for his works; and the fact that all humans, clergy or
laity, have equal access to God through Jesus Christ and not through
the priest—the priesthood of all believers. Like the Renaissance,
leaders of the Protestant standard-bearers emphasized the need for a

¹See Leonard W. Corrie, The Reformation of the Sixteenth

²The Protestant Reformation was a climax to a series of
medieval reform approaches which were evident in the activities of
the Albigenses or Cathari of Southern France (1170), the Waldenses,
the Lollards—followers of John Wycliff, translator of the New
Testament into English—(1380), John Huss (1369-1415), Jerome
Savonarola (1452-1498), and Desiderius Erasmus (1466-1536), who
sharply criticized both the Catholic Church and the Protestant
Reformers, although himself a Catholic. It is in the Protestant
Reformation that an explanation can be found for the intense
Catholic-Protestant rivalries which were prevalent in Nigeria.
return to the original sources, in this case the Bible. They insisted that people must be able to read the Bible for themselves in order to be in a better position to make individual spiritual judgments. Thus, they translated the Bible into the vernacular and also made appeals to Protestant national leaders to assume the educational responsibility of their citizens as they had done in military, health, transportation, and other areas.

Martin Luther (1483-1546), an ordained Augustinian monk and a professor at the University of Wittenberg, was the foremost figure of the Protestant Reformation. His reforming activities began with the nailing of his ninety-five theses on the door of Wittenberg cathedral on October 31, 1517. He translated the New and Old Testaments into German dialect in 1521 and 1534, respectively, a work that contributed immensely to the real education and unification of the Germans. In 1524 he wrote a letter "To the Councilment of All Cities in Germany that They Establish and Maintain Christian Schools." His letter advocated universal education for children of all classes and all sexes:

If it is necessary, dear sirs, to expend annually such great sums for firearms, roads, bridges, dams and countless items, in order that a city may enjoy temporal peace and prosperity, why should not at least as much be devoted to the poor, needy youth, so that we might engage one or two competent men to teach school?2

1An act for which he was excommunicated in June 1520. On April 17, 1521, Luther, at the Diet of Worms, took his stand for the supremacy of the Scriptures and refused to recant his denunciations of the church and its leadership.

2Works of Martin Luther, 6 vols. (Philadelphia: A. J. Holman and
Luther believed in school organized, supported, and controlled by the state, a new concept in Germany then, but he insisted that religious training should be recognized as the basis of popular education. Thus, his educational program included music, the catechism, and church attendance. Furthermore, religious training was always in the vernacular. He re-emphasized parental responsibility in child training and showed the relationship of home discipline to civil and social order. He recognized physical education as part of general education, advocated pleasant (not harsh) methods of teaching, and emphasized school inspection and supervision.\(^1\)

John Calvin (1509-1564) of France, once a legal student but later a theological student, broke with the Catholic church in 1532. As a city pastor in Geneva, Switzerland, he transformed the city into the "Rome of Protestantism." It was from Geneva that his doctrines dominated church reform in France, eastern Germany, Holland, England, Scotland, and a large part of Switzerland. In 1559 he reorganized several weak Latin schools in Geneva into a consolidated gymnasium and academy. The gymnasium was a preparatory Latin school under the supervision of the city but supported by tuition fees. The academy as a higher institution gave instruction in Greek, Hebrew, ethics, logic, rhetoric, oratory, poetry, physics, and mathematics. During its first year 900 young men from all countries of Europe enrolled

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in the school and academy. Both schools soon became the nursery of Protestant preachers and teachers as well as the model for the University of Leyden in Holland, Edinburgh in Scotland, and Emmanuel College at Cambridge University—which later influenced the founding of Harvard in Massachusetts in the United States.

Although Calvin did not advocate universal compulsory education (nor did he make provision for the education of the girls), his view of government and Christian life led to the welding of church, state, and family into one combined institution for the instruction, discipline, training, and control of the entire citizenship—all in an effort to realize the will of God on earth. Parents were obligated to teach their children the catechism and Christian living, and every home was inspected at least once a year to see that the regulations were carried out. Furthermore, the church was used not only for worship but also as a place of instruction in the catechism for both old and young.

Like in Germany and France, the Protestant Reformation made a great impression in England. Thus, from 1552 it is appropriate to speak of England as a Protestant nation (see fig. 6). Educationally, books on the theories of education and plans for the systems of schools were published. Latin declined as a living language, grammar schools were refounded in large numbers, colleges were re-endowed, and many new colleges were established among which were Christ Church

\begin{footnote}{Among these were Thomas Elyot's \textit{The Boke Named the Governor} (1531), Roger Ascham's \textit{The Schoolmaster} (1572), Humphrey Gilbert's \textit{Queen Elizabeth's Academy} (1572), and Richard Mulcaster's \textit{Position} (1531) and \textit{Elementarie} (1582). For more on these developments see Eby and Arrowood, 1936, pp. 145-56.}

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Fig. 6. Established churches of Europe about 1648.

College at Oxford and Trinity College at Cambridge.

During the reign of Elizabeth I and James I of England, the Puritans and Quakers who resented Catholic forms of worship in the Anglican Church in England and pressed for reform in discipline, polity, and simplicity of ritual were persecuted as non-conformists. The Puritans later made a great educational contribution in the American colonies where they migrated in large numbers from 1620.¹ Thus, "the first schools in America were clearly the fruits of the Protestant Revolt in Europe."² Except for the University of Pennsylvania, founded in 1755, the first colleges in the United States were all religiously affiliated—Harvard in 1636, William and Mary in 1693, Yale in 1701, Princeton in 1746, Columbia in 1754, Brown in 1765, Rutgers in 1766, and Dartmouth in 1769. In recognizing the tremendous contribution which Christian education made to the United States, Mowat Frazer has very aptly stated that "It was not the Renaissance which gave America most of its earliest traditions. It was the period of the 'Reformation'."³

Among the Roman Catholics, several reform measures were taken to correct the charges which the Reformers leveled against the church.

¹Like the Puritans, the Quakers also migrated to the American colonies where they discovered a safe harbor in Rhode Island and founded Philadelphia under William Penn.


These measures included the Council of Trent and the founding of many orders, one of which was the Jesuit Order.\(^1\) The Council of Trent (1545) took the irrevocable stand that the Protestants were heretics, that the Roman Catholic Church was infallible, and that no conference between Catholic and Protestant leaders could reach a constructive result except there was a pre-agreement by the Protestants to adopt the decisions of the Roman Catholic Church on the issue.\(^2\)

The Society of Jesus (commonly known as the Jesuit Order) founded in 1534 by Ignatius of Loyola (1491-1556), played a major role in the counter-reformation. As a wounded Spanish soldier, Loyola had decided to be a lifetime spiritual soldier or crusader for the Roman Catholic Church. He later attended the College de Montaigu, reputed for piety, for two years.

Composed of regular priests, the Jesuits vowed to act as a militant body of men absolutely dedicated to crushing out heresy by every means and to converting the heathen world to the Catholic faith. They intended to utilize preaching, missions, charity and care of the sick, influencing those in public authority, and education. At the head of the Order was the life-elected general, subject only to the pope, Loyola was elected the first general on April 17, 1541.\(^3\)


\(^3\)The Ursuline Order, founded at Brescia in 1535, was approved by Paul III for the education of girls and the care of the sick.
The Jesuits divided the world into provinces and set a provincial, appointed by the general, over each province. The general also appointed rectors as the heads of Jesuit colleges, and each rector reported to the provincial in whose province his college was located. The society's Ratio Studiorum (Plan of Studies) mainly formulated under Aquaviva, the fifth general, in 1599, set forth its educational practices, course of studies, administration of colleges, methods of teaching and discipline, and teacher training. Except for some minor alterations in 1832, the Ratio has remained practically unchanged.

Although only in its infancy, the Society of Jesus played a major role in shaping the decisions of the Council of Trent. It grew very rapidly—conducting 572 colleges in 1615 and 769 by 1705. But due to the inordinate aggressiveness of its members, the Order became so bitterly detested that it was expelled from many European countries in the middle of the eighteenth century, and in 1773 even was suppressed by the Pope.¹

Jesuit education was only on the secondary and higher levels. No child under ten was admitted. Of the two kinds of colleges which it conducted, the lower—which took five to six years—had three grammar classes, humanities, and rhetoric. The three-year higher college was of university rank and philosophy, mathematics, and natural science were taught. Colleges were established only when sufficient finances for the teachers were available, and although instruction was free, gifts were accepted in place of fees. The rector of each college was assisted by two prefects—the prefect of

¹Eby, The Development of Modern Education, 1952, pp. 110-11. They were later reinstated in 1814.
studies and the prefect of discipline--and all officers kept sleepless surveillance over the teaching, examinations, and discipline. Provincials conducted an annual inspection of each college, at which time they interviewed the teachers individually. The Jesuits introduced the practice of teacher training, and their education was aimed at curbing individualism through the rivalry method. Although the society checked the Protestant movement and effected reform within the Catholic church, it confined itself to boys ten years and older and had nothing to do with girls and children under ten. It had no program for the education of the masses.

Another prominent Catholic reformer was Francis Xavier (1506-1552), one of the original members of the Jesuit Order. Xavier undertook the task of Jesuit foreign missions and became its modern founder. He established the Roman Catholic faith in India, Ceylon, Japan, and other countries of the Far East.

Modern Missionary Movements and Christian Education

In 1698, Thomas Bray and four Anglican laymen founded the Society for Promoting Christian Knowledge (SPCK)--an organization that built many church schools and teacher training colleges in Great Britain and overseas. Later in 1701 they established the Society for the Propagation of the Gospel in Foreign Parts (SPG) whose main aim was to assist missionary works initiated by the SPCK.

1Colleges were divided into contending "camps," each class was divided into rival groups--"Romans" and "Cartheginians," and each pupil was paired against another pupil. Ibid., p. 113.

2Convents were practically the only schools of rank and social position for ladies.
including the evangelization of non-Christian races subject to the Crown. Their work in the eighteenth century embraced the American colonies, Canada, and West Indies. In the nineteenth century, however, their work was extended to India, South and West Africa, Australia, and the Far East. Christian schools were part of their outreach programs.

Another significant development in England was the Methodist movement which grew out of the pietistic-evangelical movement of the eighteenth century under the leadership of an Anglican churchman, John Wesley (1703-1791). It was aimed at making religion vital to the masses of common people who were not reached by the Church of England. Their method of doing things decently and in order earned them the nickname of "Methodists." Wesley considered the movement, which he started in 1739, a branch of the Anglican Church until after he organized 14,000 members in the United States following the American Revolution. Although most of the early Methodists were lay preachers, they soon demonstrated an obsession with education as they established many Sunday schools and colleges.

The founding of the Sunday school in England provided another boost for education of the lower classes. Although it was first heard of around the middle of the eighteenth century, it did not amount to much until Robert Raikes enlisted it for the cause of human improvement in 1780. Until 1870, when the English undertook to

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establish public tax-supported elementary education, the Sunday school was the main source of education for the poor in Great Britain. By 1786-1787, Sunday schools modelled on Raikesian lines were also seen in Virginia and South Carolina in the United States.¹

It was in 1786 that William Carey (1761-1834), an obscure Baptist cobbler, proposed that his local meeting should form a missionary society. Although support was not forthcoming, in 1792 the Baptist Missionary Society was formed and Carey sailed as its first missionary. This set up a chain reaction among many denominations and other missionary societies followed—Anglicans, Wesleyans, Methodists, Scottish Presbyterians, and in 1795 the non-denominational London Missionary Society. The Movement also spread to the European mainland and societies were formed at Basel, Berlin, and Paris. By the middle of the nineteenth century all the leading Protestant denominations had become involved in foreign missions. Although some form of cooperation existed among these missionary societies—missionaries were sometimes exchanged and the evangelical British and Foreign Bible Society served all societies—denominational divisions and rivalries constituted such a threat to missionary work in Africa that Carey proposed "a meeting of all denominations of Christians to the Cape of Good Hope" in 1810.²

Two Great Awakenings occurred in America—the first between


²This meeting was not held until a hundred years later at Edinburgh. See Gray, "Origins and Organization of Nineteenth-Century Missionary Movements," p. 16.
1720 and 1750 and the second between 1795 and 1835. These awakenings were characterized by great outdoor preaching by European and American preachers\(^1\) and the founding and expansion of many Christian denominations. This expansion came with a sense of missions at home and abroad inspired by Samuel J. Mills, Adoniram Judson, and Luther Rice. In 1810 the American Board of Commissioners for Foreign Missions was founded, followed by the American Baptist Missionary Union in 1814, and the American Bible Society in 1816. Other American missionary bodies included the Missionary and Bible Society of the Methodist Episcopal Church (1819) which by the 1830s had missionaries in Liberia and South America; the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the U.S.A. (1821), which initiated programs in West Africa, China, and Greece; the American Home Missionary Society (1826) by delegates of the Presbyterian, Dutch Reformed, and Associate Reformed denominations, whose missionaries from the northern USA preferred to work with people of the same background in areas north of Virginia, Kentucky, and Tennessee; and the Foreign Missionary Society of the Evangelical Lutheran Church in the United States (1837).

As usual, the growth of the Christian churches spelled progress for education. Between 1780 and 1860 the number of colleges in the United States increased from nine to one hundred and seventy-three. The same educational zeal characterized the work of the missionaries anywhere they went.\(^2\)

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\(^1\)George Whitefield and Jonathan Edwards were the main preachers in the First Great Awakening.

\(^2\)For details of the educational implications of the American
Among the Roman Catholics, Pombal, the Portuguese dictator, expelled the Jesuits in 1759, while in France the French Revolution (1789-1799) suppressed Catholic religious orders and confiscated church property. In 1809, Napoleon Bonaparte (1769-1821) entered Rome, exiled the Pope, and dissolved Propaganda Fidei, the congregation established in 1622 to supervise missionary activity and to send missionaries to Africa. It was only through the Padroado agreements, agreements by which the Portuguese Crown secured a monopolistic control over the appointment of Roman Catholic bishops, clergy, and missionaries in Africa and the East Indies, that Catholic missionary work was kept barely alive.¹

In 1817, the Propaganda Fidei was re-established and many new missionary societies emerged. The most notable of these societies was the Association for the Propagation of the Faith (APF) based in Lyons, France, which raised funds for missionary work. Although the Propaganda assisted the expansion of the Association, a rift over control of funds raised by the Association was not resolved until 1922 when the Association's headquarters was moved to Rome. As a result of the ecclesiastical divisions in the mission areas in the nineteenth century, various Catholic missionary societies were assigned to specific mission fields. Thus, in 1842, the vicariate of the two Guineas (French Guinea and Portuguese Guinea) in West Africa became the responsibility of the Holy Ghost Fathers. Later, 

the Padroado was abolished and the Propaganda took over control of Catholic missionary work.

Robert Michaelsen and Gordon Thomasson have enumerated seven significant developments which have taken place in Christian education since the Reformation. Six of these are: (1) the establishment of extensive educational movements by the Roman Catholic Church, with or without state support; (2) stress upon the education of the heart as well as the head among such Protestant groups as the Moravians, the German Pietists, the Quakers, and Methodists; (3) the founding of liberal arts colleges based upon religious impulses especially among Protestants in the United States; (4) the gradual separation within Catholicism and Protestantism of clerical from lay education resulting in the establishment of theological seminaries separate from colleges and universities; (5) the flourishing of the Sunday school movement (which stresses lay religious education separate from state and public schools) in Great Britain and the United States in the nineteenth and twentieth centuries; and (6) the role of missionary schools in carrying Christian and modern secular ideas into Asia and Africa.¹

Chapter two shows that the Christian breakthrough into Nigeria was not a direct result of the mobilization of these Protestant and Catholic missionary movements, but it was, instead, a by-product of

¹Encyclopedia Britannica, 1979 ed., s.v. "Religious Education," by Robert Slocumb Michaelsen and Gordon Conrad Thomasson. The seventh development--efforts to adjust method and content in Christian education to the realities of a secularized Western culture, embracing the educational theories of John Dewey (1859-1952), and the Religious Education Association Movement in the United States in the early twentieth century--falls beyond the period under consideration in this section.
the emancipation of slavery by European and American governments and the establishment of the Colony of Sierra Leone. Once the entrance was made, however, various missionary societies were soon on the missionary scene in Nigeria, each seeking to make converts according to the convictions of its home mission board.

Summary

A better understanding of Nigerian education requires one to first become acquainted with the three elements which have largely influenced and continue to influence it, namely, Nigerian/African traditional education, Islamic education, and Western-formal-Christian education. Certainly, many changes have taken place in Nigeria since Islamic and Christian education began to interrupt the Nigerian indigenous culture in the twelfth and nineteenth centuries, respectively. But these changes, notwithstanding, Nigerians cannot be divorced from their brand of African culture which largely distinguishes them from the peoples of the other races and countries around the world. Islam has so blended with Nigerian/African culture in places where it has been in operation that it would be difficult to separate the one from the other. Although there is a usual tendency to associate Christianity with the Western world, Christianity is no longer a new phenomenon in Nigeria. Like Nigeria/African culture and Islam, Christianity can rightly be said to constitute the third component of Nigerian heritage.

This chapter has described in general terms what constitutes each of these three elements and how each functions. Chapter two presents an examination of how these controlling elements of Nigerian education have influenced and continue to influence the Nigerian educational scene.
education related to each other when they came in contact during the middle of the nineteenth century. It is, in the main, a general survey of how the first Christian mission schools were founded in the three main sections of Nigeria.
CHAPTER II

CHRISTIAN EDUCATION IN NIGERIA--THE FIRST CHANCE

Introduction

Of the three groups of intruders who found their way into Nigeria between 1842 and 1914— the missionaries, the administrators, and the traders— the missionaries were by far the most important.\(^1\)

In addition to converting people to Christianity, the early Christian missionaries brought many blessings to Nigeria in the fields of education and health. Authors and speakers on Nigerian education are usually quick to acknowledge that it was the Christian missionaries who first set the pace in the establishment of formal education in Nigeria, and that their efforts were only followed later by the colonial government. Thus, "Education in Nigeria was the child of missionary organizations, not that of the merchants who were in the country before them."\(^2\)

The merchants saw no need for the education of Nigerians. Understandably, the less educated the Nigerians remained, the better


it was for them. The colonial government, on the other hand, did not make the education of Nigerians its priority. When it finally decided to participate in the process of education, it was with the goal of meeting its own interest, namely, that of fostering "Indirect Rule." This was one reason why the colonial government did not permit the interference of Christian missionaries in Northern Nigeria.¹

The important contribution of Christian missionaries in the field of education in Nigeria is clearly demonstrated by Andrew Onokerhoraye:

The pattern of missionary activities is the most important factor which has created the present distribution of educational opportunity in tropical Africa. The earliest schools in most of these countries were established by various Christian Missions. As government and mission influence spread gradually from one part of these countries to the others so did schools. Consequently, areas which were first penetrated by Christian Missions had an advantage over the others.²

This statement is particularly true of the Nigerian experience where a wide educational gap developed between the Northern and Southern regions due to the long absence of mission schools in the North. As a result of the early domination of Islam in the North, Christian missionary activities and mission schools were dreaded by the Muslim leaders who were fearful of the evangelistic ability of the mission schools. In the South, on the other hand, mission schools were accepted fairly early, even by communities that were hostile to Christianity because the school was viewed as an agency for


²Onokerhoraye, "A Spatial Theory for Locating Educational Institutions," p. 197. (Emphasis supplied.)
development. But Islamic and colonial government restrictions were not the only factors that determined the movement of the early missionaries in Nigeria. The culture of the various tribes played a major role and should therefore be examined.

Missions and Cultural Accessibility

From the beginning, various tribes of Nigeria responded in different ways to Christian missionaries and to the western formal education which they established. This was due mainly to the cultural disposition of each tribe which in turn largely determined the extent of missionary penetration into its tribal territory. Since the culture of the more than 250 ethnic groups in Nigeria could not be examined separately, only those of the three main tribes, Hausa, Yoruba, and Igbo, were examined (see fig. 7).²

The Hausa-Fulani constitute the largest tribal (or language) group in Nigeria and dominate Northern Nigeria. Cut off from the outside world by the Sahara desert in the north and the Niger and

¹Although mostly written "Ibo," the original and correct term is "Igbo." The inability of the Europeans to pronounce the diphthong "gb" resulted in its being spelled without the "g." Simon Ottenberg, a cultural anthropologist, has attested that "Igbo" is rapidly becoming the standard term. See his Double Descent in African Society: Afikpo Village-group (Seattle, WA: University of Washington Press, 1968), p. xii.

Fig. 7. The major tribes of Nigeria.

Benue rivers in the south, the early Hausa fused into a homogeneous group and made external influences impenetrable. This was the situation until the arrival of the Fulanis and, later, of the British (see fig. 8).

The Hausa-Fulani system of government was feudalistic, autocratic, and, in some instances, bureaucratic. At the head of the tribe was the Sultan or Sarkin Musulmi (or the "Commander of the Faithful," according to its official English translation), the oldest of which was that of Sokoto. Below the Sultan was the Imam or the Emir who held office only at the pleasure of the Sultan. The Imam made important appointments of an administrative and judicial nature and could delegate authority along an executive line, but the Sultan always had the final word. The market place was the venue for all instruction, councils, and other transactions. Islamization brought along with it the Arabic religion, dress, and education as was seen in chapter one. Thus, the Hausa-Fulani outlook, sense of values, government, dress, art, and music were essentially Arabic. In addition to being a religion, Islam was a culture and a way of life in which a fusion existed between religion and politics. Consequently, the religious leaders were the main holders of public offices.

The second largest tribal group, the Yorubas, are dominant in Western Nigeria (see fig. 9) and the Kwara State in the North. There are also some Yorubas in the Republic of Benin (formerly Dahomey), Nigeria's neighbor to the west.

1 This explains why the Fulani and the British had to enter and stay in the North by warfare. For more on the Hausa-Fulani, see C. K. Meek, The Northern Tribes of Nigeria, 2 vols. (New York: Negro University Press, 1969).
Fig. 8. The Hausa-Fulani of Northern Nigeria.

Fig. 9. The Yoruba of Western Nigeria.

The majority of the Yorubas had a political system similar to that of the Hausa-Fulani. There was a king or paramount ruler, assisted by a council of chiefs drawn from the head chiefs of the provinces. Each provincial head was in turn assisted by district or subordinate chiefs who made up his council. This setup continued down to the family level. At the supreme head was the Oba of Obas\(^1\) at Oyo, from whom political authority flowed down in much the same way as from the Sultan. The Oba had both ritual and political functions and was the father of his people. Everything virtually belonged to him and he had the exclusive right to establish a market at any suitable site. Similar to the Imams of the Hausa-Fulani were the lower Obas who formed the Council of the Supreme Oba and in turn represented the groups of villages and clans that made up the entire tribe. Since about half of the Yorubas were Muslims, it is understandable why religion played a major role in the political system of the Yorubas.\(^2\)

The Igbo, the third largest tribal group in Nigeria, live on both sides of the southern part of the River Niger just before it divides into the creeks of the delta. The Western Igbo live on the right banks of the Niger and are bounded on the south-west by the Edos and Binis, while the Eastern Igbo have the Ijaws and Oginis on their southern border, the Igalas and Tivs in the north, and the Ibibios and Yakas on the eastern and north-eastern borders, respectively (see fig. 10).

Unlike the Hausa-Fulani and the Yoruba, the largest political

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\(^1\)This head Oba is the Alafia of Oyo.
Fig. 10. The Igbo (Ibo) of Eastern Nigeria.

unit among the Igbo was the village group. Leadership, authority, and power were dispersed among groups of elders, title holders, secret societies, and well-organized age-grade associations. Centralized authority in one person or body was rare. The system of government was essentially "democratic"—non-authoritarian, non-hierarchical, and non-bureaucratic. In short, government among the Igbo was, generally, everybody's business—the responsibility of the whole community. Although each village was relatively independent of the others, some forms of trade and intermarriage between communities existed, especially during peace times, and neighboring communities sometimes resorted to each other for cooperation in times of need. Other than this, there were no large-scale political groupings and no states nor kingdoms. Every village and, incidentally, every family or household stood by itself as the Igbo thought of themselves as Awka, Bende, Aro, Ngwa, and so on.

John Flint has contended that the well-established states of northern and south-western Nigeria dating as far back as the fifteenth century were the direct result of circumstances, in that

The intrusion of minorities usually coming from a northerly or northeasterly direction, and probably bringing iron-working techniques and iron weapons with them, was responsible for the

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1The Onitsha Igbo, Nris, and Aguleris had and still have kings, but this is generally attributed to the powerful influence of the political domination of the kingdom of Benin and the Yoruba empires. Monarchical government was never a prominent feature of traditional Igbo society. The Aros were another exception. See Taiwo, Nigerian Education System, p. 31.

formation of states with the patterns of divine kingship modified to suit local circumstances.¹

Seen from this cultural background, it is easier to understand why the pioneer Christian missionaries had a greater or a lesser success as they evangelized and established schools in various parts of Nigeria. In the East, predominated by the Igbo, penetration was relatively easy because there were no priests or over-lords to be consulted before entering a village. It was more difficult among the Yoruba in the West; and almost proved an impossibility in the North.

The First Mission Schools in Nigeria
Historical Background

Christianity was established in Nigeria as a result of two missionary endeavors.² The first began around 1472 when Portuguese merchants visited Lagos and also exchanged greetings with the Oba of Benin. A school was started in Benin in 1515 in the Oba's palace for his sons and the sons of his chiefs who were converted to Christianity. Thus, the Catholics, through the influence of the Portuguese merchants were the first missionaries to set foot on

Nigerian soil. They established a seminary in 1571 on the Island of Sao Thome, off the coast of Nigeria, to train Africans as priests and teachers for church work. From there merchants visited Warri where they also established schools and evangelized. But the Catholic influence was almost wiped out by more than three centuries of slave trade.¹ It was not until after 1860, when France undertook her great colonial expansion, that a great Catholic revival began in West Africa.

The second missionary endeavor started with the effective abolition of the slave trade.² In 1765, a small group of idealists with evangelical or Quaker connections, among whom were Granville Sharp, Thomas Clarkson, and William Wilberforce, raised a campaign against slavery in England.³ There were three major results:

(1) In 1772, Lord Mansfield, the Lord Chief Justice of England,

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³These idealists may be the same as the Clapham Sect—the group of wealthy and influential evangelicals who were prominent in England between 1790 and 1830 and many of whom were members of Parliament. See Kendall, The End of an Era, p. 31.
declared that the state of slavery was so odious that it could only be supported by positive law, but that there was no such law in England. From that time onward, any slave already in England or those who went there later became free men. (2) The Act of Parliament passed in 1807 made it illegal for British subjects to engage in the African slave trade. (3) In 1833, another act was passed which abolished slavery throughout the British Empire. Of these three results, the abolition of 1772 was the most significant for West Africa and, consequently, for Nigeria in that it led to the beginning of the British colony of Sierra Leone in 1787.¹

Leaders of the British anti-slave-trade movement urged that in addition to the policy to stop the transport of slaves across the Atlantic, there should be a positive policy towards West Africa: a policy of Christianity, commerce, and colonization. They advocated that efforts should be made to convert and educate West Africans in the Christian way of life, to develop a healthy trade in the communities in place of slave trade, and to establish pioneer communities which would demonstrate good methods of agriculture, industry, and government to West Africans. With these aims in mind, the abolitionists sponsored the establishment of the colony of Sierra Leone and supported the African Association²—a body of leading British scientists which, from its foundation in 1788, was

¹Similar measures were taken in Denmark (1803), United States of America (1808), Sweden (1813), the Netherlands (1814), Portugal (1815), Spain (1817), France (1818), and Brazil (1825).

²The African Association was later absorbed into the Royal Geographical Society which was founded in 1830. Its activities during this period are dealt with later (pp. 54-57).
specifically devoted to promoting the discovery of the interior parts of Africa. They also participated actively on the committees of the Protestant missionary societies which were founded at the end of the eighteenth century—the Baptist Missionary Society (1792), the London Missionary Society (1798), the Church Missionary Society (1799), and the British and Foreign Bible Society (1803).

The declaration by Lord Mansfield in 1772 led to the freedom of about 1,500 slaves who had been brought to England by their masters. Many of these were both unable and unwilling to settle down in a country to which they had been brought against their will. Their presence soon became a problem for the British authorities who did not know what to do with them. At length the British government accepted the suggestion of the abolitionists that the best thing was to settle the unwanted Negroes in Africa, preferably in Sierra Leone. In May 1787, the first shipload of 430 Negroes and sixty white prostitutes (also unwanted in England) reached Sierra Leone under Captain Thompson. They were settled with six months' provisions on a twenty-square mile lot purchased from the local king, King Tom.

When the liberated slaves experienced difficulties and the British government was unwilling to spend money on establishing new colonies, the abolitionists proposed to form a floating company (a company based on the sea) which would develop a trade with the interior of West Africa for the administration of the colony of ex-slaves. At their initiative the Sierra Leone Company was incorporated by the Act of Parliament in 1791. A European settlement was sent out comprising a governor, his council, traders, and artificers,
and they, with sixty-four original colonists and 1,200 liberated slaves from Nova Scotia, were all resettled on a new and better site that became known as Freetown (see fig. 11).\(^1\)

In 1795 a royal charter granted the Company an annual subsidy from the British government to help toward the expense of the Freetown administration. Later, when the British government wanted a naval base in West Africa for the protection of British ships and for its anti-slave trade patrols, it was agreed that from 1808 Sierra Leone should become a crown colony. Thus, during the years of the anti-slave-patrols, the size of the colony and the number of its inhabitants grew as more recaptured slaves were brought to the colony.\(^2\)

Most of the "recaptives\(^3\) in Freetown were Southern Nigerians. They could not be returned to their respective homes because the inter-tribal wars which precipitated their sale (for example, the Owu War of 1821) were still in progress. Since the "recaptives" spoke as many languages as the variety of places from which they had been captured, Freetown Creole, predominated by the English language developed.

The "recaptives" felt a special respect toward the British who rescued them. Captured by their fellow Africans and sold to foreigners, mostly Portuguese, they believed the British were different form the other whites--God-sent deliverers. Thus, when

\(^1\)The present capital of Sierra Leone.

\(^2\)Liberia was another West African state which began as a settlement for freed slaves. It owes its origins to the American Colonization Society which was founded in 1816.

\(^3\)Name used for the recaptured and liberated slaves.
English-speaking missionaries came to preach the gospel to them, the reality of their experience of salvation from slavery made them more receptive. As Christopher Fyfe says:

Abandoned by their own gods who had failed to protect them in their homeland, they came up from the hold of the slave-ship like Jonah from the whale, cut off from their old life, ready to be reborn into a new life.²

Significantly, many of the Nigerian "recaptives" were eager to return to Nigeria as soon as conditions were favorable. No sooner had the first batch arrived at Badagry on 1 April 1839, than the leading men headed by Thomas Will, the Aku King (Aku was a name given to the Yorubas in Freetown; it was derived from their greeting), petitioned that they be allowed to start a colony at Badagry under British jurisdiction. They also proposed to trade and to proclaim the gospel which they trusted would sweep the slave trade away. Between 1839 and 1842 several hundred Yoruba "recaptives" returned to Nigeria from Sierra Leone and settled in Abeokuta, then a fairly new town.

As mentioned earlier, the British abolitionists supported the African Association, the body of British scientists who were devoted to promoting the discovery of the interior parts of Africa.³

¹British missionaries began work in West Africa in 1806 when the first effort was made to minister to the spiritual needs of the liberated African community in and around Freetown. Later, the goals became enlarged and an African church was established within the Anglican communion independent from the clergy and funds from England. In 1827, Fourah Bay College was founded to train African clergy. A diocese was established in 1852. The Wesleyan Methodists began work in Sierra Leone in 1811 and also became prominent.


³Between 1788 and 1793, the Association sent three unsuccessful explorations into West Africa to discover the truth about the
Following the work of the explorers, attempts were made to establish trade with the interior of West Africa utilizing the Niger river which was under British control. During 1832-34 Macgregor Laird, a Liverpool merchant and shipowner, sponsored an expedition in two steamships, with Richard Lander as guide. Their attempt to trade directly with the country to the north of the Niger delta proved abortive.

Between 1839 and 1840, the idea that agriculture, industry, and legitimate trade must be fostered and developed to drive out the slave trade in West Africa was forcefully placed before the British public by Sir Thomas Foxwell Buxton in his book, *The African Slave Trade and Its Remedy*. Through this book he suggested that the anti-slavery patrols of the Royal Navy should be made more effective, that treaties with the local chiefs should contain anti-slavery clauses and that the Niger should be opened as a highway to the interior by the combined efforts of government, commerce, and missions. Buxton supplemented his points by founding the "Society for the Extinction of the Slave Trade and the Civilization of Africa" with Prince Albert as its president in 1840. This society consisted of those who were interested in Africa and acted as a pressure group on the Government. Since legislation could not

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1 Buxton had succeeded Wilberforce as the parliamentary leader of the anti-slave-trade movement in 1822.
stop the slave trade, Buxton suggested that a model farm should be established on the confluence of the Niger and Benue rivers where Africans could be taught how to develop their natural resources and thus supplant slave trade with legitimate trade. He also suggested that Christianity should be introduced for the moral and spiritual upbringing of the natives--ideas which later became known as "the Bible and the plough."\(^1\)

In response to Buxton's appeals, a larger and more ambitious expedition was sent by the British government in three steam-ships--the "Wilberforce," "Albert," and "Sudan"--during 1841-1842. The aim was to trade and to establish a missionary station and a model farm at the Niger-Benue (Chadda) confluence at Lokoja. Significantly, a Yoruba Church Missionary Society (Anglican) freed slave, Samuel Ajayi Crowther, who had been liberated from a slave ship and educated in Sierra Leone and England, was on this expedition. Of the three ships only the "Albert" reached Fernando Po with its survivors.\(^2\) The expedition went inland as far as Idah and Aboh before collapsing.

When the British government learned in 1852 that Heinrich Barth had reached the upper Benue,\(^3\) it collaborated with Macgregor Laird in a third attempt to penetrate the Niger from the sea. This expedition, commanded by Dr. Baikie, explored the Niger and Benue in 1854 and carried out some successful trading. Unlike previous

\(^1\)Kalu, Christianity in West Africa, 1978, pp. 308, 319.

\(^2\)Forty-eight of the 451 Europeans had died of fever.

\(^3\)Barth travelled widely through Katsina, Kano, Bornu, Benue (Chadda then), Sokoto, Say, and Timbuctu. His book, Travels and Discoveries in North and Central Africa, was for many years a standard work on the western and central Sudan.
expeditions, no one died because all made proper use of quinine.

A fourth expedition involving the government, the Church Missionary Society, and commercial interests was undertaken in 1857 and resulted in the penetration of the hinterland up to Nupe and Rabba, and the establishment of the Anglican Church at Onitsha Under Rev. J. C. Taylor, an Igbo recaptured slave from Sierra Leone.

Western Nigeria

One of the first recaptives from Freetown who returned to Badagry was James Ferguson, a Wesleyan convert. He wrote to the Wesleyan Missionary Society in London for a missionary—"I know that I was once under light, and now I am in darkness."¹ Reverend Thomas Birch Freeman, a Wesleyan missionary at Cape Coast (in Ghana) was the answer to the appeal of Ferguson and his fellow immigrants.² Freeman arrived in Badagry on September 24, 1842 accompanied by Mr. and Mrs. De Graft, Gold Coast Fantis. Christian recaptive emigrants had been living there for about two years and by 1842 there were about 300 who had begun trade in palm oil between Badagry and Freetown. Freeman left De Graft to cater for the congregation at Badagry while he penetrated inland to Abeokuta on December 11,


²Freeman, born and educated in England, was the son of a West Indian father and an English mother. He had arrived at Cape Coast in 1837 where he became the first Chairman of the Gold Coast District. He founded a mission in Kumasi in 1839.
1842. As a result of his findings, Freeman recommended that the Methodist Missionary Council in London send six missionaries to Abeokuta and one to Badagry. He later resigned when the Methodist Church was unable to send even one missionary due to quarrels between opposing factions in British Methodism and the rigid economy which was forced upon the Council by the expansion of the work in many overseas fields. In April 1844, however, Rev. Samuel Annear was appointed to the new Methodist church in Badagry.

On December 19, 1842, two Church Missionary Society (Anglican) missionaries, Henry Townsend and Andrew Wilhelm, arrived at Badagry. They worshipped with Freeman in the Methodist Church there on December 25. The Local Committee of the Church Missionary Society in Sierra Leone had appointed Townsend to go to Abeokuta to collect information about the country, the emigrants, and the chances of a missionary establishment. Townsend, therefore, went to Abeokuta on December 29 and arrived there on January 4, 1843. As a result of his findings, he was later a member of the first Anglican missionary party to Abeokuta (see fig. 12).

Abeokuta was a new town in those days. It was founded in 1830 by Sodeke, the warrior who led the refugees to take refuge under the rock near the Ogun river ("Abeokuta" in Yoruba means "under the stone"), and thus became its first Oba (chief). Inhabited by refugees from about 145 towns and villages which had been completely grown over by bush as a result of the tribal wars, Abeokuta was in a better position to welcome strangers. Thus, while there were 500 emigrants there in 1842, by 1861 there were 2,000. The large number of emigrants who had become acculturated during their twenty
Fig. 12. Western Nigeria.

years of absence also made evangelization in Abeokuta comparatively easier than in the older Yoruba towns. Sodeke welcomed Townsend and invited the Anglicans to Abeokuta.

Understandably, the recaptives fell in love with Abeokuta, where they lived among the native population under a heathen government. They continued to wear English clothes, and Chief Sodeke exempted them from the custom of prostrating before him or before other elders. These "Saros" (as the Sierra Leone emigrants came to be called) refused to revert to the old country fashions and pointed the stay-at-home Yorubas to Victorian England as the model of civilization and, indeed, as a Godly society. Such conditions lured the early missionaries to Abeokuta.

A Church Missionary Society party comprised of Reverends Townsend, Crowther, and C. A. Gollmer and their wives, an interpreter, four carpenters, three laborers, and two servants all left Freetown for Abeokuta. Included in the group were two schoolmasters, Marsh and Philip, an evidence that they envisaged the founding of schools in Nigeria. They arrived at Badagry on January 17, 1845.

Unfortunately, Chief Sodeke, who invited them, died a week earlier so the party could not proceed immediately to Abeokuta. Instead they spent eighteen months at Badagry where they built a

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Their air of superiority, untactful methods in replacing African culture, and attempts to introduce British government to the Egbas soon generated strife, especially among the non-Christians. In 1861, when Buxton visited Abeokuta, he found that the people had vowed to kill Dandeson Crowther, Rev. Crowther's son, because they had realized that the treaty which Rev. Crowther arranged between them and the British meant an abdication of their sovereignty.
church (worship in it began on March 9, 1845) and constructed a mission house from a prefabricated house brought in sections from Sierra Leone and reputed to be the first story house in Nigeria.¹

The first school in Nigeria was started by the Church Missionary Society in Badagry in 1845. It was a boarding school. It was never popular with the people and during its seven years of existence it never had more than forty pupils at any one time. The impression among the local chiefs was that it made things fall apart because it upset the mores of the people. Some parents even wanted to be paid for sending their children to school or church.² It was the unresponsive attitude of people of Badagry to the gospel and to the school that compelled these early missionaries to look for more responsive areas.³

When the way finally opened to Abeokuta in July 1846, the Church Missionary Society transferred its station from Badagry to Abeokuta. This transfer proved a blessing both to missions and to education. Sunday schools were started early to teach people to read the Bible. Day schools were also opened for children and the wives of missionaries took charge of the girls. The chiefs of the

¹Townsend and Gollmer learned the Yoruba language during this period while Crowther continued with a Yoruba translation of the Bible and the Anglican Book of Common Prayer. In addition, an industrial section was begun with vegetable gardens and crop fields by the lagoons. Swamp rice and onions were introduced as well as the use of the plough. A steel corn mill from Sierra Leone was so popular that its public use was rationed.

²Fafunwa, History of Education in Nigeria, p. 89.

³In 1852, the Church Missionary Society wound up its educational work at Badagry and transferred the school to Lagos, a trading town, where the people were less hostile to the educational work of missions.
highest rank at Abeokuta (like the chiefs and king of Lagos) willingly entrusted their children to the missionaries to enable them to receive mission education.

In addition to the elementary school, industrial education was introduced. The missionaries taught trades like carpentry, brick-making, and printing. They reduced the Yoruba language to writing and in 1848 the first Yoruba Primer was published for use in the mission schools. They also introduced the planting of rice and tried to improve the traditional cultivation of cotton to produce it in commercial quantities. By 1859, about 300 gins and five cotton presses were at work at Abeokuta. Also in 1859, Townsend began the publication of the first newspaper in Nigeria—*Iwe Irohin*. It was a Yoruba publication with some articles in English. About 3,000 Yorubas could read at that time. Crowther's book-by-book translation of the Bible into Yoruba was completed in 1862.

By introducing some of the more enterprising "Saros" to importers and exporters in England, the missionaries encouraged the rise of national entrepreneurs. Consequently, Abeokuta became a thriving town and the surrounding towns of Ijaye, Ibadan, Oyo, Iseyin, Ife, Ilesha, and others opposite the Ogun river—Ibara, Isaga, and Ilewo—invited the missionaries into their midst. Before long, Anglican and Wesleyan mission stations and schools were found in many parts of Yorubaland.

Rev. David Hinderer of the Church Missionary Society was
the first missionary to visit Ibadan. He spent only six weeks during his first visit but returned towards the end of 1852 after his marriage to Anna and his ordination. He started the Anglican mission work and a school. By May 1853 Anna was already reporting that they had a nice little day school with nine boys. At one time about thirty children stayed with them. Hinderer translated John Bunyan's Pilgrims Progress into Yoruba under the title "Ilosiwaju Ero Mimo"; a translation that enjoyed tremendous popularity in the Yoruba primary schools until the 1940s.

The American Baptists were the third Protestant denomination to engage in evangelism and education in Western Nigeria; their work was pioneered by Thomas Bowen. Bowen had arrived at Badagry in August 1850, but due to political unrest and earlier failures in Ketu and Iseyin, Baptist work was started at Ijaye. In 1854 a Baptist Mission was established at Ogbomoso, the same year that J. M. Harden, an American Negro from Liberia, established a Baptist mission in Lagos. Other areas of Baptist work included Oyo, Shaki, Igboho, and Ilorin.

Father Francisco Borghero was the founder of the Roman Catholic Mission in Yorubaland. When he first landed in Lagos on February 17, 1862, he found about 1,200 baptized persons in and around Lagos. These Catholics had returned from slavery in Brazil after the emancipation in Brazil and Cuba where they had become Catholic. They were literate in Portuguese and skilled in carpentry.

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1Ibadan, founded around 1829, was then a city of about 100,000. It was from its war camp that the Yorubas finally produced an army that defeated the Fulani jihadists at Oshogbo around 1840.
tailoring, and masonry. With so many Catholics in Nigeria before his arrival, Borghero's work was mainly organizational.  

Like the Protestants, the Catholics established the usual system of primary schools beginning in 1867. In 1876, they started the agricultural school of St. Joseph at Topo where children were taught to read and to practice the noble habits of industry in a Christian atmosphere. While the extensive farm provided food for the mission, a sanitarium catered for the sick and provided a sanctuary for the oppressed. Topo became a model Christian village for training local Catholic workers. Roman Catholic Church work was extended to Abeokuta in 1889 and to Ibadan in 1895 where the first seminary in Africa was opened in 1905.

Between 1842 and 1888 missions were solely responsible for school education in Yorubaland. In 1882 when the government made

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1 Before Borghero's time, Lagos and all other Catholic communities along the coast were visited periodically by priests from Sao Thome. One of these priests, "Padre" Antonio, tried to ascertain the genuineness of Borghero's Catholicism by asking him to recite the rosary.

2 In 1862 he organized Lagos as an outstation of the Dahomey Mission. Then, when a new mission was founded in Port Novo in 1864, fathers from Guidah (headquarters of Dahomey work) and Port Novo visited Lagos. A separate mission was opened in Lagos in 1868 with Father Pierre Bouch as the first parish priest.

3 Borghero had got this nine-mile strip along the Badagry coast through the help of Sir James Marshall, an English trader in Lagos and supreme judge in Cape Coast. Native families were encouraged to live and farm on this land and to pay for the land in kind by helping to clear further areas. Within ten years hundreds of acres were cleared and over ten thousand coconuts planted. There was a herd of sixty cattle and great plantations of cassava. In 1885, 54 families, mostly non-Christian, working on the land, and 18 children (orphans or redeemed from slavery) were under the care of the priests. A convent was established in 1892. In 1897, the first harvest of copra fetched £69.19s.
its first attempt to control education in Nigeria, it was found that the Church Missionary Society had seventeen co-educational elementary and infant day schools in and around Lagos,\(^1\) one boy's grammar school and two teacher training colleges--one for men and the other for ladies.\(^2\) The Methodists (Wesleyan Missionary Society) had six elementary schools, two grammar schools, and one teacher training school attached to the boys grammar school. The Southern Baptists from America had only one elementary school known as Baptist Academy with eighty pupils and four teachers. It followed the American curriculum.\(^3\) The Catholics had one infant school, two elementary schools, one secondary school, and one agricultural school at Topo.

**Eastern Nigeria**

In 1846, Rev. Hope Waddell of the Presbyterian Church of Scotland laid the foundation of the first mission station at Calabar in Eastern Nigeria.\(^4\) Since the mission depended on the Calabar and Cross rivers for transportation into the hinterland, early progress was delayed. By 1851, the mission had established the Duke Town School, Calabar. Other stations were opened at Ikatana in 1884, 

\(^1\)Nine of these schools--those in Badagry, Ebute Ero, Ebute Metta, Breadfruit, Tolo, Aroloya, Massey Square, Idunsagbe, and Okepopo--were under the direction of the Lagos Church of England School Board, while the others were managed by the Local Board of the Church Missionary Society.

\(^2\)The men's teacher training had been transferred from Abeokuta to Lagos in 1867.

\(^3\)The other mission schools also attempted to replicate the educational systems of their home countries--mostly British. This was what they knew, had experienced, and greatly valued.

\(^4\)Hope Waddell was a European missionary who had worked in Jamaica for many years.
Unwana in 1888, and Uburu where they established a hospital under Dr. John W. Hitchcock who lived and worked there until his death in 1918 (see fig. 13 on page 59).\(^1\)

One of the most outstanding Presbyterian missionaries was Mary Mitchell Slessor, who founded a station first at Calabar, then moved to Ikoyong in 1888 where she spent the rest of her life. She was so popular with the people that the British government made her a British vice-consul in 1892. In 1903, Colonel Montanaro, the officer who commanded the army that destroyed the Long Juju of Aro Chuku,\(^2\) invited her to open a mission station at Aro Chuku. From there she extended the work of the Presbyterians to Amarsu, Ododo Ikpe, Nkaga, and Ikpe. She died on 3 January 1915 and was buried in Calabar.

The 1857 Niger expedition resulted in the founding of the Church Missionary Society work at Onitsha in Eastern Nigeria. This was due to the activities of Rev. Crowther and Rev. J. C. Taylor, Simon Jonas and Augustus Radillo, all Igbo recaptives from Sierra Leone who were placed in charge of the work under Crowther's supervision (a setup that existed for thirty years). Within a week of Rev. Taylor's arrival at Onitsha, a dozen children were brought to him. Reporting the incident later, Taylor said, "I looked upon


\(^2\) The Long Juju was an oracle which the Aros used to oppress their neighbors and to perpetrate practices of immolation and other evils. The Juju was destroyed in 1902.
them as the commencement of our missionary work. We lost no time but began to teach them the A.B.C. In 1864 Crowther founded what later became the Niger Delta Pastorate (NDP) at Bonny.

Like the Presbyterians, the Anglicans depended upon the River Niger for access into the interior. From Onitsha they spread to Brass in 1868, Okrika in 1884, and Abonnema or New Calabar in 1888. By 1892 they had settled at Bonny and Opobo. In 1902 Leslie Probyn, the District Commissioner, invited the Church Missionary Society to begin work at Owerri. From there Bishop Herbert Tugwell, Bishop of Western Equatorial Africa, planted Anglican work in Egbu near Owerri, a town of 21,000 people. He then informed the United Free Church of his intention to establish a mission under the Niger Delta Pastorate of the Anglican Church in Igboland with stations in Aro Chuku and Bende.

In 1887 Samuel Alexander Bill arrived in southeastern Nigeria and settled at Ibuno on the bank of the Qua Iboe River where he began the third protestant mission in the area—the Qua Iboe Mission. He took the areas yet unoccupied by the Presbyterians and the Anglicans. Being non-sectarian, the Qua Iboe Mission recruited missionaries from many denominations. With Ibuno as his center, Bill moved to Eket, Ubium, Imam, Ibesikpo, and Abak. By 1906 the Qua Iboe Mission had six schools in Big Town, Okorotip, Obo, Okpodom, Ukat, and Etinan. Uyo and Itam in Itu district were reached in 1909.

In 1893 when the Primitive Methodists arrived in south-

eastern Nigeria, they found that all the important rivers and basins had been taken up by the Anglicans (Niger Delta Pastorate), the Qua Iboe, and the United Free Church of Scotland. They had no choice than to use land routes.

One of the results of the 1884-85 Berlin Conference at which the European powers laid down rules for the partition of Africa, as E. A. Udo has contended, was that from then onwards "missionaries became more actively involved in imperial expansion." While they did not employ arms, missionaries sought through various conferences between 1904 and 1932, to divide Eastern Nigeria into mission spheres of influence. They also used the indoctrination method based on their catechisms and the Bible. Thus, when the 1905 Methodist Annual Conference convened in England to contemplate evangelization of southeastern Nigeria, one of its concerns was

To survey as far as possible the Mission field occupied or open to us, so as to fix with other societies the spheres which we may expect to occupy in the future, in order to avoid any possible collision with other societies.2

When the deputation visited Southern Nigeria in January 1905, its chairman, Rev. James Pickett, wrote to the United Free Church of Scotland for permission to establish a Primitive church in Calabar. In reply, they were asked to attend a conference scheduled for June that year between the Presbyterians and Bishop Tugwell of the

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2"Deputation to West Africa," The Herald 2 (January 1906):5.
Anglican Church. Since the Methodists were unable to attend the June 27, 1905 conference, the Presbyterians turned down their request to establish a mission at Calabar. Instead, it was recommended that they operate between the Cross river and the Qua Iboe river—a decision that was later petitioned by the Qua Iboe Mission who were also absent from the conference. It was not until 1909 at the missionary delimitation conference, that a unanimous agreement was reached that Ikot Ekpene should be the center for the work of the Primitive Methodist Mission.

The Methodists expanded rather rapidly. They continued to expand along the railway track to the extent that in 1917 the Conference of Protestant Missionary Societies recommended the transfer of Ikot Ekpene center to the Qua Iboe Mission and Aba Center to the Primitive Methodist Mission. By 1919 they had established circuits of central stations at Ndoro, Umuahia, Uzuakoli, Ovim, Ihube, and Agbani.

The problems with the missionary-boundary approach were many. In the first place, it was unbiblical. Second, it did not respect the integrity of the ethnic groups since rivers, hills, rail lines, roads, and arbitrary lines were used as boundaries. Third, missionaries who adopted this approach did not confide with the Nigerians. When Nigerians finally learned of the method, their reaction was sharp; some established their own African churches, while others called for the abrogation of the boundaries. The climax of the

1 Among the nationalist churches were the United Native African Church, the Garrick Braide, the Christ Army, and the Niger Delta Native Church. By 1926 there were 49 United Native African Churches in Calabar and 55 in Owerri Province, Christ Army had 74 in
rejection of missionary boundaries in Southeastern Nigeria came, however, when the Ibesikpo of Uyo district invited the Lutheran Synodical Conference of North America to replace the Qua Iboe Mission.¹

On the whole, five missions—the divided Anglican Church (white-dominated Church Missionary Society and the African-dominated Niger Delta Pastorate), the United Free Church of Scotland (which became Church of Scotland after 1929), the Qua Iboe mission, and the Primitive Methodist Mission (Methodist Mission after 1932) were involved in the mission boundary issue. These five missions later formed the Evangelical Union of Eastern Nigeria. Finding themselves unable to establish and maintain institutions of higher learning individually, the Evangelical Union embarked upon joint ventures.² But despite these joint ventures, some enmity still existed among the various missions which operated in Eastern Nigeria, and each mission discredited the work of the other missions.

A speculation exists that the Catholic missionaries who visited Benin in 1515 may have done some missionary work at Calabar. In 1699, one Calabar chief was said to speak Portuguese and seemed to have been taught by Roman Catholic priests who were sent over Owerri and nine in Calabar Province, and the Niger Delta Native Church had 30 churches in Owerri Province. Some Africans, the Qua Iboe specifically, sided with their missionaries.

¹This was in 1936. Like the Catholics, the Lutherans had nothing to do with the missionary boundaries, but established churches and schools wherever they were welcome.

²Between 1936 and 1961 the union established Women's Training College and the Queen Elizabeth Hospital at Umuahia, Union Secondary School for girls at Ibiaku, two secondary schools for boys at Enugu and Abakaliki, and a theological college at Umuahia.
from time to time from Sao Thome and Brazil. But early Catholic missionary work faded away in Calabar as it had in the Benin region.

In 1884, Father W. Pioventini established the Upper Niger Prefecture with its headquarters at Lokoja. Then on 6 December 1885, Father Lutz and his men arrived at Onitsha to establish a mission. Although the Anglicans, who had been there since 1857 were greatly dismayed by the move, it was Rev. Crowther, the Anglican Bishop of the Niger Delta Pastorate, who donated the site at Nkissi where the Holy Trinity Mission was opened in January 1886.

The Catholics proceeded by establishing Christian villages. Despite nationalist-inspired strained relations with the Royal Niger Company between 1885 and 1890, by 1893 the Catholics had their first primary school in East Nigeria at Onitsha Wharf, attended by about 500 entrées and a few externes. With Onitsha as headquarters of the Lower Niger Prefecture, Catholic evangelization and establishment of schools spread to Obosi, Aguleri, and further inland.

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1In all their mission stations in Africa, from the 1870s, the Holy Ghost Fathers began by buying slaves and erecting Christian villages. From these uprooted victims they believed that they could fashion the African evangelists for Africans. They later discovered that the slavery background was not a leadership asset and abandoned the Christian-village approach. There was much misunderstanding about the Christian village. Because of the cheap labor which the church derived from it, some saw it as another form of slavery.

2The British Royal Niger Company tried to make the work of the French Catholic priests difficult by imposing high taxes on the mission's goods and withholding some for long periods of time. The priests were aiders and abettors of French interests on the Niger. The first Catholic Christian village in Northern Nigeria at Dekina was consecrated to St. Louis, the great king of France, to "remind people that it is still France which leads the world in the work of civilization" (in Clarke, "Methods and Ideology of the Holy Ghost Fathers," p. 44).
Next to the idea of the Christian village, the Catholics, under Lejeune, Lutz's successor, tried the conversion of the upper class: a concept derived from the Muslims. In 1902 Lejeune wrote to Le Roy in Paris: "We must not neglect the Upper class . . . this is the method employed by the Mohammedans to great effect in our very midst."\(^1\) Among those converted during the early years of the twentieth century were the Obi of Onitsha, the Chiefs of Aguleri and Nbimbi, and the king of Buguma. Many slave owners were also converted and all were commissioned to set up Christian villages and to Christianize the freed slaves.\(^2\)

It was not long before the Catholics discovered that their goals of destroying ancestor worship, human sacrifice, and slavery could be better accomplished through the educational process. Thus, the method of evangelization by means of the school system was Lejeune's major contribution to Roman Catholic enterprise in Eastern Nigeria.\(^3\) By 1903, when the government of Southern Nigeria instituted its Education Department, the Catholics already had seventeen primary schools with 1,100 pupils. They were greatly encouraged by Sir Ralph Moor, Commissioner of Southern Nigeria (1900-1904). By October 1904, Lejeune felt that the government preferred

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\(^1\)Quoted by Clarke, "Methods and Ideology of the Holy Ghost Fathers," p. 46. Lejeune attempted to justify this method by paralleling it to the parable of the marriage feast in Matt 22:1-14.

\(^2\)The commission was specifically made to the Obi of Onitsha to whom the Pope sent an image of the Blessed Virgin (ibid., p. 48, i.e., Pope Leo XIII).

\(^3\)This is contrary to the popular view. It was Lejeune's educational policy in East Nigeria that put 40 percent of the education under Catholic control and influence by 1960, and not Shanahan. See Clarke, "Methods and Ideology of the Holy Ghost Fathers," p. 48.
Roman-Catholic-educated agents to those educated by the other denominations. He was determined to further Catholic influence by furnishing the government with personnel, because he was convinced that "education is the only way ahead in Africa, there is no other possible way, to convert the people."\(^1\) Shanahan only reechoed Lejeune's idea in December 1905 when he stated that "it is through the schools that we will win over the whole country."\(^2\)

Catholic missionaries built schools (which also served as churches), deep in the bush all in an effort to gain the country. According to Shanahan in 1909: "If we go from town to town talking only about God we know from experience that much of our effort brings no result. But no one is opposed to schools."\(^3\) In addition to complying whole-heartedly with government schemes and policies (except slavery), they operated tuition-free schools. Consequently, there was a remarkable movement towards Catholic Christianity.\(^4\)

Despite the educational and evangelistic successes evidences seem to indicate that the Roman Catholic approach to evangelization through the schools did have some competitive overtones. In 1893 Father Burbendorf of the Catholic mission at Onitsha Wharf had

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\(^3\)Ibid.

lamented the upper hand gained by the Church Missionary Society on the Niger. His co-worker, Father Paulus, wrote to Le Roy in 1899: "We cannot allow the C.M.S. (Church Missionary Society) to dominate Onitsha by means of their schools; this would be tantamount to unconditional surrender."¹ In 1901 Lejeune told Le Roy:

> It is perilous to hesitate, the Christian village must go and all our concentration must be on the schools otherwise our enemy the Protestants will snatch the young.²

In October 1905 Shanahan indicated that "those who hold the schools hold the country, hold its religion, hold its future."³ Then in December 1905 he claimed that he would use the Roman Catholic schools "to strike the last blow at the Presbyterians and others."⁴

The Protestant missions which had preceded the Catholics, some by as many as thirty years, were more discriminatory in their dealings with the government, especially on issues that seemed irreconcilable with their missionary outlook and theology. Although the Anglican headquarters in London did not encourage any competition with the Catholics by instituting free education or by teaching


²Quotation cited in Clarke, "Methods and Ideology of the Holy Ghost Fathers," p. 51 (Clarke gives no reference to the original).


subjects which they regarded as "secular," many attempts were made to forestall the advance of the Catholics. Bishop Tugwell's reaction was to excommunicate any Protestant who attended a Roman Catholic school. Another Anglican bishop, James Johnson, visited Aba, Bende, and other towns and tried to persuade the inhabitants not to accept Roman Catholic schools.

In 1911 a conference of all Protestant missionary societies was held at Calabar where they agreed to cooperate among themselves but said nothing regarding how to end their rivalry with the Roman Catholics. Thus, while the Protestants did not go all out to compete with the Catholics as some may have expected, Anglican Archdeacon Dennis may have been right when he stated in September 1913 that Protestants had "more to fear from the Romanist menace than the Moslem."^2

From the anthropological point of view discussed earlier in this chapter, a greater success story of missionary evangelization and of Christian schools could have been anticipated in Eastern Nigeria than in other parts of Nigeria. It was unfortunate that the early missionaries did not utilize this cultural advantage to the fullest; instead they plagued the area with missionary boundary disputes and interdenominational rivalries. Both the boundaries

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1Church Missionary Society Archives, G3/A3/0, Minutes of the Missionary Conference, 7-9 November 1907, in Clarke, "Methods and Ideology of the Holy Ghost Fathers," p. 53, seems to show that English, mathematics, bookkeeping, accountancy, and carpentry were once regarded as too "secular" and "ambitious" for the school curriculum.

and rivalries were unbiblical. While the boundaries were later sus­
pended, the rivalry that developed between the Protestants and
Catholics in Eastern Nigeria has been unprecedented.¹

Although Christian missionary activities may have proceeded
separately in Eastern and Western Nigeria, by 1912-13 the two areas
had about ninety-one voluntary agency primary schools (with approxi­
mately 11,732 pupils), ten secondary schools and five teacher
training colleges. The government had fifty-nine primary schools
and one secondary school. There was one secondary school owned by
private African initiative. An unknown number of unassisted
primary schools had about 20,000 pupils, while there were about
50,000 pupils in an unknown number of Koranic schools.²

Northern Nigeria

How the first mission schools came to be finally established
in Northern Nigeria is a very long story—as the growing literature
on the subject has revealed.³ Christianity may have begun in

¹ The rivalry between the Catholics and Protestants continued
to plague Eastern Nigeria and reached its climax between 1956 and 1966.
During this time, when the regional government attempted a takeover
of all private educational institutions, the Christian churches,
instead of presenting a united front, split into Protestant and
Catholic sub-groups. See E. Amucheazi, "Decade of Church 'Revolt' in
Eastern Nigeria,' pp. 45-62.

² Compiled from Fafunwa, History of Education in Nigeria,
pp. 97, 99.

³ Sources which have been utilized in reviewing this section
have included: Emmanuel A. Ayandele, "The Missionary Factor in
Northern Nigeria 1870-1918," in The History of Christianity in West
pp. 133-58; idem, The Missionary Impact on Modern Nigeria, 1841-1914;
Crampton, Christianity in Northern Nigeria; Sonia F. Graham, Govern­
ment and Mission Education in Northern Nigeria, 1900-1919 with Special
Reference to the Work of Hanns Vischer (Ibadan: Ibadan University

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Northern Nigeria before the eighteenth century. By 1708 there were about 100,000 professed Christians and a sixty-bed Catholic hospital in the Kingdom of Kororofa. The Catholics also attempted to introduce Christianity into Burnu, but since Father Carlo de Genova who was appointed Prefect of the projected mission in 1708 never arrived, the attempt was never realized. Over a century later, the 1841 Niger expedition attempted to establish legitimate trade, a model farm, and Christian missions at Lokoja. Since Lokoja is located in Northern Nigeria, it could be rightly said that Northern Nigeria was the target of the 1841 Niger expedition. But although some contacts were made, sickness forced the crew to withdraw to the sea without establishing any mission station (see fig. 14).^1

During the 1857 expedition Crowther was successful in obtaining the Atta's permission to open a station at Igbede, opposite the site of Lokoja (then known as Lairdstown), where the first baptism of eight adults and one child was conducted in 1862. Some members of the expedition who continued into Nupe country met Rev. M. Clark, a Baptist missionary who had journeyed overland from Abeokuta, at Rabba where Crowther acquired some land, built a missionary rest house, and stationed Abegga, a Kanuri, as the agent. This was an attempt to correct Muslim prejudices and misconceptions.

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^1 As a result of the 1841 expedition, an Arabic Bible was given to the Atta of Idah, who agreed to tolerate and to protect Christian teachers. Some members of the expedition remained at Lokoja to establish a farm, while those that got to Egga sent a message and an Arabic Bible to the Etsu Nupe at Rabba.
of Christianity through kindness and discussion.

Returning in 1859, Crowther found that the station at Rabba had been closed by the new Emir of Bida under the influence of Brazilian and Portuguese slave traders. Also, some Yorubas, including Madam Tinubu, and some Epes, who had witnessed the close connection between the Bible and the sword in the British occupation of Lagos, had warned Masaba, the Etsu of Nupe, that missionaries were pathfinders of British imperialism. But despite his dislike for missionary opposition to slavery and the slave trade, Masaba tolerated them for commercial and military benefits. Consequently, he allowed Baikie and the missionaries to settle further down the river; thus marking the origin of the British Consulate at Lokoja.

By 1870, Crowther and his African lieutenants, by carrying out their missionary activities within customary laws and traditional policies, and by recognizing and respecting the authority of the chiefs, succeeded in overcoming the suspicion of the traditional rulers that they were heralds of alien rule. By leading the others in making patience, amiableness, sympathy, and forbearance their watchword, Crowther became the most powerful external influence on the Muslim rulers of Nupe between 1869 and 1888. Consequently, with the confidence of many emirs, mission stations were established at such focal caravan points as Kipo Hill (1875) and Shonga (1876). Many emirs permitted Crowther to begin missionary work in their towns and wrote to other emirs to welcome him and his work in their territories (see fig. 15). ¹

¹In 1878, the Emir of Bida wrote letters to the Emirs of
Fig. 15. Central and Southern Nigeria at Crowther's time.

For a long time the Europeans believed that the Hausa had racial and cultural superiority over the Southern Nigerians and thus could become instruments for the Christianization of the less healthy and the less enlightened. This belief was based on the assumption that they were the least bigoted of the Muslim inhabitants of the Sudan and that Islam and its tenets had been forced upon them by the Fulani jihadists. The white missionaries also had a longing for healthier highlands away from the reach of fever and the pestilential climate of the coastal areas. But, as progress proved difficult, the Society of African Missions in Lokoja withdrew voluntarily to the pagan south in 1888, and the Wesleyans folded up their activity after the death of Allakura Sharpe. By 1881, Archdeacon Henry Johnson, the Anglican-educated African of Ilorin descent, who was in charge of the stations in Northern Nigeria, reported that the rulers of his archdeaconry were already uncompro­mising adherents of the tenets of Islam.

Despite the assistance of some Northern rulers, conversion of the Muslims was not easy. In 1871, a survey of Lokoja showed

Nassarawa and Yola advising them to allow Crowther to begin missionary work in their territories. That same year a mission school was established at Bida. Before 1880 the Sultan of Sokoto, and the Emirs of Ilorin, Gwandu, and Bida accepted leatherbound Arabic Bibles from Salisbury Square. Later, there were invitations from the respective Emirs urging Crowther to open mission stations at Ilorin, Egga, Loko, and Yimaha. In 1884, Malam Sauda, son of the Sultan of Sokoto, offered to assist Charles Paul, the Anglican Agent at Kipo Hill, if he would undertake a missionary tour of Sokoto, Zaria, and Adamawa provinces.

\[1\] In 1879, the Wesleyan Mission, and the American Baptist Mission twelve years later, recommended that all white missionaries should withdraw into the highlands between Ilorin and Shanga on the Niger.
that in 1871 the majority of 500 inhabitants were Muslim. There were forty Christians, however, under the direction of two ordained and one lay missionaries. The mission school had between thirty and forty children. This school was the first Western-type school in Northern Nigeria. A decade later, there were two native clergy and four lay teachers. Thirty-nine natives attended the school. In addition, there had been fourteen child and four adult baptisms, sixty-two native communicants, and 127 native Christians. The last quarter of the nineteenth century witnessed a resurgence of interest in the evangelization of Northern Nigeria by at least seven bodies in Britain, the United States, Canada, and Italy. While it is always difficult to predict the future of the Christian evangelization in a Muslim society, the efforts of various Christian individuals and denominations were soon beset by a series of unfortunate events which complicated the missionary task. In 1881, Staudinger, a German explorer, went to Sokoto and reported to the Sultan that the chief objective of the Royal Niger Company was not trading but the Christianization of Northern Nigeria. Staudinger's allegation gained easy credibility in 1890 with the arrival of the Sudan Party--a band of twelve Anglican missionaries, under the

1 This seems contrary to Ayandele's position that none of the three Christian missions engaged in the evangelization of Northern Nigeria--the Anglicans, Wesleyans, and Catholics--won any single convert to Christianity between 1870 and 1888. See "The Missionary Factor in Northern Nigeria," p. 137.

2 These Christian bodies included the Wesleyans (1880), the American Board of Commissioners for Foreign Missions (1881), French Priests of the Society of African Missions (1884), the Foreign Board in London (1889), and the Society of the Holy Ghost Fathers (1892).
leadership of Graham Wilmot Brooke. This party believed that their medical skill and the Arabic inscriptions which they distributed among caravans would turn Muslims into Christians in a short time. They dressed themselves as Muslims and wore turban, but this led the emirs to suspect that they were political spies. The party also confounded the Muslims in Nupe kingdom when they publicly announced that the African missionaries who had been working in the territory for thirty years (i.e., Bishop Crowther and his African lieutenants) had not taught genuine Christianity.¹

Undoubtedly, the activities and claims of the Sudan Party had many repercussions for Christianity in Northern Nigeria.² By early 1892 the leader of the Sudan Party expressed the fear that they might be on the verge of a great Muhammedan rising. Unfortunately, the party was so busy pulling down what Crowther and his associates had built that they had no time to build up before they were decimated by disease.³

¹The Sudan Party came determined to remove Crowther. They chose Lokoja as their headquarters and restricted Crowther to the South with Onitsha as his headquarters. Rev. Robinson resigned his position as Secretary of the Church Missionary Society and joined Brooke at Lokoja. They purged the Christian community at Lokoja, and sold the "Preparadi"—the training institutions of the African workers—to the Royal Niger Company without any authorization.

²Maliki, the Emir of Bida, who was blamed by his chiefs for signing a treaty with the Royal Niger Company in 1885, asked the missionaries to withdraw from his territory. The Sultan of Sokoto instructed the Emir of Yola to send spies to survey the military capacity of the Royal Niger Company. Towards the end of 1891, it seemed that the Fulani powers were planning to attack the Company and the missionaries and this may account for the mass exodus from Lokoja around that time.

³J. A. Robinson died in 1891, followed by Brooke, the party leader, in 1892. As the party broke up, the only survivor, Arch-deacon Henry Dobinson, later apologized for the part he played in
In 1890 the Roman Catholic Church leaders at Onitsha planned to establish a Christian village in Northern Nigeria. But the Royal Niger Company prevented them from establishing in the North.

In 1897, the Church Missionary Society in Britain began to prepare a small group of chosen recruits for pioneer work in Hausaland. This small group and Dr. Miller were sent to Tripoli to study Hausa. In 1899, Miller, Rev. Dudley Rider, Rev. Richardson, and Burgin left England for Northern Nigeria and were joined in Lagos by Herbert Tugwell, Bishop of Western Equatorial Africa. Among others, Chamberlain, the Secretary of State for the Colonies and the Marques of Salisbury, felt that the Miller Mission or the Hausa Party was premature. They advised the Mission Society not to be too hasty about reaching Muslims because bloodshed could result and punitive action was likely from the British government if the whites were attacked. Lugard, the High Commissioner, instructed Bishop Tugwell to make regular contact with the military post and not to precede the colonial government in advancing into the territory.

distooling the African missionaries. In addition to leaving an anti-Fulani feeling, converts of the Sudan Party were isolated from their Christian counterparts in Southern Nigeria and Sierra Leone.

Catholic leaders had discovered that slavery was going on at Inchitabu, beyond Lokoja and Idah. They also wanted to contain the progress of the Anglicans along the Benue river. See Archive of the Order of the Holy Ghost Fathers, Boite 192, Dossier A, vol. II, Lutz to Emonet in Clarke, "Methods and Ideology of the Holy Ghost Fathers," p. 42.

The Royal Niger Company even threatened to take away the mission site at Onitsha Wharf because it was property of the British.

On 1 January 1900, the rule of the Royal Niger Company ended and the Protectorate of Northern Nigeria was declared with Sir Frederick Lugard as the first High Commissioner.
But the five missionaries paraded themselves as knight errants of British imperialism. They believed that the Christianization of the North would be hastened by first winning the territory for the British. Thus, they equated the impending British expedition of Northern Nigeria to the Islamic prediction of the second coming of Christ as the victorious leader of a great army.¹

Despite a warning from the Sultan of Turkey, Kwassau, the Emir of Zaria, received the missionaries warmly with the support of his people. He feared that it would be unwise to resist the strong advancing British forces, but he also hoped that the British would help him and his people to ward off the hostility of Sokoto and Kotangora.² The enthusiastic welcome accorded them, however, led the missionaries to explain the purpose of the impending British occupation to the masses.³ Overwhelmed by their success at Zaria they proceeded to Kano where they were taken to the Emir and ordered out within three days.⁴


²In the meantime, the Sultan of Turkey had warned Sokoto, Kano, Katsina, and Zaria to resist the missionaries.

³When this proved successful to the British, Lugard was grateful. But the triumphal missionary reception ended at Zaria after it was discovered that they had a different mission and were neither explorers nor traders.

⁴Actually they were fortunate to have avoided a planned attack because they took an unanticipated route. They had not given any advance notification to the Emir as was required. Thus they had behaved like intruders. Also they entered Kano and began to sing Christian hymns. The Maaje, the third man in command at Kano, who attempted to show them hospitality was fined 400,000 cowries (about £10) and his steward was publicly executed.
Lugard was greatly embarrassed, especially when he learned of the incident through the British press. Since he was bent on maintaining European prestige in the area, he organized the Kano expedition. Understandably the disaster forced Lugard to modify his view about the utility of Christian missions in the North. In his letter to the Colonial Office after the incident, Lugard maintained that "the prohibition of religious propaganda in Northern Nigeria would, for the present, be beneficial." ¹

Although Lugard may have thought that the direct form of government would be in the best interest of the inhabitants of Northern Nigeria, and that a Christian was more likely to be loyal to a British administrator than a Muslim who could not be weaned from his contempt for the infidel, he was quick to recognize that direct rule was impossible for the territory. Therefore, in order to disturb the existing setup as little as possible, he introduced the system of indirect rule.

Indirect rule operated as a two-tiered structure in which British officials were placed over native rulers who led the masses. Under the system, the emirs were controlled by the government in matters of policy. They, in turn, controlled their peoples in accordance with the policy. Thus, the indigenous structure of government was retained and a new British hierarchical bureaucracy, consisting of a High Commissioner (later Governor), Residents, District and Assistant District Officers, was super-imposed over it. The emirs could no longer levy taxes, keep armies, initiate

¹Cited in Clarke, "Methods and Ideology of the Holy Ghost Fathers," p. 43.
legislation, name his successor, or wield executive power. They became a new type of civil servant.¹

In September 1901, Bobo Amadu, the Lamido of Adamawa, was assured by Wallace, the Acting High Commissioner, that the Government would not interfere with his chosen form of religion:

I do hereby in the name of His Majesty promise you protection and I do guarantee that no interference by Government shall be made in your chosen form of religion, so long as the same does not involve acts contrary to the laws of humanity and oppression to your people.²

In declaring such a policy, the colonial government was fully aware that

To permit Christian missionaries to work among the Mohammedan population here would not be a question of tolerance but of teaching Christianity at the point of the bayonet.³

With the government and the Colonial Office, Christian evangelization of Northern Nigeria was possible but not immediate. The emirs believed the statement was not only a firm promise but an assurance that safeguarded the Islamic religion. One of the most important justifications for the existence of the emirate was the safeguarding of religion, and one of the chief functions of an imam or emir was to protect Islamic religion.⁴ The missionaries (most of whom were


⁴ Edmond Fagnan, Les Status gouvernementaux (Alber, 1915), pp. 5, 60 in Ubah, p. 352. For the punishment of a Muslim apostate,
British) came from a background where a formal relationship existed between church and state. They felt a desperate need to evangelize the North and were appalled by the statement -- especially as it was repeated at the installation ceremonies of other emirs all over Northern Nigeria.¹

In March 1903, in a famous speech at the installation of the newly appointed Sultan of Sokoto, Lugard reaffirmed that his rule would be just and fair, that all men would be free to worship God as they pleased, and that the government would not interfere with Muslim religion.² Thus, from 1903 onwards, it could be rightly said that the government policy was set and that missions only proceeded as they were welcomed by the emirs or approved by the government.³

In 1905 Major (later Sir) John Burdon, a Hausa scholar and Resident of Sokoto Province, opened the first government school at Sokoto. In the same year, Lugard outlined a system of education for Northern Nigeria which, although secular, made provision for Christian children. Lugard discussed this scheme with Miller who saw it as a wonderful opportunity for mission work and was prepared

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²Crampton, Christianity in Northern Nigeria, p. 46.
³There were instances when Lugard himself permitted missionaries to establish in some places. For example, when the colonial government could not cope with the 3,979 freed slaves which resulted from the Slavery Proclamation of 1900, Lugard called missionaries to help. He also permitted the Anglicans to establish at Kontagora in 1905, an offer that they missed due to lack of personnel.
to meet the needs of some of the requirements that were similar to the Bida and Zaria Anglican schools.\(^1\) Miller's view, however, was unacceptable to the Church Missionary Society. When Lugard left North Nigeria in May 1906, Miller was left with Sir Percy Girouard, Lugard's successor. As Girouard sampled the opinion of the residents of the area concerning the schools, he became genuinely afraid of a clash arising from the missionary assault of Islam and insisted that the missionaries were welcome only in the pagan areas.

On July 1, 1908 Girouard appointed Hanns Vischer to organize a government-controlled system of education for Northern Nigeria. After studying the educational systems of Egypt, Sudan, Ghana (then Gold Coast), and Lagos, Vischer opened his government schools at Nassarawa, about 800 yards outside the walls of Kano City in 1909. On the basis of his system of Nassarawa schools, Vischer assumed the office of Director of Education in 1912, although he was not formally appointed until 1914.\(^2\)

Five missionary societies were involved in the educational work in the North during this period, mostly in the non-Muslim areas. By 1913 the Church Missionary Society had thirteen primary schools in several places including Lokoja, Bida, Zaria, and Kuta;\(^3\) the Sudan United Mission (a Baptist organization with headquarters in

\(^1\)This system is discussed in chapter three which deals with the national system of education in Nigeria (see p. 100).

\(^2\)For a description of Vischer's Nassarawa schools see Taiwo, Nigerian Education System, pp. 50-54.

\(^3\)They, like the other Christian organizations, taught in the Hausa, Nupe, and Yoruba languages. Instruction was free except at Lokoja where fees of 3d and 6d per month were paid.
London) had four elementary schools in Muri Province and also took charge of the Freed Slaves Home at Rumasha, near Loko in Nassarawa Province; the Sudan Interior Mission (with headquarters in Toronto, Canada) had seven elementary schools in Niger Province; the Mennonite Brethren in Christ (also with headquarters in Canada) had three elementary schools based at Shonga in Ilorin Province; and the Roman Catholic Missions Africaines de Lyons had one primary school at Lokoja.

The First Chance in Retrospect

As seen in retrospect, one can say that the First Chance of Christian education in Nigeria was both a success and a failure. Perhaps its success is best expressed in Fafunwa's sobering question: "What would have been the nature of Nigeria education if the Christian missions had not come to Nigeria in 1842 and thereafter?"

The efforts made by missions to establish schools in conjunction with their church demonstrate that education and religion are not only compatible but are also complementary. The truth of this is emphasized by Carpenter when he points out that

At a time when almost every other agency related to Africa was engaged in exploiting the continent and its peoples, the Christian missionaries were already concerned with education. Everywhere they were the pioneer teachers. No one else cared. In fact, few then thought the African capable of learning, for one of the bitterest fruits of the African slave trade was the almost universal underestimation of African intelligence—a misjudgment that is still widespread today.

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Thus, Nigeria, having been a beneficiary of the inter-relationship of religion and education and considering the sacrifice of missions in view of problems of climate, health, transportation, personnel, and lack of funds, should be better as an appraiser of mission education than as its critic.

Christian missions deserve commendation not only for their dedication but also for their persistent spirit. They were not easily deterred by the individual, cultural, and governmental difficulties that confronted them. They manifested a commendable determination in their attempts to reach every nook and corner of Nigeria because of their conviction that the message they bore was for every person. Their gospel fervor accounts for their promoting an education that did not discriminate against class or sex. While they were aware that some communities would reject the gospel, they knew others would be more receptive; hence, for example, they left Badagry early enough to establish a beachhead at Abeokuta. They even went out of their way to provide an education for the whole country, rather than just for the children of their adherents.

It was good that the pioneer missionaries did not wait for a perfect situation before they began their educational work and that they transplanted the curriculum from their respective countries. It may be true that this may have resulted in a neglect of Nigerian culture, but it was essential that an international model should be followed. It resulted in an early international recognition of

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1 A government-sponsored class-oriented education in Northern Nigeria proved detrimental to Nigerian education: it restricted education and resulted in a widened educational gap between Northern and Southern Nigeria.
Nigeria education. Missions, however, placed proper value on Nigerian languages which they transcribed and employed in mission education. The cultural problem in mission education developed when, after several decades, the foreign elements still dominated the curriculum.

The same principle of foresight in education applies to the matter of untrained teachers. The missions knew the value of trained teachers and pioneered and owned the only teacher-training colleges in Nigeria for more than half a century.

Lastly, although much of the curriculum of the mission schools was literary, early efforts were made by the pioneer missionaries to introduce agriculture, home economics, and other skill-related subjects which passed as vocational education were never adequately developed due to expense, the early missions must be commended for fostering the philosophy that an educated person is not exempt from manual labor. Thus, every effort to encourage and to develop national entrepreneurs, is to be highly commended and appreciated.¹

On the other hand, missions cannot and should not overlook their failures during the First Chance. Many of these failures were due to the human side of missions—the chief being missionary-colonial relationships, nationalism, ethnocentrism, missionary

boundaries, interdenominational rivalries, and a narrow concept of Christian education. The missionary-colonial relationships that affected Nigeria began during the days of the abolition of slavery and continued through the establishment of Sierra Leone and the Niger expeditions. Pioneer missionaries had difficulty knowing when and where to minimize the relationship in order to keep the gospel untainted by a much hated colonialism. Some missionaries not only believed in and preached the legitimacy of colonialism, but evangelization and military expeditions were too closely related and some missionaries actually bore arms—as in the Ijaye War.¹ Missionary-colonial relationships may have been necessary to a certain extent, especially in connection with the physical protection of the missionaries and in facilitating overseas service, but this study has revealed the futility of unrestricted missionary involvement with the colonial regime. In Northern Nigeria particularly, the alliance proved an unholy wedlock.

The nationalist-inspired confrontation between the Royal Niger Company which was British and the Roman Catholic priests who were French was not to the credit of missions—especially in a country where all white people were considered Christians and at a time when the squabbles among various European countries were unknown in Nigeria. Missionary nationalism and ethnocentrism was evident in the activities of the Sudan Party in Northern Nigeria and the strong resistance that missionaries mounted against Venn's

plans to promote national ministerial leadership.\footnote{The opposition of missionaries to Venn's plans to develop African leadership in the Anglican Church resulted in the formation of the "Society for the Promotion of Religion and Education in Lagos." This society, which led to the development of a native pastorate, had one church in 1875, three in 1881, and by 1889, all the churches in Lagos except one. In 1882 they had begun to own stations outside Lagos. See Oduyoye, pp. 284-85; and Kalu, Christianity in West Africa, pp. 333-42.} It seems that the ethnocentric mentality was responsible for the complete exclusion of all forms of indigenous culture from mission education. Although most parents may have been illiterate and some cultural tenets such as idolatry and polygamy did not conform with Christian principles, there seems to have been no justification for excluding everything African from the educational process to the extent that parents had no say in the education of their children except when their labors and fees were needed. Consequently, because of the neglect of home education, the school curriculum was confused with evangelization, the social lives of the students were not catered for adequately, and poor teaching methods made the intellectual development of the students difficult. Because the schools were operated in isolation of the home, a child who accepted Christianity was encouraged to leave home and to live in the mission station instead of being a help and a witness to his parents. Since parents were not made a part of the education earlier, witnessing under such circumstances was traumatic. The idea of separating the children from the family, together with the Christian all-out fight against polygamy, portrayed Christianity as an enemy of the family.

The missionary-boundary approach that prevailed in Eastern Nigeria between 1904 and 1932 has been condemned as being unbiblical.
Also condemned are the interdenominational rivalries. The real test of the Second Chance may well lie in whether the Christians in Nigeria now can demonstrate their ability to live peaceably together before they can expect non-Christians either to join them or to live in peace with them.

Despite its inadequacies, Christian education during the First Chance was functional. It transcribed and used the vernacular and emphasized literary education—along with some vocational training. More importantly, the First Chance produced many of Nigeria's political, spiritual, and community leaders educated at home and abroad. It was the First Chance that formed the basis of the present national system of education in Nigeria.

Significantly, Christian missions were always aware of the shortcomings of the First Chance. It was their concern to achieve greater efficiency that resulted in the work of the Phelps-Stokes African Education Commission of 1920-1921 at the initiative of the American Baptist Foreign Missionary Society in 1920. It is to the credit of Christian missions that the report of the African Education Commission forced the British Colonial Office to develop, for the first time, an educational policy for its African dependencies in 1925.2

1It was the colonial government's need for clerks, who were more financially rewarded, that rendered the emphasis on the dignity of labor ridiculous.


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Now that the educational foundations provided by Christian missions have been discussed, the next chapter focuses on the development of the national system of schools, the national policy on education, and Nigeria's current educational problems.
CHAPTER III

NIGERIA'S NATIONAL EDUCATION SYSTEM (1882-1980)

Thus far, this study has examined the three elements that have greatly influenced and continue to influence Nigerian education: Nigerian/African traditional education, Islamic education, and the heritage of Christian education and its development in the Western world. An overview of the introduction of the first Christian mission schools in the three main regions of Nigeria West, East, and North--has also been presented. Despite the difficulties encountered and the deficiencies of the early mission schools, they did afford a suitable foundation for a national system of education. How this national system developed between 1882 and 1980 is the topic of this chapter.

The Beginnings of a National System (1882-1948)

In Southern Nigeria, the era of exclusive Christian missionary education (1842-1882) was brought to an end in 1882 when the first educational ordinance was made in an attempt by the colonial government to control education. This ordinance attempted to replicate the English Education Act of 1870 to such an extent that it neglected to include any instruction in the local language which missionaries had reduced to written form and utilized as a medium of instruction. This neglect of the African language and culture provoked sharp
criticism among educated Nigerians. In an article in the Lagos Times they presented their view thus:

We shall not sit tamely to witness the murder, death and burial of one of those important distinguishing national and racial marks that God has given to us. . . . Surely the way to elevate a people is not first to teach them to entertain the lowest ideas of themselves and make them servile imitators of others.¹

A few days later, the nationalists denounced the practice of denigrating African institutions and customs in these words:

We respect and reverence the country of Wilberforce and Buxton and of most of our Missionaries, but we are not Englishmen. We are Africans, and have no wish to be other than Africans.²

Thus, in the 1887 ordinance efforts were made to be more responsive to the Nigerian situation.

In 1889 Henry Carr (1863-1945), a Nigerian and former Anglican teacher, was appointed Sub-Inspector of Schools for the Colony and Protectorate of Lagos. He became Deputy Inspector of Schools in 1891 and Her Majesty's Inspector of Schools for the Colony of Lagos from 1892 to 1900. He held such other significant positions as: Assistant Colonial Secretary of the Lagos Colony (1900-1906), Senior Inspector of Schools of the Western Province of the Protectorate of Southern Nigeria (1906-1915), Chief Inspector of Schools for Southern Nigeria (1915-1918), and Resident for the Colony of Lagos (1918-1924). His long association with education was significant in the development of Nigerian education.³

¹Lagos Times, 9 August 1882, cited in Taiwo, p. 16.
²Ibid., 12 August 1882.
³The contributions of Henry Carr to Nigerian education are yet to be fully assessed. See Fafunwa, 1974, p. 95.
Carr once proposed three kinds of schools--literary, industrial, and agricultural. He was also known to have suggested that Christian missions should be allowed to administer primary education only because of their success at that level. But this proposal was quickly abandoned after the Church Missionary Society forwarded its objection to the Secretary of State for the Colonies. Later, Carr maintained:

"With the combined efforts of the missionary societies, the government, the merchants, and the people, it should be possible to provide a rich endowment in land and money which would enable us to train and retain our teachers, to rouse the schools from a drowsy and impotent routine, and make them become a power for quickening popular intelligence and raising the culture of the nation."

In 1908, an ordinance which was an amendment of the 1887 and 1905 ordinances set up a provincial system of education. On September 20, 1909, the first government secondary school--Kings School (now College)--was established in Lagos. It was to serve as a model secondary school and its students were prepared for the matriculation examination of the University of London. The government had no teacher training college.

When the Protectorate was proclaimed in 1900, there was only one western-type school in Northern Nigeria, the one run by the Church Missionary Society located at Lokoja. It was not only until 1903 that the whole area of 256,400 square miles was brought under effective British control. As was mentioned in chapter 2, Christian missionary penetration into the Northern area was inhibited by Islamic resistance and colonial indirect rule. It was not until

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1905 that John Burdon, the Resident of Sokoto, established the first
government school in the protectorate. This was an elementary
school for the sons of emirs and chiefs.

Also in 1905 Sir Frederick Lugard, the High Commissioner,
outlined a system of education for four classes of people in
Northern Nigeria as follows:

(a) Mallams (viz., natives educated according to native
standards in Arabic, Mohammedan law, &c.), should be taught
the Roman character for writing Hausa, colloquial English, and
finally reading and writing English, arithmetic, and geography.
(b) sons of chiefs required to be taught as boarders in
school or college established for the purpose, where they would
receive a primary education and be brought up in an atmosphere
of loyalty to the King, and imbued with ideas of truthfulness
and honesty, so that the next generation of native rulers may
be enlightened and loyal, without necessarily foregoing their
own religion, or imbibing ideas of European dress and habits
unsuited to their environment, and which would cause them to
lose influence and caste among their Mohammedan subjects.
(c) general primary schools for children on a secular
basis, so as not to excite the antagonism of the Moslem popu­
lation by the teaching of religion opposed to their own tenets.
(d) cantonment schools for the education of the children
of native clerks (mostly Christians) and of other Government
officials. At present clerks have to send their children to
the Coast which forms a drawback to service in Nigeria.

In 1909, Hanns Vischer launched a government school system
at Kano at the request of Sir Percy Girouard, Lugard's successor. 2
Vischer later assumed the position of Director of Education for
Northern Nigeria in 1912.

On October 3, 1912, Lugard returned to Nigeria as Governor
with a view to amalgamate the Protectorates of Northern and Southern
Nigeria. He regarded education as a major issue. He soon became

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Education System, pp. 45-46.

2 Girouard had appointed Vischer to organize a government-
controlled system of education in 1908.
acquainted with Henry Carr whom he found "more like a very intelligent European."¹ After reviewing the educational systems in both protectorates, he proposed three types of education—provincial government schools for the provincial capitals, provincial non-government schools for children who would later enter government apprenticeship departments, and rural schools for children who would live in the villages. But since these proposals conflicted with those of Vischer and Charles Temple, the Lieutenant Governor of Northern Nigeria, who had friends at the Colonial Office, Lugard's proposals which had been sent to the office in November 1914 were not approved until December 1916.²

There was a rapid increase in the number of schools in Southern Nigeria between 1910 and 1930 as more Nigerians became education enthusiasts after discovering that a rudimentary knowledge of the three Rs qualified one to be a teacher, a clerk, a catechist, or a letter writer. Christian missions played a major role in founding schools at the request of their congregations and various communities. Many schools were also opened by communities and private individuals. Christian missions contributed significantly to the development of Nigerian education when the report of the Phelps-Stokes Commission on Education in Africa, inspired by the American Baptist Foreign Missionary Society, led the Colonial Office to develop, for the first time, a Memorandum on Education Policy in


British Tropical Africa in 1925. Sir Hugh Clifford, governor after
Lugard, contextualized the memorandum to the Nigerian situation. He
went contrary to the trend which had developed when he proposed
that elementary education in Southern Nigeria should be administered
by Christian missions.

On May 26, 1926 an education ordinance was approved in
Southern Nigeria. Its regulations which went into effect on
September 1, 1927, provided stipulations for teacher registration,
the opening and closing of schools, the appointment of educational
supervisors by the mission agencies, the composition of the board
of education, and the formation of a textbook committee.

On July 17, 1929, Eric R. J. Hussey was appointed the first
Director of Education for Nigeria. He presented his Memorandum on
Education Policy in Nigeria early in 1930. It contained separate
proposals for Northern and Southern Nigeria.¹ His proposals resulted
in the opening Yaba Higher College in 1932; they also became the
pattern of the Nigerian system of education.²

The recession of the 1930s, lack of trained and experienced
teachers, and the Second World War caused setbacks and frustrations
in Nigeria's educational development. During this period, according
to E. G. Morris, the Director of Education, the missions were forced
to open hundreds of new schools without any assistance from the

¹ For the details of the proposals see Fafunwa, History of
Education in Nigeria, pp. 131-34; and Taiwo, Nigerian Education
System, pp. 74-77.

² Yaba Higher College was later transferred to Ibadan in
1948 as Ibadan University College, an affiliate of the University
of London until 1962 when it became University of Ibadan.
government or the native authority. Untrained men were used as teachers as a matter of economic convenience. Despite the loss of academic efficiency, missions were unable to meet the demand for new schools. By March 1940, a deputation of the Board of Education expressed the fear to the governor, Sir Bernard Bourdillon, that missions might leave the educational field for lack of funds.¹

In 1944, R. A. McL. Davidson, who had previously served as an education officer in the Southern Provinces, was appointed Director of Education. He prepared a ten-year plan of educational development² which formed the basis of an application for assistance under the Colonial Development and Welfare Act. The plan was approved with slight amendments by the Secretary of State. After wide discussion it was accepted by the Legislative Council: Thus, the Education Ordinance of 1948, based on the Davidson ten-year plan and Memorandum on Educational Policy in Nigeria, was the first educational legislation which covered the whole country. Significantly, the Ordinance was in the spirit of the Richard's Constitution of 1946 which was designed "(i) to promote the future unity of the country, (ii) to express its present diversity and (iii) to increase the discussion and management by Nigerians in their own affairs."³

The 1948 Ordinance provided for (1) the establishment of one

¹See Taiwo, Nigerian Education System, pp. 84-85.
central and four regional boards of education—one for each province and Lagos colony, (2) the registration of all teachers, (3) the provision of guidelines for opening new schools and closing ineffective ones, (4) the establishment of government right to inspect schools, (5) the encouragement and organization of local education authorities and committees, and (6) regulations for grants-in-aid to teacher training colleges and other schools based on their respective educational efficiency and social usefulness. Grants were mostly for teachers' salaries and allowances.¹

The Pre-Independence Period (1950-1960)

The 1950s, the decade before independence, witnessed many continued efforts in the development of a national system of education in Nigeria. The Macpherson Constitution of 1951 (named after Sir John Macpherson—the Governor) provided that each region should have power to enact legislation effective within its boundaries on various subjects including education. Consequently, the Education Department was redivided into three sections, one in each region, under a Regional Director. Each director was responsible to the Regional Executive Council for the conduct of his department. A central director was retained and renamed Inspector-General with an advisory role. Regional legislation was not allowed to contravene the overall general Nigerian interest, as each region was required to consult with the central government whenever contemplating any new legislation.

An Education Act enacted in 1952 reflected the constitution

¹The Education Ordinance No. 39 of 1948 (Lagos: Government Printer, 1948), sections 4, 19, 20, 23, 26, 27.
and covered the interests of the whole country. It provided for the inclusion of the Colony Board with the Western Region and decreed that no new schools were to be opened without the written consent of the appropriate Regional Director. All schools, public and private, were to be inspected by the Regional Director or his representative and by the Inspector-General or his representative. Central and regional boards of education were enlarged and broadened with a wide representation of all interests from the government, voluntary agencies, native authorities, and teachers' organizations. Regionalization of education made the regions and the various communities more financially responsible educationally. Government-levied rates, which were collected by the native authorities and local government councils, and fees were increased to match rising teachers' salaries. Thus, the Education Act of 1952 provided for the establishment of local education authorities and local education committees. Education became the burden of the central and the regional governments as well as that of the local governments, local communities, and the parents.

Also in 1952, an African Education Conference was held at King's College, Cambridge from September 8 to 20 under the chairmanship of Sir Philip Morris, vice-chancellor of the University of Bristol. The conference utilized the reports of the two study missions of West and East, and Central Africa which preceded it. The conference participants from fourteen countries included men and women, Christians and Muslims, Africans and non-Africans who had direct connection with the day-to-day administration of education in their respective areas. The four ministers of education of the
central and regional governments of Nigeria participated as observers. As a result of the varied wealth of educational experience utilized in this conference, its report, "African Education," became a good source of information on the view of African education.¹

Western Region

On January 17, 1955, free universal primary education (UPE) was launched in the Western Region. At the time, 391,859 children were enrolled in 6,274 schools for a six-year free, universal, primary education scheme. Six years later, in 1961, the West Nigerian government set up the Banjo Commission to review all the systems of education in the region and their various interrelationships, including pre-university education.²

In 1963 another commission, the Ajayi Commission, was set up to inquire into the increase in school fees charged by private grammar schools and teacher-training colleges in Western Nigeria. In 1967 a committee of twenty men and women and four ministry officials---"A Parent-Teacher Committee"---was appointed under the chairmanship of Professor C. O. Taiwo to review primary education in the Western Region and to consider measures to raise academic standards and explore avenues of school finances other than school fees.³

¹Taiwo, Nigerian Education System, pp. 102, 110-12.
Eastern Region

In February 1957 the Eastern Regional Government launched its universal primary education scheme, although it had less planning time due to a political crisis within the National Council of Nigeria and Cameroons (NCNC)--the major party in the East. The scheme ran into difficulties because it was vehemently opposed by the Roman Catholic Mission, the voluntary agency which ran about 60 percent of the primary schools in the region. The point of conflict was that the scheme aimed at secular education. In an editorial the Catholics argued that a loss of Catholic education would definitely result in a loss of faith. Although the Protestants tried to be sympathetic, it was obvious that the needed cooperation was lacking. The government finally stopped seeking the advice and expertise of the voluntary agencies. This was very unlike the situation in the West. The scheme collapsed after a year because of insufficient funds.

In 1958 the government of the Eastern Region set up a committee headed by Dr. K. Dike, principal of Ibadan University College, to review the educational system. The report of the committee (published in 1962, four years after its submission) contained recommendations which did not favor the establishment of a

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1As a result of this crisis in 1953, some ministers resigned and a reshuffle of portfolios occurred. In 1954, the leader of the government, Professor Eyo Ita, was replaced by Dr. Nnamdi Azikiwe, the party leader, and R. I. Uzoma, the Minister of Education, was replaced by I. U. Akpabio.

2Fafunwa, History of Education in Nigeria, p. 174. See also The Leader, (Owerri Catholic Journal) 9 September 1956.
free primary education because of financial reasons.\(^1\) By the time the Dike Report was released another committee, the Ikoku Committee on the Review of the Educational system in Eastern Nigeria, had been appointed (June 1962) by the Eastern government. This Committee was sub-divided into three—the Uka Committee on Primary Education, the Ikoku Committee on Secondary Education, and the Fafunwa Committee on Teacher-Training.

**Northern Region**

Education had been practically free in the Northern Region. Fees in the government and native authority schools were very low and those who could not pay were exempted. The voluntary agency schools adopted a similar policy. Educational expansion during the 1950s centered around trained and qualified teachers as a prerequisite for new schools. New primary schools were established, middle schools were upgraded to full secondary schools, and teacher-training institutions were reorganized and upgraded. Consequently, primary schools in the region increased from 935 in 1945 to 2,204 in 1958. Secondary schools increased during this same period from 1 to 31 and teacher training centers from 9 in 1949 to 36 in 1958.\(^2\)

Other aspects of education in Northern Nigeria between 1952 and 1960, the Northern regional government invited H. Oldman, Chief Educational Officer in Yorkshire, England, to study the financial and

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administrative problems that would confront Northern Nigeria should it desire to implement the same kind of scheme. As a result of Oldman's study an education law was passed by the Northern Region in 1962 establishing a partnership between government and the voluntary agencies in an attempt to develop a public system of primary education in which the government would be the leading partner through its Ministry of Education.¹

Lagos Federal Territory

Due to its separation from the West in 1954, Lagos Federal Territory (the Island, Ebutte Metta, and Yaba) launched its free universal primary education in January 1957. By 1966 Lagos had 129 primary schools with over 140,000 pupils and 4,200 teachers.²

The Ashby Commission

Politically, the 1950s marked the achievement of regional self-government in the Eastern and Western Regions in 1957 and the Northern Region in 1959. October 1, 1960, was set as a target date for national independence.

In anticipation of the manpower needs of an independent Nigeria, the Federal Minister of Education appointed a Commission on Post-School Certificate and Higher Education in 1959. This commission was "to conduct an investigation into Nigeria's needs in the field of post-School Certificate and higher education over the

¹ Fafunwa, History of Education in Nigeria, p. 175.
² Ibid., pp. 173-74.
next twenty years (1960-1980). The Commission consisted of three Nigerians (one from each Region), three Americans, and three British all with diverse academic interests. The chairman was Sir Eric Ashby, master of Clare College, Cambridge university.

The Commission secured the services of five experts: F. Harbison, of the Industrial Relations Section, Princeton University, who prepared a report on high-level manpower for Nigeria's future; V. L. Griffiths, of the Department of Education, Oxford University, who prepared a paper on teacher training; M. W. Pritchard, one of Her Majesty's Inspectors of Schools; R. B. Serjeant and J. N. D. Anderson, both of the School of Oriental and African Studies, London University, who submitted reports on Islamic education and Islamic legal studies respectively.

The Commission, commonly referred to as the Ashby Commission, began its work on May 3, 1959, and submitted its findings to the Federal Ministry of Education on September 2, 1960. The report of the Commission projected that the population of Nigeria would reach 50 million by 1980. By that time Nigeria would have become well developed in industries, oil, and agriculture and would be a compelling voice in the Christian and Muslim world. Harbison estimated that by 1970 Nigeria's high-level manpower needs would double:

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2Others were Professor K. O. Dike, Sir Kashim Ibrahim, Dr. S. O. Onabamiro, Professor R. G. Gustavson, Professor H. W. Hannah, Dean F. Keppel, Sir J. F. Lockwood, and G. E. Watts.

3Ashby et al., p. 3.
senior personnel requirements would increase from 15,000 to 30,000, and the intermediate personnel requirements would increase from 15,000 to 54,000. The Commission observed that the educational pattern in the Eastern and Western Regions was broad at the base but sharply narrow at the top. It was narrow at all levels in the Northern Region. Consequently, the Commission recommended that Nigerians already in employment but in need of further education should be upgraded, and that a system of post-secondary education should be worked out which would, as its first objective, produce the flow of needed high-level manpower before 1970. In addition this system would be so designed that it could be enlarged without replanning to meet Nigerian's needs until 1980.¹

The Commission estimated that before 1970 Nigeria would need about 130,000 additional secondary schools with 4,500 more teachers; more than 100 six-form streams with at least 350 more sixth-form teachers; more teacher training colleges; and greatly enlarged technical institutes.²

In summary, the importance of the Ashby Commission rests in the fact that it was the first commission organized by Nigerians to examine the higher educational structure in terms of the country's needs for twenty years. It was the first effort which combined British and American expertise to seek a solution to Nigeria's educational problems. In addition, it was the first official comprehensive review of higher education in Nigeria to be undertaken by a team of experts. Thus, the Commission's report

¹Ibid., p. 41. ²Ibid., p. 11.
became the basis of educational development for manpower.

On its part, the Federal Ministry of Education affirmed its preparedness to do more to lead out and to render specialized services to the regions in the form of financial aid for approved projects. Consequently, primary schools were expanded, secondary school curricula were diversified, fresh efforts were made in technical and agricultural education, a variety of in-service courses were conducted, and considerable university expansion took place during the first decade of independence.¹


Government interest in education after independence (October 1960) was aimed at achieving expansion at all levels and was expressed through the financial commitments embodied in the National Development Plans.²

First National Development Plan (1962-1968)

The First National Development plan spanned the years between 1962 and 1968. Under this plan 65.2 percent of the £69.8 million budget was devoted to education. The plan set out to achieve seven major educational objectives: (1) to redefine the goal of education; (2) to depart from the existing practice regarding the ownership, control and administration of all educational institutions; (3) to

¹Taiwo, Nigerian Education System, p. 130.

²The development plans constitute frameworks within which the development of all aspects of national life is outlined over a given period in terms of programs and projects.
democratize education at all levels and for all Nigerians; (4) to re-evaluate the context of the curriculum to make it relevant to a country set to modernize its economy; (5) to revise the responsibilities between the federal, regional, and local governments; (6) to review the proper role of teachers, parents, the community, and other educational personnel; and (7) to review adult-education programs with the aim of producing functionally literate Nigerian adults.¹

To achieve these objectives the plan emphasized increasing enrollment at all levels, providing funds to encourage increased enrollment, training more teachers, increasing and improving school facilities, and nationalizing all schools in the country.

Despite these measures, however, only a small proportion of the population benefited from formal education—30 percent on the primary and 3 percent on the secondary level in 1966. The inadequate number of secondary schools made it difficult for those completing primary school to go on to further education. Those not accepted and those who "dropped out" and were unwilling to accept manual work because they were "educated" caused tremendous unemployment problems. This potential danger was described by the National Manpower Board in these terms:

There can hardly be a group of men more discontented, disillusioned and politically and socially more dangerous, for example, than those who find themselves useless to society because they have been "educated" out of context of their environment and are therefore economically unproductive.²

Military Government and Civil War (1966-1979)

On January 15, 1966, a military coup d'etat occurred which resulted in a change of government—from the civilian to military. A new military administration emerged from a second coup on July 29, 1966, which, by a decree on May 27, 1967, divided Nigeria into twelve states—North-Western, North-Central, Kano, North-Eastern, Benu-Plateau, Central-Western (later Kwara), East-Central, South-Eastern, Rivers, Western, Mid-Western, and Lagos. On July 6, 1967, civil war broke out and it was not until January 12, 1970, that hostilities ceased and peace returned to the country.

The military coups, the creation of states, and the civil war all had varied impacts on Nigerian education. The 1966 coup restored stability in the Western Region where law and order had been disrupted and the morale of teachers and pupils had been very low. The creation of states developed a state consciousness and state rivalry which proved advantageous in promoting education in the respective states. In the northern states particularly, the creation of states presented the greatest challenges and resulted in a greater expansion of education. In the eastern states, the coups and civil war brought an abrupt end to the decade of church "revolt" against the government takeover of primary education. The civil war had closed all schools in the eastern states and school buildings were either destroyed or badly damaged.

In reality, the civil war was largely a result of the

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1Taiwo, Nigerian Education System, p. 135.
2Amucheazi, "A Decade of Church 'Revolt' in Eastern Nigeria, pp. 45-62.
educational imbalance that had persisted in Nigeria for about a century. The early and easy Christianization of Eastern Region with the establishment of Christian formal education had placed the easterners, mostly the Igbo, at an educational advantage, making it easier for them to weave their way into power and influence. After the advent of independence, Igbos were found almost everywhere--doing the best jobs, gaining financial control over most businesses, and having a considerable but undesirable (so far as the rest of the Nigerians were concerned) influence on education. Thus, it appeared that the better educated Igbo took advantage of the less-educated but politically more powerful northerners. Such a situation developed because the early Christian missionaries, the bearers of western-formal education, were long restricted from evangelizing the North for obvious religious and cultural reasons.\(^1\) It must be mentioned, however, that the role of the Christian churches during the Nigerian civil war was a matter of considerable controversy.\(^2\)

**National Curriculum Conference, 1969**

In February 1966, J. E. Adetoro wrote a challenging article on the need for a Nigerian philosophy of education.\(^3\) His article triggered debates which continued until 1969 when a National


Curriculum Conference was held in Lagos from September 8-12, 1969, under the sponsorship of the Nigeria Educational Research Council. At that conference educators and non-educators were brought together to deliberate on a more relevant curricula for the Nigerian school system.

Of the seventeen men and women who presented the lead papers on which the seven discussion groups based their discussions and recommendations, only one was a non-Nigerian. L. J. Lewis, a professor at the University of London Institute of Education, had been a teacher, educator, and administrator in Nigeria. His presentation was entitled "Towards a Curriculum Development Policy."

The conference marked a good ending to the educational activities of the 1960s and a worthy prelude to the 1970s—the decade of rehabilitation, reconstruction, and national development. Its proceedings were used for the preparation of guidelines, syllabi, and teaching materials by groups of educators brought together by the Nigerian Educational Research Council at various times between 1971 and 1975.¹


At the end of the civil war in 1970, the Federal Military Government launched a Second National Development Plan (1970-1974). The government was guided by its national objectives to establish


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Nigeria as: (1) a united, strong, and self-reliant nation, (2) a great and dynamic economy, (3) a just and egalitarian society, (4) a bright land full of opportunities for all citizens, and (5) a free and democratic society.\footnote{Federal Republic of Nigeria, Second National Development Plan 1970-1974 (Lagos: Federal Ministry of Information, 1970), p. 12.} Under the Second Plan, a total of £138.893 million (£89.771 million from the various States and £49.122 million from the Federal Government) was allocated for capital expenditures on education.\footnote{Ibid., pp. 239-42.}

During the period of the Second Development Plan various states, beginning with the East Central State in 1970, promulgated education edicts aimed at making needed amendments in their educational setup. The edicts of the East-Central and Mid-Western states had some common features—both advocated a unified teaching service, the takeover of schools by the state, the establishment of school boards, and the abolition of the educational functions of the local communities.\footnote{Such edicts included: East-Central State: "Public Education Edict 1970, Edict No. 4 of 1970"; Lagos State: "Education Law (Amendment) Edict No. 11 of 1970"; South-Eastern State: "Education (School Board) Edicts Nos. 19 and 20 of 1971"; and Mid-Western State: "Education Edict No. 5 of 1973."}

**Developments Toward a National Policy on Education (1972-1975)**

In April 1972, the Head of State, General Gowon, in a speech at Barewa College, Zaria, promised Nigeria a national policy on
education.\(^1\) His promise was followed in August by a federal government policy statement:

The Supreme Military Council has decided that the Federal Government should henceforth assume full responsibility for higher education through the country, with the proviso that the status quo in respect of the existing Universities should be maintained. . . . It also decided that education, other than higher education, should become the concurrent responsibility of both the Federal and State Governments, and be transferred to the concurrent legislative list.\(^2\)

This important amendment to the constitution gave the Federal government the right to legislate and to prevail on all levels of education in all the states.\(^3\) Before this time, the federal government under the exclusive educational legislative list catered for the education system in Lagos Federal Territory and some secondary-level institutions scattered over the country. Later, it gave total support to the University of Ibadan and the University of Lagos, while the University of Nigeria at Nsukka, the University of Ife at Ile-Ife, and the Ahmadu Bello University at Zaria were regional universities of the East, West, and North, respectively.\(^4\)

At its meeting in December 1972 the National Council on Education, a council of commissioners of education, received and considered a draft on the national policy on education and decided

\(^1\)New Nigerian, 27 April 1972, p. 1.

\(^2\)Daily Times, 21 August 1972, p. 17.

\(^3\)From 1954 Nigeria had three educational legislative lists. The exclusive list was reserved to the federal government, the residual list to the regional or state governments, but both federal and state governments legislated on subjects on the concurrent list with the federal law prevailing in times of conflict of opinion. Higher education was on the concurrent list while all other education was a residual subject.

that (1) a seminar should be held to make proposals for a national policy on education; (2) the proposals by the seminar should be referred to the state governments for comments; and (3) the proposals and comments be the main item on the agenda of their next meeting.

In accordance with these specifications a seminar was arranged under the chairmanship of Chief Simeon Adebo then chairman of the National Universities Commission. Representatives from the federal and state ministries of education, educational institutions, agencies and organizations—including United Nations Educational, Scientific and Cultural Organization, and individual educationists of various interests participated in the seminar.¹

In its deliberations, the seminar was guided by four documents: (1) "A National Policy on Education"—the working paper produced by the federal and state ministries of education; (2) "A philosophy for Nigerian Education"—the report of the Nigerian Curriculum Conference; (3) "Learning to Be: The World of Education Today and Tomorrow," published by United Nations Social, Cultural, and Educational Organization, 1972; and (4) "Charting Nigeria's National Aspiration,"—the opening address by Chief A. Y. Eke, the Federal Commissioner for Education. In addition, the seminar utilized material from twenty-one memoranda submitted either to it or to one of its committees by organizations including United Nations Children's Fund (UNICEF) and individuals. Particular

¹There were observers from the British Council, United States Aid for International Development (USAID), United Nations Children's Fund (UNICEF), Canadian International Development Agency (CIDA), Ford Foundation, and the National Council of Women's Societies. The seminar met June 4-8, 1973 in Lagos.
attention was given to eight areas which were delineated by Eke: namely (1) ownership, control, and administration of the educational institutions; (2) the democratization of education so as to correct the imbalance between the different parts of the country and the different levels, and the sexes; (3) a curriculum review with emphasis on science and technology; (4) the administrative and financial responsibilities of the federal, state and local governments; (5) the educational role of teachers, parents, and the local communities; (6) the problem of overseas education—its brain drain and maladjustments; (7) counseling and guidance in the schools; and (8) the need for a new legally constituted National Council on Education (NCE) as a federal instrument for educational leadership in cooperation with the state governments and other educational agencies.\footnote{Taiwo, \textit{Nigerian Education System}, pp. 187-88.}

The report of the seminar—statement of definitions, objectives and recommendations—was submitted immediately after the seminar's deliberations in June 1973 and was published for restricted circulation. It was referred to the state governments, the Nigerian Education Research Council, and the Joint Consultative Committee on Education (JCCE) for their comments. Later, the Federal Ministry of Education recommended the document to the federal government and proposed it as the national policy on education. The government white paper, "Federal Republic of Nigeria National Policy on Education," was about to be published when the 1975 coup occurred. Consequently, the publication was deferred for almost two years.
Educational Achievements of the Second Plan

On the whole, the Second Development Plan period was one of increased enrollments at all levels. The enrollment of children on the primary level increased from 3,515,827 in 1970 to 4,746,808 in 1973; secondary enrollment went from 310,054 to 448,904; secondary technical and vocational enrollees went from 13,645 to 22,588; teacher training enrollment went from 32,314 to 46,951; and university from 14,501 to 23,173 over the same period. The federal government established twenty new secondary schools in various states, and three new schools of arts and sciences at Mubi (North-Eastern), Ogoja (South-Eastern), and Sokoto (North-Western). The quality of school teachers was improved by reducing the number of Grade II training colleges to 157 in 1973, resulting in an increase of enrollment in the colleges and a higher concentration of staff and equipment. By 1973 there were thirteen advanced teachers' colleges and three Grade I colleges which trained better non-graduate teachers. While the Nigerian Educational Research Council continued its curriculum development, the federal government set up a Federal Inspectorate with headquarters in Lagos and a branch in each state. The federal government, in preparation for the universal primary education program, took up the financing of teacher education. Finally, by reviewing teacher salaries and granting the favorable Udoji Commission recommendations, more and better-trained people were attracted to teaching.\(^1\)

\(^1\)Ibid., pp. 166-67.
Effects of Third Military Administration

One of the early measures of the third military administration which emerged from the bloodless coup on July 29, 1975, under Brigadier (later General) Murtala Mohammed, was a country-wide purge of the public service. Many people, including those in the teaching service, were retired, terminated, or dismissed for inefficiency, low or declining productivity, ill-health, old age, misconduct, doubtful integrity, or divided interest. This new administration also created seven more states on February 3, 1976, bringing the total number of states to nineteen--Sokoto, Kaduna, Kano, Borno, Niger, Plateau, Gongola, Kwara, Benue, Oyo, Ogun, Lagos, Ondo, Bendel, Anambra, Cross River, Imo, Rivers, and Bauchi. The creation of these new states required the creation and staffing of new ministries of education and the hunt for qualified teachers. The regime also reorganized the local government system and involved the communities in the administration of education at the primary level.

Third National Development Plan
(1975-1980)

The Third Plan promoted six educational objectives: (1) to expand facilities for education aimed at equalizing individual access to education throughout Nigeria; (2) to reform the content

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1 The purge resulted in a reduction of the teaching force, created a sense of insecurity, and lowered the morale of those who remained. For more on the activities of the third military government see Daily Times, 14 November 1974, p. 1; 18 November 1975, p. 1; 15 December 1975, p. 5; 27 December 1977, p. 3; Sunday Times, 22 February 1976, p. 5; 23 May 1976, p. 16.
of general education to make it more responsive to the socio-economic needs of the country; (3) to consolidate and develop the nation's system of higher education in response to the economy's manpower needs; (4) to streamline and strengthen the machinery for educational development in the country; (5) to rationalize the financing of education with the aim of making the educational system more adequate and efficient; (6) to make an impact in the area of technological education in order to meet the growing needs of the economy.¹

In accordance with these objectives the federal government under Lt. General Obasanjo² launched a Universal Primary Education (UPE) scheme on September 6, 1976. Through this scheme all children were to attend a six-year, free, primary school at the age of six. The program was instituted in and supported by all the states. Its introduction was the realization of a long term goal and the result of considerable planning. It was introduced in order to eliminate the political and social problems which arose from the imbalance of educational development between the North (where enrollment of children of primary school age ranged from 7 to 26.2 percent) and the South (with enrollments of 61.8 to 95 percent).³

²General Muhammed was killed in the abortive coup of February 23, 1976.
The federal government allocated N277.326 million (N1=$1.50) or about 11 percent of the N2.50 billion budgeted for education to technical education. Thus, three colleges of technology were established at Idah (Benue), Akure (Ondo), and Bida (Niger); and proposals were made to establish another three at Bauchi (Bauchi), Yola (Gongola), and Ilaro (Ogun). The government also spent N25.6 million to enable 6,064 Nigerians to undergo crash programs in technical education abroad (in the United States, Britain, Yugoslavia, Italy, France, and Canada).1

When the Universal Primary Education scheme was reviewed in 1977, it was discovered that the federal government had spent N1.00 billion in three years. Despite this heavy expenditure, there was still a shortage of teachers, classroom equipment, and funds. It became obvious that the cost of the scheme had been underestimated—especially because of the vastness of the country and the desired quantity and quality of schools and teachers.2 The launching of the Universal Primary Education, however, marked an end of Christian mission proprietorship of primary education.3

The National Policy on Education (1977)

As already mentioned, the change of the military government in 1975 resulted in a delay in the publication of the national policy on education. In January 1977 the policy document was issued.

1Taiwo, Nigerian Education System, pp. 169-72.
2Ibid., pp. 174-75.
It was largely based on the recommendations of the 1973 seminar. It was discovered, however, that due to its passage through the various organs of government and the passage of time some recommendations had been rendered obsolete or unnecessary, and some modifications, were necessary.

Through the National Policy on Education the Federal Government of Nigeria sought to clarify the philosophy and objectives that motivated its massive investments in education and to spell out the policies responsible for its efforts. This was necessary in order to remove the contradictions, ambiguities, and lack of uniformity in educational practices in different parts of the federation and ensure an even and orderly development.\(^1\) Since this is the main educational policy document of Nigerians for Nigeria, and has many lasting qualities, every Christian organization desiring to participate in Nigerian education in the future would do well to be acquainted with it. It is for this reason that the entire thirty-six-page policy has been included as an appendix. A brief review of the content of the policy is included here.

Philosophy of Nigerian Education

Section I of the National Policy presented the philosophy of Nigerian education. It began by endorsing the national objectives contained in the Second National Development Plan; i.e., the building of (1) a free and democratic society; (2) a just and egalitarian society; (3) a united, strong, and self-reliant nation; (4) a great and dynamic economy; and (5) a bright land full of

\(^1\)Ibid., p. 3.
opportunity for all citizens.\(^1\) This endorsement was immediately followed by a statement of philosophy:

Nigeria's philosophy of education, therefore, is based on the integration of the individual into a sound and effective citizen and equal educational opportunities for all citizens of the nation at the primary, secondary and tertiary levels, both inside and outside the formal school system.\(^2\)

In short, education in Nigeria was designed as "an instrument par excellence for effecting national development"\(^3\) and a tool used to help realize the nation's objectives.

Based on this philosophy, instruction on all levels was to be designed to inculcate such values as (1) respect for the worth and dignity of the individual, (2) faith in man's ability to make rational decisions, (3) moral and spiritual integrity in interpersonal and human relationships, (4) a sense of shared responsibility for the common good of society, (5) respect for the dignity of labor, and (6) concern for the emotional, physical, and psychological health of all children (citizens).\(^4\)

Section I also gave reasons why the federal government should be committed to uphold the National Policy and the country's educational system and to justify its huge financial allocations to education in the national development plans. Some of these plans were to achieve universal basic education, to develop life-long education, to provide learner-centered education, and to make education more relevant to community needs.


\(^{3}\)Ibid., p. 3.

\(^{4}\)Ibid., p. 4.
Other educational goals which the National Policy advocated were included in plans (1) to achieve an education that utilized modern techniques, (2) to provide opportunity for religious instruction (with the stipulation that no child be forced to accept any religious instruction contrary to parental wishes), (3) to emphasize physical education at all educational levels, and (4) to subject all education to regular and continuous assessment and evaluation. Thus the government hoped to make education help Nigerians to achieve self-realization, to better human relationships, to improve individual and national efficiency, to develop effective citizenships, to raise national consciousness, and to promote national unity, as well as social, cultural, economic, political, scientific, and technological progress. Besides this, it was desired that each child should learn to speak one of the three main Nigerian languages (Hausa, Ibo, or Yoruba) in addition to his own mother tongue.¹

Pre-primary education

The National Policy included some suggestions for pre-primary education—that education given in an educational institution for children between three and five years of age before entrance into primary school. The purpose of pre-primary education was to (1) effect a smooth transition from the home to the school, (2) prepare the child for the primary school, (3) provide adequate care and supervision for children while their parents were at work, (4) inculcate in the child some social norms, the spirit of enquiry and creativity, cooperation, and team spirit, (5) teach the rudiments of numbers, and

¹Ibid., pp. 4-5.
letters, colors, shapes and forms, and (6) teach good habits—especially those pertaining to health.

While the policy did not commit government to establish pre-primary institutions, it did indicate the government's willingness to lend support to private efforts--by individuals, communities, and religious organizations--to operate preschools by providing (1) needed facilities in teacher-training institutions to train student teachers who wished to major in pre-primary education with assured certification, (2) suitable textbooks in Nigerian languages (since the medium of instruction would be the mother-tongue or the language of the immediate community), and (3) proper government supervision of such schools. The government would also "review and enforce educational laws which related to the establishment of Nursery Schools" to make sure that schools were run according to government specifications.¹

Primary education

The third section of the policy dealt with primary education—that given in an institution for children between six and eleven (or more) years. Since the rest of the educational system was built upon the primary level, it was regarded as "the key to the success or failure of the whole system."²

Among the general objectives of primary education were:

(a) the inculcation of permanent literacy and numeracy, and the ability to communicate effectively;
(b) the laying of a sound basis for scientific and reflective thinking;

¹Ibid., p. 6. ²Ibid., p. 7.
(c) citizenship education as a basis for effective participation in and contribution to the life of the society;
(d) character and moral training and the development of sound attitudes;
(e) developing in the child the ability to adapt to his changing environment;
(f) giving the child opportunities for developing manipulative skills that will enable him to function effectively in the society within the limits of his capacity;
(g) providing basic tools for further educational advancement, including preparation for trades and crafts of the locality.

In pursuance of these objectives, the federal government made primary education free and universal by launching the Universal Primary Education scheme in September 1976. It was planned to make it compulsory by 1980. The policy also prescribed a curriculum that would emphasize literacy and numeracy, the study of science, the study of social norms and the values of the local community and country, health and physical education, moral and religious education, creative and musical activities, local crafts, domestic science, and agriculture.

The government committed itself to provide junior libraries, textbooks, school equipment, a national basic health scheme, counseling services, audio-visual services, and various specialization programs for teachers. Through teachers training, in-service training, and improved facilities, specialists would be produced in science, physical education, language arts with emphasis on reading and music, domestic science, and creative arts and crafts. The government also set itself to encourage interstate visits and school excursions and to ensure that school authorities maintain a high degree of sanitation in the school environment. It planned to

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Ibid.
produce, through the state ministries of education, a suitable curriculum directed to improve moral and religious education and to train teachers for the subject. In order to enable primary schools to participate in agriculture, the government undertook to provide implements, fertilizers, seeds and seedlings, and the services of the extension staff from the various state ministries of agriculture. The policy urged a deemphasis of memorization and regurgitation of facts in the primary schools in preference to practical, explanatory, and experimental methods. It required the utilization of the mother-tongue or the language of the immediate community as the initial medium of instruction. This was to be replaced at a later stage by English. The primary school leaving certificate examination was to be abolished, and certificates were to be awarded on the basis of continuous assessment.¹

Special effort was to be made to make parents education-conscious and to awaken in them a burning zeal for the education of their children, especially the education of girls. Some state governments were to consider measures whereby suitable Koranic schools and Islamiyya schools, with necessary curricular adjustment, would be absorbed into the primary school system. Finally, the government was to do everything possible to discourage primary school drop-outs while providing those who had dropped out with an opportunity to resume their education later through adult and non-formal education.²

¹Ibid., pp. 7-8. ²Ibid., pp. 8-9.
Secondary education

The form of education which children between eleven and seventeen years of age received after primary education and before the tertiary stage was the subject of the fourth section of the policy. This secondary education was to:

(a) provide an increasing number of primary school pupils with the opportunity for education of a higher quality, irrespective of sex, or social, religious, and ethnic background;
(b) diversify its curriculum to cater for the differences in talents, opportunities and roles possessed by or open to students after their secondary school course;
(c) equip students to live effectively in our modern age of science and technology;
(d) develop and project Nigerian culture, art, and languages as well as the world's cultural heritage;
(e) raise a generation of people who can think for themselves, respect the views and feelings of others, respect the dignity of labour, and appreciate those values specified under our broad national aims, and live as good citizens;
(f) foster Nigerian Unity with an emphasis on the common ties that unite us in our diversity;
(g) inspire its students with a desire for achievement and self-improvement both at school and in later life.1

In order to achieve these objectives, the policy proposed a two-stage secondary school system, each of three years duration. Primary school leavers who were unable to proceed to the junior secondary school were to go to craft school for vocational training in specific trades. The junior secondary school, both pre-vocational and academic, would teach all basic subjects which would enable students to acquire further knowledge and developed skills. Students who left school at the junior secondary school level might become involved in apprenticeship system or some other scheme for out-of-school vocational training. Junior secondary school leaving

1Ibid., p. 10.
certificates would (like the primary first school leaving certificates) be based on continuous assessment. The comprehensive senior secondary school, on the other hand, would be for those who were able and willing to have a complete six-year secondary education. A core-curriculum—a group of subjects which every student must take in addition to his or her specialities—was proposed. The new six-year system was projected to begin in 1982 with the first set of Universal Primary Education products.¹

As a measure to regulate the opening of schools, supervise and inspect all schools regularly, ensure the provision of well-qualified teaching staff, achieve uniformity of a government curricula, and thus conform to the national policy on education, the policy proposed a government takeover of all secondary schools.²

Following the model of the federal government colleges (secondary schools), each secondary school was to admit students from all over the country. By encouraging the students to live, work, play, and grow together, they were to learn to "tolerate" (appreciate) one another. The policy required the federal government to subsidize secondary education in all the states, to produce the large number of teachers needed to teach science, commerce, technology, and crafts, and to help keep the Nigerian culture alive.

¹Prior to this policy, secondary education was a five-year course with a sixth-form or higher school certificate which prepared candidates for the Advanced Level of the General Certificate of Education. With the new arrangement, the sixth-form would be abolished and students would have to go to the university directly from high school. This would require the universities to restructure their courses from a three-year to a four-year program.

²Nigeria, National Policy on Education, p. 11.
through art, music, and local, state, and national festivals of the arts.

Moral and religious instruction was to be taught through:

(a) the study of biographies of great people, Nigerian as well as non-Nigerian;
(b) studies and practices of religion. The mere memorising of creeds and facts from the holy books is not enough;
(c) the discipline of games, and other activities involving teamwork;
(d) encouraging students to participate in those activities which will foster personal discipline and character training; and
(e) role-playing.¹

More care was to be exercised in selecting and retaining school principals. Their authority would be strengthened by government in such areas as discipline and drug abuse. Teachers were to be made to realize that their responsibilities included extra-curricular activities. The inspection of secondary schools by state and federal agencies would be made more effective. The final secondary school leaving certificate would be based on a national examination aimed at replacing the West African Examinations Council. Drop-outs were to be encouraged to utilize the benefits of correspondence courses, radio and television lessons, and evening and holiday courses.

Higher education

Post-secondary education which is given in the universities, polytechnics, colleges of technology, colleges of education, the advanced teacher training colleges, correspondence colleges, and other institutions allied to them was treated in section five of the

¹Ibid., pp. 12.
policy. Education at this level was aimed at

(a) the acquisition, development and inculcation of the proper value-orientation for the survival of the individual and society;
(b) the development of the intellectual capacities of individuals to understand and appreciate their environments;
(c) the acquisition of both physical and intellectual skills which will enable individuals to develop into useful members of the community;
(d) the acquisition of an objective view of the local and external environments.¹

Recognizing that universities play a major role in national development and constitute one of the best means of developing national consciousness, everything was to be done to effect their maximum contribution to national progress through the following ways:

1. University programs were to be intensified and diversified so as to develop high level manpower within the context of the community.

2. The National Manpower Board was to be represented on the National Universities commission.

3. The National Universities Commission was to set up an academic planning of committee which would carry out the academic planning of the new universities and make course content reflect national requirements.

4. The government was to direct the National Universities Commission, the National Education Research Council, and the Nigerian Council of Science and Technology to identify areas of need and priority so that university research could be relevant to the nation's goals.

¹Ibid., p. 14.
5. Various government and commercial agencies were to maintain close links with the universities in order to ensure that all the available expertise were rightly utilized.

6. Universities were to render services to the community through well-coordinated extra-moral and extension services and by helping students develop a spirit of community in the classroom.¹

7. New universities were to be developed to ensure a more even geographical distribution of higher education. University students and staff were to be recruited on a broad national basis.

8. University education of higher professionals was to be rooted in a broad-based, strong scientific background with an emphasis on producing up-to-date, practical persons.

9. A greater proportion of education expenditure was to be devoted to science and technology—the ratio of science to liberal arts students in the universities would be 60:40 during the plan period.

10. Scholarships and loans were to be utilized to enable those who could benefit from higher education to have it. University education was to be tuition free.

11. Accommodation for staff and 75 percent of the students was to be provided.

12. The federal government was to have a large input in the affairs of the universities through the National Universities

¹ It was to generate the spirit of community and national service that the federal government organized and launched the National Youth Service Corps in 1973. See [Nigeria] National Youth Service Corps Handbook (Lagos: Supercolour Productions [Nig.], n.d.).
Commission and the Federal Ministry of Education. The federal government was to decide when and where new universities were to be established.

13. The government was to welcome the initiative of individuals, communities, organizations, and external or foreign assistance in financing higher education.¹

In keeping with the new six-year secondary-school system, university education was to last for four years instead of the usual three. Each university was to determine its internal organization and administration.² The universities were also to establish a joint Matriculation Board to enhance a proper selection of students, to maintain high national standards of performance, and to strengthen the system of external examiners among Nigerian universities as well as the exchange of teaching staff.³

Technical education

The aspect of education which leads to the acquisition of practical and applied skills as well as basic scientific knowledge was the subject of the sixth section of the policy. Apart from the universities, there are five types of technical educational institutions in Nigeria. The prevocational and vocational schools operate on the post-primary level, while technical colleges, polytechnics, and technical teacher education colleges operate on the post-secondary level.

²Areas of academic freedom included the selection of students, appointment of staff and teachers, selection and reporting of research, and the determination of course content.
The government was aware that technical education was generally held in great contempt in Nigeria. It realized that technical education had to be upgraded;

(a) to provide trained manpower in applied science, technology and commerce particularly at sub-professional grades;
(b) to provide the technical knowledge and vocational skills necessary for agricultural, industrial, commercial and economic development;
(c) to provide people who can apply scientific knowledge to the improvement and solution of environmental problems for the use and convenience of man;
(d) to give an introduction to professional studies in engineering and other technologies;
(e) to give training and impart the necessary skills leading to the production of craftsmen, technicians and other skilled personnel who will be enterprising and self-reliant, and
(f) to enable our young men and women to have an intelligent understanding of the increasing complexity of technology.\(^1\)

In order to establish respect for and an appreciation for the role of technology in society, technical teacher education facilities were to be expanded. A second national technical teachers' college was to be built at Gombe (Bauchi State) to supplement the one at Yaba (Lagos) which would be expanded. In recruiting teachers, industrial experience was to be given the highest priority and salary incentives and student allowances and scholarships were to be introduced.\(^2\) While basic technology was to be introduced into elementary and secondary curricula,

The curriculum in our technical schools will be broadened to embrace certain basic fields which are relevant to our present and future needs. Courses in such fields as food processing and preservation, clothing manufacture and the technology of service machines, etc. will be considered.

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\(^1\)Ibid., p. 19.

\(^2\)Holders of the Higher National Diploma in engineering and allied fields, for example, were placed on grade level 08 similar to university graduates.
With more Polytechnics and Colleges of Technology being established, a wide range of courses will be provided to meet national needs.¹

More efforts were to be made to encourage women to enter wider areas of technical education. In addition to high government expenditure, government would welcome international aid and cooperation in the form of exchanges of personnel and ideas, curriculum development, and staff development.²

Adult and non-formal education

Section seven of the policy was on adult and non-formal education— the education which "consists of functional literacy, remedial, continuing, vocational, aesthetic, cultural and civic education for youths and adults outside the formal school system."³

Through this educational sector the government sought to achieve several objectives:

(a) to provide functional literacy education for adults who have never had the advantage of any formal education;
(b) to provide functional and remedial education for those young people who prematurely dropped out of the formal school system;
(c) to provide further education for different categories of completers of the formal education system in order to improve their basic knowledge and skills;
(d) to provide in-service on-the-job, vocational and professional training for different categories of workers and professionals in order to improve their skills;
(e) to give the adult citizens of the country necessary aesthetic, cultural and civic education for public enlightenment.⁴

Mass literacy boards working in close cooperation with the ministeries of education, the National Commission for the Development of Adult Education, and the universities' adult/continuing education

²Ibid.
³Ibid., p. 21.
⁴Ibid.
departments would be utilized to launch an intensive ten-year campaign aimed at achieving the eradication of illiteracy. The program was to be fostered at the local, state, and national levels. Educated Nigerian adults at all levels would be encouraged to render free service to the nation in the adult education program after an orientation course. The National Commission for the Development of Adult Education would explore ways of getting institutions to grant admission products of adult education, apprenticeship, and other forms of non-formal education so that they could be absorbed into appropriate sections of the formal education system. Certificates obtained from approved training in non-formal education were to be recognized for employment purposes at the appropriate levels. Correspondence education was to be encouraged. A wider use of information media for public education would be explored, and state ministers of education were to make regulations designed to check the proliferation of evening classes of dubious standards.¹

Special education

Under special education the policy considered the education of children and adults who had learning difficulty because of different sorts of handicaps, and the education of specially gifted children who were intellectually precocious and tended to stubbornness and apathy as they found themselves insufficiently challenged by the program of the normal school.

Special education, therefore, would seek:

¹Ibid., pp. 21-22. The government was also to check the mushrooming of correspondence institutions of variable standards.
(a) to give concrete meaning to the idea of equalising educational opportunities for all children, their physical, mental, emotional disabilities notwithstanding;
(b) to provide adequate education for all handicapped children and adults in order that they may fully play their roles in the development of the nation;
(c) to provide opportunities for exceptionally gifted children to develop at their own pace in the interest of the nation's economic and technological development.\(^1\)

In order to ensure a smooth takeoff and operation of special education, the government was to (1) set up a National Council on Special Education comprising members from the ministries of health, education, social welfare, social development and labor; (2) conduct a census of all handicapped children and adults; (3) establish a national teachers' college for special education to train teachers and supportive staff needed in schools, colleges, clinics, and centers, while provisions would be made to train some needed personnel at home or in overseas universities; (4) provide general and basic courses to all prospective teachers in the teacher training colleges who would teach in the normal schools to help them identify and help handicapped children; (5) provide special classes and units in the ordinary schools under the Universal Primary Education scheme, and some special schools for the handicapped, mentally retarded, and other disabled children; (6) provide special programs for gifted children within the normal educational setup; (7) offer free education at all levels up to university for handicapped and gifted children; (8) encourage vocational schools to reserve places for further education of handicapped children and adults; (9) provide suitable employment opportunities for handicapped

\(^1\)Ibid., p. 23.
workers; and (10) attach children's clinics to most hospitals for early identification of handicapped children and for curative measures and medical care.¹

Teacher education

Recognizing that "no system of education can rise above the quality of its teachers,"² the government pledged to maintain its emphasis on teacher education. It had done so since 1974 in the wake of its preparation for the Universal Primary Education scheme.

Teacher education was to be designed:

(a) to produce highly motivated, conscientious and efficient classroom teachers for all levels of our education system;
(b) to encourage further the spirit of enquiry and creativity in teachers;
(c) to help teachers to fit into the social life of the community and society at large and to enhance their commitment to national objectives;
(d) to provide teachers with the intellectual and professional background adequate for their assignment and to make them adaptable to any changing situation not only in the life of their country, but in the wider world;
(e) to enhance teachers' commitment to the teaching profession.³

All teachers from pre-primary to university were to be professionally trained in one of the following institutions—teachers' college, advanced teachers' college, college of education, institute of education, national teachers' institute, and teachers' centers. All untrained and uncertified teachers below Grade II were to be assisted through in-service courses organized by the state ministries of education and financed by the federal government to achieve a Grade II certification.⁴

¹Ibid., pp. 23-24. ²Ibid., p. 25. ³Ibid. ⁴Since 1974, the Grade II program had assumed the following
Financial responsibility for all Grade II teachers' colleges in the federation was taken over by the federal government as part of its program for the Universal Primary Education scheme. The Grade II level was to be replaced by the Nigerian Certificate in Education (NCE) depending on the availability of secondary-school leavers and the state of the economy. More advanced teachers' colleges were to be established to speed up teacher production, especially since the country was depending too heavily on expatriate teachers in the post-primary institutions. The government directed the universities to work out a program that would make it possible for suitably qualified holders of Nigerian Certificate in Education (graduates of the advanced teachers' colleges) to complete a degree in education at the university in two years instead of the present three years.

The federal government, through a teacher training bursary scheme, was to continue to award bursaries to teachers pursuing the Nigerian Certificate in Education and other degrees. Teaching services were to be so planned that teachers could transfer from one state to the other without loss of status. Teaching was to be legally and publicly recognized as a profession as Nigeria was a signatory to the International Labor Organization's/United Nations Educational, Social and Cultural Organization's 1966 recommendations on the status of teachers. Finally, a Teachers' Council was to be

form: (1) one year for holders of the West African School Certificate or its equivalent, (2) two years for those who completed a secondary-school course, (3) three years for those who completed Modern III or holders of S.75 certificates, (4) five years for those who completed Primary VI or holders of First School Leaving Certificates. The government established a National Teacher's Institute in Kaduna to organize inservice programs for practising teachers (ibid.).
set up to deal with the accreditation, certification, registration, discipline, and regulations governing the teaching profession.¹

Educational services

Section ten of the national policy dealt with those organs and activities that facilitate the implementation of educational planning and objectives and promote the efficacy of education. Through this sector, the government expected:

1. to develop, assess, and improve educational programmes;
2. to enhance teaching and improve the competence of teachers;
3. to make learning more meaningful for children;
4. to reduce educational costs;
5. to promote in-service education;
6. to develop and promote an effective use of innovative materials in schools.²

To achieve these goals, federal and state governments were to establish teachers' resource centers, audiovisual centers, educational resource centers, curriculum development centers, language centers (with emphasis on Nigerian languages), science and mathematics centers and workshops, and libraries in all educational institutions. Radio and television broadcasting were to form a permanent feature of the education system. Also provisions were to be made to train interested teachers in guidance and counseling in order to assist the young people with their career choice and personality maladjustments. Correspondence education was to be encouraged and regulated by government. As part of the Universal Primary Education scheme, efforts were to be made to provide school-health services for all educational institutions.

¹Ibid., pp. 26-28. ²Ibid., p. 29.
while school lunch was to remain the responsibility of the parents.¹

Administration, planning, and financing of education²

The administrative machinery for the national system of education was to be based on three cardinal principles:

(i) intimate and direct participation and involvement at the local level, in the administration and management of the local school;
(ii) effective lines of communication between the local community and the State [sic] and national machinery for policy formulation and implementation;
(iii) a devolution of functions whereby:
(a) the management of schools is placed in the hands of district school boards of management, 
(b) the co-ordination, planning, financing, and direction of the total educational effort within the State is placed in the hands of the State Ministry, Department or Directorate for Education and 
(c) the integration of educational development and policy with national objectives and programmes is made the responsibility of a Federal Ministry, Department or Directorate of Education.³

The objectives of the planning, administrative, inspectorate, supervisory, and financial services in education were:

1. to ensure adequate and effective planning for all educational services;
2. to provide efficient administrative and management control for the maintainance and improvement of the system;
3. to ensure quality control through regular inspection and continuous supervision of instructional and other educational services, and
4. to provide adequate financial support for all educational services.⁴

To accomplish these objectives the Federal Ministry of Education was to be responsible for:

¹Ibid., pp. 29-30.
²It appears this section should have been headed Administration and Planning of Education; especially since section 12 is captioned Financing of Education.
³Nigeria, National Policy on Education, p. 31. ⁴Ibid.
(a) the determination of a National Policy on Education, in order to ensure uniform standards and quality control;
(b) co-ordination of education practices in Nigeria;
(c) advisory services in respect of all levels of education below the university;
(d) Federal inspectorate advisory service to help improve and maintain standards;
(e) planning and research on a national scale;
(f) co-ordination of non-formal education including adult education, vocational improvement centres, correspondence courses, etc.;
(g) co-ordination of educational services;
(h) international co-operation in education;
(i) co-ordination of national school examinations and relevant teacher examinations—testing and evaluation;
(j) establishment of a Central Registry for teachers. 1

The state ministries of education were to be responsible for the

(a) policy and control and administration of education at primary and secondary levels at State [sic] level;
(b) planning, research and development of education at State [sic] level;
(c) inspectorate services to improve and maintain standards;
(d) educational services;
(e) co-ordination of the activities of School Boards and/or Local Education Authorities;
(f) examinations particularly certification of primary school teachers; testing and evaluation;
(g) establishment of State Registries of Teachers. 2

Local boards of management were (1) to cater for local daily administration, management, and quality control of schools within their jurisdiction; and (2) to serve as feedback institutions to the state and federal ministries with regard to curriculum, materials development, techniques of teaching, and evaluation procedures.

All education below the university level was to remain on the concurrent legislative list while university education would remain on the exclusive federal government legislative list. There were other stipulations regarding how the 6-3-3-4- school system

1Ibid., p. 32.
2Ibid.
could be made more efficient. These concerned the responsibility of the education boards or authorities in the management of schools; and the appointment, posting, and discipline of teachers; the responsibility of parents in providing school meals for their children; the encouragement of the local people—particularly parents—to participate in school management, and many other details.¹

Financing of education

Since it was essential to provide an adequate and balanced financial support for the education system, the last section of the policy delineated how this was to be achieved. The federal government was to work out

(i) Recurrent grants on the basis of enrollment;
(ii) Grants for capital projects based on approved expansion plan; and
(iii) Special grants for specific education projects.²

Before free education was achieved on all levels, government and local communities were to continue to share the responsibility for financing education. Traditional sources of revenue for education—taxes, school fees, education levies or rates, and donations—were to continue. School fees were ruled out entirely on the primary level. Until the junior secondary school education was made free, very low fees were to be charged in order to encourage a large proportion of primary-school leavers to benefit from the opportunity of higher education. Fees in secondary schools were greatly reduced at low subsidized rates payable in Federal Government Colleges. Teacher education was free, and it was anticipated

¹For more on these details see ibid., pp. 33-34.
²Ibid., p. 35.
An Appraisal of the National Policy

The publishing of the Federal Republic of Nigeria National Policy on Education in 1977 could be rightly said to have been a culmination of all the efforts made for almost a century to introduce a national system of education in Nigeria. Beginning with the Educational Ordinance of 1882, both the colonial and the national governments contributed to the advancement of the principles embodied in the policy. Before the policy was developed, Nigeria had several education systems. Various areas had experienced social, economic, and political setbacks due to the imbalance of educational opportunities that resulted primarily from the varied responses to western formal education. Today one can speak of a Nigerian system of education.

As noted earlier, the policy was drafted in 1973 and could have been published in 1975, were it not for the bloodless coup of 1975 which ushered in a third military government. While the publication was delayed, however, the implementation of the policy was not abandoned. Thus, private schools were taken over between 1970 and 1973, the preparation and launching of the Universal Primary Education took place in 1976, and many of the policy projects were under construction when the policy was launched at a press conference in January 1977.²

¹Ibid.

²Taiwo, Nigerian Education System, pp. 165-72.
Since the policy was conceived during a period of buoyant economy, it is more of an expression of the ambitions and hopes of Nigeria during the oil boom of 1973. This accounts for the many government provisions and promises that were made and is representative of what the government can and will do for its citizens through the education process in times of plenty. The only requirement the policy placed on its citizens was that of sending their children to school, providing their lunches, and paying the minimum possible fees on the secondary and university levels (pending government implementation of free education at all levels). The government was to create equal educational opportunities, provide quality education, develop the manpower needed to exploit the resources of the country, use education to foster national unity and Nigerian citizenship, and raise the quality of the Nigerian as a member of the world community.

The policy, however, did not go far enough in encouraging Nigerians to render free service to their country through the education process. Except for an optional invitation to educated adults to participate in adult education and the National Youth Service Corps which was remunerative, the policy placed almost the entire burden of educating Nigerians indefinitely on the shoulders of the government. The main problem with the arrangements made by the policy would seem to be the need to reeducate the people whenever the government contemplated freeing itself from its commitment to the tremendous financial burden. In fact, as will be seen in the following section, current developments are already making such reeducation a matter of absolute necessity.
Significantly, as a result of the government's support of the education system and the cooperation of Nigerians, the following enrollment figures were reported for 1980: 11,457,772 (primary schools), 234,680 (grade II teacher training colleges), and 17,690 (grade I or advanced teacher training colleges).\(^1\) I. C. Madubuike, Federal Minister for Education, placed the university enrollment for 1980 at 50,000.\(^2\) Enrollment in the thirty-nine federal government colleges (secondary schools; see definition of terms) for 1980 was 23,063.\(^3\)

Despite this tremendous educational growth, however, many Nigerians are advocating for a relaxation of the present government educational policy so as to allow for the existence of private schools.\(^4\) The existence of public and private schools would make it possible for parents to have a choice in the selection of schools for their children.

\(^1\)Nigeria, Department of Information, "The First Year in Office of President Shehu Shagari," Africa 110 (October 1980):69.


\(^3\)It was not possible, despite frantic efforts, to obtain the data for all secondary and technical schools for 1980. The last available figures for both levels are for 1976--826,926 (secondary) and 27,180 (secondary level technical and vocational). The enrollment projections for 1980 for the various levels were: 11,521,500 (primary), 1,555,180 (secondary), 177,686 (secondary-level technical and vocational), 234,680 (teacher training), and 53,000 (universities). See Nigeria, Federal Ministry of Information, Building a Greater Nigeria: Third National Development Plan, 1975-80 (Lagos: Federal Ministry of Information, 1975), p. 243. Taiwo, writing in 1980, could not get the figures on the secondary and technical-vocational levels for 1977 and 1978. See Taiwo, Nigerian Education System, p. 228.

\(^4\)These views will be considered in chapter four.
Current Educational Problems in Nigeria

After reviewing the development of the Nigerian educational system and discussing the Nigerian national policy on education, the next logical step is a consideration of the present condition of education in Nigeria.

Undoubtedly, thousands of Nigerians have been exposed to education at home and abroad as a result of the present National Policy. But contrary to the conceptions of those who advocated or still advocate a completely nationalized system of education, history has shown that the active involvement of Christianity in the educational process in Nigeria was more an asset than a deterrent to national progress. Thus, the complete exclusion of the Christian churches from the administration of Nigerian education has neither guaranteed the achievement of the highest academic standards nor the production of the most dedicated Nigerians. In fact, many Nigerians have already discovered the "it is much easier to propose an educational policy than to implement one."¹

Nigeria's current educational problems are many. They include financial, personnel, curricular, facility and equipment, career or employment, and moral or spiritual problems. These are examined below.

Financial Problems

There is no doubt that those who strongly advocated a completely nationalized system of education in Nigeria must have counted very strongly on the financial strength of the government as the key to remedying all the previous ills of the system. Such an expectation seems not to have taken into adequate consideration the many factors that could affect such government financial strength--birth rate, death rate, accurate enrollment projections, stability of adequate financial resources, and the ability of government to provide jobs for graduates from all levels.¹

Revising the Philosophy

The educational policy, which was conceived during the oil boom of 1973 was born during the period of tight economy in 1977 has been struggling to mature during the inflation and oil glut years of the late seventies and early eighties. Consequently, these changing circumstances have affected government approaches. President Shagari has pointed out that "in the course of implementing the Third National Development Plan it has become clear to us that our resources are not unlimited."² It is not surprising then that the government has revised its definition of the kind of society it wants to evolve in the process of national development:

¹Between 1970 and 1975, Nigeria and Honduras tied in the fourteenth position, with a score of 49.3 percent, as one of the countries with the highest birth rate in the world. See Victor Showers, World Facts and Figures: A Unique, Authoritative Collection of Comparative Information about Cities, Countries, and Geographical Features of the World (New York: John Wiley & Sons, 1979), p. 198.

True development must mean the development of man—the unfolding and realization of his creative potential, enabling him to improve his material conditions of living through the use of resources available to him. It is a process by which man's personality is enhanced; and it is that enhanced personality--creative, organised and disciplined—which is the moving force behind the socio-economic transformation of any society. A developed society is one that is capable of recurrent self-renewal; one that is capable of borrowing from other societies without becoming merely imitative and thereby losing its own soul. It is clear from this perspective that there can be no models or patterns of development of universal validity and applicability. Each society has to evolve its own pattern and its own life style consonant with its cultural heritage and traditions.

Introducing a Fourth National Development Plan

With the accent of development now on people rather than on things, a Fourth National Development Plan (January 1981 to December 1985) has been formulated with two basic elements in mind:

(1) emphasis on self-reliance and self-sustaining development, and
(2) democratization of the development process. Through self-reliance the individual and the society would develop such attitudes as the will to succeed in life through productive labor, experimentation, resourcefulness, and pioneering new frontiers. By democratizing the development process, people would participate actively in the conception, planning, and implementation of developmental goals. Thus,

While the importance of education will continue to be recognised, steps will be taken to ensure that it does not take up a disproportionate amount of available resources. Economy in the provision of facilities will therefore increasingly be the watchword.

... It is unrealistic, considering our state of economic development, to aspire to develop all levels of education at the same rate. The future strategy would attempt to be more

\[1\] Ibid., pp. 20-21.
selective and should aim at attacking the problem where the system is weakest on the ground.\(^1\)

Consequently, under the Fourth Plan, primary education would become the responsibility of state and local governments. No definite decision has been made regarding the introduction of the two-stage secondary system due to be launched, according to the National Policy, in 1982. Emphasis now seems to be placed on providing such basic facilities as classrooms, laboratories, libraries, and administrative buildings in order to contain the impending pressure from the first cycle of the Universal Primary Education scheme. While secondary education remains tuition-free, boarding schools are being deemphasized and "day" secondary schools built along "neighborhood lines" are promoted. Moreover, serious consideration is being given regarding how private organizations can be utilized on this level.\(^2\)

Emphasis on university education is on consolidation and expansion—since the construction of new universities is not to be financed by the federal government, according to the Fourth Plan. Technical education continues to command priority. Tuition continues to be free, but students pay boarding and lodging charges which had previously been free. Teacher education is to be emphasized in order to meet normal expansion needs and qualitative improvements to existing facilities. The production of secondary-school teachers in the advanced teachers colleges and technical teachers colleges is to be given priority in view of expanding existing secondary schools and the building of new ones. The

\(^1\)Ibid., p. 70. \(^2\)Ibid., pp. 71, 72.
necessary facilities for the development of adult education would be provided at state and national levels, and efforts on special education would concentrate on establishing institutions for handicapped children and training more teachers.¹

The funding of education has become such a thorn in the flesh at every level of government in the federation that the Federal Ministry of Education has already set up a seven-man panel to find alternative ways and means to fund education at all levels. This panel is expected to submit its findings before December 31, 1982.² The seriousness of Nigeria's educational financial problems is real and affects all levels and all aspects of the educational system. With the back-to-basics approach of the Fourth National Development Plan—agricultural production, industrial investment, and improved educational and transport facilities high on the list of priorities—"the flashy spending of the military era would seem to have ended."³

Personnel Problems

One phase of Nigerian education which has enjoyed substantial financial attention has been the personnel or manpower aspects. In order for the country to launch the Universal Primary Education scheme in 1976, it was necessary for the government to introduce a completely free teacher-training program in 1974.

¹Ibid., pp. 72-73.
Despite the maintenance of government-sponsored teacher training programs, the need for teachers has remained outstanding. In 1981, the Governor of Niger State indicated that his state would need as many as 2,000 additional National Certificate of Education (NCE) teachers in order for his government to launch the 1982 junior secondary-school program.¹ When the teacher shortage at all the levels is combined in all the states, there is every reason to believe that the recruitment of teachers from neighboring country of Ghana will still prove inadequate.² It is encouraging that the government still remains committed, irrespective of the financial limitations, to do all within its power to produce qualified national teachers.³ Silvanus Nwosu's recommendation for the establishment of two-year community colleges in Nigeria as a way to ease Nigeria's manpower needs should be seriously considered.⁴

Facility, Curricular, and Equipment Problems

As in the days before and after independence, Nigeria still does not have sufficient adequate facilities to house its educational institutions; a curriculum that is strictly Nigerian in content with Nigerian textbooks; nor proper and sufficient equipment needed to

³Nigeria, Guidelines for the Fourth Plan, p. 73.
pursue the various projected educational programs. Locally produced textbooks and science apparati are educational challenges yet to be met.

Despite these insufficiencies, the government has set the following goals to encourage indigenous participation: (1) 100 percent of all school texts and equipment for the primary level is to be produced locally; (2) 100 percent of similar educational materials for the secondary level should be produced locally; and (3) 50 percent of all educational materials at the university and technical levels should be produced locally.¹

Unemployment Problems

From the very beginning of formal education in Nigeria it has been difficult to persuade primary school leavers to do agricultural work. The tendency has been for anyone exposed to formal education to migrate to the cities and await a white-collar job.² The real test of the present policy on education will come when its primary, secondary, and even university graduates begin to enter the job market. Then it will become evident that the test of an educational system is not necessarily based on what one studies in school, but rather on what a person makes of oneself when he or she leaves the institution of learning.

According to George Axinn, an appropriate educational goal should be for a system where each level prepares learners for a

¹Nigeria, Guidelines for the Fourth Plan, p. 74.
useful life occupation geared to the appropriate tasks of their age and grade; and, at the same time, leaves the door open to the next higher level. Axinn has illustrated this hypothesis by contrasting the conventional, typical, and alternative systems of education (see fig. 16).

![Alternative Models of Educational Systems](image)

**Fig. 16. Alternative Models of Educational Systems**

In the not too distant future those now undergoing the different levels of the new educational system, especially the primary and secondary levels, will turn to the nation for jobs. Government response to such a request for a means of livelihood after nine years or more of education (six years primary education plus at least three years junior secondary school) may constitute a problem of far greater magnitude than sponsoring the youth in school. It is possible that one who has been used to receiving from the government for about a decade may have difficulty understanding that the state does not owe him or her a living. While this test awaits the Nigerian educational system, it would seem appropriate to be reminded that higher education as a passport to a high standard of living is increasingly tending to be self-defeating. A university degree is fast becoming a ticket to nowhere. One notes, for example, that in India the number of jobless graduates rose tenfold between 1966 and 1971. This and the present experiences of the hazards of unemployment in the developed countries requires that developing countries like Nigeria pay more attention to providing jobs than to providing more than basic education.

Ethical Problems

Without being judgmental, no one genuinely interested in Nigerian education can neglect the ethical or moral dimension, especially since Nigeria desires to use education to effect national development and unity. But there have been allegations that the

wrong people win government contracts (e.g., illiterates win road contracts), that in 1979 cockroaches were feasting on Universal Primary Education exercise books which were meant for distribution to pupils in 1976, and that some free school provisions were sold to students.¹ If these allegations are true, one is left to wonder what actually happens in the institutions.

Among those who are genuinely concerned about the welfare of Nigeria is the nation's first executive president, Shehu Shagari. At the fourth convocation of the University of Jos he called for a nationwide ethical revolution to save the country from the swing to materialism and ethnic politics. He felt that a dose of morality ought to be injected into the life of the nation. After reviewing the rate of development in the country since independence, he declared:

What one observes over the last decade is that many, particularly among the elite, have become so materialistic that to them nothing matters except money and what money can buy.²

Continuing, the President said that the elite have relegated morality to the background, and warned that a nation that placed no value on moral standards was like a body without a soul.³ Although, as the President predicted, his call for ethical revolution was politicized,⁴ there is genuine reason for concern.

The International Labor Organization at the conclusion of a

²"Shagari's Call for 'Ethical Revolution'," West Africa, 1 February 1982, p. 335.
³Ibid.
⁴Ibid., p. 284.
study on "Poverty and Inequality in Sub-Saharan Africa," warned that the present differences of wealth and education in Africa could harden into rigid class distinctions that would perpetuate poverty and inequality on the continent. According to the study, more than two-thirds of the total income in several African countries is shared by 20 percent of the population and the gap between the rich and poor is widening.¹

Nigerians seem to have emphasized the materialistic outcomes of education for a long time. Although education may qualify an individual for employment and a higher income,² it cannot guarantee that a man will be loving, patriotic, and unselfish. Secular moral education was introduced into the Nigerian system of education by Sir Frederick Lugard during the second decade of the twentieth century, but was rightly abandoned in the 1930s. After that time morality was rightly taught through religious instruction until the complete government takeover in 1976.³

Before the nationalization of education, the mission-sponsored schools produced academic, social, economic, religious, and political leaders. In Nigeria where "nothing goes for nothing,"⁴

it is gratifying that the National Policy on Education is already under review and that the President has given his educational assessment. It is time to return to moral religious education and to restore Christian education in Nigeria within the context of the necessary government guidelines.

Summary

Nigeria's road to one national system of education has been long and difficult and has been influenced by many factors—cultural, political, and religious. Lack of a centralized government and of ministries of education between 1842 and 1914—when the two Protectorates of Northern and Southern Nigeria were amalgamated—greatly contributed to the difficulties. During this period, missionaries began schools as conditions proved favorable, and many different systems of education prevailed as different missionaries feebly attempted a replication of the educational system in their various home countries. Despite the lack of trained teachers and the accompanying low academic standards, missionaries made the best of the situation, transcribed the vernacular languages as mediums of instruction, regulated the curriculum, teachers salaries, and the conduct of teachers and pupils.

Government attempts to effect a common syllabus, standard textbooks, regular school hours, adequate supervision of schools, a central examination system, uniform conditions of service for teachers, and adequate financial support and control of the schools came in the form of educational ordinances beginning in 1882 in Southern Nigeria. Other ordinances which followed in 1887, 1903,
1905, and 1908 in Southern Nigeria were mostly in response to agitation from educated nationals. In Northern Nigeria, where missionaries had difficulty establishing western formal schools, the first government school for the sons of emirs and chiefs was started in 1905. In 1909 Hanns Vischer started the government system of Nassarawa schools. It was not until 1916 that Frederick Lugard, as first governor of Nigeria, obtained the approval of the Colonial Office for a first educational ordinance for the whole country.

Christian missions gave Nigerian education a great boost when the initiative of the American Baptist Foreign Missionary Society resulted in the setting up of the Phelps-Stokes Commission (1920-1926). The reports of this Commission on education in various parts of Africa (including Nigeria) jolted the British Colonial Office into developing the first Memorandum on Education Policy in British Tropical Africa in 1925. This memorandum had important implications for Nigeria beginning with the educational ordinance of 1926. Despite these developments, Eric Hussey, the first director of education for Nigeria, proposed separate educational programs for Northern and Southern Nigeria. But, when R. A. Davidson was appointed director of education in 1944, he proposed a ten-year educational plan which became the first educational legislation that took effect in the whole country.

The 1950s witnessed the division of the educational department into three following the 1951 Macpherson Constitution which gave power to the three regions. This development resulted in greater responsibility by the regional and local governments, local
communities, and parents. Consequently universal primary education was launched in Western and Eastern Nigeria in 1955 and 1957, respectively; and many government-sponsored educational committees were utilized in both regions. Northern Nigeria also conducted an investigation into a universal educational scheme and instituted a law in 1962 establishing a partnership between the government and the voluntary agencies. With October 1, 1960, as the target date for independence, Nigeria, aware of its impending manpower needs, appointed a Commission on Post-School Certificate and Higher Education (the Ashby Commission) in 1959 to study the situation and make projections for the following twenty years ending with 1980. The Commission's report formed the basis of all the educational developments that occurred immediately after independence.

National educational development after independence found expression through the National Development Plans (three between 1962 and 1980). The First Plan set out seven national educational objectives aimed at educational expansion at all levels. Definitions of proprietorship and curriculum were reevaluated, and the role of the various levels of government and that of teachers, communities, parents, and other personnel in the education process were identified. By 1966, when the thirteen years of military government began (and which interrupted the First Plan), only 30 percent of the population benefited from formal education on the primary level and 3 percent on the secondary level.

The two military regimes, the creation of states, the civil war which lasted from July 1967 to January 1970, and the military coups which followed the civil war all had important implications
for Nigerian education. During the period of the military governments, the final steps towards effecting a national system of education were undertaken beginning with the national curriculum conference in 1969.

As soon as the civil war ended in 1970, schools in various states were nationalized beginning in the East Central State (which had fought as Biafra). Quickly a second National Development Plan (1970-1974) was launched. Then in April 1972 General Gowon, the head of state, promised to issue a national policy on education for Nigeria. He also announced that the Supreme Military Council had decided that the federal government would be responsible for all higher education and would share responsibility for all other levels of education with the state governments.

Later that year, the National Council on Education received and considered a draft National Policy on Education and decided to set up a seminar to propose such a policy which would be referred to the state governments for comment; while the proposal and comments would then be reconsidered by the council.

At its meeting, the seminar headed by Chief Simeon Adebo considered the question of proprietorship; educational imbalance; curriculum review; administrative and financial responsibilities of various levels of government; the educational role of teachers, parents, and local communities; the brain drain and maladjustments resulting from overseas education; counseling and guidance in schools; and the need for a legally constituted National Council on Education. The government white paper—"Federal Republic of Nigeria National Policy on Education"—was ready for publication.
when the 1975 coup occurred and the publication of the paper was

While the publication of the policy was delayed, the third
military regime created seven more states (bringing the total
number of states in Nigeria to nineteen), reorganized the local
government system, and involved local communities in the adminis­
tration of primary education. The regime also launched the Third
National Development Plan (1975-1980) during which period the
Universal Primary Education scheme was launched in September 1976.
This brought to an end 130 years of mission proprietorship of
elementary education in Nigeria. When the policy was finally
published in 1977, with slight modifications, it revealed the
government's intention to control every level of Nigerian education
and to finance every aspect except for school lunch and boarding
at some levels.

Despite the huge expenses which the various levels of
government have borne on the educational scene, opinions have
remained divided over the government's total control of education
to the complete exclusion of voluntary agencies. As Nigeria's
educational problems have largely remained or even increased--(in
areas of finance, personnel, facilities, curricula, equipment,
unemployment and ethics)--there seems to be some evidence that
Christian missions may once again be offered opportunity to assist
in Nigeria's national development through the education process.
How Christian organizations should react to such an invitation to
support schools on the secondary level is discussed in chapter
four.
CHAPTER IV

A SECOND CHANCE FOR CHRISTIAN EDUCATION IN NIGERIA

This chapter advocates the liberalization of the present National Policy so as to enable parents and religious organizations to enjoy the freedom to send their children to educational institutions of their own choice. Seeing both the effort that has been made so far by the Nigerian government, and the educational and financial needs of Nigerians, one recognizes that the liberalization of the policy may not be possible at all levels of education. This chapter, therefore, presents a model of partnership in education between church and state on the secondary level. In addition, the need for preparation on the part of Christian missions is stressed as a prerequisite in order to avoid the mistakes made in the First Chance and to evolve a better approach to a Christian education that meets the needs of Nigeria.

Need for Liberalizing the Present Policy

Positive Developments

Although the National Policy stipulated that the government should "take over all secondary schools,"¹ the question of school proprietorship in Nigeria has remained an unsettled issue. When

¹Nigeria, National Policy on Education, p. 11.
the Implementation Committee for the National Policy on Education submitted part one of its blueprint in October 1978, it noted that "a number of States believe that, provided stringent guidelines are laid down, communities and other groups should be allowed to establish and run secondary schools."\(^1\) As a result, the Implementation Committee felt that the National Council on Education should set up a committee to review the subject of proprietorship and recommend guidelines that would govern the establishment of secondary schools by non-governmental organizations.\(^2\)

Surprisingly, Section 35, no. 3, of the 1979 Nigerian Constitution seemed to have presupposed the existence of private schools when it stated that

> No religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any place of education maintained wholly by that community or denomination.\(^3\)

In December 1979, President Shagari made a positive statement on restoring schools to non-governmental proprietors:

> I want to make it abundantly clear, that private organizations will be allowed to set up and continue to own and manage private schools, so long as they comply with the Federal Government law of minimum standards and the directives of the Constitution.\(^4\)

On March 26, 1980, the Ministry of Education of Lagos State


\(^2\)Ibid.


\(^4\)West Africa, 10 December 1979, p. 2305.
published a circular proposing the abolition or government take-over of all private primary schools in the state or declaring them illegal. The government lost its case in a suit filed against it in a Lagos high court by the Roman Catholic Archbishop on constitutional grounds. According to Justice Thomas J. Omololu, who gave the ruling after several cases and long complicated legal argument,

(a) The Ministry of Education Lagos State Government circular dated March 26, 1980, is illegal and unconstitutional;
(b) the proposed abolition or take-over by the Lagos State Government of private primary schools in Lagos State or declaring the said schools illegal is unconstitutional and invalid; and
(c) the directives ... in connection with the said proposal constitute an infringement or a threatened infringement of the fundamental rights of the applicants as provided for in Sections 32, 36, 37, 38, 39, and 40 of the constitution as being an infringement of the rights of the parents, the teachers, and the children guaranteed under the constitution.¹

The Lagos governor further decreed that under no circumstances should pupils from any private schools in the state be admitted into a government secondary school within his administrative jurisdiction. Action is still pending in a case filed against him by four children from some private schools.²

In his Nigerian Education System (1980), C. O. Taiwo specifically advocated the inclusion of private individuals and voluntary agencies in the present education process in Nigeria in these unmistakable words:

While the importance of public ownership is recognized, private agencies and individuals should be allowed to establish and run primary and secondary schools under the Laws, to allow for choice by parents and in accordance with democratic principles.¹

Wahab Dosunmu, Federal Minister of Housing and Environment, once referred to the wholesale takeover of voluntary agency schools as "a fundamental miscalculation of educational policy by the UPN-controlled Lagos State."² He appraised the educational work of the missionaries "who brought a high standard of education over the years."³ He felt that a policy should be formulated which would permit voluntary agency schools to exist alongside public schools in the pursuit of the constitutionally enshrined objective of free education. To him the takeover was precipitating a fractured society in Lagos state--class against class, and religion against religion.⁴

J. Omosade Awolalu, senior lecturer and head of the Department of Religious Studies at the University of Ibadan, has also appealed for the relaxation of the present government education policy in favor of private schools. According to him,

The situation that we have at present in the Nigerian schools whereby a Christian finds himself heading a Muslim School or a Muslim is posted to head a Christian School, does not allow for the teaching and living of religion. Furthermore the way in which teachers who are employed to teach religion, among

¹Taiwo, Nigerian Education System, p. 176. He reiterated the same thought on page 198 that "private institutions established and run under the law should continue in the educational system."


³Ibid.

⁴Ibid.
other subjects, choose to treat the subject as of little importance should be discouraged.1

Awolalu's conclusion is that

The various agencies of education--the home, the school, the state, the society and religious communities must cooperate to see that what is taught and preached is lived in the day-to-day life of all people.2

Since October 1, 1979, when the military government handed over power to the civilians, the five United Party of Nigeria (UPN) states--Lagos, Ondo, Ogun, Oyo, and Bendel--have been alone in implementing free education at all levels. These states have been criticized for disorganization, poor quality education,3 and even dishonesty--since some parents have claimed that "they had to pay ten times more for school uniforms for their children" in the free schools.4

Finally, in its Guidelines for the Fourth National Development Plan, 1981-1985, the federal government expressed uncertainty over the launching of the new six-year secondary-school system due to be started in August 1982 according to the National Policy on Education. It would rather embark on an expansion of the present facilities and emphasize day schools built along neighborhood lines. But, for


2Ibid. Mention was already made in the Preface of the ten-page publication of the Association of Catholic Professionals in 1978 advocating that the government should permit the co-existence of private schools. See Association of Catholic Professionals, Responsibility for and the Right to Education in Nigeria.

3"Onabamiro on Education," West Africa, 10 December 1979, p. 2305. Onabamiro was chairman of the Implementation Committee for the National Policy on Education.

4"Disputes over 'Free Education'," West Africa, 3 December 1979, p. 2220.
the first time since the nationalization of all levels of education in Nigeria in the middle of the 1970s, the government has given the first indication that a liberalization of the present National Policy could be possible. One way to maximize resource allocation, expressed in the new guidelines, is that

Communities and other non-profit making organizations will be adequately motivated to establish schools. Thus, during the 4th Plan, it will be possible for private organizations such as voluntary agencies, and local communities to own and to run secondary schools under an arrangement to be worked out with government. In order to instill and maintain discipline in secondary schools, moral and religious instructions will become compulsory subjects in these institutions.1

Parents, Church, and State as Partners in Education

The government takeover of schools has resulted in a unified teachers' service so teachers can now be moved from one state/federal school to another irrespective of their state of origin or religious affiliation. This phenomenon which fosters equality of opportunities, academic standardization, and an increasingly larger literate society is useful in promoting national development and national unity. But the basic problem with the takeover is that it has not allowed the full participation of parents and the church--the other partners in the education process.

The family has a God-ordained right and responsibility to educate its offspring. This right, recognized by many nations, including Nigeria, and contained in Article 26 (3) of the United Nations Universal Declaration of Human Rights, states that "Parents

1 Nigeria, Guidelines for the Fourth National Development Plan, p. 72.
have a prior right to choose the kind of education that shall be
given to their children."¹ Thus, just as Christian education
complements family education, the activities of the state in educa-
tional matters should always be complementary and compatible with
the objectives of the family.²

The responsibility of the church in education, on the other
hand, arises from its responsibility to announce the way of the
salvation of mankind, to communicate the life of God to those who
believe, and to assist believers in achieving the fullness of a
Godly life.³

Opinions are divided regarding what should be done when the
rights and responsibilities of parents, the government, and the
church come into conflict. Some think that the government's
decisions should be supreme. There are others who believe that the
family and the church should not have any say at all—a belief (or
rather a sentiment) which is faulty, shallow, and without foundation.
The right to parenthood carries with it an enormous responsibility—
the anxiety, pain, and difficulty of pregnancy and confinement,
medical bills, feeding costs, as well as the right to send the child
to the school of their choice be it state, Muslim, or Christian.⁴

According to Francis Arinze, the state is physically
stronger than its other two education partners—the parents and the

¹United Nations Office of Public Information, "Universal

²Association of Catholic Professionals, Responsibility for
and Right to Education in Nigeria, p. 6.

³Ibid., p. 5.

⁴Ibid.
church. It has both the physical force (police and the army), and sufficient funds (from taxes) to back its claims. But parents and the church have the moral strength and the ability to persevere for a long time. Thus, a good statesman should resist the perpetual temptation to bully the other partners. He also reasons that the state should realize that

Education is not a public service in the same sense as the police force, the army, the law courts and the roads. In education, the State is there merely to supplement parental effort. Therefore it is the right and duty of the State to protect the prior rights of the family as regards the education of children, and consequently to respect the rights of the Church in the realm of the education for Christians.¹

To Arinze, denominational schools are a right of the parents; and all schools should have equal financial standing before the state, the custodian of the common good.²

Government takeover of all schools also seems contrary to Articles 2 and 5 of the United Nations Educational, Scientific and Cultural Organization's "Convention against Discrimination in Education" which was adopted on December 14, 1960.³ In this Convention, "discrimination" includes

Any distinction, exclusion, limitation or preference which, being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the purpose or effect of nullifying or impairing equality of treatment in education and in particular:

¹Arinze, Partnership in Education between Church and State in Eastern Nigeria, p. 30.
²Ibid.
(a) of depriving any person or group of persons of access to education of any type or at any level; 
(b) of limiting any person or group to education of an inferior standard; 
(c) subject to Article 2 of this Convention, of establishing or maintaining separate educational systems or institutions for persons or groups of persons; or 
(d) of inflicting on any person or group of persons conditions which are incompatible with the dignity of man.¹

One of the situations that does not constitute discrimination when permitted in a state, according to Article 2 (section b), is

The establishment or maintenance, for religious or linguistic reasons, of separate educational systems or institutions offering an education which is in keeping with the wishes of the pupil's parents or legal guardians, if participation in such systems or attendance at such institutions is optional and if the education provided conforms to such standards as may be laid down or approved by the competent authorities, in particular for education of the same level.²

Article 5 of the Convention emphasizes:

It is essential to respect the liberty of parents and, where applicable, of legal guardians, firstly to choose for their children institutions other than those maintained by the public authorities but conforming to such minimum educational standards as may be laid down or approved by the competent authorities, and secondly to ensure in a manner consistent with the procedures followed in the State for the application of its legislation, the religious and moral education of the children in conformity with their own convictions; and no person or group of persons should be compelled to receive religious instruction inconsistent with his or their conviction.³

From these references it would seem evident that the rights exercised by the state in the field of education should not usurp the rights of the parents and the church. Instead, the state is to encourage initiatives from these two other partners and enunciate

¹Ibid., article 1, emphasis supplied.
²Ibid., article 2(b), emphasis supplied. Sections (a) and (c) permitted single-sexed schools and private educational institutions, respectively.
³Ibid., article 5(b).
minimum standards which religious and private organizations must attain in order to qualify for financial support from public funds.¹

The Trend in the Free World

The American situation

Nigeria is the world's fourth largest democracy.² Its choice of the American-type democracy has important implications, especially in the field of education. The United States and Nigeria, as a result of British colonization, both had a historical past which was characterized by early partnership (parent, church, and state) in education.³ The basic difference between the colonial education in the two countries rested in the fact that education in colonial America was self-supported, had qualified personnel from Europe, and developed up to the tertiary levels (Harvard, for example, was established in 1636). In Nigeria, on the other hand, education did not exceed the secondary level until 1948 when what is now University of Ibadan started as Yaba Technical College. Unlike colonial America, early education in Nigeria suffered due to a prolonged lack of qualified nationals. It benefitted, however, from funds from overseas mission bases.


It was once said in Nigeria that

In the most progressive parts of the world—Sweden, America, the U.S.S.R., New Zealand, on top of them, then France, Germany, Japan, "school" means an educational institution completely divorced of any association with the church.¹

While an answer cannot be supplied here for the relationship between church and state in education in all the above-mentioned countries, the situation in the United States calls for some explanation, especially since the present Nigerian government is modeled after the American democracy.

Luther A. Weigle has correctly stated that

The secularization of public education in the United States has been incidental rather than purposed. It has been a by-product of the working out of the principle of public responsibility for education and the principle of religious freedom under the conditions of sectarian competition. Whenever a minority, or even an individual, has chosen to object, on what are averred to be conscientious grounds, to some religious element in the program or curriculum of the public schools, that element has forthwith been eliminated, and no other religious element has taken its place.²

When Weigle wrote in 1929, public-school teachers in some states were afraid to even use words that had religious connotation in the schools. He gave an example of a public-school teacher who told about the Easter season as expressive of the delights of returning spring. A child asked, "Why Teacher, is that all that Easter means?" To which the teacher replied, "No, some people think it means more than that, but you will have to ask your father.

¹Tai Solarin, Our Grammar School Must Go (Ibadan: Ibadan University Press, 1963), p. 9. This statement should have included that in some of these countries there were separate private schools.

or your minister to tell you what it is." To some people this type of answer may be appropriate, but to others it is a sure way to kill a child's curiosity and to destroy his confidence in the ability of the teacher to answer all his questions. The process of eliminating religious elements in the public school program or curriculum has continued into the 1980s as the United States Supreme Court has continued to play its role as the protector of public and private education in America.²

Mention of private education in America clearly shows that Christian education has not been abandoned in the United States although there are those who would like to see it abandoned.³

David Tyack cited an interesting case.

In 1922 in Oregon, the King Kleagle, Pacific Domain, of the Knights of the Ku Klux Klan declared that the Klan "shall for all time, with its blazing torches as signal fires, stand guard on the outer walls of the Temple of Liberty, cry out the warning when danger appears, and take its place in the front ranks of defenders of the public schools. That year the K.K.K. helped to persuade Oregon to pass an initiative measure requiring all children between eight and sixteen to attend public schools," a law aimed at destroying parochial education and subsequently declared unconstitutional by the United States Supreme Court in Pierce v. Society of Sisters (1925).⁴

¹Ibid., p. 16.


³That there are advocates of both positions in most countries is a strong evidence of man's freedom of choice in religious matters.

Tyack explained that the action by the Klan was a natural extension of a tradition of cultural dominance in which respectable men had participated for over a hundred years—a conscious attempt to use the schools as an instrument to eradicate pluralism. The result of this tradition, he continued, has been a tangled web of nonsectarian church-state relations disguised as a simple morality play.¹

The real issue in the Oregon Compulsory Education Act 1922 was that it deprived parents and children of their rights in the matter of the selection of schools, and thus was a violation of the Fourteenth Amendment of the United States Constitution. While agencies conducting private schools did not evoke this right, they complained that the measure threatened their business and property with destruction. Hence, the court ruled that

The Fourteenth Amendment guaranteed appellees against the deprivation of their property without due process of law consequent upon the unlawful interference by appellants with the free choice of patrons, present and prospective. It declared the right to conduct schools was property and that parents and guardians, as a part of their liberty, might direct the education of children by selecting reputable teachers and places.²

Thus, this Supreme Court decision has been termed "the Magna Carta of the American parochial school system."³

On May 15, 1972, the Old Order Amish of Wisconsin won a United States Supreme Court decision exempting them from state laws that compel children to attend school until they are sixteen years

¹Ibid., p. 244.
old. The decision of the Court was based on the self-sufficiency of the Amish over a long period of time, the sincerity of their beliefs, the inseparability of their religious beliefs from their life style, their vocational-education training beyond the eighth grade, and the judgment that foregoing two years of additional schooling does not impair the physical or mental health of Amish children.¹

It must be explained, however, that it is not the necessity of education that is questioned by the Amish, but advanced schooling. The freedom which the Amish ask is to educate, in their view, their children for Amish society and the will of God. According to John A. Hostetler, high school comes at a time in the life of an Amish when isolation is important for the development of personality within the culture. During this time the Amish child is learning how to understand his own personality within his society and among Amish peers. "If the child should acquire competence in the English culture at this stage, he will very likely be lost to the Amish culture."² The point here is that the United States although committed to the separation of church and state as in its First Amendment, protects all forms of legitimate private education. This was also evident in the Everson v. Board of Education free exercise decision.³ Thus, universal education which began in the state of

Massachusetts in 1852 and covered all the states ending with Mississippi in 1918, has not obliterated the integrity of the family.¹ Instead, the state governments have been constantly aware that

The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations.²

Despite the secularization of the public schools in the United States, a study by R. B. Dierenfield in 1973 which included a survey of school practices involving prayer, Bible reading, baccalaureate services, religious holidays, and services, has shown that

Religious holidays are celebrated by public schools through special programs. The most popular is Christmas (84.70 percent), which shows a rise over a situation six years ago and is widespread over all sections of the country. Thanksgiving celebrations are also commonly found, with 61.81 percent of school systems holding them. Religious music is the most widely employed activity in Christmas programs, being used in almost all such programs (over 99 percent).³

These are just some of the ways in which the United States is handling its interrelationship of the civil and the religious communities as it arises from the complexity of the American population. Hopefully, Nigeria's civil and religious relationship would not become so complicated. It must be pointed out that even in the United States the attempt to eliminate the religious from the secular in the public schools has not proved an easy path.⁴ There is hardly

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¹Byrnes, Religion and Public Education, pp. 6, 7.
a school year in the United States that is not filled with legal cases arising from issues related to civil and religious rights in the schools in such areas as teaching evolution and creation and the use of state finances in private schools. The continued attempts to exclude the religious aspects from the public schools can be described as the unfinished business in American education.¹

**Other countries**

This study has elaborated on the United States approach to democratic education to show that religious education is practiced although not in the setting of the public schools. Various kinds of other government approaches to education characterize such nations as Sweden, the U.S.S.R., New Zealand, France, Germany, and Japan—nations which have been cited as "progressive" and where the "school" excluded religion or the church.² On the other hand, one can cite other "progressive" countries where religion and education are not divorced.

In the United Kingdom church schools have always been part of the national system of education.³ The first schools were started by religious and philanthropic groups. The Forster Act of 1870 established a dual system of education whereby a national system of


elementary schools was operated by both government and religious groups and supported by government funds. Through the Balfour Act of 1902 local funds were used for denominational schools and secular instruction in denominational schools passed to Local Education Authorities. The 1944 Education Act required that every school should begin the day with collective worship and that religious instruction should be given in every school through a local non-sectarian syllabus.

In Australia the states require education and public health standards to be met by non-governmental schools and some states have begun to give financial assistance to private institutions after excluding them for nearly a hundred years.¹ In Ireland where Catholics have almost all the power, no religion is favored in education. Parents have the freedom to send their children to schools of their own choice and according to their own conscience. A conscience clause makes it possible for as few as ten Protestant children in a village too far from a Protestant school, to have a Protestant school of their own with a Protestant teacher. This is an example of civic justice and impartiality in education. This approach recognizes the fact that the happiness of any section of the community or country is essential to whatever progress the community or nation desires for itself. In Scotland, a Presbyterian country with a Catholic minority, there is one system of public schools but the children of Presbyterians, Catholics, or

Episcopalian all attend separate schools. Thus the schools, though public, are denominational in practice enabling the unity of the home, church, and school to be maintained. The Dutch also had their struggle with Christian religious education in the nineteenth century. The struggle ended in 1920 with an education law that gave equal financial assistance to all schools—Catholic, Protestant (Dutch Reformed), and government.1

In Africa, the example of Zaire is significant. Between December 1974 and February 1977 the Zairian government demonstrated that in Africa education without religion would certainly fall short of accomplishing its national goals.2

With all this evidence, it would seem that Nigeria has enough guidelines to derive a suitable educational partnership with the parents and churches in Nigeria whenever it sets out to do so.

Rationale for Liberalization

It seems that government's contemplation to liberalize the present Policy on Education so as to permit the existence of private secondary schools is economically motivated. It now appears that the government would like to desist from its present practice of financing all levels of education in order to conserve funds for other projects. Thus, the new guidelines for the Fourth Plan suggest that

While the importance of education will continue to be

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1Arinze, Partnership in Education, pp. 34-37.

2Leny Lagerwerf, "Africa: State-Church Relations in Education," pp. 16-28. Here the nationalized schools were returned to the churches to guarantee high educational standards, teacher morale, and student discipline. See Kane, Life and Work in the Mission Field, p. 274.
recognized, steps will be taken to ensure that it does not take up a disproportionate amount of available resources. Economy in the provision of facilities will therefore increasingly be the watchword.

Events have also shown that economic realities will demand clear choices to be made in our pattern of investment among the various levels and types of education and the timing of such investment. The strategy of general expansion at all levels will be reviewed in the interest of an optimum allocation of scarce resources. It is unrealistic, considering our stage of economic development, to aspire to develop all levels of education at the same rate. The future strategy would attempt to be more selective and should aim at attacking the problem where the system is weakest on the ground.  

Apart from the economic rationale, other reasons for the liberalization of the present education policy in Nigeria can be given. Historically, many Nigerians have never favored the complete nationalization of education in Nigeria. As Francis Arinze said in 1965, following the first major educational crisis between the government and the voluntary agencies in Eastern Nigeria when the region launched its universal primary education scheme in 1957, there are Nigerians who are against the secularization of schools and are "determined not to be satisfied with a couple of religious lessons inserted into a secular weekly school curriculum." It could be added that such Nigerians believe that human beings are on earth in order to be happy, and that this happiness consists in knowing God as man's Creator, loving and serving Him in this world, and seeing Him without end in the world to come. To them, therefore, "the aim of education is to lead man to God."  

\[1\] Nigeria, Guidelines for the Fourth Development Plan, p. 70, emphasis supplied. For more on Nigeria's present financial strains see President Shagari's 1982 budget speech--"A Resilient 1982?" West Africa, 4 January 1982, pp. 18-23.  

\[2\] Arinze, Partnership in Education, pp. 6-7.  

\[3\] Ibid., pp. 10-11.
In 1969, Robert Carey conducted a research which examined the relationship between church-sponsored education and national development in Nigeria. This research which focused on the nation's human resources for social and economic development revealed that 76 percent of the elementary, 61 percent of the secondary, and 84 percent of the teacher-training (Grade II course) enrollments were at that time in church-sponsored institutions. His research also showed that only 15.8 percent of Nigerian government officials and 14.9 percent of other Nigerians wanted all schools to be nationalized, while 39.8 percent of the Nigerian church educators surveyed wanted it. The section on Positive Developments earlier in this chapter has shown that many Nigerians still endorse the existence of private schools alongside government or public schools.

Compatibility of Education and Religion

The position that education, and not religion, is the task of the state does not mean that education and religion have nothing in common. According to Walter M. Howlett, education is a unified process embracing the whole of life while religion is the integrating force of life, the dynamic which gives life value. Thus, whenever religion is allowed to drop out of education—the study of the whole of life—both the individual and the state lose something of infinite value.

1Carey, "Church-sponsored Education and National Development in Nigeria," pp. 4, 138, 141. The position of the church educators may be attributable to financial reasons—either to lighten the financial burden on the church, or the desire on the part of the educators to be part of the national civil service. Government takeover was favored by 18.6 percent of the expatriate educators.

2Walter M. Howlett, ed., Religion the Dynamic of Education:
Religion is a vital element in human experience. It has a dynamic influence in the motivation of conduct and the determination of character, qualities which cannot be disregarded in the process of education. A high quality of character, which is one of the important objectives of Christian education, is a most valuable asset to any state.¹

Education and religion belong together. An educational system which fails to beget the good will and creative responsibility which are needed in the making of moral character will remain defective and fall short of its full end. Moral character is more easily established when it is undergirded and sustained by a faith that the constitution of the universe itself is moral, and that moral values are therefore absolute. Such a faith and conviction (with its salvific hope) constitute religion.² On the other hand, a religious experience which is out of relation to one's education does not have the same promise of permanence and fruitfulness as a religious experience which is rooted in the changing experiences and expanding powers of the passing years. Thus, a religion that attempts to do without educational methods or educational principles condemns itself to ignorance and too often to superstition.³

³Ibid., pp. 9-10.
According to Edward Olsen and Phillip Clark, governments desire to accomplish three major objectives through formal education. The first objective is to preserve the best of the human heritage by inculcating in the minds of each new generation some selected aspects of that heritage. The second objective is to prepare individuals to cope with life's processes and problems, both personal and social. The third objective is that of helping to transform society by developing generations of citizens who are deeply and disturbingly aware of the pressing needs, central issues, varied proposals for better living, available resources, and the apparent obstacles, and who are personally willing to face long-time societal challenges and become directly involved and emotionally committed to meeting them.¹ Nigeria's educational objectives cannot be expressed differently. Olsen and Clark illustrated the three responsibilities of the school according to figure 17.

It would be difficult for any country to achieve the objectives demonstrated by Olsen and Clark outside the religious context. Christian religion (Christianity), through Christian education, also seeks to preserve the best of human heritage, prepare the learner to cope with life's processes and problems, and transform the society. In addition, Christian education promotes a fourth dimension—the spiritual. Christian education attempts to accomplish all these goals through a Bible-based and integrated curriculum as illustrated by George Knight in figure 18.

The task confronting national and Christian educators,

therefore, is to develop a partnership model based on the public and Christian school approaches. When figures 17 and 18 are combined or superimposed, an important situation results as is shown in figure 19.

![Diagram showing the responsibilities of public schools]

Fig. 17. The responsibilities of public schools.

Fig. 18. A Christian approach to curriculum.

Fig. 19. A state-church curriculum approach to education (developed from figures 17 and 18).

Explanation:

1. Curriculum is the tool that education uses to accomplish its responsibilities. For it to be effective it must be Bible-based and integrated (not compartmentalized).

2. Nigerian heritage is made up of four influences—Nigerian/African culture, Islamic religion, Christian religion, and Western colonial influence. This heritage becomes incomplete and deficient when the religions (Islamic or Christian) are downplayed or removed. The best heritage to be preserved is that all humans are related because they all emanated from God's creatorship.

3. Through a proper knowledge of God (consequent from a Bible-based curriculum) an individual is able to see himself and his problems in a better light. With divine help the individual can live a better life. (See Jer 13:23; John 15:5.)
4. Only transformed individuals, people who love and care because they see themselves as their brothers' keeper, can transform their society. Man's power to do good only comes from God (Jer 13:24).

From these illustrations it is evident that one of the best ways to achieve the aims of national or public education is through a state-church partnership in education. In addition to its unifying role in national education, Christian education prepares individuals for eternity.¹

Moral and religious education could be taught in school through the study of great people, through the study and practice of religion, and through the discipline of games and other character-training activities.² But, the overall aim of morality and religion is salvation oriented. Christian religious education is not just like any other type of education, because, according to Basil Mitchell, it performs an architectonic role—that of providing one with the basis for a faith to live by and of an understanding of the meaning and purpose of life which can give unity to the entire education process.³ It centers on what God has done in history, not what man has done or can do. The essence of moral religious education is to lead one to make an intelligent decision for or against God. For this reason it would seem best to let different religious

¹Man has no profit when he gains the whole world and forfeits his life; neither can he give anything in return for his life (Matt 16:26).

²These are the proposed approaches to moral and religious education in the National Policy on Education, see p. 12.

organizations handle their own religious teaching and thus give people the opportunity to choose which religious way to follow. If religion is taught without soliciting individual commitment it would be next to impossible for an individual, who has been made to feel that he does not need to commit himself to God, to commit himself to his society. The more Nigerians are committed to God, the more they will be committed to Nigeria and to their fellow Nigerians.

Summary
This section has emphasized the need for liberalizing the present national policy on education in Nigeria in order to make it possible for Christian schools to co-exist along with government, Muslim, community, and private schools. In advocating this change, recognition has been given to the right of government to establish and enforce minimum standards which will be required of all schools.

The appeal for a relaxation of the policy has been based on the favorable trend towards this direction since the policy was launched, the right of parents and the church as co-partners with the state in the process of education, the general trend in the free world to which Nigeria belongs, and the compatibility between religion and education which develops into a controversy when both are separated. The next section will discuss why the secondary level was chosen as the first level for liberalization and partnership.

Why a Secondary-Level Model?
Since the 1920s one of the primary goals of Nigerian leaders
has been that of making education available to every Nigerian.\(^1\)

Thus, when the opportunity came with the granting of political autonomy to the regions in 1954, the very first educational move was that of providing or, as in the case of the Northern Region,\(^2\) of working toward universal primary education. But it was not until September 1976, when the federal government launched its nation-wide free universal primary education, that this goal was realized.

Despite the fact that the financing of primary education has weighed heavily on the finances of the federal and state governments, and that Nigeria plans to curtail its financial allocations to education, the federal government has committed itself to make primary education its highest priority during 1981-1985. The government believes that in addition to its high social returns there are other grounds for emphasizing and supporting primary education:

(a) It is perhaps one of the most important social policy instruments for redistributing wealth and opportunities in the long run.
(b) It increases individual awareness as to alternative opportunities existing in economic, social, and political matters.
(c) It is basic for the development of a literate society.
(d) It is increasingly regarded as part of the human rights for a citizen.\(^3\)

The reference to education as a human right for a citizen in (d) is very significant, especially in the light of the "Convention against Discrimination in Education." According to


\(^3\)Nigeria, *Guidelines for the Fourth Development Plan*, p. 71.
Article 26 (1) of the United Nations Universal Declaration of Human Rights adopted in 1948,

Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.¹

The same sentiment was contained in the United Nations Convention against Discrimination in Education adopted in December 1960. Article 4 of the Convention specified that states which are party to the convention should promote equal opportunity and treatment in education and particularly,

To make primary education free and compulsory; make secondary education in its different forms generally available and accessible to all; make higher education equally accessible to all on the basis of individual capacity; assure compliance by all with the obligation to attend school prescribed by law.²

Also, these states were to encourage and to develop appropriate methods for adult education and to provide teacher-training education without discrimination. These positions are well known in Nigeria.³

During the Fourth National Development Plan the states and local governments would be responsible for primary education. The federal government, on the other hand, would seek to improve the quality of primary education through retraining schemes for teachers, by increasing the quantity and quality of teaching materials in schools, and by effecting an even geographical distribution of primary education.⁴

²UNESCO, Discrimination Against Education, article 4(a).
⁴Nigeria, Guidelines for the Fourth Development Plan, p. 71.
While Christian organizations favor the idea of government involvement in the education of Nigerian citizens, especially because of its advantages of enlightening the citizens even on religious issues, they are equally aware of their inability to compete with the government under the present circumstances. Universal literary education, for its own sake, has never been the intended mission of the Christian church. The church's goal in administering Christian formal education is primarily to cater to the interest of the children of its members and those of other faiths who desire it for themselves or for their children. But in addition to providing for the education of the Christian community, Christians embark on the education process for humanitarian purposes even in the event of personal sacrifices. It was this later quality that led early Christian missionaries to undertake to shoulder the education of the whole of Nigeria under the First Chance. It was unfortunate that when Christian missions went this extra mile they were blamed for all the educational ills and inadequacies of the entire country.¹

Under the present conditions of a completely nationalized education, with the state financing education at all levels, the churches should be content to participate in the process at whatever level the government expresses immediate need, and this seems to be, at least for the present time, the secondary level.

One advantage to the church in participating on the secondary level rests in the fact that at this level it would be dealing with minds that are ready to make important decisions in all areas of life including religion. Also it would be easier for the secondary-school leavers to put into practice any decisions they may have made regarding their salvation, character development, and unselfish service to God and their fellow men. Certainly a good number of them would be in a position to establish their own place in the world while others would seek available employment. The time between their secondary education and such work would be relatively short so school influence probably would not be completely forgotten. Supposedly, high-school graduates who may go into higher education would be mature enough to also enable them to choose vocations that would reflect the decisions that they made during their high-school years.

The ideal situation in a democratic process would be for those who desire Christian education to experience it from the primary to the tertiary level. Where this ideal cannot be realized, the church, parents, and students should make the most of whatever opportunities are available. They should emphasize the non-formal aspects of Christian education as is shown in the next chapter, and peacefully but constantly keep the government aware of the need for a policy review that will permit the existence of private voluntary schools.

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The church has been limited to the primary level for too long while it has been banned from the tertiary levels. Surprisingly, the church has not placed an adequate regard on education at the secondary level as Carey's research has shown. But if Christians desire to participate in the administration of education in the future, they would do well to watch for those areas and those levels at which their help would be more needed and appreciated. Such a level in the immediate future would seem to be the secondary schools. As was mentioned in chapter three, the main reason for this opening is financial.

Problems and Assets of the Second Chance

Problems

Christian churches will face a new and different Nigeria whenever they return to the education scene, no matter at what level or to what extent they lend their participation. The early decisive influence which Christian missions exerted on Nigerian education is a thing of the past because the times have changed. Christian churches must recognize that the Nigeria of the nineteen eighties is not the same politically, economically, intellectually, morally, socially, and spiritually (or religiously) as it was in the late

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2These were the reasons that prompted the choice of the secondary level when the dissertation topic was chosen in the spring of 1980. At that time nothing was known of the government position in the Guidelines for the Fourth National Development Plan, 1981-1985. The great dependence of Nigerian economy on crude oil was another great concern of the researcher.
nineteenth and early twentieth century. Moreover, since after the launching of the present National Policy on Education in 1977, many changes have occurred. Thus, Christian churches must do some serious studying, thinking, and speculating regarding their future problems in Nigerian education.

During the First Chance, Christian missions had to contend with many adversities some of which included hot, damp, and unhealthful weather; poor transportation; lack of trained teachers; and meager financial resources. But they were free and even dictated such issues as the location of schools (in the areas in which they operated), the nature of the facilities, the eligibility of teachers, the code of conduct and working conditions for teachers as well as what was to be taught in school. In the anticipated Second Chance, various levels of government will dictate some, if not all, of the following issues—location of schools, choice of teachers and students, and what should be taught. A discussion of some of these probable problems follows.

**Location of Schools**

Unlike during the First Chance, Christian churches will have little or nothing to do with the location of schools during the Second Chance. A situation of this nature may make it imperative for some churches to work with inner city schools. Some Christian churches which prefer to have their schools located in the rural areas as an easier way of leading their students to develop an appreciation of nature, to learn lessons in practical usefulness, and to practise agriculture and other kinds of work may not realize
their cherished goal. Many early mission schools were built during the First Chance in response to the expressed need of church members and local communities; during the Second Chance, Christians must learn to adapt to a changed situation where schools will be located only according to government guidelines. Consequently, proximity and not religious affiliation will be the major determining factors.¹

"Mixed" Students

Closely associated with the problem of the location of schools will be the kind of students Christian churches will be requested to educate in the Second Chance. Boarding secondary schools which were the major type used by Christian organizations during the First Chance will be deemphasized during the Second Chance. Government emphasis on day secondary schools built along neighborhood lines will prevail.² This approach will cut down the educational cost for parents. Students will also have the daily opportunity to help their parents in such family chores as farming, trading, and so on.

¹Nigeria, Guidelines for the Fourth Development Plan, p. 71. See also Onokerhoraye, "A Spatial Theory for Locating Educational Institutions in Tropical Africa with Particular Reference to Nigeria," pp. 196-202; and Andrew G. Onoherhoraye, "An Analysis of the Spatial Distribution of Post-Primary Schools in Kwara State," Savanna (Zaria, Nigeria) 6 (June 1977):15-24. While rural area schools certainly have their advantages, in Nigeria it would be wise to locate schools not too far from the towns and along or near main highways. Such a location makes accessibility to medical, law enforcement, and other town benefits easily available. When schools are located too far from the cities, medical facilities, electric light, pipe-born water, and police protection all become crucial problems. Moreover, villagers tasting power for the first time have the tendency to hold the institution hostage.

²Nigeria, Guidelines for the Fourth Development Plan, p. 71.
Another student problem that could be anticipated with secondary students during the Second Chance will be that of academic ability. Government intention to give every child who has completed primary education the opportunity to continue into a post-primary institution will make it impossible for Christian churches to select only the bright students into the secondary level as was the case during the First Chance. Without entrance examinations and interviews, Christian churches operating on the secondary level will have to improve their teaching methods and develop academic student aid programs in order to help the weak students advance to higher academic levels.

The challenge facing Christian education under these new circumstances will be maintaining a "Christian school" where Christian students may be outnumbered by non-Christian students. Also, students of the sponsoring denomination may find themselves in the minority when compared to the number of Christian students from other denominations. Thus, Christian parents sending their children to a "Christian school" during the Second Chance will not be able to leave it to the school to make their children Christian; instead, they will be forced to realize that the school's role is at best supplementary. Such situations should lead Christian churches to give closer attention to home and church Christian education.

"State" Teachers

One area that has witnessed a tremendous change in Nigerian education is the teaching profession. Nigeria and the Christian
churches share the belief that "no education system can rise above the quality of its teachers."¹

A. F. Ogunsola's review of teacher-education programs in Nigeria from 1890 to 1975 has clearly shown the great changes that have taken place in the teaching profession. In the earliest mission schools teachers were used as propagators of religion—they were teacher-evangelists. As certification became a prerequisite to teaching, they became torch-bearers of knowledge and religion and obedient servants of the colonial masters. From a pupil teacher, one became an assistant teacher who could, with private study, favorable recommendation from inspectors and managers, and the passing of a required examination, be awarded a Class III Teacher's Certificate. Success in a higher examination qualified one for a Second Class Certificate. After three years teaching experience in an approved school one could, with three satisfactory annual reports, advance to the First Class Certificate without an examination.

A new classification of teachers resulted from the 1926 Education Ordinance which, in turn, was a by-product of the Phelps-Stokes Commission on Education in Africa. A teacher's Higher Elementary Certificate or Grade II Certificate replaced the other certificates. Colleges were started accordingly. Then during the 1930s Hussey introduced the Elementary Teachers Certificate to help produce teachers for the six-year elementary schools. By 1948

teachers in the whole country were subjected to the Grade II examination.¹

The Ashby Report of 1959 lamented the general state of teachers in Nigeria—mostly insufficiently educated and without professional qualification.² In 1962, a post-grade II three-year Advanced Teacher Training College system was introduced. At the National Curriculum Conference in 1969 the importance of teacher education for each individual teacher was emphasized and the teacher was recognized as the key person in the entire education program.³

At the launching of the Second National Development Plan in 1970, government and teachers blamed each other for the high drop-out rate in the primary schools, the high failures in the secondary schools, and the inadequate facilities resulting in poor quality teaching in Nigerian schools. While government and the public blamed teachers for all these failures, teachers blamed the government for the lack of equipment in the schools and for not fostering working conditions that were conducive to the recruitment and retention of a higher caliber of dedicated teachers.⁴

In order to improve this situation and pave the way for the


²Eric Ashby, Investment in Education, p. 81.


implementation of the Universal Primary Education which was to be launched in 1976, the government proceeded to improve and to make the teaching profession attractive. In 1974 a Public Service Review Commission, popularly known as the Udoji Commission (named after its chairman) was set up. This commission offered good conditions of service to teachers and recommended that they should receive the same fringe benefits as their counterparts in the civil service since they were all public servants.¹

The present teacher situation in Nigeria has significant implications for Christian education during the Second Chance. Despite free teacher training, easy access to a teaching position (with very little threat of dismissal), improved conditions of service, and the choice of a teaching station (making it easy for one to teach near home or for couples to work close to one another), the primary level has continued to suffer an acute shortage of teachers. Since it is obvious that teacher shortages will plague the secondary level for quite some time,² Christian educators should be awake to the situation. In the first place they should realize that they will have to deal with state trained teachers during the Second Chance. These teachers will be generally unwilling to forego their state salary and fringe benefits in order to teach in a

¹For a full report of the commission, see Nigeria Federal Republic, Public Service Commission Main Report (Lagos: Federal Ministry of Information, 1974). Two separate studies done in 1972 and 1977 showed that there has been a significant increase of interest in the teaching profession since the Udoji recommendations were implemented. Despite the heightened interest, however, the shortage of teachers at all levels has persisted. See Nwagwu, "The Impact of Changing Conditions of Service on the Recruitment of Teachers."

Christian school. Secondly, Christian educators should realize that it may be difficult for them to have the final say regarding who should or should not be recruited as a teacher. A situation may arise where non-Christians or non-denominational teachers may be in the majority in a school supervised by a Christian denomination. Thirdly, no matter who is recruited—Christian or non-Christian—Christian educators will have to contend with the same issue that has confronted the government for so long, a shortage of teachers in the midst of many incentives. The Implementation Committee for the National Policy on Education projected in 1978 that secondary-school teachers would need to increase from 50,383 to 98,302 between the 1981-82 and 1984-85 school year.¹

Christian churches can help combat this problem by encouraging the recruitment of professional teachers as missionaries, especially teachers who are vocational-education and fine-arts majors. There is no doubt that by producing Christian-oriented printers, stenographers, mechanics, painters, sculptors, architects, and musicians a great service will be rendered to both church and state. They can also encourage secondary-school leavers to join the teaching profession.

Financial Problems

Before commencing the Second Chance, the government and the Christian churches should resolve the financial issues which the presence of mixed students and state teachers are likely to create. The federal government should decide on how teachers' salaries would

be paid as well as devise a way to deal with the student cost of education. If school fees are to be reintroduced the government should decide the limits. In considering government assistance to students, it might be necessary for the government to give serious consideration to the voucher disbursement approach. According to Rockne McCarthy and others,

The disbursement of the voucher places in the hands of parents of each school-age child a voucher or certificate with a given face value. That amount covers all or a substantial part of the cost of education at any accredited school of the parent's choice, whether it be under public, private, or church auspices.¹

McCarthy and his associates believe that the voucher system, working through an Education Voucher Agency (EVA) minimizes the likelihood of fraud and guarantees that schools meet health and safety standards. The concept, according to them, is supported by the free market theory, social equality theory, civil liberty theory, and religious freedom theory. Thus, they are optimistic that it stands a good chance of future adoption by the United States Supreme Court.²

The voucher system, either in the form of an education stamp, a certificate, or a voucher is one way to effect an educational reform that will safeguard the freedom of choice of all families and students in choosing an education that best fits their educational goals and life commitments.³ Adopting such a system in Nigeria would be similar to the current N1.00 per day boarding subsidy to university

² Ibid., pp. 175, 188.
³ Ibid., p. 179.
students. It will be left with the government to decide whether to make the vouchers to the parents, the students, or the institutions— an issue already discussed by A. Ogundimu.¹

School Facilities and Equipment

The report of the Implementation Committee for the National Policy on Education contains recommendations on school facilities. According to the report there are three major options in the location of a junior secondary school. It could be located on an existing primary-school compound, on its own compound, or with a senior secondary school. None of the alternatives is regarded as superior to the others. Based on a school size of about 350 students, and the least number of needed classrooms, the Committee submitted specific diagrams as to how junior secondary schools could be added to existing schools.²

Although the government is committed to providing the basic teaching facilities such as classrooms, laboratories, libraries, and administration buildings,³ Christian churches should realize that under the present financial restraints it will be almost impossible for the government to fulfill its desires with promptness. It would be too optimistic for Christian organizations to expect to


²Ibid., pp. 24, 25, 77-80; and pp. 171-77 for recommendations on how to phase out the present five-year system of secondary schools. Pages 202-14 deal with recurrent and capital costs for both junior and senior secondary levels.

be connected with the educational process without being financially involved either with the facility setup or classroom equipment.¹
Thus, churches interested in the Second Chance should be ready to assist in providing or raising the funds needed for their projects.

Assets of the Second Chance

Improved Conditions

During the First Chance every Christian organization operated in isolation of all others and thus several systems of education were perpetuated. During the Second Chance all will function under the single National Policy on Education. The policy has clearly stated what objectives each level of education is to achieve. The churches will have to work towards the stated objectives.

Now there are more trained teachers, many good roads, better housing, and many institutions of higher education where nationals can be trained in Nigeria. The absence of these things precipitated most of the difficulties of the First Chance.

The days of colonization are now over. Unlike the colonial days when the educational needs of Nigeria were served by foreigners, and it was easier to be unappreciative and critical, Nigerians are today tackling their own educational problems. With over twenty years of independence, many Nigerians now appreciate the educational efforts of the mission schools, hence the persistence on the part of many of them for a reinstatement of these schools.² When

¹Implementation Committee, Blueprint 1978-79, pp. 27, 29-30. These areas cover sections on projected costs for school buildings, furniture, basic equipment, material allowance, and so on.

²Some of these were reviewed under Positive Developments earlier in this chapter.
Christian organizations return to Nigerian education the second time under the invitation of the government, it will mean a recognition of the mission contribution to education and national development. Such a recognition will lead Nigerians to take seriously the spiritual contribution of the religious organizations through teaching moral and religious studies, and to appreciate the fact that these subjects have been made compulsory by the government for the benefit of all. Under such conditions, missions would operate during the Second Chance with a greater measure of confidence.

Many Christian bodies promoted a one-sided Christian education--mostly an over-emphasis of the spiritual dimension while the other aspects were consciously or unconsciously downplayed or neglected. With proper preparation, all religious organizations have a chance to do things better, and to promote a balanced Christian education--an education that combines the intellectual, the practical, and the spiritual.

**Flexible Curriculum**

In keeping with the National Policy aims for secondary education, the Sofolahan Committee worked out a curriculum structure to be implemented from 1982-83 to 1986-87. The curriculum accepted by the National Council on Education consisted of two parts--core subjects and prevocational subjects.\(^1\) The core subjects are:

Mathematics
English
Nigerian Languages (2)
Science
Social Studies
Art and Music
Practical Agriculture
Moral and Religious Instruction
Physical Education
Vocational Subjects

The pre-vocational subjects consist of

Woodwork
Metal Work
Electronics
Mechanics
Local Crafts
Home Economics
Business Studies

While the details of the curriculum were to be worked out by the Curriculum Committee of the National Educational Research Council, the Implementation Committee recommended that some flexibility should be exercised in implementing the curriculum. The curriculum content as well as its distribution in time throughout the three-year course must give certain freedom for local adaptations--state to state and school to school. The Implementation Committee included a table (see table 1) to illustrate the principle of flexibility; each curriculum recommends forty periods of forty minutes per week.

Since the federal government has now made moral and religious instructions compulsory subjects in secondary schools,¹ it would be left with each school to incorporate such instruction within its schedule. Some Christian educators would certainly prefer to have

¹Nigeria, Guidelines for the Fourth National Development Plan, p. 72.
TABLE 1
SUGGESTED CURRICULA ILLUSTRATING FLEXIBILITY PRINCIPLE

<table>
<thead>
<tr>
<th>Federal Norm</th>
<th>State Norm</th>
<th>Individual School</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mathematics 5*</td>
<td>Mathematics 5</td>
<td>Mathematics 5</td>
</tr>
<tr>
<td>English 5</td>
<td>English 5</td>
<td>English 5</td>
</tr>
<tr>
<td>Science 5</td>
<td>Science 5</td>
<td>Science 5</td>
</tr>
<tr>
<td>Social Studies 5</td>
<td>Social Studies 6</td>
<td>Social Studies 6</td>
</tr>
<tr>
<td>Vocational 5</td>
<td>Vocational 5</td>
<td>Wood, Home Economics 6</td>
</tr>
<tr>
<td>Free 15</td>
<td>Agriculture 2</td>
<td>Agriculture 4</td>
</tr>
<tr>
<td></td>
<td>Local Language 4</td>
<td>Local Language 6</td>
</tr>
<tr>
<td></td>
<td>Free 8</td>
<td>Physical Education 3</td>
</tr>
</tbody>
</table>

40 40 40

*Numbers represent class periods per week.


five periods of moral and religious instruction per week. Under such circumstances a Christian school curriculum might include

<table>
<thead>
<tr>
<th>Mathematics 5</th>
<th>English 5</th>
<th>Science 5</th>
<th>Social Studies 5</th>
<th>Moral/Religious Instruction 5</th>
<th>Vocational 5</th>
<th>Agriculture 3</th>
<th>Local Language 4</th>
<th>Physical Education 3</th>
</tr>
</thead>
</table>

40

The Implementation Committee also recommended that the

1This could be for four periods of Bible classes and one period of general assembly. Assembly emphasis should be on moral development and should address such issues as drug abuse, alcoholism, smoking, and family and social relations. Speakers should include government officials and business and educational leaders. Moral education in the school should be everybody's business.
decision regarding whether a subject or integrated approach should be adopted when teaching prevocational content should be decided locally. The subject approach suggests that a student should study about three different vocational subjects during the first two years, and specialize in one of these during the third year. The integrated approach would give the student a very broad introduction in his prevocational subjects for the entire three years emphasizing generalization instead of specialization. When decisions on the approaches are made locally, the employment situation, teacher, and facility availability should be given proper considerations.\(^1\) The best incentive to Christian churches in the move to liberalize the present policy is not only the restoration of moral and religious instruction as core courses, but the flexibility that is recommended in implementing the curriculum.\(^2\)

Summary

Christian missions would do well to realize that a Second Chance Christian education in Nigeria will not be problem free. They will need to comply with government policies regarding the location of schools which will emphasize proximity to the respective communities rather than every Christian child in a Christian school. Consequently, schools under mission influence will have mixed

\(^1\)Blueprint 1978-79, p. 23.

\(^2\)A weekly class schedule based on the government recommendations and any additional Christian education programs should be made and kept for easy access to any government official who might wish to see it. Such a schedule will enhance the smooth running of the school. A similar weekly program should be made in case of a boarding school.
students. Furthermore, the teachers will be state teachers in the sense that their wages and conditions of service will be the responsibility of the government. Although the government may not provide all the needed facilities and equipment, Christian organizations will have to follow government recommendations.

Just as there will be problems to surmount, Christian education during the Second Chance will benefit from some assets. During the First Chance, Christian missionaries were the ground-breakers and battled with lack of proper transportation, housing, trained personnel, and uncertainty as to the most advisable goals of Nigerian education. Under the Second Chance, Christian organizations will work in a country that has one national policy, many excellent roads, improved housing, and many trained teachers with facilities within Nigeria to train more nationals. With the flexibility that has been recommended in the secondary-school curriculum, Christian missions will need to demonstrate creativity so as to promote a balanced Christian education centered around a compulsory moral and spiritual emphasis.

Preparation for the Second Chance

The Need for Preparation

Anyone who is acquainted with the history of education in Nigeria, as it was introduced by Christian missions in the middle of the nineteenth century, will easily sense the need for a preparation on the part of those Christian churches who desire to participate in its formal education in the future. Education during the 1840s could be said to have been a response to an emergency...
situation. Neither the missionaries nor the nationals had any immediate relevant experience. Most of the early missionaries were men who merely responded to an evangelistic (strictly proselytizing spiritual) call. During those days, missionary recruitment was a difficult task and those who volunteered to go to the "unknown" were often of a poor academic caliber. Consequently, one of the many incentives offered them was furlough time with educational privileges. The Nigerian national, on the other hand, was a graduate of either African traditional education or Islamic religious education. Very little of his cultural and Islamic religious background had prepared him to be a partner in Christian, Western-formal education. It was nothing but pure circumstance that brought such missionaries and Nigerian nationals to the position of being pioneers of Western-formal education. Thus, whatever they accomplished was nothing short of divine providence.

The nationalization of all educational institutions in Nigeria has provided both Nigerians and the Christian churches a time for needed relevant learning experience. How relevant such an experience has been is surely going to be the major revelation of Nigerian education and of Second Chance Christian education, whenever a liberalization of the present policy occurs.

That Christian organizations no longer participate in the administration of education in Nigeria after so many years of a leading active role should encourage all the Christian churches to reevaluate their past performances and to develop better methods of

\(^1\)Kalu, *History of Christianity in West Africa*, p. 4.
approach. This is imperative in view of the histories of the culture, Christianity, education, and of the multi-faceted national development (political, social, economical, and manpower) that are now available. Proper preparation for the Second Chance would, in this context, result in the development of (1) a strong home and church Christian education; (2) several boards of Christian education charged with protecting the educational interests of the local church in both religious and the national spheres; (3) an updated statement of the universal principles of education by various Christian bodies, and (4) a more competent and dedicated Bible-teaching ministry in the schools. These are discussed separately.

A Strong Home and Church Christian Education

The most important way that Christian churches can prepare for a Second Chance Christian education in Nigeria is to have well-organized, strong, and effective Christian education programs in their local churches. This is the sine qua non of the Second Chance. If a Christian church has not come to the stage where it can effectively practice within its undisturbed domain what it seeks to achieve on a national level among people who share different religious beliefs, it will be difficult for it to avoid what may be called the errors of the First Chance. Only when the entire church understands and participates in Christian education within the home, church, and community settings will it be able not only to participate but also to contribute to Christian education in the formal setting. This idea cannot be over-emphasized, for charity must begin at home.
Boards of Christian Education

One way to achieve Christian education within the home, church, and community setting is to have a local church board of Christian education. In preparing for the Second Chance of formal Christian education, it will be necessary for each board of Christian education to develop an interest in education in the formal school setting. In this way the board will be able to study, update and educate the local church board and the entire congregation on the current trends in Nigerian education. When proper interest in the country's education is generated through the local church, the chances of success are increased not only for Christian education but national education as well. (More is said on this in chapter five.)

Selected members of several local boards of Christian education should be requested to constitute a District, Diocesan, or Provincial Board of Christian Education. Their task would be to relate Christian education to the educational needs of the district or province. A State Board of Christian Education should be derived from a selected group of district or provincial board members. The State Board of Christian Education should concern itself with translating the state and federal governments' plans and innovations in education within a Christian context. Finally, there should be a denominational Nigerian Board of Christian Education constituted according to the stipulations of every denomination. This federal board should undoubtedly comprise members evenly distributed from all over the country and preferably those already acquainted with Christian education.

The designated name will depend on the organizational nomenclature of each denomination.
education through participating on local, district, or state boards of Christian education. Each denomination will have to decide how many church officers will be involved on these boards so that the boards are constantly kept aware of denominational goals and trends. The important thing here is that each Christian organization should address Christian education in Nigeria from a denominational and national context.

One advantage of the board system is that through it the church members, clergy, school authorities, and government officials can all be easily briefed on the educational trends both inside and outside the church. There can be no better way to enhance the active, positive participation of all who have a part in Christian education. There can be no easier way to guarantee better partnership between the Christian organizations and the different levels of Nigerian government. The success of Christian education during the Second Chance will not be the result of a few experts working in isolation of the local church members and others who may not have had college education. The much needed success of the Second Chance will largely result from a recognition of the fact that parental rights in education are not limited just to the choice of a school for a child or a relative, but include the right to feel wanted and to have a part and a say, no matter how little, in the education process itself.¹

¹ Some ways of involving parents in school activities include parent-teacher association, parent-teacher conferences, invitation to school socials, subscriptions to school papers, utilization of their expertise in the arts and crafts, and requesting participation in financial and school construction projects from those who are qualified.
Universal Principles of Christian Education

A development that seemed to ruin the work of Christian education during the First Chance was the competition that existed among the missionaries and churches of the various denominations.\(^1\) Part of this antagonistic competition could be attributed to the fact that most pioneer missionaries saw the school only in terms of Christian evangelism. With this misconception the different denominations saw themselves as competitors in the race for adherents through the education sector. While it must be quickly said that there is an evangelistic element in Christian education, it must also be realized that this element is only one of several elements of Christian education because Christian education is multidimensional. Although it has a Bible-based philosophy, Christian education caters for the physical, social, mental, and spiritual (or evangelistic) needs of the learners. When success in Christian education was only measured by the number of converts it produced, those who feared Christian conversion dreaded associating themselves or their children with Christian schools. It is in this light that the Islamic resistance and rejection of Christian schools can be better understood. Christian organizations will do well to avoid this misconception during the Second Chance.

Although God has permitted the existence of many Christian denominations and allowed some Christians acting as His messengers to gratify their human passion by precipitating a competitive

Christian ministry, there is no doubt that God still stands by His word—that love should characterize the relationship of those who bear His name and make Him known. It is not to His glory that those who represent Him should engage in a struggle or rivalry for supremacy. Competition often results in a victor and a loser (or losers). In the Christian context, it prevents the realization of the fact that cooperation is the road to happiness and that the gospel was destined to promote the happiness and salvation of all peoples.

An important way to avoid competition in Christian education during the Second Chance would be for each denomination to develop a brief but complete statement of what it considers as Bible-based universal principles of Christian Education. One advantage of such a project would be its potential to help every denomination to stay as closely as possible to the biblical norm. It would also help the denomination to perfect its educational philosophy and methods to the extent that a needed spirit of humility in doing God's business will result. By developing and adhering to Bible-based universal principles, each denomination would be made to realize the enormity of the task to be accomplished through Christian education, and seeing its own insufficiency, would grow to appreciate the fact that it is only a small part in presenting the gospel message to the world. No matter how hard any Christian organization works in the gospel task, no one can surprise God with its evangelistic

1John 13:34,35.

2A theme vividly illustrated by Jesus in the Sermon on the Mount (Matt 5-7).
statistics or accomplishments. One of man's highest privileges is
that he can be God's representative despite his sinful state and
shortcomings. An appreciation of this high honor should lead all
who participate in gospel work to do it in God's way--in a spirit
of humility, prayerfulness, and love to all--for God is love.

A principle by definition, is a truth that is a foundation
for other truths, a fundamental belief, and a rule of action or
conduct. In order to qualify as Bible-based principles, the con­
cepts expressed would be basic in their approach, comprehensive in
their content, and permanent in duration. Thus, the ideas would
have a universal application without sacrificing any one personality
or culture in exchange for another. Principles do not refer to one
specific or local situation; they prescribe behaviors for general
categories or situations. That the field of education brings the
church into the closest relationship with the government and peoples
of Nigeria, makes it imperative for the church to have a clearcut
statement of universal principles of Christian education.

A Seventh-day Adventist statement on the universal principles
of Christian education, for example, could be something like this:

1. Formal schools constitute one of the three major settings
for Christian education. The other two are the church and the home.
Christian education sees God as the source of life and wisdom and
therefore uses the Bible as its major textbook. In its relation

1Thorndike Barnhart Intermediate Dictionary (1971), s.v.
"Principle."

2Barry Chazan and Jonas Soltis, eds., Moral Education (New

3Gen 1:1, James 1:5, 2 Tim 3:15,16.
with the public or state schools, it seeks to set the government philosophy of education within a Biblical context.

2. The location of the Christian school is important. While Christian organizations should always be prepared to work in inner city schools, as far as possible, Christian schools in Nigeria should be so located as to be within easy reach of such basic necessities as electricity, pipe-borne water, medical facilities, telephone communication, and police protection. At the same time the school should be located in a place where it will have enough natural surroundings. Such a location fosters sound health, leads to an appreciation of nature, and makes it possible for the school to develop an agricultural department and other small industries that are essential to a balanced Christian education.¹

3. The child to be educated has an intelligent will that needs to be properly directed so that it can control all the other powers. Thus, in educating and dealing with their children, parents are admonished not to provoke their children.² According to Ellen White, the education of children should not be like the training of dumb animals. If children are trained to subject their intents and purposes to the will of the parent or teacher, they will ever be deficient in moral energy and individual responsibility.³

4. As far as possible, parents should be the only teachers

¹The schools of the prophets—2 Kgs 6:1-4 were located in rural setting. Moses, John the Baptist, Jesus, and Paul all had rural education.

²Eph 6:4.

of their children until they reach primary school age. During this pre-primary period the open air should be their classroom and nature their textbook. Their first lessons should be to know themselves and how to keep their bodies healthy. Spiritual and moral lessons taught during this period will shape their character for both religious and secular life.

5. The basic requirements for parents and teachers in Christian education are self-control, patience, forbearance, gentleness, love, and diligence. Through Bible study and prayer the Christian teacher or parent can be given the wisdom that he/she needs.

6. In order to properly develop the intellect of the learner the method of instruction should be varied. In doing this, it should be recognized that learning is sequential. Good teaching should always begin with the known or the simple ideas and proceed to the unknown or the complex ones. Jesus vividly demonstrated this method in his use of parables.

Right morality by individual choice is the goal of Christian education. In order to accomplish this purpose, teachers must be morally qualified as nothing can gainsay the power of parental or teacher example. Parents and teachers must choose to live according to God's precepts, to serve God willingly, and to obey him freely.

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2 Deut 4:9; 6:7; Jas 1:5. See also White, *Fundamentals of Christian Education*, p. 15.

3 See for example Matt 13 and Luke 15.

4 1 Chron 28:9; Isa 1:19; and Rev 22:17.
The best way for parents and teachers to show a good example is to obey the Bible injunction to "seek first the kingdom of God and his righteousness"\(^1\) in order to have all the essentials of life added to them. Parental example and discipline have the greatest influence upon children and students.\(^2\)

8. The curriculum should be balanced so as to achieve a balanced individual. Jesus' education led him to "increase in wisdom and in stature, and in favor with God and man."\(^3\) This means that he developed mentally, physically, spiritually, and socially. His life was spent in prayer and Bible study, and he was a carpenter by trade.

The Amplified Version of the Bible includes in its rendering of Proverbs 22:6 that a child should be brought up in keeping with "his individual gift or bent." Parents are to discover and help develop their child's vocational talents. Thus, in addition to prescribed class courses, physical education and manual work (in the form of agriculture and vocational education courses) should be included in the curriculum. As Ellen White has rightly stated,

The exercise of the brain in study, without corresponding physical exercises, has a tendency to attract the blood to the brain, and the circulation of the blood through the system becomes unbalanced. The brain has too much blood, and the extremities too little. There should be rules regulating their [children and youth] studies to certain hours, and then a portion of their time should be spent in physical labor. And if their habits of eating, dressing, and sleeping are in

\(^1\)Matt 6:33.


\(^3\)Luke 2:52.
accordance with physical law, they can obtain an education without sacrificing physical and mental health.\(^1\)

Another way to effect curricular balance in a Christian school is by emphasizing health and temperance. Health education includes a knowledge of how the body works and how it can be preserved through a balanced life-style. The statement that "thousands of children die because of the ignorance of parents and teachers"\(^2\) may be truer today than when it was made in 1872. God's health laws require that one's appetite and passion should be controlled by one's reason and intellect. It is largely because of intemperance or disobedience to God's health laws that many suffer years of poor health. Temperance education, therefore, teaches moderation in the use of things that are useful or beneficial to the body and abstinence from things that are harmful to it. Among those things which are harmful to the body are alcohol, cigarettes, drugs, and immorality.\(^2\)

9. The goal of discipline in Christian education is to train the child for self-government which is essential for self-reliance and self-control. Emphasis is on correction and re-education.\(^3\) Parental or teacher control which is consistent, trustful, devoid of severe punishment, and filled with opportunities for practice in decision making tends to produce mature, self-disciplined

\(^1\)Ibid., p. 20.


adolescents. Iron discipline hinders children from thinking for themselves and results in an instability of character because the mind has not been properly developed and strengthened. While children or students are to be taught to respect experienced judgment, parents and teachers should always remember that on the long last everyone will give an account of himself to God. Thus, just as God lets parents and teachers choose regarding whether to do right or wrong, parental or teacher guidance should let the learner make his or her final choice after making all the options available. Ellen White once said that "God never designed that one mind should be under the complete control of another." A Christian teacher, therefore, is enjoined to win the love and confidence of his or her students by showing love and interest in them, their interests and problems, and by sometimes being a child among children.

Students, like parents and teachers, have an important part in discipline and should not only obey what is right, but should seek God's approval in whatever they do.

10. Christian education should be service oriented. It should encourage students to study according to the future prospects of their vocation because God demands an intelligent service.

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3 Ibid., pp. 16-17.
4 Exod 20:12; Matt 6:33; 2 Tim 2:15.
5 Josh 24:15; Matt 25:14-16; 1 Cor 10:31.
As Ellen White has rightly stated,

The great object of education is to enable us to use the powers which God has given us in such a manner as will best represent the religion of the Bible and promote the glory of God.\(^1\)

In addition to studying according to the lines of their calling, students (boys as well as girls) should know how to cook, bake, sew, and to do other family-oriented work. Thus, the knowledge gained from all the branches of education should combine to make the students men and women of practical ability, fitted for the duties of everyday life. With such a background, and motivated by love to God and love to fellow men, the student will, like Christ, be in this world to serve God and his fellow men unselfishly.\(^2\)

Dedicated and Competent Bible Teachers

Although it seems to be generally accepted that the secondary schools opened and operated by different mission organizations were Christian schools, results of the West African Examinations Councils may reveal that students from Christian secondary schools may not have had their best performance in Bible knowledge.\(^3\) If

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\(^1\)White, *Fundamentals of Christian Education*, p. 45.

\(^2\)Jesus' example in this respect based on Luke 2:52 has already been discussed. See also Ellen Gould White, *Ministry of Healing* (Mountain View, CA: Pacific Press Publishing Association, 1942), pp. 395, 402, 409. The Bible as an integrating force in education has already been illustrated through figures 17-19 (pp. 188-90); cf. pp. 239-42.

\(^3\)This could be one area for further study. Since, in the past the government did not make moral and religious studies compulsory, many students felt pressured by the Christian churches to take it. It would seem that such a lack of interest could precipitate poor examination performance.
students performed better in other subjects than in Bible knowledge during the First Chance of secondary education,¹ then Christian organizations must brace themselves to eliminate the sad paradox during the Second Chance.

One reason why students in Christian schools may fail to attain the best performance in Bible knowledge in the West African school certificate examinations is improper teaching methods. Many Bible teachers have been recruited purely on the basis of their Christian profession or their ability to articulate the doctrinal position of the denomination controlling the school. In some instances, the Bible teacher was not a certified teacher but just a pastor of the denomination. While no judgment is being made here, it must be observed that such an approach may have placed inadequate emphasis on the ability to teach Bible. The point here is that, competence is just as necessary on the part of Bible teachers as it is in any other discipline. Competent Bible teaching can only result from both personal spiritual dedication on the part of the teacher and academic proficiency.

Without a proper knowledge and application of the principles and methods of teaching, a general tendency could easily develop whereby Bible teaching would capitalize only on the lowest levels of the cognitive domain of Bloom's taxonomy.² When knowing and

¹This assumption is based on the researcher's personal but unconfirmed impression after going through the West African School Certificate examination in a Christian secondary school and in teaching Bible knowledge in another.

²For more on levels of the cognitive domain see Norman E. Gronlund, Stating Objectives for Classroom Instruction, 2nd ed. (New York: Macmillan Publishing Co., 1978), pp. 28,29; and
recalling Bible content are exclusively emphasized in Bible teaching
many "adherents" may be made but few "converts" will result. In
the midst of the acute shortage of teachers at all levels in Nigeria,
little serious thought has been given to the need for improving the
quality of Bible teaching in the secondary school.¹ As Omosade
Awolalu has recently confirmed,

Qualified teachers of religion are very few. Since this is
so, interest in the subject is being killed throughout our
educational system. If the government is sincere in encouraging
moral and religious education, it should make sure that emphasis
placed on English, Mathematics and Science is shared by Religious
Education.²

Secondary students of Bible knowledge, as in every other
topic, need more than a knowledge of the terms, facts, and basic
concepts of the Bible. They need to comprehend facts and principles,
to apply learned material in new and concrete situations, and to
analyze break down materials into component parts. In addition,
they need to demonstrate the ability to synthesize or put parts
together to form a new whole (like in developing a theme from

B. S. Bloom et al, eds. Taxonomy of Educational Objectives: Handbook
1, Cognitive Domain (New York: David McKay Co., 1956). The defici-
tency of teaching on the lower levels of the cognitive domain is
discussed in chapter five under preaching and teaching.

¹ Claudius Akinwusi proposed a new curricular approach to
Bible knowledge in the secondary schools and recommended pre-service
and in-service training for religious-studies teachers. See Akinwusi,
education curriculum survey in Western Nigeria--"Eight Representative
Secondary Schools in the Western State of Nigeria Respond to Religious
Education Curriculum Survey."

² Awolalu, "Religious Education and Nigerian Youth," p. 86.
different parts of the Bible), and to evaluate or judge the value of a given material for a given purpose as is demonstrated by appraising, comparing, contrasting, and justifying one position in preference to another.\(^1\)

Educationists fully realize that knowledge which ends on the mental or intellectual level is incomplete. The only useful knowledge is that which can be translated into an attitude and a life-style. This is why Bible teaching should include the affective domain in order to produce the good moral citizens which are needed in Nigeria. Students fulfil the receiving category when they enroll in a Christian school, attend Bible classes, and buy the textbooks. By participating in class discussions, reading the assigned materials and extra sources, and volunteering for special tasks, the student responds to the teaching. Appreciating Bible literature, demonstrating belief in its teachings, and showing concern for the welfare of others result from the importance which the student has attached to the lesson and the valuing that has followed it. By bringing together different values, resolving conflicts among them, and accepting responsibility for one's own behavior by making needed adjustments, the student demonstrates proper organizing ability. Finally, when a student's value system becomes consistent he is said to have developed a life-style or character. Character should be pervasive, consistent, and predictable. Proper character development is demonstrated through self-reliance in working independently, practicing cooperation in group activities, adopting

\(^1\) Emphasis has been supplied to denote the different levels of the cognitive domain.
an objective approach in solving problems, being industrious, punctual and self-disciplined, and maintaining good health habits. A student who generates these abilities could be said to be characterized by a value or a value complex.¹

The great emphasis which Christian education places on unselfish service to God and humanity also requires that attention should be given to teaching in the psychomotor domain. All teachers, including the Bible teacher, should encourage the students from a biblical standpoint to develop their abilities of perception so that they can effectively use their sense organs to guide motor activity. Students are to develop such basic sets as proper mental set (mental readiness to act), physical set (physical readiness to act), and emotional set (willingness to act). The level of guided response deals with the early stages in learning a complex skill. Such stages include imitation and learning by trial and error. Mechanism is attained when the learned responses have become habitual and the movements can be performed confidently and proficiently. Complex overt response is concerned with the skillful performance of motor acts that involve complex movement patterns. A quick, smooth, accurate performance with minimum energy is the goal to be achieved. Through adaptation, skills are so well developed that the individual can modify movement patterns to meet problem situations as is demonstrated, for example, by modifying

¹Gronlund, Stating Objectives for Classroom Instruction, pp. 30-31. See also D. R. Krathwalle et al., eds. Taxonomy of Educational Objectives: Handbook II, Affective Domain (New York: David McKay Co., 1964). Emphasis has been supplied to show the various levels.
swimming strokes to meet a rough current. Creativity based upon highly developed skills is the mark of excellence in the psychomotor domain on the origination level. The Bible requires that all God-given talents should be developed in order to serve God and humanity more effectively and unselfishly.

Following these levels, the student will be able, for example, to relate taste of food to need for seasoning; to know the sequence in varnishing wood; to apply a first aid bandage as demonstrated; to operate a projector; to repair electronic equipment quickly and accurately; to adjust a play to counteract an opponent's style; or to design a dress style.

Since a Bible teacher is required to relate to all these taxonomies in his teaching and associations it is imperative that he should be more than a theologian. Consequently, he should be given a generalist seminary training to enable him to relate to the various phases of his task with a greater measure of confidence. His teaching ability should be developed as well as his theological ability because of his dual role—a preacher-teacher. Professional Bible teachers are needed to teach Bible knowledge in secondary schools. Without dedicated, competent Bible teachers, Christian organizations might as well let the government run the schools and bear the blame for their failure to fulfill God's teaching task. But recognizing that Christian education is unique because it...
addresses the spiritual aspects of life, a dimension mostly neglected in secular or public education, every effort should be made to improve the academic aspect of Bible teaching as a useful prerequisite to a strong spiritual development. Although all teachers are expected to set good Christian examples before the students, students tend to expect more from the Bible teacher especially in a religiously pluralistic school.

Robert Moon has suggested nine instructional principles which, if properly applied, could enhance or give rise to better Bible teaching. These principles include:

1. The principle of appropriate instructional cues which makes it incumbent upon the teacher to let the student understand the terminal behavior(s) desired and how these behaviors can be accomplished.

2. Through the principle of appropriate practice the student is provided the opportunity to practice the necessary prerequisite behavior which deals with smaller bits of the lesson and the desired terminal behavior.

3. The principle of instructional consistency requires that the terminal behavior described in the instructional objective, the behavior for which instructional cues are provided, the behavior practiced, and the evaluated behavior SHOULD ALL BE THE SAME BEHAVIOR!

According to Moon, this is "the single most important principle of

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2Ibid., p. 8.

3Ibid., pp. 8-9.

4Ibid., p. 9.
instruction" but yet "a principle which is frequently violated."^1

4. The principle of moving from the concrete to the abstract stresses the need of using concrete examples and illustrations before proceeding to generalizations and abstractions. "A frequent mistake in instruction is the failure to provide sufficient concrete examples to illustrate a generalization or principle."^2

5. The principle of moving from the simple to complex requires that a teacher should build from simple prerequisite behaviors to more complex terminal behaviors. Through task analysis, the terminal behavior is carefully analyzed and the prerequisite tasks important to the successful accomplishment of the behavior are determined. Then the tasks are appropriately sequenced according to their instructional relationship.3

6. The principle of advancement based upon achievement requires that where learning is sequential, advancement to learning a new task should be made after the demonstrated mastery of the prerequisite tasks.4

7. The principle of perceived purpose or relevance makes it incumbent upon the teacher to help develop in the student a positive learning set or desire to learn. This can be done through exhortation, external rewards, deduction, and induction.5 The teacher stresses how the learning will benefit the student through deduction. Students

^1Ibid.

^2Ibid., pp. 9-10. Bible teachers need to learn to use simple terms and to define or break down such difficult terms as "salvation," "atonement," "redemption," "millenium," and so on.

^3Ibid., p. 10. ^4Ibid. ^5Ibid., pp. 10-11.
think of reasons why they should learn what is being taught through induction. Thus the students are led to discover why the lesson is important to them and to their country.

8. The principle of appropriate performance standards requires the teacher to establish student and class minimum performance standards for each unit before the instruction begins.¹

9. The principle of vicarious experience enables the student to see, read, and listen to characterizations of human experience. Since "by beholding we become changed," the student is more likely to identify with one or more of the characters, and to relate to the values, attitudes and beliefs portrayed. Jesus in the Sermon on the Mount taught that a prerequisite to most action is thought, attitude, emotion, or feeling. This was why he emphasized the relationship between hate and murder, lust and adultery, and thought and attitude. For the principle of vicarious experience to be effective the teacher himself should always think of those things that are positive, beautiful, and virtuous.² The principle of vicarious experience requires the Bible teacher and all other teachers to live, speak, and act in such a way that they can say to their students "follow me as I follow Jesus." Thus, while everyone cannot be a successful Bible teacher, all teachers should foster good character by their example.

Summary

This section has attempted to emphasize the need for

Christian organizations to make proper preparations for the Second

¹Ibid., p. 11. ²Ibid., p. 12.
Chance. Adequate preparation should begin with a strong church and home Christian education followed by boards of Christian education on the local church, district, state, and federal levels. With the help of these boards the current and anticipated problems of the Second Chance are to be discovered and discussed. As a way of avoiding the shortcomings of the First Chance (some of which include role confusion and interdenominational rivalry), each organization should develop and publish a brief statement of universal principles—what it anticipates to accomplish through Christian education and how it envisages to accomplish them.

At a time when student interest in Religious Education may be at its lowest degree, Christian organizations should make competence an important aspect of Bible teaching. The importance of the Bible teacher in this respect cannot be overemphasized. Students from Christian secondary schools should receive more adequate Bible training to enable them to achieve a better performance in Bible knowledge in the West African School Certificate examinations. More important, students should feel the inspiration to live according to the Bible principles which they are taught. Improved educational content, coupled with personal dedication, should help to bring secondary-school Bible teaching up to a level of competence equivalent with other various taxonomies. Finally, by employing proper instructional principles Christian secondary schools would be in a better position to lead the students to internalize Bible contents, analyze biblical messages, apply Bible teachings, and utilize their biblical knowledge and God-given talents.

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in unselfish service to God and their fellow men.¹

The Christian Education Nigeria Needs

Throughout this study the term Christian education has been used in the general sense to refer to any form of education in which Christian missions were involved.² This approach has been followed even though all that obtained in the early mission schools in Nigeria may not have qualified for the name Christian education. It was only for the sake of consistency that Christian education was applied to all that was done during the First Chance discussed in chapter two. In this section, however, a definition of Christian education is made as a prerequisite to proposing the kind of Christian education which could meet the needs of Nigeria during the Second Chance.

Christian education is not an educational institution having a Christian faculty, or having Christian rules and dress codes, or having Bible in the curriculum, or just having a Christian denominational name.³ Although these are some of the elements of a Christian educational institution, but Christian education so conceived could easily lead to contempt. A proper definition of Christian education must focus on the total sum of what obtains in the so-called Christian

¹Because of its importance, this topic is discussed further in chapter five under Seminaries and Christian education.

²Many people, including Christian teachers are not completely clear about what constitutes Christian education. See Charles A. Hammond, "Church Ministry in the 80s," Theology and News Notes (Fuller Theological Seminary) 26, 2 (June 1979):13.

institutions. This is especially important because education in itself is not limited to intellectual exercises but, as the Latin derivative shows, it includes a training, a rearing, a bringing up, a leading forth "in all the senses." Thus, education is the aggregate of all the processes by means of which one develops abilities, attitudes, and other forms of behavior which are of positive value in the society in which one lives.  

As Robert Rusk stated, education cannot exist in a vacuum:

The answer to every educational question is ultimately influenced by our philosophy of life. Although few formulate it, every system of education must have an aim, and the aim of education is relative to the aim of life. Philosophy formulates what it conceives to be the end of life; education offers suggestions how this end is to be achieved.  

Thus, to the Christian, education reflects a Christian world-view of humanity—created by God, redeemed from sinful alienation by the death and resurrection of Jesus Christ, and restored to communion with God by the Holy Spirit.

Gerry Benn of Temple Baptist Theological Seminary has defined Christian education as "that education which is Christ-

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centered, Holy-Spirit controlled, pupil related, socially applied with a Bible-based foundation.\(^1\)

Christ-centered education recognizes that the child is basically evil, that the problems of discipline in the child are not caused by the environment but by man's sinful nature. So, through Christ-centered education, the learner is taught to dedicate his life wholly to God, to seek God's will in planning his life, and to so control every action, thought, or deed that God will be pleased.

A Holy Spirit-controlled education recognizes that it is only when the Holy Spirit is at work through the teacher--inspiring, illuminating, encouraging, and uplifting him--that Christian education can be made effective.

Christian education is pupil-related because it is concerned with helping the learner to know, feel, and do God's will. The learner is also helped to see the relationship between the lessons taught and his life and to relate the lesson to his needs and capacities.

That Christian education is socially applied recognizes that human beings have social desires that should not be neglected. Students in Christian educational institutions should be taught how to live, work, and play together. Also, they should be taught the social graces that work for a Christian gentleman or lady so that by rightly applying biblical principles, they can live

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victoriously above the world. Putting this in the Nigerian context, Christian education should be socially and culturally applicable.

The Bible as the foundation of Christian education was introduced earlier when the goals of public and Christian education were compared and found compatible (see figures 17-19). The Bible contains the primary source of truth about God, man, and the world. It is because Christian education is Bible-based that it promotes right principles in standards of dress, conduct, and discipline--standards that result in a separation from the world unto God.²

A Christian author at the dawn of the twentieth century seems to put it all together when she decried the narrow approach to Christian education among Christians in her time and delineated the various dimensions which Christian education should embrace in order to qualify for the name Christian. She said:

Our ideas of education take too narrow and too low a range. There is need for a broader scope, a higher aim. True education means more than the pursuall of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.³

A Consistently Biblical Christian Education

Utilizing all these principles, Christian education in Nigeria during the Second Chance must be one which is consistent with Bible principles. Like Christians everywhere, Nigerian Christians do see

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¹Ibid., p. 19.  
²Ibid., pp. 19, 20.  
and must always see the Bible as the basis for their philosophy of Christian education.

For education to be Christian in Nigeria would mean:

1. That the authority, authenticity, and reliability of the Bible as the complete and final revelation of God be the foundation in all matters of faith, truth, and practice.¹

2. That the centrality and authority of Jesus Christ is upheld in all that is believed, said, and done.²

3. That in everything, including what is introduced into the body (food or drink), and education, the Christian seeks to bring glory to God.³

4. That in all matters of education—the mental, physical, spiritual, and social aspects—the learner's individuality should be recognized and all his potentialities developed.⁴

5. That teachers and students of Christian education should each demonstrate a personal commitment to Jesus Christ because the constraining love of Christ motivates a person to do right and to be committed to proper goals.⁵

6. That as the author of the Bible, a teacher of the Scriptures, and the agency through which God bestows His spiritual


²John 14:6; Col 2:3,8-10.

³1 Cor 10:31; Eph 4:11-16.


⁵2 Cor 5:14.
gifts including the gift of teaching, the Holy Spirit should be employed in education.¹

7. That a relationship exists between the family, the church, the school, and the nation. While the school is an extension of the educational process in the home and the church, Christian education should teach people to be faithful and loyal to their country.²

8. That the sovereignty of God as creator and sustainer of man and the universe is recognized and taught in contrast to the evolutionary view which teaches that life and history are a matter of chance.³

9. That the law of God is seen and taught as the basis of determining what is morally right or wrong in view of man's sinful nature in a sinful world.⁴ That those who are part of Christian education and have a biblical standard to guide them in all aspects of life should be distinguished from those whose only guide is to please themselves or subscribe to the "do your own thing" approach.

10. That second to Christian character development, unselfish loving service to God and fellow men should be one of the major goals of Christian education. When this love and service become a personal habit or life-style, one is not only at peace with his fellow men

²Temporal powers are ordained by God (Rom 13:1-7). See also Mk 12:17.
³Gen 1:1; Ps 33:6-9.
⁴Exod 20:3-17; Ps 19:7; 1 John 1:8,9; 2:3-6.
but has already met one of the basic requirements for a right relationship with God.¹

Christian education during the Second Chance should be biblically consistent. Government must have presumed this consistency when they made moral and religious studies compulsory at the secondary level. In fact, Omosade Awolalu said it this way:

There are signs today of a re-newed realization that the spiritual dimension of a person's life is essential to the health of persons and the society. There is the clarion call within Nigerian society urging the government to re-introduce, encourage and maintain the teaching of religious and moral education in our schools.²

It is gratifying that the National Policy on Education, even though conceived during the time of the oil boom, consistently emphasized moral and spiritual values in interpersonal and human relations developed through the process of education.³ Problems arose when an attempt was made to foster moral and religious instruction while the religious organizations were required to play only a passive instead of an active role. The government has now recognized the weakness of the situation and has sought to reinstate religious organizations to an active role in the character development of the nation. It would, therefore, be appropriate for each church to take the challenge seriously and develop a complete and consistent biblical approach to education that addresses all the issues of life—physical, spiritual, mental, and social. It is

¹Matt 7:12; 1 John 4:11,12,21.
³Nigeria, National Policy on Education, pp. 4,5,8,10,12.
time to make the Word of God the foundation of all knowledge in Nigeria; a concept clearly illustrated in figure 19.

A Culture-Promoting Christian Education

Nigeria needs a Christian education that will come to grips with the values of Nigerian traditional culture. Christianity is not indigenous to any culture: all people must come to know and accept God's truth and salvation in Jesus through a personal experience. There is no culture that is beyond the saving grace of Christ.

The traditional Nigerian family was a basic unit, the center of life for all its members and this for all of the individual's lifetime. Through the extended family system the children benefitted from the experience, care, and instruction of their grandparents. Respect and culture were emphasized and marriage was held in high esteem. At a time when modern civilization seems to be eroding the Nigerian traditional family,¹ Christian education during the Second Chance must come to its assistance and rescue. The Elijah message—love and unity between the old and the young in the home—must be the watchword of Christian educators.² Unlike education of the First Chance, future Christian education must restore parental respect among the children by recognizing the parent's leadership role in the home and by making them an active part of the school


²Mal 4:5,6. Elijah is here depicted as the forerunner, heralding the coming of the day of the Lord. Jesus identified John the Baptist as a preliminary fulfillment of this prophecy. Those bringing parents and children into close relationship in preparation for Christ's second coming portray the final fulfillment.
process through parent-teacher associations and parent-teacher conferences. They should be invited to the social activities of the school and informed concerning what is going on through monthly or quarterly school bulletins. Their suggestions should be solicited regarding how to deal with such youth problems as alcohol, drugs, and the unwillingness of the younger generation to be involved in manual labor.

Though many parents may still be illiterate, it does not mean that they cannot make a positive contribution to the education of their children. Christian educators must find ways of utilizing the talents and expertise of parents according to the level at which they can be influential. It is only through parental involvement that Christian education can become indigenous. If the common people cannot feel at home in the Christian schools of the future, it would mean that the Christian objective has not been fully met. The churches should not aim at running schools for themselves only. They should aim at serving the people through the school.

Other traditional cultural traits which Christian education should recognize during the Second Chance should include group or community spirit organized according to different age-grades, loyalty to authority, the importance of good behavior, and the emphasis that each family member should have a specific vocational skill. It is imperative during these days when many would rather remain applicants than engage in farm work and other "menial" jobs that the Christian educator should emphasize the dignity of labor and the importance of vocational education.
A Nationally Unifying Christian Education

Although for the most part Christian education during the First Chance operated in regions which were almost isolated from the rest of the country, one challenge facing future Christian education is that of using Christian schools to effect national unity.\(^1\) Christian organizations must understand that the Nigeria of today is one united country and that they are not to contribute to its many problems. Neither are they to sit idly and pretend to be unaffected by such Nigerian ailment as tribalism. The civil war did show that the Nigerian nation shares a common destiny with its various institutions. Instead, as the salt and light of the world,\(^2\) Christian schools should become powerful tools in generating love to God, developing a character like his, and spreading that love to one's fellow men and country.

Christian education can better contribute to ethnic and national unity in Nigeria by first demonstrating its ability to be at peace within itself. In a pluralistic society where Christianity is looked upon as a single religion, Christian organizations will lose their credibility as mediators of Nigerian unity if they cannot avoid the competition and rivalry that plagued their work during the First Chance. All denominations must therefore see themselves

\(^1\) Through the National Policy on Education, the Nigerian government made clear its intention to use education as a tool to effect national development. Rather than detract from this goal, the government is now about to call on the various religious bodies to help achieve this objective by becoming part of the education process. See Nigeria, National Policy on Education, p. 3.

\(^2\) Matt 5:13-16.
as co-laborers in God's vineyard. They must love, appreciate, and honor each other because Christ's followers should always be known by their love for each other\(^1\)--both individually or corporately (in this case interdenominationally).

**Summary**

This chapter has advocated a liberalization of the present National Policy on Education. The appeal was based on (1) the favorable past trend in which positive calls and official statements have been made raising the hopes for a restoration of private schools; (2) the compatibility of education and religion as religion gives meaning and power to education; and (3) the idea that the home, the church and the state are all partners in the educational process. These views are still recognized and respected by many countries of the free world of which Nigeria is a part.

The secondary level was chosen as the experimental level for the Second Chance because universal primary education is not the preoccupation of the Christian churches. Now that the Federal Republic of Nigeria has undertaken to give basic education to all its citizens, the churches should stand ready to help, although they would probably prefer to operate their own schools on all levels as is consistent with Christian education and democracy. Government indication at the present time is that the secondary level is the one most likely to be liberalized first. There was no such indication when the topic was chosen).

In view of an impending restoration of some secondary schools

\(^1\)John 13:34,35.
to the Christian churches according to guidelines to be worked out by the government, Christian churches would do well to be aware of some problems which are likely to follow the restoration. Among the problems considered were: (1) operating inner city schools as opposed to working only with schools located in the city suburbs or in the rural communities; (2) dealing with students who represent a wider spectrum of the community and attending school from their various homes in contrast to the past trend when they mostly worked with children of their faith in a boarded setting; (3) employing state-salaried teachers, some of whom may be reluctant to teach for church organizations; (4) coping with inadequate facilities and equipment when the government is unable to meet all commitments, and being prepared to engage in voluntary financial commitments to bolster the quality of their own work; and (5) strictly following the state-developed curriculum although moral and religious instruction has been made compulsory by the government. Since some Christian churches may not be completely satisfied with the way they performed during the First Chance, the need for a preparation for the Second Chance cannot be overemphasized.

Unlike during the First Chance, however, Christian missions will have greater access to a greater part of the country. They will work towards definite goals with better trained teachers and the potentials to train more at home and not overseas. Also, housing, transportation, and medical care would be better than during the First Chance.
Every Christian denomination should review its educational performance during the First Chance and develop or review its biblical philosophy of Christian education and its implementation in the church and home. Churches should also engage in a thorough study of the trend of education in Nigeria and make a serious attempt to arrive at a workable harmony between the state and church philosophies. Christian boards of Christian education should be set up and made functional at the various levels. Every denomination should have its universal principles of Christian education available for scrutiny by church members, prospective patrons, and government officials. Finally, in view of the importance of teachers in any educational system, every effort should be made to develop dedicated and competent Bible teachers and teachers of other majors who understand instructional principles and teach in accordance to the main taxonomies.

Future Christian education in Nigeria must be an education that is consistent in practicing Bible principles and in promoting those elements of Nigerian culture which do not violate biblical principles. Also, Christian education during the Second Chance should be a strong agent for national unity. All Nigerians share a common ancestry not only physically but also spiritually--through God's creation and plan of redemption (God created all and Christ died to save all). The Bible also teaches that all men should be good neighbors and their brother's keeper.
Having concluded this chapter which advocated liberalization on the part of the government and preparation on the part of the church, the last chapter will consider how the church could accomplish the goals of Christian education outside the formal school setting.
CHAPTER V

A SECOND CHANCE FOR CHRISTIAN EDUCATION--
A MULTIPLE SETTING APPROACH

In the last chapter a proposition was made calling for a government liberalization of the present National Policy on Education in order to enable Christian organizations to play a part in the educational process in Nigeria. The need for proper preparation on the part of the various denominations in anticipation of the liberalization was also emphasized as this would help them to avoid the errors of omission and commission that characterized the First Chance. This chapter, therefore, first establishes the purposes of Christian education and then suggests ways in which these Christian goals could be met outside the formal school system.

The Purpose of Christian Education

The two definitions of Christian education given in the last chapter are worthy of reconsideration here. The first, by Gerry Benn, referred to "that education which is Christ-centered, Holy Spirit controlled, pupil related, socially applied, with a Bible-based foundation."\(^1\) The second definition, by Ellen White, spoke of it as that education which prepares for this life and has to do with the whole being. It includes

The harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.¹

From these two definitions, it is easy to see that it is difficult to define Christian education without mentioning its purposes or aims. Thus in both definitions something is said about salvation, Christian life-style, and social relations.

There is a tendency to take the purpose of Christian education for granted. This seems to result from the overriding influence of the spiritual dimension. But, as has been mentioned in this document, Christian education involves more than the spiritual. It also has to deal with the physical, mental or intellectual, and the social dimensions.

Some efforts have been made in academic circles to establish some objectives for Christian education. Paul Veith developed seven objectives of Christian religious education which were adopted by the International Council of Religious Education in February 1930 and incorporated into the _International Curriculum Guide_ which was published in 1932.² These objectives were:

1. To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.
2. To lead growing persons into an understanding and appreciation of the personality, life, and teaching of Jesus Christ.
3. To foster in growing persons a progressive and continuous development of Christlike character.

¹_White, Education_, p. 13.

4. To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideal of the fatherhood of God and the brotherhood of man. . . .

5. To lead growing persons to build a life philosophy on the basis of a Christian interpretation of life and the universe. . . .

6. To develop in growing persons the ability and disposition to participate in the organized society of Christians—the church. . . .

7. To effect in growing persons the assimilation of the best religious experience.¹

In 1940 an eighth objective was added: namely,

To develop in growing persons an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate in and contribute constructively to the life of this primary social group.²

In 1958, a committee under the leadership of Lawrence Little presented a new statement on Christian objectives in education:

The supreme purpose of Christian education is to enable persons to become aware of the seeking love of God as revealed in Jesus Christ and to respond in faith to this love in ways that will help them grow as children of God, live in accordance with the will of God, and sustain a vital relationship to the Christian community.³

To achieve this purpose, the statement continued, Christian education, under the guidance of the Holy Spirit, endeavors

To assist persons, at each stage of development, to realize the highest potentialities of the self as divinely created, to commit themselves to Christ, and to grow toward maturity as Christian persons:

To help persons establish and maintain Christian relationships with their families, their churches, and with other individuals and groups, taking responsible roles in society,

¹Paul H. Veith, Objectives in Religious Education (New York: Harper & Brothers, Publishers, 1930), pp. 80-88. The objectives are presented in outline form on these pages but each objective is treated in a chapter by itself from pages 98-278.

²Miller, Education for Christian Living, p. 57.

and seeing in every human being an object of the love of God;
   To aid persons in gaining a better understanding and
awareness of the natural world as God's creation and accepting
responsibility for conserving its values and using them in the
service of God and of mankind;
   To lead persons to an increasing understanding and appreci­
ation of the Bible, whereby they may hear and obey the Word of
God to help them appreciate and use effectively other elements
in the historic Christian heritage;
   To enable persons to discover and fulfill responsible roles
in the Christian fellowship through faithful participation in
the local and world mission of the church.¹

During the same year, 1958, another commission presented a
single objective as the focus for young people:

   The objective of Christian education is to help persons to
be aware of God's self-disclosure and seeking love in Jesus
Christ and to respond in faith and love—to the end that they
may know who they are and what their human situation means, grow
as sons of God rooted in the Christian community, live in the
Spirit of God in every relationship, fulfill their common
discipleship in the world, and abide in the Christian hope.²

Examined together, all these objectives seem to center
around the three major aims of Christian education, which according
to Donald Trouten are "salvation, Christian growth, and preparation
for service."³ Each of these objectives is examined separately.

Impart Saving Knowledge

   Salvation, as a primary goal of Christian education, is based
on the fact that meaningful truth is more than description and
measurement. Descriptive truth tells what is there. Refinement of

¹Ibid., pp. 21-22.

²The Objectives of Christian Education for Senior High
Young People (New York: National Council of Churches, 1958),

³Donald J. Trouten, "Church Education," in Church Educational
Ministries: Programs Which Fulfill Church Objectives (Wheaton, IL:
conceptions may result from more accurate measurement, the use of instruments, and predictions of what to look for when adequate tools are available. Descriptive and meaningful truth, however, may become saving truth when one recognizes one's personal relationship with God as an individual created, sustained, and loved by God. A realization of this personal love by God leads one to question, "Who am I?" In answer to this question, the Bible assures the individual: You are a creature of the Creator—a child of God, one who is loved by God, one for whom Christ died, one who can be enlightened, forgiven, and sustained in your spiritual quest by the power of the Holy Spirit. Thus, this saving truth is consistent with descriptive and meaningful truth and Christian education is concerned with all three kinds of truth.¹

Salvation as the primary purpose of Christian education is not based on human organizations, philosophies, or ideas. It comes from God and is the supreme objective of God's revelation as recorded in the Holy Scriptures. God, the source of life, knowledge, and teaching, gave the gift of teaching. Through the Holy Spirit, this gift can teach saving truth in order to perfect, edify, and minister to people.² Man, at creation, was created in the image of God.³ His physical, mental, and spiritual nature were like God's. Had man remained faithful to God, he would have continued to gain new treasures of knowledge, to discover fresh springs of happiness, and to obtain clearer conceptions of the

¹Miller, Education for Christian Living, pp. 62-63.
²Eph 4:11; Col 2:3. ³Gen 1:27.
wisdom, power, and love of God. In this way man would have ful-
filled the object of his creation, namely, reflecting more and more
fully the glory of God. But because of disobedience, the divine
likeness in man was marred. Man's physical powers were weakened,
his mentality lessened, and his spiritual vision dimmed. He
became subject to death. Through God's infinite love and mercy a
plan of salvation was devised and a life of probation was granted
with these purposes:

To restore in man the image of his Maker, to bring him
back to the perfection in which he was created, to promote the
development of body, mind, and soul, that the divine purpose
in his creation might be realized--this was to be the work of
redemption. This is the object of education, the great
object of life.

Since God is the source of all true knowledge, the first
object of Christian education is to direct people's minds to God's
own revelation of Himself as revealed in the Holy Scriptures, the
perfect standard of truth.

For the Christian, salvation is God's gracious gift to man
which man must accept by exercising faith in God and in His plan of
salvation and by obeying God's revealed instructions; summed up in
loving God and one's fellow men. Because Christian education
imparts this knowledge of how the learner can direct his efforts
and desires towards objects that are higher than mere selfish and

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1White, Education, p. 15.  
3White, Education, pp. 15-16.  
4For the place of the Bible in Christian education see
   Jer 9:23,24; John 3:16; 17:3; Acts 4:12; and Eph 2:8.  
5Lev 19:18; Deut 6:5; Matt 22:37.
and temporal interest, and thus has the potential of securing for
the successful student his passport from the preparatory school of
earth to the higher grade, the school above, it has been said
that "in the highest sense the work of education and the work of
redemption are one."\(^1\)

Foster Christian Character Development

The second aim of Christian education is to foster Christian
growth or character development. The goal here is to associate
application with knowledge as a way of achieving spiritual maturity.\(^2\)
Those who come to know their origins, sinful condition, and destiny;
and choose to seek the salvation which God has provided through
Jesus Christ are to be perfected or nurtured to develop and maintain
a Christ-like character.\(^3\)

The word character is derived from the Latin Caractere,
meaning "mark," "sign," or "distinctive quality"; and from the
Greek Charakter (χαρακτήρ), meaning to "engrave," "sharpen," or "cut
into furrows." It has to do with a distinctive differentiating
mark.\(^4\) Character is the aggregate of features and traits that
form the apparent individual nature of a person or thing. It
includes such moral or ethical qualities as honesty, courage,
integrity, and good repute.\(^5\) Other good moral qualities of character

\(^1\)White, *Education*, pp. 18, 19, 30.
\(^2\)Trouten, "Church Education," pp. 9-10. \(^3\)Eph 4:11,12.
\(^4\)Webster's Third New International Dictionary of the English
Language Unabridged (1962), s.v. "Character."
\(^5\)The Random House Dictionary of the English Language (1973),
s.v. "Character."
include moral excellence and firmness blended with resolution, self-discipline, high ethics, force (firmness), and judgment.\footnote{Webster's Third New International Dictionary, s.v. "character."}

Although the word character is used very sparingly in American psychology, it is often equated with personality in European writing.\footnote{The New Encyclopedia Britannica, 30 vols. (Chicago: Encyclopedia Britannica, Inc., 1979), s.v. "character."} Thus, it is not strange that sometimes character and personality are regarded as synonymous while at other times character has been regarded as an important part of personality. Attempts have been made to differentiate between character and personality. Gage and Berliner define personality as

\begin{quote}
The integration of all of a person's traits, abilities, and motives as well as his temperament, attitudes, opinions, beliefs, emotional responses, cognitive styles, character, and morals. Obviously, then, the term personality encompasses all aspects of human behavior.\footnote{N. L. Gage and David C. Berliner, Educational Psychology, 2nd ed. (Chicago: Rand McNally, 1979), p. 167.}
\end{quote}

According to Ernest M. Ligon, character is "the test of a man's personality": it is "the total effect of one's evaluative attitudes on the social influence of his personality."\footnote{Ernest M. Ligon, Dimensions of Character (New York: Macmillan Company, 1956), pp. 106, 274-75.}

Christian education approaches the subject of character development from a biblical perspective. The Bible speaks of character as attributes of both God and man.\footnote{Rom 5:4; Heb 6:17.} It also differentiates between motives or thoughts and actions. This differentiation is based on the fact that God knows the heart (motive or thought) of every
human being and that no human being can rightly claim to be capable of keeping his heart (mind) clean or pure—without sin or evil thoughts. Good thoughts are associated with righteousness and justice while the thoughts of the wicked are an abomination to the Lord because they are evil. Thus, a man is what his thoughts are—for as a man thinks so is he in his heart.¹

Jesus taught that the things which defile a person are internal, not external:

For out of the heart come evil thought murder, adultery, fornication, theft, false witness, slander. These are what defile a man; but to eat with unwashed hands does not defile a man.²

In the Sermon on the Mount Jesus taught true motives in obedience and advocated that a person's relationship with God and his fellow men should be from a loving motive with perfection as the goal—perfection in man's sphere as God is perfect in His sphere. He had earlier summarized this teaching in the beatitudes. Thus, the kingdom of heaven belongs to those who are truly motivated—the poor in spirit, those who hunger and thirst to do right, the merciful, the peacemakers; and those who endure persecution and ridicule for doing right. Yet, these are not all the required inward qualities; "Blessed are the pure in heart, for they shall see God."³

The Christian view of character which it seeks to inculcate in its learner through Christian education is based on the biblical concept of the nature of man. According to the Bible, proper child

¹See Acts 1:24; Prov 20:9; 12:5; 15:26; 23:7 (KJV).

²Matt 15:9. See also Mark 7:21.

³Matt 5:8; 21-48, 3-12.
training begins with prenatal care. When "a man of God" told Manoah's wife that she would bear a son, Manoah and his wife considered the announcement not only as most welcome news but also as an impending responsibility. They saw the moral development of the child as their obligated duty. Hence, the couple prayed that God would send this messenger to teach "what we are to do with the boy that will be born."¹ God granted their request; the messenger returned and stated that Manoah's wife "May not eat anything that comes from the vine, neither let her drink wine or strong drink, or eat any unclean thing; all that I commanded her let her observe."²

Modern science has shown that the use of alcohol and tobacco by expectant mothers affects the unborn child.³ When children are born with physical disability it affects their emotional, mental, and spiritual development.

Children are a gift from God and are to be trained when they are young. They are to be loved and not provoked to anger; they are to be brought up in the discipline and instruction of the Lord. On their part, children are commanded to honor their parents and to obey them in the Lord.⁴ Thus both parents and children have a part to play in the development of the character of the younger generation. But even though inherent inclinations and an unhealthy environment have their influences, one can change one's bad habits

¹Judg 13:8. ²Ibid.


⁴Prov 22:6; Eph 6:4; Ex 20:12; Eph 6:¹-³.
through divine assistance. But despite what parents and teachers have done by their life-styles, instructions, and discipline, in the final analysis everyone gives an account of himself to God.\(^1\)

There are some major psychological theories regarding the moral development of children. The first theory, Sigmund Freud's psychoanalytic theory, seems to be founded on John Calvin's doctrine of original sin which assumes that every child is born with inherent anti-social impulses which adults must fight and control. According to Freud's theory the child has three components of personality structure—the "id," the "ego," and the "superego." The "id" consists of inherited basic biological drives, the denial which leads to frustration and maladjustment. The "ego," the superficial portion of the "id" which develops in response to stimulation from the child's physical and social environments. Through the ego the child learns to distinguish between self and environment and develops an awareness of reality, decision making skills, and judgment. The "superego," roughly equivalent to conscience, is that part of personality which develops from the incorporation of moral standards and the prohibitions of the parents particularly the father.\(^2\) Freud's psychoanalysis emphasizes early childhood training.\(^3\)

\(^1\) John 1:9; Rom 14:12.


The second theory, widely embraced by humanists, seems to be a by-product of John Locke's idea of the *tabula rasa* or the "clean slate" which assumes that children are born neither good nor bad but become what their environment causes them to become. To such humanists as Abraham Maslow and Carl Rogers, man is the maker of his environment and can create a utopia out of the present world.¹ The third theory of moral development is that of "Innate Purity." This theory assumes that children are innately good and must be protected from the corrupting influences of the adult society, especially during their early years. This theory seems to stem from the ideas of the French writer and philosopher Jean Jacques Rousseau (1712-1778) who believed that man is good but is corrupted by the society in which he finds himself. Jean Piaget and Lawrence Kohlberg also seem to conceive moral development as generated largely by the child's cognitive powers as they develop within the context of the peer society. Like Rousseau, they advocate less adult interference.²

Although a lot of work has been done and continues to be done by psychologists, these theories seem to neglect the regenerating power of the Holy Spirit which makes it possible for an individual to change his character at any age irrespective of his heredity and environment.³

Ellen White has stated that Christian education places a very high value on character:

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² Ibid., pp. 65-82.

³ 1 John 1:9.
True education does not ignore the value of scientific knowledge or literary acquirements: but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle.¹

Christian education sees character building as the most important work ever entrusted to human beings and believes that the cooperation of parents, teachers, and children is essential to its achievement. Character training in a Christian school is only intended to supplement but not replace the work of parents. Thus, as Ellen White indicates, Christian education has the objective of training the child for self-government, self-reliance, and self-control. The learner is helped to see his parents as representatives of God and that the laws of the home and school are God's laws. Students are taught to render obedience to their parents and teachers as a first step towards rendering obedience to God. The true object of discipline is gained only when the wrongdoer himself is led to see his fault and enlist his will for its correction. As the students are taught that the government of God knows no compromise with evil, so the teacher, by his personal example, should be a model of a loving Christ-like character.²

Christian education for moral or character development does not emphasize one aspect of life above the other. It promotes Bible study, the study and observance of health laws, the study of the natural and social sciences, fine and practical arts, and the humanities. Recreation and the dignity of labor are promoted from a biblical perspective. Active exercise is taught for body upkeep,

while manual labor is promoted as a means of physical development, power, and happiness; God Himself being man's example as a content worker.1

Promote Unselfish Service

The third broadly based purpose of Christian education is unselfish loving service to God and other people. The aim here is to provide opportunity for students of Christian education to develop their gifts as servants of God,2 and friends of humanity.

Christian service is the climax of the purposes of Christian education in that the first two purposes--salvation and moral or character development--provide the knowledge and the qualities necessary for its effective accomplishment. Parents and teachers have as their first duty to educate their children to render unselfish service to God because they are not their own, they belong to God. In addition to serving God, Christian education prepares its students to serve their fellow men unselfishly. God, through His plan of redemption for man, has left all human beings an example of love that results in action--He gave His son, Jesus, to die for the sins of the whole world. Jesus Himself came into our world not to be served but to serve, and Paul has admonished that we have the same mind of unselfish and loving service as Jesus had.3

Knowledge for service requires an education that affects

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1For additional information on the Christian view of recreation and manual labor see White, Education, pp. 207-22.

2Trouten, "Church Education," p. 9.

3John 3:16; Matt 20:28; Phil 2:5-8.
the body, the mind, and the heart. It requires an education that enables the learner to make the best use of the brain, bone, muscle, body, mind, and heart.\(^1\) It is the duty of Christian education to enable the learner to recognize, cultivate, and exercise every power that God has given him. Walton Brown once stated that "A person needs to know physics to fly, chemistry to farm, Bible to preach, operation of the human mind to win people to the truth."\(^2\)

Thus, the education required is spiritual, intellectual, physical, social, and vocational. The most important of these is the spiritual--a knowledge of God and Jesus Christ--and man's relationship to them is foundational. Hence the prophet Jeremiah wrote:

> Thus says the LORD: "Let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich man glory in his riches; but let him who glories glory in this, that he understands and knows me, that I am the LORD who practice steadfast love, justice, and righteousness in the earth; for in these things I delight, says the LORD."\(^3\)

This is why the apostle John has stated that in addition to knowing God, one must also know Jesus Christ, the one God sent to be the agent for man's salvation.\(^4\)

Finally, the spirit of unselfish service manifests itself through living a life that is filled with acts of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, and a surrendering of the passions and desires to Christ.\(^5\)

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\(^1\) White, *Ministry of Healing*, pp. 397-98.


\(^3\) Jer 9:23-24.

\(^4\) John 17:3.

\(^5\) These contrast with the gifts of the flesh. See Gal 5:19-22.
Yes, Catholics and Protestants are fairly well agreed regarding the place and destination of Christian education.

According to Pope Pius XI,

Education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end, and that in the present order of Providence, since God has revealed Himself to us in the Person of His Only Begotten Son, who alone is "the way, the truth and the life," there can be no ideally perfect education which is not Christian education. 1

The following statement from the All-Africa Conference of Churches comes closest to the Protestant consensus position of Christian education in Africa:

The spread of education is not therefore a secondary consideration of the church, but stands at the very core and center of the Christian message, bidding the Christian in obedience to Christ to seek truth and to see that the young are truly nurtured in His way through the family, the schools and the other institutions that society has created for their nurture. 2

Summary

Christian education, in whatever form in which it is engaged, seeks to achieve three major goals--to impart saving knowledge, to foster Christian character development, and to lead one to develop a life of unselfish service to God and others.

The salvific aspect of Christian education is fundamental because it is based on God's creatorship, man's fall and liability to eternal damnation, and God's gracious plan of redemption through Jesus Christ. Anyone who needs salvation must seek a thorough


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understanding of the gospel and develop a Christlike character of willing obedience to God's revealed will as contained in the Holy Scriptures. This includes obedience to God's physical and moral laws. When one desires God's salvation and develops a character that is patterned after Christ's he manifests an attitude of unselfish service to God and to his fellow men. Then one bears the fruits of the spirit which include love, joy, peace, patience, kindness, self-control, faithfulness, gentleness, and a life of total surrender to Jesus Christ. Christian education recognizes that one can better meet the requirements of the fruits of the spirit from a well-developed physical, mental, social, vocational, or professional standpoint.

Christian Education without Formal Schools

Today, the control of education has become a burning issue in many parts of Africa. This has become the case, irrespective of the fact that many of the formal schools in tropical Africa were started by Christian missions under the most difficult circumstances and that in some of these countries church-sponsored education contributed greatly to national development.¹ In view of this situation, it has become very important that Christian organizations should develop alternative ways to accomplish the goals of Christian education without formal schools.

Christians usually turn to the Bible in times of difficulty

and perplexity and there could be no better time than now to turn to it on the issue of Christian education. The issue is made more difficult because mission schools proved to be a tremendous evangelistic tool in many African countries. Thus, hardly anyone wants to contemplate the loss of schools to missions in Africa. But the Bible shows that Bible-oriented or Christian education has three settings: the home, the church or the community of the faithful, and formal schooling which was an outgrowth of the synagogues. Lewis Sherrill, in his evaluation of Bible-oriented education as practised by the Jews, points out:

The education, when complete, has its three channels of home, synagogue, and school system, and Judaism keeps all of these as long as is humanly possible. But when the worst comes, it can do without the formal schools, and it can even do without the synagogue, for the whole religion in essence passes from one generation to the next through the household.

The goals of Christian education were achieved in the formal school setting because the formal setting provided a place where people were ready to listen. Through it the youth were in a better position to ponder the issues of the gospel and to make value judgments for or against it. Thus the aims of Christian education can be achieved outside the formal school setting now if opportunities are created whereby people, old and young, can be presented with the facts of the gospel and the other dimensions of Christian education.

Christian Education in the Local Church

The best and most complete form of Christian education should be found in the local church because people usually identify themselves with Christianity by affiliating with one of its various denominations. This places a tremendous responsibility on the minister or pastor who is the spiritual leader of the local church.

One of the most effective ways to effect Christian education in the church is through preaching. According to Craig Skinner,

"Preaching is the heart of all Christianity, and is central to all of its evangelism, theology, and spiritual life. It is a function of worship, an agency for Christian education, and a vehicle for promoting change. It has therefore been recognized as a powerful force in the shaping of human culture. The practice of preaching can be defined as an art—the art of verbal communication by a human personality through which God is pleased to reveal Himself." ¹

All Christian preaching, whether inside or outside the church, has one major goal—to present Jesus Christ as Lord. It seeks a conversion experience and a commitment to discipleship—both of which are usually evident through church attendance. Thus, whether personal faith is discovered within the family testimony, as was the case with Timothy; or as the fruit of a long search for truth, as was the case with Apollos and the Ethiopian eunuch; or in a dramatic experience, like Saul of Tarsus; the task of the preacher as a Christian educator is to take the newborn lambs of God and shepherd them to maturity. This is why Skinner has contended that it is the unique privilege of the preacher to begin with the new man in Christ,

to seek to lead him on, when the presence and resources of the Holy Spirit give a new motivation for Christian living, and a new power to perform.¹

Success in preaching is directly dependent on two elements—the individual's gifts and the extent to which one has developed himself in the use of these gifts. Since good preaching contains facts and insights revealed by God and seeks to present these in words, forms, and orders that best allow for human reception, it is essential for the preacher to be aware of some educational philosophy and methodology.² This exposure is important because where knowledge and unction go together the quality and effectiveness of preaching is enhanced. Thus, according to Skinner, "the man who is both Spirit filled and educationally apt will be the most effective preacher because he will meet both spiritual and intellectual need."³

Homiletically, the demand for effective communication highlights the need for a thorough understanding of learning theory, educational psychology, logic, and a multitude of other elements all clamoring for valid attention within a right comprehension of good preaching. The Bible gives the motive, content, and inspiration for Christian preaching, but the forms and rules for an effective public discourse come from the highly developed Greek and Roman rhetoric (theory) and oratory (practice). Thus, Skinner maintains that "A composite and eclectic approach to contemporary need is possible when we see the relationships between preaching

If there was a time when the preacher should combine spiritual gifts and academic enrichment it is now. In an age of space shuttles, moon shots (or landings), heart transplants, and nightly television visits to the latest battle-front, young people have a hard time finding wisdom in an old book from a prescientific era.\(^2\) The preacher of today should be prepared to preach the power of a Creator God who has endowed man with the ability to accomplish these many marvels. In Nigeria, especially, there is great need for a more literary educated clergy, so that the spiritual dimension will be complemented by the educational.

It is strange that in countries where many of the preachers are seminary graduates, many preachers do not see themselves as Christian educators. This is probably due to the fact that they were neither trained nor generally expected to act like educators. Consequently, as John Glen has pointed out, a persistent disregard of the most elementary principles of the learning process is commonly evidenced by the little didactic content in published sermons, obscure structure from a pedagogical point of view, little clarification of terminology, and random selection of topics which, except for an occasional series, evidences no heed to the needs of the people. It would seem that the restricted communication arising from the silent congregation has constituted "a serious obstacle to

\(^{1}\)Ibid., pp. 20, 40.

the teaching function\textsuperscript{1} of the minister. To many ministers, "the Bible says" has been considered a sufficient guarantee of successful communication.\textsuperscript{2} Even in places where church schools exist and the facilities and equipment need improvement, these remain neglected while the church spends its monies on such visible items as expensive altar, communion tables, pulpits, organs, stained-glass windows, pews, and carpets.

C. H. Dodd discerned a clear difference through the entire New Testament between the primitive preaching and the primitive teaching of the early church. He saw preaching as a simple declaration of essential gospel facts with a view to the evangelization of the hearers, while teaching was a theological and ethical application of the gospel basic for the edification of believers.\textsuperscript{3}

Several studies have documented the existence of prejudice and racism among church members.\textsuperscript{4} They reveal that a significant number of church members reflect the prejudices of their culture rather than the lofty teachings of brotherhood and justice of the


\textsuperscript{2} Ibid., p. 68.


Christian faith. The reason for this attitude, be it subtle or overt, can be attributed to the fact that much church education in the past has concentrated on the cognitive and the teaching of general maxims rather than being concerned with the affective and the behavioral. If similar research were conducted in Nigeria, it would very likely reveal such unChristlike traits of tribalism and nepotism among God's professed peoples—and probably for similar reasons.

The goals of Christian education are not only to be achieved through formal schooling but are to be realized first in the church. This is important because not all church members have experienced Christian schooling. They need to be taught the form of education they should give their children at home, and why they should send their children to a Christian school. In fact, the reason for the failure of Christian schools may be found in the failure of Christian education in the local church. Christian education in the church should be directed competently toward attitude change. It should be education for decision making and should emphasize moral education focused on the discernment and assessment of values in human relationships and human community.

Since the preacher expounds revealed truth, his preaching task possesses a genuine priority over the teaching role: hence preaching is still of primary importance. The minister, however,

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1 Powers, "Church Education for a New Age," p. 66.
2 Ibid.
3 Glen, Recovery of the Teaching Ministry, pp. 89-90.
is to maintain a balance in his dual role as preacher and teacher and not treat the teaching aspect as an optional function. The minister should realize that for Christian education to be operative and effective in the home, school, and community, the church must formulate and perfect a pattern of a balanced Christian education in both content and method that is worthy of emulation. When the minister fulfills his dual role as preacher and teacher, Scripture texts, hymns, sermon topics, and their preparation and delivery will focus not only on the spiritual but will embrace the social, physical, and behavioral dimensions.\(^1\) Church members must have an intelligent concept of why they are Christians and their convictions must be based upon understanding rather than acceptance.\(^2\) This is especially important if the church is to fulfill its educational objective—to help its members develop theological skill to read and understand the signs of the times and to participate in God's mission of justice and reconciliation in the world.\(^3\)

When the minister performs his preaching and teaching functions effectively he provides a needed model of educational leadership to the other leaders of the church. Effective preaching provides the local church members something to hear, something to see, and something to do. Thus, through the teaching ministry of the pulpit all levels of the congregation will find answers to their physical, mental, social, and spiritual dilemmas as well as

\(^1\)See Iris Cully, "Pastors as Teachers," Religious Education 74 (March-April 1979):121-29.

\(^2\)Trouten, "Church Education," p. 7; 1 Pet 3:15.

\(^3\)Powers, "Church Education for a New Age," p. 65.
the content and methods which they need to effect a balanced witness to those around them.¹ This understanding is important because, like in African traditional education, all who experience Christian education are enjoined to become teachers in any of its many settings.

Home Christian Education

Morris A. Inch has aptly stated that

The family and the church have a joint ministry, and only as there is planned and enthusiastic cooperation between them can we expect Christian education to be fully effective.²

A properly planned church-home educational program enables the church to assist and support the home in communicating spiritual truths to the entire family by teaching and example. Such cooperation broadens the base of the local church's educational operation by reinforcing its teaching through home support. Homes benefit from utilizing the church's resources. On the whole, the individual believer, the basic focus of both the church and the home, gains directly as church teaching is implemented by home example and encouragement.³

As stated earlier, the family is the first agency of


³Ibid., pp. 13, 14.
Christian education. The responsibility that God placed on parents to educate their children diligently has never been revoked. The early biblical home education which emphasized parental responsibility, however, has suffered continued setbacks since the Industrial Revolution. Roy Fairchild and John Wynn have stated in their documented study that during the last century general education has transferred from home to school. Sociologists of family studies almost universally speak of "a decline in the religious function of the home and the transfer of these functions to religious institutions." \(^1\) The changes, even in Christian families, have been so drastic that modern parents expect the school to teach their children table manners and how to manicure their fingernails.

As the Christian church studies the Bible, it cannot help but discover that the Bible and the family are inseparable. The biblical message in its essence cannot be fully understood unless something is known existentially about marriage and family—analogies of which are used throughout the Bible record. Neither can the nature of sex, marriage, and family be fully apprehended until one understands the nature of God’s covenant with His people. Parents, by God’s providence, are an expression of the community of faith in the home to bring up their children in the nurture and admonition of the Lord.\(^2\)

Nowhere does the church face a greater challenge in Christian

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\(^2\) Eph 6:4.
home education than in pluralistic societies, like Nigeria, where parents may hold religious views different from those of their spouses or children. The early approach of missions when a student contemplated becoming a Christian was to encourage the child to abandon his family, which might have been pagan and polygamous, to live on the mission station in order to be a Christian. It was common knowledge that the agents of Christainity despised paganism as well as polygymy. Perhaps had a different method been employed—that of helping the child reach the family with the new-found faith supplemented by teacher friendly visits and Bible studies—the results might have been different. Obviously some families would have hindered conversion, but where a family could have been led by the Holy Spirit to accept the light of the gospel, its impact could have been greater as Christianity could have been seen for what it is—a religion that recognizes the family as God-ordained and that God's one world has many family patterns.¹

Christian home education should not only emphasize the paternal role of parents but the blessing that children can bring to the entire family—their parents, their siblings, and to themselves. A child has the potential to draw his parents together as they work for his well-being, care for his ills, and plan for his future. Children perpetuate their parents' flesh and blood as a part of the procreative image of God. One of the benefits of parenthood is the opportunity for parents to enjoy again their own

¹It would be unnecessary to go into the question of the status of polygamists as Christians here. The Holy Spirit, however, guides individuals who recognize their sinful condition and ask for divine assistance to resolve their personal problems. Polygamy is no exception to this rule.
past life in their child's fun, discoveries, and adventures. For parents who had painful memories of their early life, a child could be seen as a "second chance"—an opportunity to correct past mistakes by the proper guidance of their child's future.

Children enlarge their parent's world as they compel them to stretch their minds in response to spiritual, social, mental, and physical (health) questions. By facing one's inadequacy as a parent, one can begin to learn the meaning of God's love in spite of failure. Children help parents to grow up as persons, to learn to love as well as to seek love, and to order their values according to new priorities. When a parent lives with his children for a while, he may become aware that he probably receives far more from them than he gives to them. Children can reintroduce to their parents the delights and wonders of the world which they had taken for granted. A child's capacity to create, to learn, and to try new things can lift them from their ruts and allow them to see the world anew. Thus, parents can have a larger, richer world if they allow their children, in some measure, to be their teachers.¹

According to Oscar Feucht the home is the training ground of the child, the school of Christian living, the most fundamental institution in the world, the nursery of every generation, and the college of life.² Many problems, however, have confronted the Nigerian family since the onset of missions and western formal


education. These include: (1) the plight of the illiterate parents who seek to control their educated children and to offer them spiritual leadership—which has not been an easy task; (2) the unwillingness of the younger generation to be involved in manual labor but choosing instead to migrate to the cities where they may remain unemployed for indefinite periods; and (3) the growing deemphasis of the African traditional extended family system as greater attention is constantly placed on the nuclear family as in many parts of the western world.\(^1\) These pressures notwithstanding, the church must help families to realize their potential as "the church in miniature" by training parents for their educative role, relating individual church ministries to the parental ministry, and administering the church program to help rather than to hinder family life.\(^2\)

Educating parents for their educative role under normal circumstances should begin in the youth department when teens explore the essentials of a Christian marriage, long before they seriously contemplate marriage themselves. Such a training can then be continued into the young adult and adult classes. A clear pulpit exposition of the Bible's teaching on marital and family life is basic and should be a major emphasis in a pastor's yearly preaching


calendar. Premarital counseling uncovers areas of needed growth before marriage is consummated. Continued ministerial contact with the family after marriage provides opportunity for continued marital counseling especially as children are born. While this method should be used with younger-generation Nigerians, adult education methods should be employed with non-literate parents so that they can learn to read their Bible and other vernacular literature. This will probably help to make them aware of their biblical role in Christian education.

There should be elective classes for parents on a wide variety of subjects offered through the Sunday school or evening programs. A family-life unit could be introduced in an adult Sunday school class curriculum. There could be films and demonstrations followed by discussions during services. A Christian Family Week with special speakers, classes, films, and other features should be part of the yearly church calendar. The church could sponsor a family month. There should be a wide variety of family resources in the church library--books, tapes, and pamphlets should always be available for loan or purchase. Family camps and retreats afford another avenue for equipping parents for their teaching function.

The church's primary role in relating individual ministries to the home is an informational one. The aim is to make parents and teachers aware of each other's roles. In the absence of church schools, Christian teachers in state schools could still work with parents through parent-teacher meetings, quarterly curriculum previews, take-home materials from publishers, quarterly parent-
information sheets prepared by the Sunday school department, teacher-visits to the home, individual parent-teacher conferences, and guidance in reading. Parents are better able to guide their children to see the relevance of what is taught in church to daily experience when they have a better understanding and contact with the church's ministries. The responsibility for initiating such a contact rests with the church. The church should provide parents with the needed tools and suggest ways to use these tools before it can expect parents to do the rest.

Church-centered programs often result in a proliferation in programming and an over-involvement of laymen in church activities. Goals change, however, when church leaders come to a family-centered educational viewpoint. Every agency of the church is evaluated from a family-centered perspective; activities are programmed to provide maximum time for family life and minimum breakup of family units; and a one-job-only personnel policy often results. Some churches follow a clustering program of activity so that all family members are involved at the same time one or two nights a week (for boards, committees, choir, and other activities), and members are not overloaded with church responsibilities which take them away from home.\(^1\)

\(^1\)bid., pp. 142-43.
in miniature. When the minister places adequate importance on his teaching role and the church becomes family-centered in its educational program, there is the tendency to achieve greater and faster success in the other educational programs of the church. For this reason the remaining programs described in this chapter are not treated in as much detail as the first two.

The Sunday/Sabbath School

The Sunday School is a church-sponsored educational agency which functions on Sunday and provides a curriculum of Bible study and evangelistic emphasis for all ages.¹

The Sunday School Movement began in Gloucester, England, in 1780 when Robert Raikes began schools on Sunday to teach children of slum areas how to read and write, using the Bible as a text. Raikes was severely criticized for desecrating the "Sabbath day" and the movement developed slowly. The movement, however, found such early supporters as William Fox, founder of the first Sunday School society in England, and the Wesley brothers—John and Charles. At the time of Raikes's death in 1801 there were already thousands of Sunday schools in England. Sunday School started in America in 1785 and played an important part in the shaping of national life of the country, especially during the frontier period. As the Bible was gradually removed from its original place in the

¹Anna Rieger, "The Sunday School," in Church Educational Ministries: Programs Which Fulfill Church Objectives (Wheaton, IL: Evangelical Teacher Training Association, 1980), p. 20. Christian churches who worship on Saturday, like the Seventh-day Adventists, have a similar program under the name "Sabbath School."
public schools, the great task of teaching God's Word fell largely upon the Sunday School.\textsuperscript{1} The Sunday School was introduced into Nigeria during the early days of missions there.

According to Rieger, the Sunday School provides a systematic approach to Bible teaching, confronts modern man with the message of salvation, provides more opportunities for Christian service than any other agency in the church, promotes faithfulness and church growth, and strengthens moral character which is a major deterrent to crime.\textsuperscript{2}

Organizationally, Sunday schools are divided into various departments based on age—cradle roll, kindergarten, primary, juniors, youth, and adults. Each division/department usually has a leader and several teachers. Officers of the Sunday School usually include the superintendent, secretary, treasurer, music director, teachers, and ushers. Again, depending on the size of the church and the available resources, there could be other officers such as a librarian. Since most of the Sunday School teachers are not professionally trained for their class duties, teacher training classes, workers conferences, and departmental workshops have been found to be useful training approaches. Class sizes during lesson study are kept small—ten or fewer for children and twenty to thirty for youth and adults. The number of departments and size of the classes vary with the size of the church. The pastor should encourage the leaders to make the Sunday School a vital means of furthering the mission and ministry of the church.

\textsuperscript{1}Ibid., pp. 20-21. \textsuperscript{2}Ibid., p. 21.
The Sunday school is the church's leading educational agency in that it embraces all the members of the church irrespective of their ages. Although essentially a lay movement, it still offers the largest opportunity for Christian education within the church.

Church Camping

Church camping is a growing part of the church's Christian education ministry. Camping as outdoor living is of Bible origin. Abraham "pitched his tent," and the Israelites in their wanderings were told to "pitch their tents, every man by his own camp."

According to Paul Fink, church camping as a church-sponsored program of group living in an outdoor setting seeks to fulfill appropriate Christian education objectives and has many values. Its setting provides a fresh natural environment in which people can prayerfully consider and reevaluate their Christian lives and make new decisions and dedications away from peer pressures and the hurried pace of modern day living. The time spent in camping, usually a twenty-four hour-a-day experience, offers an outstanding teaching potential for practical Christian living, while the close leader-group relations provides natural opportunities for counseling. Well-organized camps usually result in decisions to trust Christ and fosters Christlike Christian growth.

There are three major types of camping used by Christian churches: resident camps which have permanent sites and facilities.

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1 Gen 12:8; Num 1:52.


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day camps where overnight accommodations are not involved, and trail
camps which have no regular campsites but move from place to place
with various modes of travel. The success of camping program
depends upon the spirituality and the emotional maturity of the
camp counselor who has the closest relationship to the campers.
Thus, while the financial provisions needed to purchase and develop
campsites or to plan day or trail camps may be important, it is
the spiritual goals that are to be the main focus.

Although there are not many resident campsites in Nigeria,
boarding-school facilities have usually been used to accomplish the
same purposes on a weekend basis. Day and trail camps would
definitely prove useful alternatives in many parts of Nigeria as
costs can be kept down through personal subscriptions.

Church Festivals

Another way to promote Christian education outside the
formal school setting is through church festivals. In a country
like Nigeria where cultural celebrations abound and involve a large
portion of the various communities, every Christian denomination

1Ibid., pp. 44-45.
2Ibid., pp. 44-49. For more on Christian camping see
Werner Graendorf and Lloyd Mattson, An Introduction to Christian
Camping (Chicago: Moody Press, 1979); and Norman Wright, Help!
I'm a Camp Counselor (Glendale, CA: Gospel Light/Regal Books,
1979).

Almost all over Nigeria, naming ceremonies (held seven or
eight days after birth, initiation rites, marriage, chieftaincy
installations and burial ceremonies are lavishly celebrated. Then
there are the "New Yam" festival among the Igbo, the "Ogun" (god
of Iron) and the "Odun-Oshogbo" festivals among the Yoruba, and
the "Rahmadan" among the Moslems all over the country. These
are just a few.
would do well to promote those festivals which do not violate biblical principles. Also they should give adequate planning and promotion to the church's festivals so as to ensure the participation of as many members as possible.

Child dedication services could be culturally extended to include a family meal, in view of the importance that is culturally attached to childbirth. Churches could celebrate first fruit and harvest services to accommodate, for example, the new yam festivals of the Igbo. Church members should be more involved in the ceremonies following the weddings of members. Similar attention and support should be extended to the relatives of deceased members and toward members who lose their relatives (even if those relatives are non-members).

While baptistries are a good innovation, as much as possible baptismal services should be held in an open stream as a public witness. The Lord's supper should be held more often especially among some Protestant Churches. Easter, Christmas, church, district or diocesan anniversaries should not be neglected. National holidays like the republican anniversary should also be given greater attention in the churches. All of these occasions provide excellent opportunities for Christian education—opportunities to emphasize love and obedience to God, and love and unselfish service for the country and other citizens.

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1This enables the members to associate more closely with non-Christians and leads the latter to question, "What do you mean by this service?" See Exod 12:26 (Passover) and Josh 4:6 (crossing the Jordan).
Adult Fellowship Groups

In most African societies age is important and forms the basis of organization within most communities. It is therefore, appropriate that the church should utilize this setup beginning with adults, the most highly respected group in almost every society.

Adults are the vital ingredient in any sound program of Christian education. They are not only the owners of the families which make up the church but most have been Christians from childhood and adolescence. It is generally estimated that three out of four people who come to know Christ are converted before they reach their teens. Adults also provide a very large portion of both the leadership and the finances needed for the various programs of the church. Thus, if the goals of Christian education are to be achieved, it is imperative that adults be properly organized and educated.

In addition to the education given to adults through home-family relations, it is essential that all the adults in the church be organized by age, sex and/or interest. Thus spiritual and social fellowship will be promoted, unity will result, and the entire educational program of the church will be strengthened. Age groups are mainly determined by the needs and size of the local church. Usually there are three groups—young adults (18-34 years), middle adults (35-59 years), and senior adults (60 years and over). In societies where men and women are usually separately organized, it would be wise for the church to follow this cultural pattern.

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1Truten, "Church Education," p. 7.
Groups by sex easily provide opportunity for encouragement in times of problems peculiar to men and women. Organization by interest could be fostered along such lines as vocations or professions, hobbies, church work projects, young mothers, grandparents, and so on.

Adult fellowship groups can meet on Saturday or Sunday evenings or any other convenient time during the week to fulfill the need for fellowship and service. Such meetings and Christian service that provide adults with opportunities for working together, would also help them to become mature, well-balanced Christians.

Church Youth Programs

The youth program presents one of the key educational challenges to the Christian church. Through the youth program the church has the opportunity to provide Christian education and guidance for its younger generation during the time of their most crucial decisions. Undoubtedly, reaching and holding young people with an effective youth program requires thorough planning and dedicated effort in every part of the world. But this is especially true in developing countries where, because of their exposure to formal education, a large percentage of Christians are the youth.

1. In the Seventh-day Adventist Church, for example, the Lay Activities program could be organized as a men's outreach program, while the Dorcas Society could be a women's educational and outreach program.

Church youth programs are church-sponsored and designed to provide the development of leadership abilities, Christian fellowship, and service opportunities. In keeping with the purposes of Christian education, church youth programs desire to lead the youth to salvation through the development of a Christlike character and appropriate Christian service. The philosophy of the youth program and that of Christian schooling are the same—to maintain a balanced approach—physical, spiritual, mental, and social—for the development of the whole youth.

According to Gilbert Peterson church youth programs have at least five outstanding values:

1. They provide opportunity for leadership training as teens assume leadership roles while being guided in them.
2. They encourage wholesome, satisfying social experience, an important part of a young person's life.
3. By group and personal guidance in spiritual growth and problems, young people are helped to move from spectator to participant roles in solving their own problems.
4. Youth programs also open doors to meaningful service for the Lord, with implications for future faithfulness.
5. Witness for Christ reflects one of the basic objectives of a good youth program as teenagers learn to share their faith.

Whether youth meetings are held on Saturday, Sunday, or weekday evenings, the success of each meeting depends on the maximum involvement of the youth. Young people should share in the planning, directing, and presentation of their programs. While the church service is basically for worship and the Sunday school is for instruction, the youth program features involvement through

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2 Ibid.
expression and training. The aim of the meetings are not to sub-
stitute for home training; they are designed to cooperate with the
home in equipping today's teens (tomorrow's parents) for their role
of mature adulthood and Christian leadership.¹

In order to produce a successful youth leadership program,
six basic ingredients are needed: (1) concerned and trained adult
leaders, (2) a group of participating young people, (3) a functional
organizational plan, (4) stimulating program materials, (5) careful,
long-range planning, and (6) much cooperative work.²

Adult leaders of youth must be spiritually dedicated men
and women with vibrant Christian experiences and sincere love for
young people. They must be able to adapt to changing situations,
have a sense of humor, have much patience, be willing to sacrifice
time and personal pleasures, and have the ability to organize and
to follow through on plans and programs. Where possible, team
leadership (possibly a married couple) should be encouraged since
it provides more advantages than one-person leadership. It provides
both boys and girls with an adviser or counselor for their
respective concerns and also makes the sharing of responsibilities
easier. Adults should be involved in the youth programs as
teachers and advisers. Through the craft and vocational areas the
talents which God has given to the church through its adult members
should be developed and preserved.

The other leaders of youth, elected by their groups, may
include a president, secretary, treasurer, song leader, and a social

¹Ibid., pp. 59-60. ²Ibid., p. 60.
chairperson. Depending on the size of the group, the number of leaders may vary—bigger churches or societies may have more officers—vice-president, visitation leader, publicity, and missions chairperson. Rather than have many group officers, it is far preferable to divide the whole group into sub-groups or bands and to have leaders for each band—literature (i.e., tract distribution and mailing), prayer, sunshine, prison visitation, singing, Bible study, evangelistic crusade, vacation Bible school, and community welfare bands. These bands provide detailed information and methods whenever the society is to carry out a program along the various areas. The band approach is an easier way to involve people in a meaningful activity.

No church youth program is adequate or relevant for the whole world. While the basic philosophy should reflect the biblical position of each denomination, the program should be adapted to each geographical area so that it can be more effective. Programs should provide opportunities for leadership training—a good youth program should be a laboratory situation. They should have variety and cover such questions as marriage, doctrine, and soul winning. Through a variety of methods—debates, panel discussions, quizzes, drama, interviews, and demonstrations—the youth should be assisted to arrive at honest and meaningful answers on various issues.

One major problem facing youth programs in Nigeria, as in many other developing countries of Africa, is that of following too rigidly youth programs that have been developed abroad. When all the songs, recitations, and the setting of the programs are foreign to the native culture it is easy for a situation to develop where
the young people who may not have had many years of schooling (or may be unable to read or speak English) become isolated. The challenge facing the leaders of the youth of the various churches in Nigeria has never been greater than it is today. Youth leaders of the various denominations must be able to adapt their world church youth programs to the native settings and also introduce programs that will make it possible for the programs to fulfill a greater educational role to those young people who may not have had the opportunity of formal education. By utilizing the expertise of Christian teachers and students in the local churches, the educationally underprivileged youth can be taught to read and write their native language or English. With proper longrange planning, great benefits can be achieved.

Gilbert Peterson has proposed the following guideline as a way to achieve effective social youth programs:

1. Determine the social needs of the youth in your group.
2. Group the needs into major categories, relating to specific social activity.
3. List the potential social activities open to your youth.
4. Program one major and one minor social event each month.
5. Carefully plan the events with your youth.
6. Evaluate each event immediately after it has taken place.
7. Repeat tested activities. Try new ones.

Fun time created without announcements, like a post-athletic social fellowship, is usually very effective with the youth and should be cautiously utilized. Unlike the Western world, where the youth derive much fun from wilderness experiences, Nigerian youth are thrilled by the developments of city life. Consequently, field trips to places of major development are very appropriate. Summer

\[1\text{Ibid., p. 62.}\]
camps, which emphasize fellowship and social interaction, should be conveniently conducted in boarding schools on a weekend basis. Such camps can be an important asset especially when Christian professionals--teachers, lecturers, business people--participate as counselors and teachers.

A few of the service opportunities of the church in which the youth can help include the vacation Bible school (the youth could be helpers and leaders); mimeographing and mailing church materials; general ground and maintenance care; visitation of other youth, shut-ins, and social institutions; witnessing in missions, street meetings, or tract distribution; and participating in church programs through ushering, church choir, children's church, and boys' and girls' clubs. "Use me or lose me" has been the clarion call of the youth, but not many churches have responded appropriately. The youth are capable and willing to make a significant contribution to the total life of the church, but the challenge facing the churches in Nigeria, as in many other countries, is to organize them effectively for such a contribution.¹

Boys' and Girls' Clubs

Through boys' and girls' clubs, the boys and girls of the church are helped to grow in the Lord as they learn to practice Christian principles of behavior and leadership. These club programs fit into Christian education programs because they teach

¹Ibid., p. 63. For other sources on youth programs see Lawrence O. Richards, Youth Ministry (Grand Rapids, MI: Zondervan Publishing House, 1979); and Roy B. Zuck and Warren S. Benson, eds., Youth Education in the Church (Chicago: Moody Press, 1979).
the way of salvation, help youngsters develop a moral Christlike character, and lead the boys and girls into active Christian service. As J. Brubaker has stated, through wholesome recreation and achievement, coupled with biblical emphasis, these programs seek a balance among instruction, worship, expression, fellowship, and service. They also minister to the physical, social, emotional, mental, and spiritual needs of the youngsters which is essential in developing well-integrated Christian personalities.¹

In planning boys' and girls' clubs, special emphasis should be placed on sports, hobbies, handicraft projects, and any other activities that meet the needs of the local church. As in church youth programs, dedicated and Spirit-controlled leaders are to lead the clubs. Adult leaders who are prayerful, persistent, and have promotional ability are needed. Such leaders who love youngsters, enjoy their age groups, know their characteristics, and are gentle, teachable, and patient² will lead many children to a relationship with God.

Club meetings are usually held on a weekly basis.³ In Nigeria most of the church activities are held during the weekend when it is more convenient for the family. Under such circumstances,


²2 Tim 2:24.

³In the Seventh-day Adventist Church, for example, the spiritual meetings and outreach activities are usually held on Friday evenings and Saturday afternoons, while the clubs' recreational activities—crafts, hikes, and games—are held during the week.
parents are able to take their children to meetings and there is someone other than the children who can watch over the home. Parents must be reminded of their responsibility to provide adequate facilities and equipment for the boys and girls clubs. Game equipment, handwork, hobby supplies, and proper storage space should be provided. It goes without saying that every local church should organize and support these clubs both spiritually and financially.

Children's Church

Children's church is a Sunday/Sabbath morning worship activity for children designed for the level of their understanding. It is usually held at the same time (or during a portion of the time) when the youth and adults are having their worship service. According to Robert Ramey, children's church offers a child an opportunity to worship on his own level as it emphasizes worship experiences for children. It is educationally sound and spiritually profitable in that it teaches children Bible content and provides a practical foundation for future church relationships.¹

A children's choir is essential and should be used for the children's church so that through prayer, music, and Bible study children can derive meaningful worship experiences. The choir can also minister periodically to the adult church congregation. Children's church is one way to avoid imitative and superficial worship which can develop when children sit quietly beside their

parents in adult worship. In children's church, they are more apt to learn by precept the attitudes and actions of Christian worship. It is consistent with the principle of training children in the way they should go so that they do not depart from it in adulthood.¹ Ramey has contended that the reason too few adults really know how to worship is due in part to the lack of training in worship during their childhood years. Young people coming through a properly functioning children's church program will be able to participate intelligently in adult worship services.²

Although children's church may sometimes divide the family pew, it more frequently unites the family. It strengthens family worship and lessens their need of parental discipline. Moreover, it results in increased church attendance by their parents and makes it easier for the preacher to direct his sermon to a less diversified congregation. With the children in their own department, the preacher is faced with adult and youth who have a higher level of understanding. The sit down and listen quietly approach to worship may be great to adults, but children's worship should be more activity-oriented.

Children's church could embrace children from four to eleven—from preschoolers and kindergarten (4-5 years), the primary grades 1-3 (6-8 years), and the juniors grades 4-6 (9-11 years). In bigger churches each division could have its own church. Since the pastor cannot always be available to conduct the children's church, adult church leaders with many years of leadership

experience should be appointed to assist. Definite long-range plans should be made. Speakers in the children's church should include men, women, and youth. Thorough planning is essential so as to avoid unnecessary duplication of sermons, and sermons should be interesting and often in story form. Children should also participate in their church by functioning as ushers, receiving the offering, singing in the choir, leading in prayer, and other activities in which they are capable.¹

Each local church should make its own decision concerning the organization of a children's church. It should decide how often the children's church should function, how long it should take when it does function, and what facilities should be provided. A proper room (so located that neither the adults nor the children are disturbed), child-size chairs, songbooks, rostrum, offering plates, choir robes, usher's badges, and adequate illustrations are helpful. On a trial basis, children's church could be held once or twice a month (for example, on the first and third week of every month). It might be better to have the children's program run the entire course of the adult worship service to avoid disrupting the adult service. A period for an outdoor walk could be used to break monotony between Sunday school and church.²

¹Ibid., pp. 76-77.

Vacation Bible School

The vacation Bible school, so called because it is conducted primarily during the holiday periods, is such a great asset to Christian education that Gene Getz has said that a "well-conducted ten-day vacation Bible school can provide as much Christian-education opportunity as a half year of Sunday school."¹ Vacation Bible schools usually involve whole families either as students or teachers. It affords the church a chance to discover and to train new workers for its various agencies. While inexperienced workers are trained, older young people gain experience in leadership that can be applied in other areas.

With proper planning and coordination, the goals of Christian education can be achieved through the vacation Bible school. The pastor, the director of Christian education, and the board of Christian education--working through a vacation Bible school planning committee--should evaluate previous Bible schools, determine the type to be conducted, and at the appropriate time, select the workers, recommend the curriculum, and obtain adequate financing. The planning committee takes responsibility for leadership training, adequate housing, transportation, promotion, preregistration, worker dedication service, demonstration programs, and proper follow-up. Vacation Bible school provides opportunities for instruction in the Word of God, worship programs, fellowship

especially during the recreational period, and service through various projects.¹

The dry season (November to April) would be an ideal time for conducting vacation Bible schools in Nigeria, and several churches can engage in them as a joint venture. Branch schools and itinerant schools which utilize teams of workers including Bible college and seminary students who travel from village to village over a period of several weeks would be very rewarding too. The school for children could be conducted in the mornings while the youth and adults could have evening schools.

Mass Media Approaches

Just as formal Christian schools are open to non-Christian students, Christian education should be extended to non-denominational members. One way to do this is through the vacation Bible school. Other ways can be found through the use of the mass media—newspapers, magazines, billboards, television, and radio. Through any of these avenues, different churches can effectively minister to the spiritual, social, physical, and emotional needs of their members and non-members.

Significantly, the Federal Radio Corporation of Nigeria (FRCN) has created a separate department of Christian religion.² Through this autonomous department which is one of the foundation

1Ibid., pp. 35-40.

members of the World Association of Christian Communication, various Christian denominations who are delighted with the development could air top-quality programs of Christian education.

The power of the press was a great asset to the Protestant Reformers of the sixteenth century, and it is still a powerful force in Christian education today. In addition to tracts and other gospel literature, Bible correspondence schools through their various graded lessons give people (Christian and non-Christian individuals or groups) a chance to engage in a study of some aspects of Christian education in their own homes and at their own confidence. These lessons can have a restoring effect in times of emotional distress. They can also lead people to find rest and peace with God, to embrace God's plan of salvation, and to develop a lifestyle of Christlike character and unselfish service.2

Seminaries and Christian Education

For Christian education to accomplish its intended purposes in the church, family, Sunday school, church camping program, and through all the other agencies which have been discussed in this chapter, there must be a strong, dedicated, and educated ministry. Since the success of the whole program of Christian education largely rests on the pastor, the establishment of quality Bible college (or preseminaries), and seminaries is very important.

1Ibid.

2The researcher found this to be the case when he directed the Voice of Prophecy Bible Correspondence School in Sierra Leone (1972-76).
Although the education of Christian ministers in Nigeria is beyond the scope of this study, some brief observation must be made about it within the context of Christian education. This is important, since most of the problems which Christianity encounters in the field of education, both within and outside the church setting, are due to the fact that pastors have not been trained to be educators. This goes back to the idea, so vividly portrayed by John Glen and Craig Skinner that the teaching ministry is often subordinated.¹

If Christian education is to be balanced at all levels, so should theological education. This would require that the prospective minister be given both a general and a specialized education at the same time. This way the minister would be prepared to relate meaningfully to the multiple tasks which he must encounter both in his congregation and in his work as a Christian educator.²

The minister, as a specialist in the exposition of the Word, employs teaching principles, thus he has a dual role as preacher and teacher. It is his teaching role, his desire to achieve effective communication, which leads to a demand for a thorough understanding of learning theory, educational philosophy, educational psychology, and logic. His desire to promote physical development arouses his interest in the sciences, and no minister can long retain the

¹See Glen, Recovery of the Teaching Ministry, and Skinner, The Teaching Ministry of the Pulpit.

²For a more detailed discussion on the curriculum of theological education see Olga Craven, Alden L. Todd, and Jesse H. Ziegler, eds., Theological Education as Professional Education (Dayton, OH: American Association of Theological Schools, 1969), pp. 105-54.
interest of his congregation without identifying with their social interest.

The problem with theological education in Nigeria, however, has been the replication of curricula of institutions in the western world. As a result Greek, Hebrew, and the church histories of Europe and the Americas are studied, while little or nothing is done in the history of Nigeria and of Christianity in Nigeria. Moreover, Arabic, which should constitute a major theological language in Nigeria is mostly neglected. Considering the high Muslim population and its influence in all aspects of life in Nigeria, it is surprising that even ministers who are supposed to lead the way in bearing a Christian witness to Muslims are not given a single basic preparation to meet them in an understanding way. This neglect in the seminaries has perpetuated a long continued ignorance of Islam among Christians in Nigeria. Greek and Hebrew are important tools for Bible exposition, but the foreign language which every seminary in Nigeria should deal with should be Arabic. Such a study also has the potential to foster national unity which can only come through a better understanding of the cultures and religions of the various peoples of Nigeria. Thus, in addition to a course on world religions, an introductory course on Islam would be very meaningful and beneficial to Nigerians religiously and politically. A meaningful involvement by the churches in Nigerian education would also require the seminarians to be exposed to the

1 Carey, "Church-Sponsored Education and National Development in Nigeria," pp. 188-89. Bible colleges, Christian training institutes, and Bible training schools are all post primary.
history of education in Nigeria. They should also take such basic education courses as educational psychology, principles of teaching, human development, and some educational or personnel administration.

**Board of Christian Education**

In view of the many avenues that are open to the local church in its teaching ministry through Christian education, it is imperative that proper organization should be effected in order to avoid confusion and also guarantee efficiency. One of the most important ways to do this is through a board of Christian education. Any church which desires to participate in Christian education should have such a board.

A board of Christian education is a body of church leaders who are elected to coordinate and guide the educational program of the church. As Edward Hayes has rightly stated, this board exists:

- (1) To establish and clarify educational goals,
- (2) to unify the educational program,
- (3) to evaluate and improve educational outcomes,
- (4) to extend the church's educational ministry, and
- (5) to vitalize its spiritual impact.1

The pastor is an ex-officio member of the board with voting privileges. The director of Christian education, also an ex-officio member of the board, plays an advisory role and is also responsible for the implementation of the actions of the board. Other members of the board might include the Sunday school superintendent and the leaders of the major adult and children's organizations within the church. Boards should vary from three to nine members, depending on

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the size of the church. It is important that board members include persons who understand and are interested in Christian education. The board chairman works through sub-committees on specific objectives (e.g., children, youth, adults activities, library personnel, curriculum, and so forth) and reports to the church board and, upon the church board's approval, to the entire congregation.

According to Hayes, a properly constituted and functioning board of education will (1) conduct periodical surveys of church educational needs—program, facilities, equipment, budget, leadership, and curriculum—and recommend changes; (2) assist groups in defining objectives and developing programs to meet them; (3) approve all the curricula for use in the church;¹ (4) select educational personnel from a list of available workers who are known for setting high standards; (5) help train needed leaders for the church's educational program; (6) recommend financial policies and administer the educational budget of the church; (7) foster educational awareness and understanding in the congregation through displays and reports so that adequate facilities and equipment are provided; and (8) serve as a clearing house for all educational schedules and activities of the church.²

¹Except those which have been prepared by the higher levels of the denomination.

Thus, in addition to establishing the educational policies of the church, the board of Christian education recruits and trains educational leaders for the local church. It eliminates competition for leadership and loyalties among the various ministries and assists in evaluating the educational progress and problems of the church.

**Summary**

This chapter has established three main purposes of Christian education: to present in an understandable manner the issues of salvation, to lead the learners to develop a Christlike character, and to inculcate within the learner a voluntary spirit of unselfish service to God and humanity. The chapter proceeded to outline various opportunities for Christian education outside the formal school setting.

The local church was portrayed as the main center of Christian education since every adherent of the faith identifies with it. By his leadership position in the church, the Christian minister or pastor must fulfill a dual role— that of spiritual leader and Christian educator. It is unfortunate that in training and function the educational role of the minister has long been downplayed, if not ignored.

Next to the church, the home is a second strong setting and agency for Christian education. Every believer is associated with a home and the departments of the church can neither function nor thrive without the cooperation of the home. An active minister is needed in order to organize and effect a living connection between the church and the families. In organizing the various
programs of the church the planners should take family convenience into serious consideration.

Other avenues for propagating Christian education within the church setting include the Sabbath/Sunday school, church camping, church festivals and celebrations, adult fellowship groups, youth programs, boys' and girls' clubs, children's church, vacation Bible school, and the various avenues of mass media--newspapers, magazines, radio and television, and Bible correspondence schools. In view of the organization which would be necessary in coordinating these various programs, every local church needs an active and efficient board of Christian education.

The chapter ended by reemphasizing the educational role of the pastor which would require a reorganization of the curriculum of the seminaries to reflect a cultural, cross religious and teaching content.
SUMMARY AND CONCLUSION

Summary

A close examination of Nigeria's educational system reveals that Nigerian/African traditional education, which was the only form of education known in Nigeria before the introduction of Islamic and Christian western-formal education, promoted an integrated approach to life. The physical, mental, social, and religious aspects of life were treated as one. Thus, although it employed little or no records, its principles were diligently transmitted and dearly cherished.

Although Islam found it necessary to utilize some force (the jihad) in order to establish itself in Nigeria, it did adopt an approach similar to Nigerian/African traditional education. Students met in the home of the imam (teacher) who stood in the place of the parents, gifts were accepted from those who could afford them and no fees were charged. Gifts were a traditional way of expressing gratitude and, as in the African apprentice system, compensation was made by student services over an agreed period of time. Thus, it could be rightly said that Islamic education which emphasized the memorization of portions of the Koran in its Quranic schools recognized the educational significance of Nigerian culture. The limitations of Islamic education in Nigeria, however, were not considered in this study.
When Christian education was first introduced into Nigeria, it did not see much good in the Nigerian/African ways of life neither did it promote a culturally integrating system of education. In addition to this initial error, early Christianity in Nigeria was not at peace with itself. Many denominations had arisen as a result of the Protestant Reformation, and in addition to all the good works of the pioneer missionaries, the interdenominational rivalries in Europe were transported to Nigeria. Consequently, while failing to present a single united Christian message, a seed of discord was sown between the very first Nigerian Christian converts. This was a situation that baffled the Nigerian leaders and peoples for many decades. Thus, when these various Christian denominations embarked on the education scene, it was with an evangelistically competitive spirit.

As each denomination braved the many difficulties of the pioneer days (mostly climatic, cultural, and developmental) in the western sense and established the first western formal schools in the country, its educational model was that of its overseas home mission. Consequently, Nigeria was plagued with many different systems of primary, secondary, and teacher training education. But despite the theological and educational diversity of the denominations, each had its own code by which it judged Nigerian culture. Almost without exception these denominations condemned the Nigerian way of life as pagan. Nigerian parents, who were very highly regarded among the various ethnic groups were mostly excluded from the education process because they were illiterate and heathen. Children were expected to attend school away from their homes and although
they engaged in manual labor in the school, school fees were charged.
No economic value was placed on valuable commodities which the
children brought to the school (e.g., fire wood, thatches, and food
crops). It was not long before the students discovered that the
only labor which was worth money was clerical work.

Among some denominations, extreme ethnocentrism and
nationalism resulted in missionary-national antagonism—a phenomenon
that was demonstrated by the involvement of missionaries in colonial
expeditions, and the split of some Christian organizations into
missionary-controlled and national-controlled. There was also the
long entertained notion that the Islamic profession of the Hausa-
Fulani was only superficial and that following their easy conversion
to Christianity they would be the quickest agents for evangelizing
the Southern Nigerians. All these forces, without question,
hindered the promotion and achievement of an integrated education
on the part of the Christian missions. Thus, although some efforts
were made to add some vocational and academic dimensions to the
highly weighted Bible instruction in the schools, very little socio-
cultural-religious harmony was effected.

Despite the lack of proper integration in the educational
systems of the first Christian church-sponsored schools, the early
efforts, thanks to Providence, proved to be a strong foundation
for Nigerian education. It would be difficult to speculate what
Nigerian education would have been had not the Christian missionaries
defied the many odds of those times and established the first schools.
They transcribed the various tribal languages into writing and used
them as the medium of communication in education. The form of
education which they promoted did not discriminate against sex, class, or tribe. Their greatest impediment seemed to be the cultural setup of the various tribes which very largely determined the speed and the intensity of missionary penetration. It was not the objective of the early missionaries to provide Nigeria with a national system of education. Their involvement in education was due to the fact that education, like medical and other humanitarian programs, was one aspect of the church's approach to evangelization.

While the neglect of Nigerian/African culture in the early church-sponsored schools contributed to a lack of an integrated education, the fact that schools were established along already existing European or American curricular models made it easy for Nigerian education to gain early international recognition. This made it possible for Nigerian students to fit into the educational systems in England, the United States, and many other countries of the western world. Education is an international venture. It may have varying cultural content, but in the main it must fit the individual for life both as a citizen within his culture as well as a citizen of the world. The missionary curriculum also preserved the dignity of labor in the schooling process although, as has been mentioned, it was not well compensated.

It was in the midst of the foregoing circumstances that the Anglicans (Church Missionary Society), Methodists or Wesleyans, Roman Catholics, and the American Baptists established the first elementary, secondary schools, and teacher-training colleges in Western Nigeria. The Presbyterians (Church of Scotland Mission), Qua Iboe Mission, Primitive Methodists, and Roman Catholics were
involved in the founding of similar institutions in South-Eastern Nigeria. The missionary pioneer work in both Western and Eastern Nigeria (and a little part of Northern Nigeria) was greatly assisted by those Nigerians who returned from Freetown, Sierra Leone, where they had been resettled after their rescue from slavery. Due to the rejection of Christian missionaries by the Muslim leaders and their restriction by the colonial government in Northern Nigeria, the establishment of western formal schools started much later there than in Southern Nigeria. This late start created an educational gap between the two protectorates that persisted for a long time. But Christian missions were more successful in the non-Muslim areas, and the Anglicans, the Sudan United Mission (Baptist mission based in England), the Canadian-based Sudan Interior Mission and the Mennonite Brethren in Christ, and the Roman Catholic Mission were the first missions to operate in Northern Nigeria.

Chapter three noted the influence of politics and economics on education in Nigeria. Beginning with the education ordinance of 1882, efforts were made by the colonial government to control the country's educational system. At that time the colonialists and the nationals (represented by Henry Carr) finally settled for a partnership relationship with Christian missions in the field of education and instituted the grants-in-aid system.

The Phelps-Stokes Commission on Education in Africa inspired by Christian missions (the American Baptist) led Great Britain to develop its first Memorandum on Education Policy in British Tropical Africa in 1925. This had significant implications for Nigeria. In 1929 Eric Hussey became the first Director of Education
for the whole of Nigeria. Although the memorandum he presented on education in Nigeria in 1930 had separate recommendations for Northern and Southern Nigeria, his proposals became the pattern of the country's education system. His policy also resulted in the founding of Yaba Higher College in 1932, the first institution of higher learning in Nigeria. R. A. McL. Davidson was appointed Director of Education in 1944 and he prepared a ten-year development plan for education which, after its adoption, became the basis of the 1948 ordinance which covered the whole country.

Following the 1951 Macpherson Constitution, regional systems of government were established and each region had power to enact legislation in various areas, including education. Consequently, regional universal primary education was begun in the Western Region in 1955 and in the Eastern Region and the Lagos Federal Territory in 1957. Northern Nigeria also studied the feasibility of establishing a partnership in education with the voluntary agencies; previously all education in the North had been the responsibility of the government. Then a year before independence in 1959, the Ashby Commission on post-school certificate and higher education was appointed. This commission submitted its report on educational and manpower forecasts covering 1960 to 1980 in September 1960. After independence, the government expressed its interest in education through its large financial allocations to education in the various national development plans--1962-68, 1970-74, 1975-80, and 1981-85.

The thirteen years of military rule between 1966 and 1979, and the civil war of 1967 to 1970, both had significant effects on
Nigerian education. The 1966 coup interrupted the first development plan, while the civil war resulted in the closure of all educational institutions in the war areas. The creation of twelve states in 1967 brought the administration of education closer to the people while the curriculum conference of 1969 set the pace for a genuine search for a philosophy of Nigerian education.

With the cessation of hostilities in 1970, a second development plan (1970-1974) was launched. During this plan period, in 1972, the Federal Military Government assumed full responsibility for legislation on all levels of education all over the country. The government also promised to introduce a national policy on education. A 1973 seminar under the chairmanship of Simeon Adebo, utilized all the documents of previous educational conferences and commissions in its deliberations. The report of this seminar which was submitted in June 1973, after some modification, was ready for publication as the national policy on education in 1975. Its publication, however, was delayed for almost two years because of the counter-coup of July 1975. While the public launching was delayed, the requirements it recommended were being implemented, the main one being the plan to inaugurate a free, nation-wide, Universal Primary Education in 1976. It was in keeping with this policy that the federal government started a free Grade II teacher-training program in 1974. The plans for the government takeover of all educational institutions was systematically carried out through various state edicts. Before the policy was formally adopted in January 1977 the government had already taken over all elementary and secondary schools with the launching of the free Universal
Primary Education scheme in September 1976.

A review of the content of the Federal Republic of Nigeria National Policy on Education has shown that the government attempted a total assumption of all the educational responsibility of all Nigerians at all levels. Since the policy was conceived during the oil boom of 1973 one can understand its super optimism. Implementing the policy in the late seventies and early eighties, however, has placed a tremendous burden on the national economy and necessitated a review. In addition to the financial strain, such other problems as insufficient personnel, facility, equipment, and unemployment and ethical problems have persisted. Probably due to the financial and ethical problems, the federal government has expressed its willingness to let voluntary agencies own some secondary schools during the Fourth National Development Plan (1981-85). The government has also made moral and religious instruction compulsory at the elementary and secondary levels.

Nigerians have generally been appreciative of the government's interest in the education of its citizens. This appreciation notwithstanding, many voices have continuously advocated that private and church-sponsored schools should be allowed to co-exist with the government schools. Since genuinely concerned voices cannot be ignored in a democracy, and since the government plans to allow voluntary agencies to establish some secondary schools along future government guidelines, chapter four advocated for a government liberalization of the present National Policy on Education. Chapter four also stressed the importance of preparation on the part of those Christian churches that might be looking forward to
participating in formal education in the future.

Some points raised in favor of government liberalization were (1) the persistent attitude of Nigerians in demanding private church schools along with the favorable responses of Nigerian leaders and educators; (2) the right of parents as the prime partners in the educational process to exercise their democratic freedom in the choice of schools for their children; (3) the trend in many countries of the free world where private church schools are permitted and, in some cases, subsidized by the government; and (4) the fact that education and religion are compatible because religious values supply the integrating principles that unify all the other elements in education.

In preparing for the Second Chance, Christian missions would do well to envisage and to prepare to deal with such problems as (1) the government dictating the location of the schools, as well as building specifications, (2) the students being the children of the community and not just the children of the faith; (3) the teachers being state teachers—on government salary with other fringe benefits but administratively subordinate to the operating denomination; and (4) inadequate or delayed government grants to the extent that the financial contribution of the Christian agency might be needed. The churches should also be aware of some of the assets of the Second Chance. These include the fact (1) that all educational institutions throughout Nigeria will be guided by a single policy; (2) that there will be more trained teachers to work with, better roads, improved housing, and many institutions of higher learning in Nigeria for training national workers; (3) that
the restoration of a Second Chance to missions might suffice as government recognition and gratitude for the past educational work of Christian missions; and (4) that a Second Chance would provide the various Christian organizations a needed opportunity to promote more balanced and integrated Christian education than they did during the First Chance.

Preparation on the part of Christian missions must begin with (1) a strong home and church Christian education; (2) the creation of boards of Christian education by each denomination on such levels as the local church, district, diocesan or archdiocesan levels as well as state and national level depending on the nature of the organization; (3) the formulation by each denomination of a brief statement of universal principles of Christian education; and (4) the training of dedicated and competent Bible teachers—a venture that would necessitate a change in the curriculum of Nigerian Bible colleges and seminaries.

The last section of chapter four contained recommendations as to the kind of Christian education which will meet the present-day needs of Nigeria; for example,

1. It must be a Christian education that is consistent and at peace with itself—it must be a consistently biblical Christian education.

2. It must promote those Nigerian cultural values which do not violate biblical principles—such cultural values as the integration of the family unit; respect for parents, seniors, and those in authority; the benefits of group organizations according to age-grades; emphasis on good behavior and dignity of labor, and
helping each family member to be vocationally or professionally trained.

3. It must be a nationally unifying Christian education—a love-generating agency with the potential of producing citizens who are more caring and more conscious of the needs of others. These are the main reasons why the government and people of Nigeria are counting on the Christian education of the future.

Although every effort should be made to enable the church to participate in the process of formal education in Nigeria, there are many avenues of Christian education outside the formal school setting. These avenues were considered in chapter five. The purposes or aims of Christian education should include the impartation of saving knowledge, the fostering of Christian character development, and the promotion of a voluntary spirit of unselfish service.

For Christian education to achieve its goals in both the formal and informal school setting, the Christian minister or pastor should be trained and should function as a preacher and a teacher. The general trend has been toward the preaching function to the neglect of the teaching role. While the preaching function may take precedence, it is through good teaching that the members won through preaching can be properly nurtured in the faith. Thus the pastor as a gospel minister and educationist is the main figure in the educational program of every denomination.

The pastor's first and most important setting for Christian education is the local congregation especially as all the members meet during the worship service. The pastor must recognize that
many members are not products of Christian schools. Such members will need to learn the importance of sponsoring Christian education in the church, the home, and the school settings. Thus, it is important that they be properly initiated or educated. Through the teaching ministry of the pulpit all levels within the congregation should find answers to their spiritual, physical, social, and mental problems. In addition, parents must be equipped with the content and methods that will help them to lead out in the Christian education of their respective families.

Although listed second because the organization of modern Christian education begins with the church, the home plays the primary role. From Bible times it has been the training ground of the child, the school of Christian living, the nursery of every generation, and the college of life. Modern Christian education within the home must emphasize not only the teaching role of parents to their children but the responsibility that rests on Christian children toward their Christian or non-Christian parents. The goal of the church should be to help families remember that they constitute the church in miniature. Such education must begin with premarital counseling in the youth department.

Other avenues of Christian education based on the cooperation of the church and home discussed in chapter five were the Sabbath/Sunday school, church camping, church festivals, adult fellowship groups, church youth programs, boys' and girls' clubs, children's church, and vacation Bible schools. Mass media approaches such as newspapers, tracts, posters, radio, television, and Bible correspondence schools should also be used. Fortunately, these
avenues can be utilized in Nigeria especially since the Christian churches are presently an autonomous department of the Federal Radio Corporation of Nigeria.

Chapter five closed by reemphasizing the need for a balanced theological education so that prospective Christian ministers and Bible teachers could take some courses in education, the history of Christianity and education in Nigeria, and introductory courses in Arabic and Islam. Such a seminary curriculum would enable ministers to organize effective boards of Christian education in their local churches and to coordinate more meaningfully the various agencies of Christian education with or without formal schools.

Conclusion

The present Nigerian national system of education owes its origin not only to Christian missions but to the integrated relationship between education and Christianity in which education has been one of its major handmaids. But for many years mission schools were the object of much criticism in Nigeria. The close association between the missionaries and the colonial masters was mistaken to mean that they shared a common cause and philosophy (although unfortunately, there were some incidents which seemed to give such an impression). For many years all the problems of Nigeria's educational system were blamed on missions and every effort was made to "rescue" the schools from the influence of the Christian churches. After independence in 1960, mission schools were especially seen as a remnant of colonialism and a need was felt for
a government-sponsored education for Nigerians. No matter what reasons the critics have put forward for the nationalization of mission schools (and these may range from nationalism and anti-Christianity to a probable craving for better working conditions on the part of the teachers), it would now seem, in the light of the present study, that some shortsightedness had been manifested. It is good, on the other hand, that there have always been some Nigerians who believe in the extension of the principles of democracy to the education process. Such Nigerians have always urged for the existence of private and mission schools, irrespective of their deficiencies or errors.

In view of this study and those before it referred to in the preface, the days of ignorance regarding the close relationship between education and religion should be over in Nigeria. Having tasted the extremes of unbalanced Christian and limited government education, more Nigerians now realize that only religion provides the integrating value that is needed in education. Nigerians now know that no amount of money can guarantee educational success. Neither can money alone eliminate personnel shortages, and inadequate facilities and equipment. Time has already shown that Nigeria seems far from attaining the national economic sufficiency that was envisaged by the advocates of nationalized education. Even if Nigeria had enough funds to finance its educational system, it would need far more to provide jobs for all its graduates—the real test of national autonomy in education.

Too much emphasis on the financial aspects of education has had the tendency to generate a craving for materialism. Moreover,
the selfishness and immorality which could accompany this materialistic craving eat away the anticipated patriotism and national unity that Nigeria desires to achieve through the educational process. It is in this light that President Shagari's call for ethical revolution can be better understood and appreciated.

In order to make education lead to "the integration of the individual into a sound and effective citizen" as the National Policy has stated, the faithful and committed contribution of all sectors of the Nigerian society needs to be mobilized in the field of education. The Christian churches should be the last agency to be singled out for exclusion from this process because whenever they are excluded the retention of moral and religious instruction in the curriculum becomes meaningless. Their absence communicates rejection on the part of the government of the standards that they uphold. Moral or ethical education are better taught within the context of religion.

In view of Nigeria's past and present educational experiences, the Federal Government should now make public its minimum requirements for those voluntary agencies and churches which still feel a sense of commitment to the process of formal education. As much as possible the liberalization should include the primary and teacher-training levels because the foundation that is laid in childhood follows a person for the rest of his life. A liberalization on all levels would also be consistent with the democratic principles which Nigeria shares. But if, however, the government considers it inopportune to effect a complete restoration of private education on all levels at the present time,
it should proceed, as it has already promised, with the secondary level first.

Christian churches, on their part, should recognize that it is incumbent upon them to utilize all the knowledge now available—cultural, historical, anthropological, educational, economic, political, and religious—to plan adequately so as to promote a Second Chance Christian education that would bring honor and glory to God. The greatest challenge to Christianity in Nigeria today is the promotion a biblically balanced education in which Nigerians can feel at home and regard as their own. Christian education during the Second Chance should contribute to the progress of Nigeria not only financially but also socially, culturally, intellectually, and spiritually. It should be an education that can transcend tribal and religious boundaries and thus foster a much needed unity of the many ethnic, religious, and political groups in Nigeria. It should be an education that is capable of leading its participants and observers to develop the character and lifestyle that would prepare them to be useful and effective citizens in present-day Nigeria, capable of handling the diverse problems of the modern world. Above all, the Christian education of the Second Chance must prepare Nigerians for a higher citizenship and service in the kingdom of God.
APPENDIX
THE NATIONAL POLICY ON EDUCATION

Introduction

Education in Nigeria is no more a private enterprise, but a huge Government venture that has witnessed a progressive evolution of Government's complete and dynamic intervention and active participation. The Federal Government of Nigeria has adopted education as an instrument par excellence for effecting national development. It is only natural then that Government should clarify the philosophy and objectives that underlie its current massive investment in education, and spell out in clear unequivocal terms the policies that guide Government's educational efforts.

It is Government's wish that any existing contradictions, ambiguities, and lack of uniformity in educational practices in the different parts of the Federation should be removed to ensure an even and orderly development of the country.

Government has also stated that for the benefit of all citizens the country's educational goals in terms of its relevance to the needs of the individual as well as in terms of the kind of society desired in relation to the environment and the realities of the modern world and rapid social changes should be clearly set out.

These were the factors which led to the Government summoning in 1973, a Seminar of distinguished educational experts, under the chairmanship of Chief S. O. Adebo former Permanent Representative of Nigeria at the United Nations and current Chairman of the National Universities Commission, to deliberate on all aspects of a National Policy on Education. These experts who were drawn from a wide range of interests, included representatives of both Christian and Islamic religious organisations, the Universities, National Universities Commission, interested external agencies, Ministries and organisations in private and public sectors who are interested in the end-products of education for purposes of employment, women's organisation and others. Quite a good part of the present document is based on the recommendations of the Seminar, modified in its passage through the various organs of Government which examined the recommendations, as well as by the passage of time which made some recommendations either obsolete, having been overtaken by events, or no longer acceptable in the light of changed circumstances.

The Government wishes to place on record its appreciation of the excellent work done by the men and women of the Seminar both participants and officials, as well as by the National Council for Education, the Joint Consultative Committee on Education, the National Educational Research Council and Federal Ministry of Education officials whose comments helped to improve the final recommendations that went to Government, including the various specialists in different fields of education who helped to review and update the Seminar recommendations early this year and to advise Government on the implementation implications.

It is Government's intention that the far-reaching recommendations set out in the twelve sections of this document should start to transform all aspects of the nation's life without delay. Government has therefore, set up a National Education Policy Implementation Task Force which will translate the Policy into a workable blueprint that will guide the bodies whose duty it is to implement educational policy, and will also, develop a monitoring system of the progress of the planned educational evolution to ensure that infrastructures are prepared and bottlenecks removed in time to facilitate the effective smooth implementation of this National Policy on Education.

Since education is a dynamic instrument of change, this policy will need to be constantly reviewed to ensure its adequacy and continued relevance to national needs and objectives.
SECTION 1

PHILOSOPHY OF NIGERIAN EDUCATION

1. Since a national policy on education is Government's way of achieving that part of its national objectives that can be achieved using education as a tool, no policy on education can be formulated without first identifying the overall philosophy and objectives of the Nation.

The five main national objectives of Nigeria as stated in the Second National Development Plan, and endorsed as the necessary foundation for the National Policy on Education, are the building of:

(1) a free and democratic society;
(2) a just and egalitarian society;
(3) a united, strong and self-reliant nation;
(4) a great and dynamic economy;
(5) a land of bright and full opportunities for all citizens.

2. Nigeria's philosophy of education, therefore, is based on the integration of the individual into a sound and effective citizen and equal educational opportunities for all citizens of the nation at the primary, secondary and tertiary levels, both inside and outside the formal school system.

3. In consequence, the quality of instruction at all levels has to be oriented towards inculcating the following values:

(1) respect for the worth and dignity of the individuals;
(2) faith in man's ability to make rational decisions;
(3) moral and spiritual values in inter-personal and human relations;
(4) shared responsibility for the common good of society;
(5) respect for the dignity of labour; and
(6) promotion of the emotional, physical and psychological health of all children.

4. For the philosophy to be in harmony with Nigeria's national objectives, it has to be geared towards self-realization, better human relationship, individual and national efficiency, effective citizenship, national consciousness, national unity, as well as towards social, cultural, economic, political, scientific and technological progress.

5. The national educational aims and objectives to which the philosophy is linked are therefore:

(1) the inculcation of national consciousness and national unity;
(2) the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society;
(3) the training of the mind in the understanding of the world around; and
(4) the acquisition of appropriate skills, abilities and competences both mental and physical as equipment for the individual to live in and contribute to the development of his society.
6. The desire that Nigeria should be a free, just and democratic society, a land full of opportunities for all its citizens, able to generate a great and dynamic economy, and growing into a united, strong and self-reliant nation cannot be over-emphasised. In order to realise fully the potentials of the contributions of education to the achievement of the objectives, all other agencies will operate in concert with education to that end. Furthermore, to foster the much needed unity of Nigeria, imbalances in inter-state and intra-state development have to be corrected. Not only is education the greatest force that can be used to bring about redress, it is also the greatest investment that the nation can make for the quick development of its economic, political, sociological and human resources.

7. The Government will take various measures to implement the policy. Accordingly:

(1) Education will continue to be highly rated in the national development plans, because education is the most important instrument of change as any fundamental change in the intellectual and social outlook of any society has to be preceded by an educational revolution;

(2) Lifelong education will be the basis for the nation's educational policies;

(3) Educational and training facilities will be multiplied and made more accessible, to afford the individual a far more diversified and flexible choice;

(4) Educational activity will be centred on the learner for maximum self-development and fulfilment;

(5) Universal basic education, in a variety of forms, depending on needs and possibilities, will be provided for all citizens;

(6) Efforts will be made to relate education to overall community needs;

(7) Educational assessment and evaluation will be liberalised by basing them in whole or in part on continuous assessment of the progress of the individual;

(8) Modern educational techniques will be increasingly used and improved at all levels of the education system;

(9) The education system will be structured to develop the practice of self-learning;

(10) At any stage of the educational process after primary education, an individual will be able to choose between continuing his full-time studies, combining work with study, or embarking on full-time employment without excluding the prospect of resuming studies later on;

(11) Opportunity will continue to be made available for religious instruction. No child will be forced to accept any religious instruction which is contrary to the wishes of his parents; and

(12) Physical education will be emphasised at all levels of the education system.

The importance of Language

8. In addition to appreciating the importance of language in the educational process, and as a means of preserving the people’s culture, the Government considers it to be in the interest of national unity that each child should be encouraged to learn one of the three major languages other than his own mother-tongue. In this connection, the Government considers the three major languages in Nigeria to be Hausa, Ibo and Yoruba.
SECTION 2

PRE-PRIMARY EDUCATION

9. Pre-primary education as referred to in this document is the education given in an educational institution to children aged 3 to 5+, prior to their entering the primary school.

10. The purpose of pre-primary education should be:
   (a) effecting a smooth transition from the home to the school;
   (b) preparing the child for the primary level of education;
   (c) providing adequate care and supervision for the children while their parents are at work (on the farms, in the markets, offices, etc.);
   (d) inculcating social norms;
   (e) inculcating in the child the spirit of enquiry and creativity through the exploration of nature, and the local environment, playing with toys, artistic and musical activities, etc.;
   (f) teaching co-operation and team spirit;
   (g) teaching the rudiments of numbers, letters, colours, shapes, forms, etc. through play; and
   (h) teaching good habits, especially good health habits.

11. To achieve the above objectives Government will:
   (1) encourage private efforts in the provision of pre-primary education,
   (2) make provision in Teacher Training Institutions for student teachers who want to specialise in pre-primary education,
   (3) ensure that the medium of instruction will be principally the mother-tongue or the language of the immediate community; and to this end will
      (a) develop the orthography for many more Nigerian languages, and
      (b) produce textbooks in Nigerian languages. Some of these developments are already being pursued in the University Departments of Linguistics and under the auspices of some State Ministries of Education. The Federal Government has also set up a language centre as part of the educational services complex under the Federal Ministry of Education. This language centre will be expanded so as to have a wider scope;
   (4) ensure that the main method of teaching in the pre-primary institution will be through play, and that the curriculum of Teacher Training Colleges is appropriately oriented to achieve this;
   (5) regulate and control the operation of pre-primary education as well as ensure that the staff of pre-primary institutions are adequately trained and that essential equipment is provided.

12. To achieve these aims Government will review and enforce the educational laws which relate to the establishment of Nursery Schools to make sure that schools that are opened are well-run and that pre-primary teachers are qualified and other academic infrastructure provided. Ministries of Education will make regular inspections to ensure maintenance of high standards.
SECTION 3

PRIMARY EDUCATION

13. Primary education as referred to in this document is education given in an institution for children aged normally 6 to 11+. Since the rest of the education system is built upon it, the primary level is the key to the success or failure of the whole system.

14. This being the case, the general objectives of primary education are:

(a) the inculcation of permanent literacy and numeracy, and the ability to communicate effectively;
(b) the laying of a sound basis for scientific and reflective thinking;
(c) citizenship education as a basis for effective participation in and contribution to the life of the society;
(d) character and moral training and the development of sound attitudes;
(e) developing in the child the ability to adapt to his changing environment;
(f) giving the child opportunities for developing manipulative skills that will enable him to function effectively in the society within the limits of his capacity;
(g) providing basic tools for further educational advancement, including preparation for trades and crafts of the locality.

These objectives will form the basis of primary education in all the States of the Federation.

15. In pursuance of the above objectives,

(1) Government has made Primary Education free and universal by implementing the UPE Scheme in September 1976 and, proposes to make it compulsory as soon as possible; and

(2) Government prescribes the following curricular activities for the primary school: the inculcation of literacy and numeracy, the study of science, the study of the social norms and values of the local community and of the country as a whole through civics and social studies, the giving of health and physical education, moral and religious education, the encouragement of aesthetic, creative and musical activities, the teaching of local crafts and domestic science and agriculture.

And to make it easier to carry out these curricular activities,

(i) Government will provide junior libraries for primary school children. Libraries are already being incorporated into new primary schools being put up as part of the plan for the Universal Free Primary Education Scheme.

(ii) Government will also make available materials and manpower for the teaching of science. This is already being done by the introduction of science and provision of science laboratories in the Grade II Teacher Training Colleges in order to increase the supply of elementary science teachers.

(iii) Government will conduct a documentation of the social norms of various communities and a distribution of the results through the Ministries of Education and information. Government will also encourage, by various means, inter-state visits and school excursions;

(iv) For Health and Physical Education to be meaningful in primary education, Government will, through the Ministries of Education, ensure that school authorities maintain a high degree of sanitation in the school environment.
(v) For improving the teaching of moral and religious education, Government will ensure, through the various State Ministries of Education, the production of a suitable curriculum and the training of teachers for the subjects.

(vi) In order to encourage aesthetic, creative and musical activities, Government will make staff and facilities available for the teaching of creative arts and crafts and music in primary schools.

(vii) In respect of agriculture, Government has already launched a nation-wide programme of mass participation in and orientation towards food production. Facilities will be available for effective participation in these programmes by providing farm implements, fertilizers, seeds and seedlings and the services of the extension staff of the various State Ministries of Agriculture. Government will also provide teachers and facilities for the study of local crafts and domestic science.

(viii) With respect to civics, Government will ensure that a conscious effort is made to teach the tenets of good citizenship at all levels of education and in every discipline.

(3) Government will ensure that the teaching methods employed in the primary school de-emphasize the memorization and regurgitation of facts, encourage practical, exploratory and experimental methods, and in particular that the development of manual skill is stressed and encouraged, by re-orientating the present system of teacher education towards this objective; and

(4) Government will see to it that the medium of instruction in the primary school is initially the mother-tongue or the language of the immediate community and, at a later stage, English.

(5) Government will ensure that all schools are properly equipped to promote sound and effective teaching, and in particular, that suitable textbooks and libraries are provided for schools. To this end, funds are being provided for school libraries, textbooks and equipment and Government is also embarking on a scheme for the provision of inexpensive textbooks.

(6) Government will after consultation with the states set up a National Committee to advise on the production of suitable textbooks, and instructional materials for the whole Federation.

(7) Government will bear in mind the teacher-pupil ratio of 1 : 20 (Pre-Primary) and 1 : 30 (Primary), as a target for the near future, but during this period of transition, Government will accept a ratio of 1 : 40 in the primary school.

(8) Government plans that progress along the educational cycle will be based on continuous overall guidance-oriented assessment by teachers and headmasters. However, Government recognises the implication of the implementation of such a measure for teacher education and will accordingly ensure that programmes of pre-service teacher education in the teacher training colleges, and of in-service training in the National Teachers Institute and the Institutes of Education, will incorporate training in the continuous assessment of pupils.

(9) Government will look into the possibility of abolishing the primary school leaving certificate examination as soon as the processes for continuous assessment have been worked out and validated. Meanwhile, certification at this level of education will be based on continuous assessment and the result of the primary school leaving certificate examination.
(10) In pursuance of its objectives in primary education, Government will make provision for adequate educational services:

(a) It will establish a school library service and ensure that teachers are given in-service training in the management and organization of school libraries;

(b) A National basic health scheme which will incorporate a health programme for the universal free primary education;

(c) Counselling services. A number of teachers are now undergoing in-service training in this area and more will be trained in the future;

(d) Audio-Visual Aids. Government is setting up an audio-visual aid development centre of the Federal Ministry of Education in Kaduna and will continue to provide funds in order to expand its facilities so as to bring its services within the reach of each school;

(e) Specialist teachers for particular subjects such as science, physical education, language arts with special emphasis on reading, music, fine art, domestic science. Government will increase the supply of such specialist teachers by providing adequate facilities in the Teacher Training Colleges.

(11) With a view to correcting the imbalance between different parts of the country, with reference to the availability of educational facilities, the number of pupils receiving formal education and girls' education,

(a) Government has embarked on action to ensure the success and universality of the UPE Scheme, by mounting a powerful campaign, using all avenues of communication, to make parents education-conscious and awaken in them a burning zeal for education for their children;

(b) As a means of accelerating development in primary education in certain areas, the State Governments are already considering measures by which suitable Koranic Schools and Islamiyya Schools, with necessary adjustment of curricula, could be absorbed into the primary school system;

(c) With regard to women's education, special efforts will be made by Ministries of Education and Local Government Authorities, in conjunction with Ministries of Community Development and Social Welfare and of Information, to encourage parents to send their daughters to school.

(12) Government will do everything possible to discourage the incidence of drop-outs at the Primary level of education. Where, however, this does occur, provision will be made in the context of adult and non-formal education to enable such drop-outs to resume their education later on.
SECTION 4
SECONDARY EDUCATION

16. Secondary education is the form of education children receive after primary education and before the tertiary stage.

17. The broad aims of secondary education within our overall national objectives should be:

(1) preparation for useful living within the society; and
(2) preparation for higher education.

18. In specific terms the secondary school should:

(a) provide an increasing number of primary school pupils with the opportunity for education of a higher quality, irrespective of sex, or social, religious, and ethnic background;
(b) diversify its curriculum to cater for the differences in talents, opportunities and roles possessed by or open to students after their secondary school course;
(c) equip students to live effectively in our modern age of science and technology;
(d) develop and project Nigerian culture, art, and languages as well as the world's cultural heritage;
(e) raise a generation of people who can think for themselves, respect the views and feelings of others, respect the dignity of labour, and appreciate those values specified under our broad national aims, and live as good citizens;
(f) foster Nigerian Unity with an emphasis on the common ties that unite us in our diversity;
(g) inspire its students with a desire for achievement and self-improvement both at school and in later life.

19. To achieve the stated objectives:

(1) Government plans that Secondary education should be of six-year duration and be given in two stages, a junior secondary school stage and a senior secondary school stage; each stage being of three-years duration.

(2) Where possible, the two types of schools will be under the same roof; in any case, the separate junior high school complements the senior high school even when it is located in a different place.

(3) A substantial number of primary school leavers will have access to junior secondary education and facilities will be provided for this. Those unable to proceed to junior secondary school will have opportunities provided for vocational training in craft schools and similar institutions where they can learn specific trades.

(4) The junior secondary school will be both pre-vocational and academic; it will be free as soon as possible, and will teach all the basic subjects which will enable pupils to acquire further knowledge and develop skills.

(5) Students who leave school at the junior high school stage may then go on to an apprenticeship system or some other scheme for out-of-school vocational training.
The senior secondary school will be for those able and willing to have a complete six-year secondary education. It will be comprehensive but will have a core-curriculum designed to broaden pupils' knowledge and outlook. The core-curriculum is the group of subjects which every pupil must take in addition to his or her specialties.

The Sixth Form as at present constituted will be abolished. Pupils will go direct from secondary school to university. (See also paragraph 46 (5)).

20. However, Government realizes that implementation of the 3-3 secondary education system must take some years. This is because the 3-3 secondary education system has implications both for primary and higher education. This new system will commence with the first set of U.P.E. products. Government has therefore about five years to plan the provision of the additional facilities to absorb them and to take necessary action with a view to making the curriculum adequate for those for whom that level of education would be terminal. Trade Centres and similar vocational centres will also need to be expanded to absorb Junior Secondary School leavers who cannot proceed to the Senior Secondary School.

21. The implementation of the 3-year Senior secondary school system will mean planning ahead to convert secondary schools from a 5 to a 6-year course, and the inclusion of technical, commercial and other vocational courses in order to make senior secondary school leavers immediately employable. The curriculum of the senior secondary school will also need to be reviewed. The abolition of the Sixth Form (i.e. Higher School Certificate) Course means that the Universities will have to re-structure their courses from the 3-year to the 4-year degree course pattern to suit the six-year secondary school system.

22. (1) Government will take over all secondary schools as soon as possible; but schools take-over will be without prejudice to community involvement and participation. Many States have already taken over secondary schools under their jurisdiction and States which have not yet taken over will be encouraged to do so. Such States are in fact already exercising effective control over all secondary schools under them.

(2) Government control of secondary schools will involve regulating the opening of schools, supervising and inspecting all schools regularly and ensuring the provision of well qualified teaching staff, and generally ensuring that all schools follow government-approved curricula and conform to the national policy on education.

23. (1) As an interim measure the present system of a National Common Entrance Examination will be allowed to continue until the junior secondary school system has taken off. In the meantime, selection for entry into the secondary schools will, as soon as possible, be improved by incorporating Headmasters' continuous assessment into the Common Entrance Examination results.

(2) The first school leaving certificate examination will ultimately be abolished and Primary School Leaving Certificates will be issued by the Headmasters of individual schools and will be based on continuous assessment of pupils and not on the results of a single final examination.

(3) Junior secondary school leaving certificates will also be based on the continuous assessment method.

(4) The final secondary school leaving certificate will be based on a NATIONAL Examination.

(5) The universities will be expected to change their conditions for admission in the light of the new secondary school structure.

(6) Nigeria will, for the present, continue to use the West African Examination Council as its national examinations body since, this does not prejudice Nigerian national interests, and in fact has advantages.
24.—(1) Crash or emergency programmes will be mounted to produce a large number of science, commercial, technical and craft teachers.

(2) Many more institutions of the National Technical Teachers' College (Yaba) type will be built for the production of adequate manpower supply for the country.

(3) The existing N.T.T.C. at Yaba will be expanded to produce many more teachers.

(4) The teaching of science will be introduced into all teacher training colleges.

(5) Where necessary, local craftsmen will be used to teach pupils.

(6) Teachers will be required to participate more in the production and assessment of educational materials and teaching aids, the planning and development of school buildings and furniture, and the evaluation of technical innovations and new techniques.

25.—(1) Education should help develop in our youths a sense of unity, patriotism and love of our country. It is essential that everything possible should be done to foster in them a sense of national belonging. Every secondary school should therefore function as a unity school by enrolling students belonging to other areas or states. To this end the Federal Government has set an example by a programme of Federal Government Colleges which admit students on equal quota basis from all the states. In this way, young pupils in their formative and impressionable years from all parts of the Federation, with different language, ethnic and cultural backgrounds are given the opportunity to work, play, live and grow together, to learn to understand and tolerate one another, and thereby to develop a horizon of one Nigeria. Since the Federal Government is already subsidizing secondary education in the states, it expects the States to see it as the duty of ALL their secondary schools to reflect the heterogenous nature of our community in their population.

(2) Government will take measures to see that our culture is kept alive through art, music and other cultural studies in our schools, as well as through local, state and national festival of the arts.

(3) Inter-State exchange visits of students will be encouraged.

26.—(1) Moral and religious instruction will be taught in schools through:

(a) the study of biographies of great people, Nigerian as well as non-Nigerian;

(b) studies and practices of religion. The mere memorising of creeds and facts from the holy books is not enough;

(c) the discipline of games, and other activities involving teamwork;

(d) encouraging students to participate in those activities which will foster personal discipline and character training; and

(e) role-playing.

(2) Appropriate measures will be taken to see that training in citizenship goes beyond the usual civics lessons and aims at inculcating, through practical exercises, qualities like public-spiritedness, voluntary service, sense of responsibility, loyalty, sense of fairplay, honesty, respect for opposing opinions and views, self-sacrifice for the good of others.
(3) Youth clubs and organisations and school societies are important instruments of character training and will be positively encouraged. In this respect the Citizenship and Leadership Training Centre will be considerably strengthened so that there is at least one branch in each State, and the mobile training units will be increased.

(4) Firm support will be given by education authorities to principals of schools to help maintain their authority and thus assist them to enforce discipline over staff and students.

(5) Great vigilance will be exercised to fight the rising incidence of drug abuse in schools. The law against these abuses will be more rigorously enforced. Also there will be more propaganda and education of the people on the dangers of drug abuse.

(6) Teachers will be made to realize that extra-curricular activities form part of their responsibility.

27. Government will cater for drop-outs and those who cannot get access to formal education by providing opportunities for self-education, e.g., in the form of correspondence courses, radio and television lessons, evening and holiday courses.

28.—(1) Government will work towards improving the quality of secondary education by giving support to measures that will ensure effective administration. These will include the selection of persons of the right calibre for principalship of schools, the mounting of induction courses for newly appointed principals, and prompt disciplinary steps to deal with principals who misuse their powers or prove inefficient.

29. (1) Government has established and will continue to run good and well-staffed inspectorate services for all levels of education.

(2) State Ministries of Education in collaboration with the Federal Inspectorate will be responsible for the inspection of all secondary schools under their jurisdiction.

(3) Regular courses will continue to be run to acquaint inspectors with their new role as advisers, guides, catalysts, and sources of new ideas.

(4) Induction and orientation courses will continue to be organised for newly-appointed inspectors of secondary schools.

(5) Government will expand and strengthen the Federal Inspectorate Service to supplement state inspectorate services.
SECTION 5
HIGHER EDUCATION INCLUDING PROFESSIONAL EDUCATION

30. Higher Education as referred to in this document covers the Post-Secondary section of the national education system which is given in Universities, Polytechnics and Colleges of Technology including such courses as are given by the Colleges of Education, the Advanced Teacher Training Colleges, Correspondence Colleges and such institutions as may be allied to them; but higher education of the “technical” type is separately treated in section 6.

31. The teaching and research functions of the higher educational institutions have an important role to play in national development, particularly in development of high level manpower. Furthermore, Universities are one of the best means for developing national consciousness.

32. Higher Education should aim at:
(a) the acquisition, development and inculcation of the proper value-orientation for the survival of the individual and society;
(b) the development of the intellectual capacities of individuals to understand and appreciate their environments;
(c) the acquisition of both physical and intellectual skills which will enable individuals to develop into useful members of the community;
(d) the acquisition of an objective view of the local and external environments.

33. Higher educational institutions should pursue these goals through:
(i) Teaching
(ii) Research
(iii) The dissemination of existing and new information
(iv) The pursuit of service to the community
(v) Being a storehouse of knowledge.

34. Government is convinced that for universities to make optimum contribution to national development, the following are essential:
(1) There is need to intensify and diversify university programmes for the development of high level manpower within the context of the needs of the economy. This should not prejudice intellectual training in basic sciences and the liberal arts.
(2) To enable the universities to do this there will be more effective machinery for the identification of the manpower needs of the economy, and to this end, to guide the Universities on the nation’s manpower needs, the National Manpower Board is represented on the National Universities Commission.
(3) In professional fields, course content should reflect our national requirements and consultation will be encouraged between the universities, the employers and the government in this regard. Various measures are already being taken to effect this, including the setting up by the National Universities Commission of an Academic Planning Committee which will carry out the academic planning of the new universities.
(4) As part of a general programme of all-round improvement in university education, students will be made to take a course in history of ideas and the philosophy of knowledge or some other such suitable course as may be determined.
(5) Measures are being taken to involve the government, the employers and the universities in a continuous dialogue aimed at creating and maintaining the right atmosphere for cooperation, with a view to utilising the talent and expertise in the universities more in national development and decision-making than at present.
35. If university research is to assist national development, it should be relevant to the nation’s development goals. To ensure this relevance:

(a) Government will direct the National Universities Commission, the National Educational Research Council, and the Nigerian Council for Science and Technology to identify the areas of need and priority. Universities can base their research programmes on these.

(b) Government will support closer links between the universities, industry and the various Research Councils.

(c) Government will encourage locally-based industries to develop direct links with research institutes and universities to facilitate research into their products and problems.

(d) Universities will be required to keep both government and industry better informed about their research results.

(e) Government will ensure effective utilization of the results of universities’ research, and promising research results which at first look unprofitable but are likely to pay off in the long run will be taken up and developed by government.

36. Universities should render services to the Community.

(i) by assisting national development through their extra-mural and extension services in the various departments. Such programmes should, wherever necessary, be co-ordinated to avoid duplication;

(ii) and University teaching should seek to inculcate a spirit of community in the students. In this regard the Universities are already making their influence felt through their extra-mural classes, agricultural extension services as well as rural health services. On its part Government, as a deliberate policy, designed the National Youth Service Corps Scheme to inculcate in the students a spirit of community service and a sense of commitment to national goals and aspirations. The Scheme has been expanded to bring in graduates from other tertiary institutions.

37. For Universities to serve as effective instruments for cementing National Unity.

(i) The quality of instruction in Nigerian Universities will be improved with a view to further enhancing objectivity and tolerance.

(ii) University development will ensure a more even geographical distribution to provide a fairer spread of higher educational facilities.

(iii) Admission of students and recruitment of staff into universities and other institutions of higher learning will be on a broad national basis.

(iv) Universities will be required to develop teacher and students exchange programmes to improve both inter-university communication and knowledge of the country.

(v) Widespread ignorance among Nigerian groups about each other and about themselves will be remedied by instituting a compulsory first-year course in the social organisation, customs, culture and history of our various peoples. The award of degrees will be made conditional upon the passing of the paper in this course.

In pursuance of these objectives, Government has established new universities in a bid to ensure a more even geographical distribution and a fairer spread of higher educational facilities as a means of achieving national unity. The Federal Government in the same way has assumed control of all the Universities in the country in order to ensure, amongst other things, that admission of students and recruitment of staff into universities will be on broad national basis. These steps will allow for greater mobility of staff and students, and will improve both inter-university communication and knowledge of the country. A committee set up by Government is already working on a scheme to centralize university admission.

38. (i) The education of higher professionals will continue within the university system, and it will be rooted in a broad-based, strong, scientific background.
(ii) The curriculum will be geared towards producing practical persons, and the course content will reflect our national needs, not just a hypothetical standard. For instance, the National Universities Commission has already set up Working Parties on Engineering and Agriculture to advise on the restructuring of courses in these disciplines to make them more relevant to the needs of the Nigerian economy.

(iii) Technically based professionals especially need greater exposure to the environment in which they will eventually work.

This will be accomplished:
(a) either by placing students in relevant work during their vacations,
(b) or by structuring programmes to include sandwich courses as part of formal training.

(iv) The Industrial Training Fund will continue to contribute significantly to the financing of practical training courses particularly for Nigerian engineers.

(v) Government will ensure that teachers in professional fields have relevant industrial practical experience, and
(vi) that the professional bodies have codes of ethics and have a machinery for enforcing professional discipline; and
(vii) that opportunities are provided within the higher institutions for the acquisition of the latest professional techniques.

(viii) Government will give more encouragement to Nigerian professionals to gain greater practical experience, by insisting that contracts awarded to both foreign and indigenous construction firms should stipulate that, during the execution of the contracts, training opportunities must be made available to young Nigerian engineers and other appropriate professionals to acquire necessary practical experience. Firms using specialised techniques will be required to enlist Nigerians in the field, on a counterpart basis.

(ix) In the present state of our development and in view of the rapidly expanding manpower requirements for qualified professionals, the Federal Government will look into the restrictive practices prevailing in some professions with a view to removing or relaxing such restrictions provided standards are not lowered.

39.-(1) A greater proportion of education expenditure will be devoted to Science and Technology and

(2) Universities and other levels of the education system will be required to pay greater attention to the development of scientific orientation. To this end, more Colleges of Technology and Polytechnics will be opened in a bid to improve technological and science education. The ratio of Science to Liberal Arts Students in our universities has been fixed at 60:40 during this Plan period. This ratio will continue to be reviewed in accordance with the manpower needs of the country.

40. With respect to the problem of access to Higher Education,

(a) Maximum efforts will be made to enable those who can benefit from higher education to be given access to it. Such access may be through universities or correspondence courses, or open universities, or part-time and work-study programmes, etc.

(b) Financial considerations alone will not be the conclusive bar to access to higher education for anyone who can benefit from it. A combination of scholarships and loans will continue to be used to assist indigent but bright students to gain access to higher education. University education will soon be tuition-free.
(c) Government is adopting a more liberal scholarship policy which is designed to enable a scholar to study anywhere in the world, provided the institution is accredited for the course. New universities are being opened, while old ones are being expanded so as to provide room for more students than hitherto. Accommodation for both staff and students will be provided. About 75 per cent of the students to be admitted will be accommodated in order to remove the constraint created by inadequate student accommodation. Funds have been made available for the provision of infrastructure and equipment in the universities. Government is considering various proposals for further liberalising and democratizing access to higher education.

41.—(1) By virtue of the magnitude of its financial support, and its responsibility for overall national development and unity, the Federal Government will have a great say in the affairs of Nigerian universities.

(2) However, such role as it plays in the organisation, finance and administration of universities will normally be channelled through the National Universities Commission and the Federal Ministry of Education.

(3) Since there is some disquiet within the University community and the country in general about increasing government control of university affairs, the National Universities Commission has been so constituted as to give maximum participation to those involved in higher education and knowledgeable lay-members of the public. Civil Service representation includes the Ministries of Education, Finance and Economic Development.

(4) The Federal Government will decide when and where new universities are to be established.

(5) A reconstituted National Universities Commission has been set up to be a channel through which funds are made available to the universities. The functions of the National Universities Commission are so well defined in the Decree establishing it that there is no overlapping of functions between it and the University Councils.

(6) Government will continue to support higher education as generously as it is doing but this will not prejudice the initiative of individuals, communities and organisations who wish to contribute to financing higher education.

(7) As the demand for funds is bound to increase with the expansion of higher education, the government will encourage universities in acquiring endowments to be used in augmenting their revenues, through productive investment in industry, trust, etc. and also welcome external assistance for higher education.

42.—(a) The internal organisation and administration of each university will be left to that university.

(b) Government is aware that the traditional areas of academic freedom for the universities are:

(i) to select their students;

(ii) to appoint their staff;

(iii) to teach, select areas of research, and disseminate the results of such research;

(iv) to determine the content of courses.

As long as these are consonant with national objectives they will be guaranteed to universities. However, since Government considers the universities to be a most important instrument in developing the economy, Government may from time to time deem it necessary to direct the universities with a view to assisting them in serving the needs of the nation more effectively.
43.—(1) For better mobility of students and easy access to higher education, the universities will need to establish a joint Matriculation Board for the selection of students for courses.

(2) The universities and other institutions of higher learning will also be required to reconsider the practice whereby examination performance in a limited number of papers determines the grading of graduates and to explore ways of introducing an element of continuous evaluation.

(3) The duration of university courses will in future be extended to a minimum of four years instead of three, subject to modification, where necessary, in entry standards.

(4) National standards of performance will be maintained by strengthening the system of external examiners among Nigerian universities and by the exchange of teaching staff.
SECTION 6

TECHNICAL EDUCATION

44. Technical Education is here defined as "that aspect of education which leads to the acquisition of practical and applied skills as well as basic scientific knowledge".

45. There are five types of technical education institutions outside the universities: the pre-vocational and vocational schools at post-primary level, the technical colleges, the polytechnics, and colleges of Technical Teacher Education at post-secondary level.

46. Government is aware that the role of industry in providing technical training outside their own programmes, is negligible. Their programmes are aimed mainly at the training of the products of our institutions whom they generally consider unusable without such further training, owing to lack of practical experience.

47. Government deplores the general public attitude which regards technical education as somewhat inferior to other types of education.

48. It is observed that the course structure and content in some of our technical institutions rely mainly on a model based on a foreign technical environment; and that there is insufficient effort to give attention to the need for the development of skills in certain basic fields like food technology, clothes manufacture, service machines, etc. which are needed by the economy.

49. The aims of technical education should be:

(a) to provide trained manpower in applied science, technology and commerce particularly at sub-professional grades;

(b) to provide the technical knowledge and vocational skills necessary for agricultural, industrial, commercial and economic development;

(c) to provide people who can apply scientific knowledge to the improvement and solution of environmental problems for the use and convenience of man;

(d) to give an introduction to professional studies in engineering and other technologies;

(e) to give training and impart the necessary skills leading to the production of craftsmen, technicians and other skilled personnel who will be enterprising and self-reliant, and

(f) to enable our young men and women to have an intelligent understanding of the increasing complexity of technology.

50. Government will take the following measures for the development of technical education:

(i) Government is aware that only limited facilities exist for Technical Teacher Education. A conscious effort to expand the facilities for the training of technical teachers is being made particularly since the new structure proposed for secondary school education will require many more such teachers. Accordingly, a second National Technical Teachers' College is being set up at Gombe to supplement the one at Yaba and the latter is also to be expanded. In addition, some of the Colleges of Technology/Polytechnics have started N.C.E. technical and commercial courses and these will be expanded.

(ii) In recruiting teachers for the technical education institutions, the industrial experience of candidates will be given the highest premium. In addition, Government has decided that in-service training including industrial attachment will be recognised as necessary for up-dating the competence of technical teachers.

(iii) At the very early phases of the education system, efforts must be made to inculcate an attitude of respect for an appreciation of the role of technology in society. To accomplish this, elementary technology will be introduced into the school curriculum as early as possible. Pupils will be exposed to using their hands in making, repairing and assembling things.
(iv) Government is taking steps to improve the immediate and long term prospects of technicians in relation to graduates and other professionals with respect to their status and remuneration. Holders of the Higher National Diploma in Engineering and allied fields, have now been placed on Grade Level 08 similar to graduates.

(v) Science and technology will continue to be taught in an integrated manner in the schools to promote appreciation by students of the practical implications of basic ideas.

(vi) In view of the limited opportunities for practical on-course experience, Government will take steps to ensure that the training programme of technicians incorporates a service unit based on existing facilities which will operate as both a training and commercial unit where such an arrangement is not already in existence.

(vii) Government plans to require contractors to engage where possible the services of students of technical institutions to give them the required practical experience.

(viii) Equipment and other facilities in technical institutions will be utilized also for evening classes and for adult and non-formal education, for instance in establishing training programmes for groups of trades and for roadside mechanics. In this way, maximum use would be made of these facilities, apart from their use in normal day classes. The question of accreditation for roadside mechanics and others who complete training programmes through non-formal education will be taken up by the National Board on Technical Education.

(ix) As regards proper guidance to courses, technical colleges will be required to identify occupational groups and utilise them in disseminating information on courses and new techniques relevant to their trades.

(x) Both the present and the future needs of the country must be considered in making curriculum changes in technical education. In addition, Government will intensify efforts to introduce skill-forming technical courses into the secondary school curriculum. The curriculum in our technical schools will be broadened to embrace certain basic fields which are relevant to our present and future needs. Courses in such fields as food processing and preservation, clothing manufacture and the technology of service machines, etc. will be considered. With more Polytechnics and Colleges of Technology being established, a wide range of courses will be provided to meet national needs.

(xi) More effort will be made to encourage women to enter wider areas of technical education; technical institutions which do not now have facilities for women students will be encouraged to do so.

(xii) In the designing of courses, industry and government will be consulted with a view to giving such courses greater practical relevance. Increased use will be made of Advisory Boards for each group of courses and trades. The membership of these Boards will include representatives from industry and other employers of labour, and in this way, courses will be made to satisfy the needs of industry and other employers.

(xiii) To assist in directing technical graduates to the fields and industries where they are most needed, Colleges of Technology, Polytechnics and vocational schools will be required to have placement officers on their staff. In addition, they will have careers officers to advise trainees on suitable areas of choice, taking account of their aptitudes.

(xiv) The need and importance of courses designed to upgrade and retain our tradesmen and technicians is recognised and such training will be made available at all levels of technical education.

(xv) Recognising that technical education forms the basis of our technological development, the Federal Government has substantially increased its expenditure in this field, in the current Plan period. A greater proportion of educational expenditure will continue to be devoted to technical education by government at both the Federal and State levels.

(xvi) Government will continue to welcome international aid and co-operation in higher technical education. Such aid and co-operation could be in the form of exchanges of personnel, exchanges of ideas, curriculum development and staff development.
SECTION 7

ADULT AND NON-FORMAL EDUCATION

51. Adult and Non-Formal Education consists of functional literacy, remedial, continuing, vocational, aesthetic, cultural and civic education for youths and adults outside the formal school system.

52. The objectives of adult and continuing education should be:
(a) to provide functional literacy education for adults who have never had the advantage of any formal education;
(b) to provide functional and remedial education for those young people who prematurely dropped out of the formal school system;
(c) to provide further education for different categories of completers of the formal education system in order to improve their basic knowledge and skills;
(d) to provide in-service on-the-job, vocational and professional training for different categories of workers and professionals in order to improve their skills;
(e) to give the adult citizens of the country necessary aesthetic, cultural and civic education for public enlightenment.

(1) In order to eliminate mass illiteracy within the shortest possible time, an intensive nation-wide mass literacy campaign will be launched as a matter of priority and as a new all-out effort on adult literacy programmes throughout the country. The mass literacy campaign will be planned with a limited duration of ten years during which all available resources will be mobilized towards the achievement of the total eradication of illiteracy. At the end of this time the established adult education services should be adequate to carry on the task.

(2) In order to encourage individuals to see literacy as a means of self-improvement, the government will draw up a list of occupations which require literacy for their efficient performance and arrange facilities to make it possible for illiterate workers in those jobs to attain, through functional literacy programmes, the minimum qualification of literacy necessary for improved performance in their jobs.

(3) In character and content all mass literacy programmes will be adapted in each case to local cultural and sociological conditions and each will also contain basic civics instruction aimed at generating qualities of good citizenship and active involvement by all in the national development process. This will be implemented by the Mass Literacy Boards working in close co-operation with the Ministries of Education, the National Commission for the Development of Adult Education and the Universities' Adult/Continuing Education Departments.

(4) For all classes of workers different kinds of in-service training, courses and seminars related to their particular occupations will be arranged on a continuing basis so that all workers may attain greater proficiency in their work. The Industrial Training Fund (ITF) is already organizing this type of training and the National Commission, once established, will, together with the ITF and Employers' organizations, plan the extension of such training to benefit all workers.

(5) It is necessary if students in the non-formal field are not to feel frustrated that public recognition be given to approved forms of training outside the formal school system. The National Commission for the Development of Adult Education will be required to explore ways and means of getting institutions to grant admission to products of the Adult Education, apprenticeship and other forms of non-formal education into appropriate sections of the formal education system when and if desired. Certificates obtained from approved training in the non-formal system will be recognised for employment purposes at appropriate levels.
recognition of approved training courses outside the formal system of education will be a continuous process, implemented by the National Commission, together with the Federal and State Ministries of Education.

(6) A new nation-wide emphasis will be placed on the study of Nigerian Arts and Culture. The National Commission will work out the overall strategy for the inclusion of Nigerian Arts, Culture and Languages in Adult Education programmes.

(7) Educated Nigerian adults, at all levels, who are capable of imparting any form of knowledge will, after an orientation course, be encouraged and invited to participate in national service as teachers in Adult Education programmes throughout the country on specified schedules; they will be encouraged, as far as they feel able, to render the service free to the nation. Government is taking this stand in response to the recognition of the heavy demands placed on trained teachers by the UPE programmes and also of the fact that many citizens outside the formal teaching field have much to offer their fellows in non-formal programmes. This recommendation will be implemented by the Mass Literacy Boards working in close co-operation with State Ministries of Education and the National Commission for the Development of Adult Education.

(8) Federal and State Ministries will appoint essential basic Adult Education organisers and workers on a regular basis both in the rural and urban areas throughout the Federation for the purpose of organising and mobilising the literate citizens for mass literacy and continuing education campaigns all over the country. Training programmes will have to be mounted using the facilities of Universities, Teacher Training Colleges and other institutions of Higher Learning.

(9) Adult Education will be fostered at local, state and national levels. A National Commission for Adult Education will be set up with branches in all the States, to co-ordinate Adult Education activities.

(10) Adequate financial provision will be made by the Federal, State and Local Governments to support Adult Education programmes.

(11) Existing national institutions, including industrial and commercial training establishments, will be fully utilised for Adult Education especially in the evening hours. There will also be an increase in the number of continuing education centres. The universities and polytechnics will be required as a matter of course to make available to Adult Education their facilities and equipment that would at certain times otherwise be idle. The organisation of accommodation for Adult Education and the Mass Literacy Campaign will be handled by Mass Literacy Committees based in the states and working in co-operation with state Ministries of Education.

(12) Correspondence education will be encouraged, being a low-cost method of mass education. However, action is already in progress on the regulation of correspondence institutions to check mushroom correspondence institutions of variable standards which have proliferated in recent years. The wider use of information media for public education will be explored by the National Committee and the Schools Broadcasting Unit in consultation with the National Broadcasting Services.

(13) State Ministries of Education will be responsible for the regulation of all adult evening classes in order to check the proliferation of evening classes of dubious standards. State Ministries will require extra inspectorate personnel in order to implement this measure.

(14) Government will encourage the greatly increased Adult Education programmes by library support services.

(15) Adult and Non-Formal Education will be under the Ministries of Education and this measure will require changes in only five states, where at present some aspects of Adult Education are handled by Ministries other than the Ministry of Education.
SECTION 8

SPECIAL EDUCATION

53. Special Education is the education of children and adults who have learning difficulty because of different sorts of handicaps: blindness, partial sightedness, deafness, hardness of hearing, mental retardation, social maladjustment, physical handicap, etc. due to circumstances of birth, inheritance, social position, mental and physical health pattern, or accident in later life. As a result, a few children and adults are unable to cope with the normal school class organisation and methods.

54. There are also the specially gifted children who are intellectually precocious and find themselves insufficiently challenged by the programme of the normal school and who may take to stubbornness and apathy, in resistance to it. Government has already directed that all children, including the gifted as well as those with physical, mental and learning difficulties, must be provided for under the educational system. The corollary of UPE, therefore, is that special education arrangements must be made for the handicapped and the exceptionally gifted.

55. The purpose and objectives of special education should be:

(a) to give concrete meaning to the idea of equalising educational opportunities for all children, their physical, mental, emotional disabilities notwithstanding;

(b) to provide adequate education for all handicapped children and adults in order that they may fully play their roles in the development of the nation;

(c) to provide opportunities for exceptionally gifted children to develop at their own pace in the interest of the nation’s economic and technological development.

56.—(1) The Federal Ministry of Education will set up a Committee to co-ordinate Special Education activities in collaboration with the Ministries of Health, Social Welfare and Labour.

(2) A census will be taken of all handicapped children and adults by age, by sex, by locality and by type; and schools will be obliged to make yearly returns of children who could be classified as so highly gifted as to attract national attention as to their potential beyond the granting of scholarships to them.

(3) Government, realising the importance of highly trained and efficient personnel in the area of Special Education, has already made a provision for the establishment of a National Teachers’ College for Special Education under the present Plan. This college when fully established will train teachers and the supportive staff required by the schools, colleges, clinics and centres. In the meantime, Government has provided scholarships for those personnel who are being trained at Ibadan University or in institutions outside Nigeria.

(4) As soon as feasible, all Teacher Training Colleges will provide general and basic courses to all prospective teachers who will teach in normal schools but who require such knowledge to identify and help handicapped children. In addition, the Ministries of Education will arrange crash courses of in-service training for all teachers of handicapped children.

(5) Government has decided that integration is the most realistic form of Special Education since handicapped children are eventually expected to live in the society. Therefore it has already accepted that special classes and units will be provided in the ordinary schools under the Universal Primary Education Scheme. These will be well-staffed and equipped. However, special schools, where necessary, will be established for the handicapped, mentally retarded and other disabled children.
(6) The Ministries of Education will, in consultation with the appropriate bodies, provide special programmes for gifted children, but within the normal educational set up.

(7) The education of handicapped and gifted children will be free at all levels, up to the university level where possible.

(8) Vocational schools will be made to reserve places for further education of handicapped children and adults. Other multi-purpose vocational schools will be established as needs arise. Government will provide suitable employment opportunities for handicapped workers, and the Ministry of Social Development, Youth and Sports will be requested to examine the possibilities of establishing sheltered workshops for those handicapped who after training cannot bid on equal terms with others for recruitment into commerce and industry. The Committee on Special Education and the National Council for the Rehabilitation of the Disabled will be fully involved in these plans.

(9) Children’s clinics will be attached to most hospitals, for early identification of handicapped children, and for curative measures and medical care before and after they reach the age for primary schooling.

(10) Ministries of Health, of Education and of Social Welfare, Social Development and Labour will work jointly on most programmes for handicapped children, and the National Council on Special Education will be composed to reflect this collective responsibility.
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SECTION 9

TEACHER EDUCATION

57. Teacher Education will continue to be given a major emphasis in all our educational planning because no education system can rise above the quality of its teachers.

58. The purpose of Teacher Education should be:

(a) to produce highly motivated, conscientious and efficient classroom teachers for all levels of our education system;

(b) to encourage further the spirit of enquiry and creativity in teachers;

(c) to help teachers to fit into the social life of the community and society at large and to enhance their commitment to national objectives;

(d) to provide teachers with the intellectual and professional background adequate for their assignment and to make them adaptable to any changing situation not only in the life of their country, but in the wider world;

(e) to enhance teachers' commitment to the teaching profession.

59.—(1) All teachers in our educational institutions, from pre-primary to university, will be professionally trained. Teacher education programmes will be structured to equip teachers for the effective performance of their duties. The following institutions will give the required professional training:

(i) Grade II Teachers' Colleges

(ii) Advanced Teachers' Colleges

(iii) Colleges of Education

(iv) Institutes of Education

(v) National Teachers' Institute

(vi) Teachers' Centres.

(2) Since a large number of our primary school teachers are below Grade II certificate or are untrained, all such teachers will be assisted to advance to Grade II within the shortest time possible through in-service courses to be organised by State Ministries of Education and financed by the Federal Government. Those who do not take full and proper advantage of the scheme will be systematically eliminated from the profession. In pursuance of this objective, Government will give greater emphasis to in-service education than hitherto.

(3) Since primary education is the basis of an educational development, efforts will be made to achieve and maintain both the quantity and the quality of teaching staff in the existing institutions at a high level.

(4) As a prerequisite to the launching of the Universal Primary Education Scheme, a crash programme was introduced in September 1974 for the training of the requisite additional teachers.

(5) Grade II programmes have since assumed the following forms:

(i) 1-year programme — for WASC holders

(ii) 2-year programme — for failed WASC

(iii) 3-year programme — for passed Modern III and S.75 Certificate holders

(iv) 5-year programme — for passed Standard VI or First School Leaving Certificate.
60. But new developments in Teacher Training will emerge as a result of UPE and the 3-3 Secondary system, viz:

(a) Beginning with the first products of the UPE, a supply of Grade II teacher trainees will be available from some of the completers of the junior secondary who will be streamed into Teacher Training Colleges at the same time as their colleagues are moving into Trade Centres and other Vocational Institutions and into the senior Secondary School for those aiming at tertiary institutions for other professions. This 3-year post-junior-secondary will therefore replace all the existing Grade II programmes and especially the 5-year post-primary. All future Grade II trainees will complete the 3-year junior secondary before entering Teacher Training College.

(b) The second development will be the cancellation of the existing "pivotal", i.e. 1-year post-WASC Course. From this point, WASC products will train at NCE or degree levels.

(c) The present NCE programme will need to be reviewed in the light of the higher entry point of the 6-year WASC Certificate.

61. It will be the ultimate policy that only candidates whose minimum qualification is WASC or its equivalent will be admitted into our teacher training colleges. Since, once the six-year secondary system has been started, this will mean that the NCE will ultimately become the minimum basic qualification for entry into the teaching profession, how early it is implemented will depend not merely on the availability of secondary school leavers, but, more importantly, on the state of the national economy.

62. In the meantime, the first development after the start of the 3-3 secondary system will be the progressive phasing out of the five-year training programme for primary school leavers and the three-year programme for holders of Modern III and S.75 Certificates, to make way for the three-year post-junior-secondary training programme for the Teachers' Grade II Certificate.

63. The curriculum of Teacher Colleges will continue to be structured on the following components:

(a) General studies (basic academic subjects).

(b) Foundation studies (principles and practice of education).

(c) Studies related to the student's intended field of teaching (e.g. English, History, Mathematics, Physics, etc.).

(d) Teaching Practice.

64. For the primary level, the General Studies component in the primary school teacher's training programme will be made up of the following subjects:

(i) Social Studies

(ii) Mathematics

(iii) Language

(iv) Science

(v) Cultural and creative arts

(vi) Health and physical education

(vii) Religious and Moral Education.

For the other levels beyond primary, teacher education programmes will be expanded to take cognizance of new developments in the areas of vocational, technical and commercial education. All Grade II Colleges are now also being equipped to teach Science.

65. At the NCE and degree levels, teacher education programmes will be expanded to cater for the requirements of vocational, technical and commercial education. Government is aware that in order to implement this recommendation adequate physical facilities and qualified staff will have to be provided.
66. More Advanced Teachers' Colleges (A.T.C.) have already been established in order to speed up teacher production because Government realises that at the moment the country depends too much on expatriate teachers in the post-primary institutions; Government considers this a very undesirable situation which is worsening because of the general expansion of the educational programme of which the UPE is only the beginning.

67. Government will direct the Universities to work out a programme to make it possible for suitably qualified holders of the Nigerian Certificate in Education (NCE) to complete a degree in education at the University in two years instead of the present three years.

68. The Federal Ministry of Education with the co-operation of State Ministries of Education and higher educational institutions is already working out a series of new programmes/courses to enable teachers to up-grade themselves from one level to another.

69. The certification of Grade II teachers will continue to be carried out by State Ministries of Education and that of NCE and graduate teachers by the Universities or an appropriate body.

70. The existing practice in most of our institutions of learning of basing the assessment of students' work on one final examination and on one type only is no longer tenable. Continuous assessment based on a variety of evaluation techniques should be henceforth adopted, and there should be some means for ensuring some common national standards both in the areas of public examinations as well as in the internal ones. The implementation of this will lie between the teacher training institutions, the Universities which serve as moderators for some of them, the Ministries of Education and the West African Examinations Council. These organisations will be expected to meet and work out a scheme.

71. The Federal Government has already taken over the financial responsibility for all Grade II Teachers' Colleges in the Federation, as part of its preparations for UPE.

72. At the NCE and degree levels of teacher education the Federal Government will continue to render further assistance by awarding bursaries through a Teacher Training Bursary Scheme.

73. Teacher Education will continue to take cognizance of changes in methodology and in the curriculum. Teachers will be regularly exposed to innovations in their profession. In-service training will be developed as an integral part of continuing teacher education.

74. No matter the efficiency of the pre-service training we give to teachers, there will necessarily be areas of inadequacies. In-service education of teachers will continue to fill these gaps, e.g. for library service education; evaluation techniques; guidance and counselling, etc., and will be systematically planned so that successful attendance at a number of such courses will attract incremental credits and/or count towards future advancement.

75. To this end, Government has established a National Teachers' Institute in Kaduna which has already begun functioning. The institute will organise programmes for in-service training of practising teachers. Opportunities will be provided so that every teacher at regular intervals will undergo in-service training.

76. The practice of according varying status to people with identical qualifications teaching at varying levels of the education system will be discouraged, and the teaching function will be accorded the same dignity whatever the level at which it is carried out.

77. Promotion opportunities will be created at every educational level to allow for professional growth at each level. Action on the harmonisation of teachers' conditions of service will be speeded up.

78. Teaching services will be so planned that teachers can transfer from state to state without loss of status.
79. Teaching, like other professions, will be legally and publicly recognised as a profession. Nigeria is already a signatory to the International Labour Organisation’s/UNESCO’s 1966 recommendation on the status of teachers. Government will set up a Teachers’ Council among whose functions will be Accreditation, Certification, Registration, Discipline and Regulations governing the profession of teaching. Those teachers already admitted into the profession without the requisite qualification will be given a period of time within which to qualify for admission or leave the profession.

80. A National Register of Teachers is being compiled and when the Teachers’ Council is established, the maintenance of the Register will be its responsibility.

81. Government will introduce measures to enable teachers to participate more in the production and assessment of educational materials and teaching aids, the planning and development of curriculum, school buildings and furniture, and evaluation of technical innovation and new techniques.

82. Where necessary local craftsmen will be used as demonstrators.
SECTION 10
EDUCATIONAL SERVICES

83. Educational Services facilitate the implementation of educational planning and objectives and promote the efficacy of education.

The objectives of educational services are:

1. to develop, assess, and improve educational programmes;
2. to enhance teaching and improve the competence of teachers;
3. to make learning more meaningful for children;
4. to reduce educational costs;
5. to promote in-service education;
6. to develop and promote an effective use of innovative materials in schools.

84. To achieve these objectives the following measures will be taken:

1. Teachers' Resource Centres where teachers will meet for discussions, investigations, study, short courses and conferences, will be set up in each State/Local Education Authority Area. The centres will also be used for the development and testing of teaching materials.
2. Both the Federal and State governments will set up curriculum development centres with the Nigerian Educational Research Council performing a co-ordinating role.
3. In the interest of our educational development, it is considered undesirable to continue to depend substantially on external sources for the funding of our educational research programmes. Greater financial provision for educational research programmes will be made available to our universities and the N.E.R.C. by both Federal and State governments.
4. Educational Resource Centres will be established at State and Federal levels. There will, however, be close co-operation and constant consultation to ensure the free flow of information in respect of achievements in this field.
5. Audio-Visual Aids Centres will be set up under the auspices of the Federal and State governments and there will be close co-operation and constant consultation between the Centres and all educational institutions for their development and effective utilisation.
6. Language Centres are being set up at Federal and State levels for enhancing the study of Languages especially Nigerian Languages.
7. Science and Mathematics Centres and Workshops will be set up to serve as the foci for the design of experiments and equipment. Such Centres would also serve as meeting places for Science and Mathematics teachers and for the training of Laboratory Assistants.
8. Most of our textbooks at present are either unsuitable, inadequate or expensive. New curricula call for appropriate textbooks and reference books. The Federal Government has established a National Book Development Council, whose functions should include promoting the development, production and distribution of books for all levels and the encouragement of indigenous authors. The Council is already established and is working on various aspects of Book Development.
9. Libraries are one of the most important educational services. Every State Ministry needs to provide funds for the establishment of libraries in all our educational institutions and to train Librarians and Library Assistants for this service.
(10) Radio and Television are products of the technological age designed, among other things, to improve communication. They are also being used for the development and improvement of education as well as for the expansion of instructional techniques. Where the facilities exist, Radio and T.V. broadcasting will form a permanent feature of the education system and, in this regard, the Broadcasting Services, the Ministries of Education and other educational agencies will work closely together. Government has already approved the expansion of the Schools Broadcasting Unit of the Federal Ministry of Education into an Educational Technology Centre.

(11) In view of the apparent ignorance of many young people about career prospects, and in view of personality maladjustment among school children, careers officers and Counsellors will be appointed in post-primary institutions. Since qualified personnel in this category is scarce Government will continue to make provisions for the training of interested teachers in Guidance and Counselling. Guidance and Counselling will also feature in teacher education programmes.

(12) Correspondence education will be encouraged and regulated by government.

(13)—(a) The system of correspondence education will be structured into the broadcasting programmes to enable teachers in remote areas to listen and react to such programmes as part of their on-the-job training or retraining.

(b) In-service education courses for upgrading teachers will be linked up with educational broadcasting as described above.

Government has already established a National Teachers' Institute at Kaduna to accomplish these objectives. The Institute will serve as a focal point for providing correspondence education through Radio and T.V. In-service education courses for upgrading teachers will be provided throughout the country with the help of the Institute.

(14) As part of the Universal Primary Education Scheme, efforts will be made to provide school health services for all educational institutions. School meals will remain the responsibility of parents.
ADMINISTRATION, PLANNING AND FINANCING OF EDUCATION

35. The success of any system of education is hinged on proper planning, efficient administration and adequate financing. Administration includes organisation and structure, proprietorship and control, inspection and supervision.

36. School systems, and consequently their management and day-to-day administration, should grow out of the life and social ethos of the community which they serve; consequently, the administrative machinery for the national education system should be based on three cardinal principles:

(i) intimate and direct participation and involvement at the local level, in the administration and management of the local school;

(ii) effective lines of communication between the local community and the State and national machinery for policy formulation and implementation;

(iii) a devolution of functions whereby:

(a) the management of schools is placed in the hands of district school boards of management;

(b) the co-ordination, planning, financing, and direction of the total educational effort within the State is placed in the hands of the State Ministry, Department or Directorate for Education;

(c) the integration of educational development and policy with national objectives and programmes is made the responsibility of a Federal Ministry, Department or Directorate of Education.

37. Government was already implementing this policy when in connection with the Universal Primary Education Scheme it stated that:

(i) the Federal Government will lay down the policy guidelines for the Universal Primary Education Scheme,

(ii) the Federal Government will provide the funds for implementing the Scheme;

(iii) State Governments, in collaboration with Local Governments and Communities will be the agents for the implementation of the Scheme.

38. In order that these functions may be discharged efficiently, a cadre of staff is required in adequate numbers and quality at the different operational levels in the local, State and Federal institutions.

39. The respective functions of the National Council on Education (N.C.E.) composed of the Education Commissioners, and the Joint Consultative Committee on Education (J.C.C.), made up in part of education officials and, in part, of outside educational experts cover all the needed ground in educational policy formulation below "cabinet" level.

40. The objectives of the planning, administrative, inspectorate, supervisory and financial services in education are:

(1) to ensure adequate and effective planning for all educational services,

(2) to provide efficient administrative and management control for the maintenance and improvement of the system,

(3) to ensure quality control through regular inspection and continuous supervision of instructional and other educational services,

(4) to provide adequate and balanced financial support for all educational services.

To accomplish these objectives Government has already established a Federal Inspectorate Services and an Educational Planning Section in the Federal Ministry of Education. 
91. The Federal Ministry of Education will be responsible for:

(a) the determination of a National Policy on Education, in order to ensure uniform standards and quality control;
(b) co-ordination of education practices in Nigeria;
(c) advisory services in respect of all levels of education below the university;
(d) Federal inspectorate advisory service to help improve and maintain standards;
(e) planning and research on a national scale;
(f) co-ordination of non-formal education including adult education, vocational improvement centres, correspondence courses, etc.
(g) co-ordination of educational services;
(h) international co-operation in education;
(i) co-ordination of national school examinations and relevant teacher examinations—testing and evaluation;
(j) establishment of a Central Registry for teachers.

92. In addition, Government has already established, among others, the following divisions in the Federal Ministry of Education:

(a) Educational Planning Section;
(b) Federal Inspectorate;
(c) Vocational and non-Formal Education Section;
(d) International Education Section.

The activities of the Nigeria Educational Research Council, the West African Examinations Council, and the National Teachers’ Institute are all aimed at discharging the responsibilities efficiently.

93. State Ministries of Education will perform the following functions:

(a) policy and control and administration of education at primary and secondary levels at State level;
(b) planning, research and development of education at State level;
(c) inspectorate services to improve and maintain standards;
(d) educational services;
(e) co-ordination of the activities of School Boards and/or Local Education Authorities;
(f) examinations particularly certification of primary school teachers; testing and evaluation;
(g) establishment of State Registries of Teachers.

94. Ministries of Education both at State and Federal levels will be responsible for preparing their educational development Plan, taking into account economic, social and other needs of the society. To enable them to carry out this function effectively, the Planning Unit of each Ministry of Education as a matter of necessity will be adequately staffed and headed by a well-trained education planner. The educational plan in the Third National Development Plan was produced by educational planners from both Federal and State Ministries of Education. To ensure that educational planners are available in adequate number, a department of educational planning has been established in the University of Ibadan and more will be established in other universities as the need arises.
95. Local boards of management will be responsible for local daily administration, management, and quality control of schools within their jurisdiction. In addition they will serve as feedback institutions to the State and Federal Ministries with respect to curriculum and materials development, techniques of teaching and evaluation procedures.

96. To ensure quality control in the schools it is necessary to have good teachers and inspectors. The inspectors will be officers of the Ministry. The primary responsibility of inspectors is to see that high standards are maintained and that schools are run in accordance with laid down regulations.

97.—(1) Education at all levels below university will continue to be on the concurrent legislative list.

(2) University education will remain on the exclusive Federal Government legislative list. This is to ensure that the establishment of universities is in accordance with National needs and objectives.

(3) With the introduction of UPE, the proprietorship of primary schools has passed into the hands of government. With regard to secondary schools, States will take these over as soon as they are in a position to do so, but such take-over will be without prejudice to community involvement and participation.

(4) Education Boards or Authorities will be responsible for management of schools and the appointment, posting and discipline of teachers. School Boards or educational authorities have already been established all over the country for the management of primary schools. Many States have taken over secondary schools and put them under school boards which manage them along with primary schools.

(5) Selection and appointment of members of Education Authorities and School Boards will be made from among the local people who are knowledgeable and who represent a cross section of the community.

(6) The Chairman of a newly constituted School Board or Education Authority will need to have a professional background and for the first three years the School Board or Education Authority will be expected to have as Chairman an experienced education administrator.

(7) The local people, particularly parents, will be encouraged to participate in school management.

98. The school system will be on the 6-3-3-4 plan. The system will be flexible enough to accommodate both formal and non-formal education and will allow leaving and re-entry at certain points in the system. Classes will be provided after school hours to cater for drop-outs and those who wish to further their education. The non-formal system will be such that anybody who wishes will be able to pursue education and obtain certification as a result of non-formal education. The curriculum will be diversified to cater for those who wish to leave and re-enter the system. At all levels of education there will be core subjects. Our present school buildings are under-utilised and, for better utilisation, it will be possible to arrange classes after normal school hours.

99. The first six years will be for general basic education followed by three years of general education with pre-vocational subjects like woodwork, metal work, shorthand and typewriting, book-keeping and technical drawing, so that the students who wish to leave the system at this stage will be employable. The next three years will be for general education leading to some marketable skills apart from training in the science and humanities so that the students graduating at this stage will be employable. Every student will be made to learn a skill. The next four years will be for university education and professional courses of varying durations.
100. The Sixth Form course will be abolished with the adoption of the 6-3-3-4 system and;
(1) ultimately there will be no formal examination at the end of the first six years of primary education; certificates will be based on continuous assessment;
(2) at the end of the first three years following primary education the Junior Secondary School Leaving Certificate will be based on State examination and continuous assessment method. The certificate will be issued by the Headmaster;
(3) at the end of the second three years course (senior secondary) a formal examination will be given but the performance during the three years will be weighed and taken into account for certification purposes;
(4) for a child to be absorbed or employed by the labour market he will not be less than fourteen years of age, and for technical education, the apprenticeship system after the first three years of post-primary education will be adopted.

101. Admission to universities will be based either on the results of matriculation examination jointly conducted by the universities, or a drop-out at twelve years who, later on, improves himself by private studies, would, if he so desired, be able to take the matriculation examination at, for example, thirty-five years of age and, if he performed well, would gain admission. Also the definition of “mature students”, for the purpose of direct admission, will be made less rigid.

102. A credit system which is transferrable among universities and the institutions of higher learning on a reciprocal basis will be initiated. This is to enable a student who may be compelled to change his residence before completing his course to finish it in another institution.

103. In some rural communities the majority of parents who are farmers may be reluctant to allow their children to attend school because they depend on the children to help them on the farm. Wherever possible, arrangements will be made for such children to assist their parents on the farm in the morning and go to school later in the day. Furthermore, efforts will be made to get the parents interested in the school activities. Special and adequate inducement will be provided to teachers in rural areas to make them stay in their jobs.

104. Among the educational services that will be provided without delay are well-staffed health centres in strategic places to cater for school children. Guidance and Counselling is another educational service that will be made available as soon as the necessary personnel can be trained. These facilities some of which are already being provided in many schools will be progressively expanded to cover the entire education system. With regard to school meals, this facility will be paid for by parents of the individual children.

105. The government will study in consultation with the teachers’ organisations and other interested parties the advisability of setting up at Federal or State levels a Unified Teaching Service for all categories of teachers, be they primary or secondary school teachers or those in the higher institutions, or be they employed by local, State, Federal or other agencies.
FINANCING OF EDUCATION

106. Financing of education is necessary to provide adequate and balanced financial support for the education system.

107. The Federal Government will work out a system of three types of educational grants to the States as follows:

(i) Recurrent grants on the basis of enrolment;
(ii) Grants for capital projects based on approved expansion plan; and
(iii) Special grants for specific education projects.

108. Government's ultimate objective is to make education free at all levels; but meanwhile Government and local communities will continue to share responsibility for financing education. The traditional sources of revenue for educational establishments, including taxes, school fees, education levies or rates and sometimes donations, will continue, but fees will no longer apply in the case of primary education. However, participation at local level for specific projects will be encouraged; for example, provision of school meals for children and provision of houses for teachers.

109. Until the junior secondary school education is made free, fees at this level will be sufficiently low to encourage a large proportion of primary school leavers to avail themselves of the opportunities for further education. Already fees in secondary schools have been pegged at the low subsidized rates payable in the Federal Government Colleges. Moreover, Teacher Education is already free, and university education in Nigerian Universities will soon be tuition-free.

110. Since technical and commercial education is articulated to the needs of industry and commerce, formulae for collaboration and joint responsibility, such as is already being carried out in schemes like the I.T.F., will be designed for sharing cost burden between the public and private sectors.
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Historical-Contextual Sources

Books


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Periodicals


**Dissertations and Unpublished Manuscripts**


Nigerian Documents

Books


"Shagari's Call for 'Ethical Revolution'." *West Africa*, 1 February 1982, p. 335.


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Dissertations


Documents Related to Christian Education

Books


Craven, Olga; Todd, Alden L.; and Ziegler, Jesse H., eds. Theological Education as Professional Education. Dayton, OH: American Association of Theological Schools, 1969.


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Unpublished Manuscripts

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