A HISTORICAL REVIEW OF SECONDARY EDUCATION IN WESTERN NIGERIA: 1842-1976

DISSERTATION

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By

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The purposes of this study are to describe the past and the present system of secondary education in Western Nigeria; to examine the goals, achievements, and failures with special consideration for three distinct periods: (1) prior to the arrival of the British people in Western Nigeria, (2) between 1842 and 1960, and (3) between 1960 and 1976; to formulate generalizations about secondary schools, and to offer suggestions for the improvement of the secondary educational system in Western Nigeria.

This study is concerned with a concise but broad historical review of secondary education in Western Nigeria. The relevant literature is replete with references to the Nigerian system of education and the problems facing the system. An analysis of the historical evolution of the federation reveals that the forces underlying Nigeria's education problems include sociocultural and religious diversity, the piecemeal acquisition and administration of different areas of the country, and disorganized public policy during the colonial period. For instance, the policy of restricting Christian missionary activity in the North,

while giving access to missionary initiative in the South, contributed to uneven social and educational development between the North and the South, and resulted in inter-regional tensions.

The review of the literature consists of three separate sections. The first section discusses education as it existed prior to the colonial rule. The second section concentrates on the development of secondary education in Western Nigeria during the British rule. It identifies the background of Nigerian education, the methods, problems, finance, and the weaknesses of the system during the colonial days. The third section is devoted to secondary educational developments in the Western Region of Nigeria from 1960 to the present. It identifies educational administrative measures, inspection, finance, methods, structure, and organization, the education of secondary school teachers, the conditions of service available to them, and the educational problems which influenced the system during the period.

Precolonial Western Nigerian society stressed the importance of educating for the practical needs of life and full participation in all the tribal activities--political, social, economic, and religious. The education of a child was the concern of all.

The curriculum before the advent of the European, consisted of the following essentials: moral instruction, civics, on-the-job training, trading, hunting, farming, fishing for boys, and domestic science for girls, and sanitation. These and other forms of informal but practical education were what the old Nigerians thought were the needs of their society.

The modern form of education was begun in Western Nigeria in 1842. This formal education was introduced in an attempt to spread Christianity. It emphasized that the operation and supervision of education were almost entirely in the hands of the missionaries until the turn of the nineteenth century when the government joined the venture.

The achievement of political independence in 1960 marked the beginning of the government's full determination to expand the educational system at all levels. The era of partnership between government and missions had passed, and the government had become a trusted educational agency of the people of Western Nigeria. One recommendation that the study makes calls for mass secondary education, not education of the elite only. The recommendations call for programs that would lead to industrial and technological progress.

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CHAPTER I

INTRODUCTION

The territory of the Federal Republic of Nigeria was a British Colonial territory until 1960, when it became independent. Nigeria, which is located in West Africa, has an area of 356,669 square miles (13, p. 459), an area equal to one-ninth of the United States, or Texas and California put together, or France, Belgium, and Great Britain combined (6, p. 1).

The Yorubas occupy Western Nigeria. According to legends, the Yorubas originated in Ile-Ife, an ancient town in Western Nigeria, and are descendants of Oduduwa, the prehistoric ancestor of all Yorubas. Before the British intervention, the Yoruba Kingdom extended from the River Niger as far as Accra in Ghana and Dahomey in French Togoland (4, p. 1). Today, Western Nigeria has a population estimate of 10 million (13, p. 459).

The system of formal education in Nigeria was a transplanted one. Most schools were modeled after those in Great Britain, the colonial power in Nigeria when modern education was first introduced. The central academic route consisted of primary schools, secondary grammar schools, sixth forms, attached to the secondary grammar

schools and performing a university preparatory function, and universities. There were also colleges for teacher education programs at the secondary and postsecondary levels which prepared primary school teachers; teacher education programs at the postsecondary level which parepared secondary school teachers; agricultural, commercial, craft, and trade schools; secondary modern schools; secondary commercial schools; secondary general schools; and technical institutes (8).

The history of the Nigerian education system has usually been depicted in one of two ways. First, there were descriptions of the ways in which educational institutions developed over given stretches of time and of the legislation that had governed this growth. Often aspects of the political struggles leading to such legislation were considered. Second, there were detailed investigations of particular institutions or branches of educational endeavor. Sometimes these investigations were related to the social setting in which the institutions existed, such as Dr. Babs Fafunwa's History of Education in Nigeria (7), or Dr. Otonti Nduka's Western Education and the Nigerian Cultural Background (11). But there seemed to be a lack of broad, yet concise, examination of the historical review of secondary education in Western Nigeria.

Intensive missionary activity in Nigeria began shortly before the middle of the nineteenth century. The colonial government relied on mission groups to organize and operate

schools. Before the arrival of the British in Nigeria, the Nigerian people had their own way of educating their youth. What could be referred to as a traditional or indigenous educational system was prevalent in Nigeria before the arrival of Islam and Christianity (14, p. 298).

The rapid expansion of Nigerian education started in the 1950's, and in most parts of the country the number of students enrolled in school doubled within the following decade (14, p. 298). The expansion of education remained a critical issue. An inadequate secondary school system in Nigeria was a major problem, but it was not the top priority item. Top priority had more frequently been given to expanding elementary education and establishing universities. A large percentage of primary school-age children attended school, but the percentage of the secondary school-age population enrolled in the mid-1960's was low (14, p. 298).

Nigerian education still is in a period of transition. The contemporary form of education in the young nation still reflects British concepts, but education is now being Nigerianized, and the nation is still experimenting with educational ideas borrowed from various other countries of the world.

Statement of the Problem

The problem of this study is to complete a historical review of the educational system of Western Nigeria with special emphasis on secondary education.

Purposes of the Study

The purposes of the study are as follows:

1. To describe the past and the present system of secondary education in Western Nigeria.

2. To examine the goals, achievements, and failures of the educational system in Western Nigeria with special consideration for the following three distinct periods:

   a. Prior to the arrival of the British

   b. Between 1842 and 1960, and

   c. From the attainment of independence in 1960 to the present.

3. To formulate generalizations about secondary schools in each of the last two distinct areas (b and c).

4. To offer suggestions for the improvement of the secondary educational system in Western Nigeria.

Questions to be Investigated

In order to carry out the purposes of this study, the following questions were formulated:

1. What were the purposes of education in Western Nigeria prior to the arrival of the British in 1842?

2. What were the purposes of secondary education during the British rule from 1842 to 1960?

3. What were the purposes of secondary education from independence to the present time?

4. What were the characteristics of the curriculum and cocurriculum activities before the British rule began in Western Nigeria?

5. How did the school curriculum and cocurriculum activities during the British rule differ from those before 1842?

6. What were the characteristics of the secondary school curriculum after independence?

7. Who attended schools before the British rule, during the British rule, and after independence?

8. How was education financed before the British rule, during the colonial rule, and after the achievement of independence in Western Nigeria?

9. What teacher-preparation programs were available before the colonial days, during the colonial days, and after independence?

10. Who were the people or agencies responsible for the organization and operation of schools before the arrival of the British, during the British rule, and after independence?

11. As a result of this study, what suggestions have been made that might contribute to the future improvement of secondary education programs in Western Nigeria?

Definition of Terms

Terms used in this study are defined as follows:

Assisted Schools--Secondary schools that receive grants from the state or federal government.

Local Authority (LA)--A local government unit established under the provisions of the Western Nigeria Local Government Laws, 1952. An LA can be a divisional, district, or local council (1, p. 4).

Local Education Authority (LEA)--A local government unit established in accordance with the provisions of section 8 of the Education Laws of Western Nigeria for the purposes of

1. Maintaining such existing public schools,
2. Establishing and maintaining such new public schools,
3. Assuming the management of any schools within its area, and
4. Establishing and maintaining institutions for the education of teachers in its area (12).

Public Education--Used to cover all educational activities carried out by the Ministry of Education, Western Nigeria, the LEA's, the voluntary agencies, and the private agencies for the purpose of insuring the operation and expansion of secondary education in the state (1, p. 5).

Public School--An institution or school which is assisted out of funds provided by the Ministry of Education, an LA, an LEA, or one which is maintained by an LA or an LEA for the purpose of providing public education in the state (1, p. 5).

Sixth Form--A two-year university preparatory course, designed for those who are academically oriented. This is equivalent to the junior college in the United States.

Mayflower--A unique grammar school in Ikenne in Ijebu Remo Division of the Western State of Nigeria.

Secondary Commercial School--A secondary school designed for children ages thirteen through seventeen who are career-bound. It is characterized by the provisions within the curriculum of instruction in commercial vocational subjects. It is therefore a kind of vocational school from which graduates go immediately to work (10, p. 158).

Secondary General--A secondary school designed for children ages thirteen through seventeen. These include both college and career-bound students. It is a type of comprehensive high school.

Secondary Grammar School--A secondary school designed for children ages thirteen through seventeen who are college-bound. It provides courses of five or six years length with a strong academic bias, in the English tradition, leading to the School Certificate and Higher School Certificate examinations (10, p. 158).

Secondary Modern School--A secondary school designed for children ages thirteen through fifteen who are not academically oriented. It provides a three-year course with a strong practical bias, and it offers a variety of teacher education courses leading to Teacher's Certificates (10, p. 158).

Unassisted Schools--Secondary schools that are privately operated without any government aid.

Limitations of the Study

The present study was limited to Western Nigeria because generalizations concerning all areas would be faulty and meaningless, since the system of secondary education is unique.

The study was also limited to the materials available through the Library of Congress, Washington; the British Library, London, of which the British Museum is a part; the leading United States Universities connected with the development of education in Nigeria; the Ministry of Education of Western Nigeria; and the Nigeria universities.

Western Nigeria was selected for this study because it exhibits many of the characteristics of the educational systems in those nations classified by economists as "developing nations." Also it faces problems in human resource development similar to those that other developing nations face (1, p. 13).

Background and Significance of the Study

This study is concerned with a concise but broad historical review of secondary education in Western Nigeria. The relevant literature is replete with references to the Nigerian system of education and the problems facing the system. An analysis of the historical evaluation of the federation reveals the forces underlying Nigeria's problems to include the following: sociocultural and religious

diversity, the piecemeal acquisition and administration of different areas of the country, and certain aspects of public policy in the colonial period.

Nigeria is characterized by social, cultural, linguistic, and religious diversity; in particular, the three major Nigerian groups--the Hausa-Fulani, the Ibo, and the Yoruba--have characteristic forms of social organization that distinguished them from each other. The piecemeal acquisition of the country by the British and the system of indirect administration served to maintain the identity of each of the regions, so that local centers of leadership and loyalty solidified before independence. Certain aspects of public policy, for example, the policy of restricting Christian missionary activity in the north while giving free access to missionary initiative in the south, contributed to uneven social and educational development between the North and South and resulted in interregional tensions (9, pp. 238-239).

Of the Nigerian tribes, the Yorubas of Western Nigeria were the first to come into contact with the Western World. In 1860 mission stations and, with them, schools spread from Lagos into Western Nigeria. Educational activity had, therefore, been proceeding for about half a century in Western Nigeria before it was extended to any other part of Nigeria (3, pp. 209-210).

In view of the head start which the Yorubas had, it was inevitable that they should be found occupying the overwhelming majority of the higher civil service positions open to Africans while also dominating the business, professional, and political life of the country (5). In social and economic development, therefore, they were far ahead of all other Nigerian groups. As communications improved and contact between the different peoples increased, the existing group differences did not go unnoticed (9, p. 30).

Such was the situation in which education developed in Western Nigeria. The effect of the British influence on the education of Nigerians has been a subject of much discussion (2). A need arose for studies in this area so that educators would be aware of the particular characteristics associated with the development of education in Western Nigeria. Such studies would aid educators in their endeavor to lead the young nation both at the local and at the state level, to examine the purposes, goals, and limitations of the secondary school set-up in Western Nigeria and thus reveal the weaknesses and problems of the system, and to make available any suggestions concerning the improvement of the secondary education system in Western Nigeria.

Research Design

This study was designed to review the history of secondary education in Western Nigeria. Thus, it was a descriptive research.

Data were collected, evidence was synthesized in order to establish the facts pertaining to the study, and conclusions were drawn concerning the past and present: finally suggestions were made regarding the secondary education system in Western Nigeria.

Summary

The preceding paragraphs provided the following: a statement of the problem, the purposes of the study, questions to be investigated, the definition of major terms, limitations of the study, a brief background and significance of the study, and the research design.

The next chapter contains the development of major concepts and a review of related literature. Chapter Three deals in detail with traditional education in Western Nigeria. Chapter Four describes the influence of the British system of secondary education in Western Nigeria between 1850 and 1960. Chapter Five is a description of the secondary education system in Western Nigeria from the attainment of independence in 1960 to the present. The last pages of Chapter Five contain suggestions for secondary school improvement and summary. A general bibliography is appended.

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CHAPTER II

REVIEW OF THE LITERATURE

Introduction

The review of the literature that follows consists of three separate but related parts. The first section discusses education as it existed prior to the Colonial rule. This section contains general information about the education of children in the Western Region of Nigeria before western education was introduced. It does not, therefore, contain any specific information about secondary education, since such a term was originally not Nigerian. There is very little information available on this topic; however, the traditional system of education is reviewed.

The second section concentrates on the development of secondary education in the Western Region of Nigeria during the British rule. It identifies the background of Nigerian education, the methods, problems, finance, and the weaknesses of the system during that time.

The last section concerns secondary educational developments in the western region of Nigeria from the attainment of Independence in 1960 to 1976. It identifies educational planning, administrative measures, inspection, finance, methods, structure and organization, the education of

secondary school teachers and conditions of service available to them, and the educational problems which influenced the educational system during the period. Very little detailed information is available on developments after 1966.

Traditional Education in Nigeria

Methods of traditional education in Nigeria differed from place to place chiefly because of social, economic, and geographical imperatives, according to Professor Babs Fafunwa (5, p. 17). Research indicates that the education of the child in Nigerian society began in infancy, just as was true in European, Asiatic, or American society. The parents were responsible for the early childhood education of their children (5, p. 18). Fafunwa identified what he called the seven cardinal goals of traditional education and stated that traditional education was made up of the following features: physical training, development of character, respect for elders and peers, intellectual training, the poetic and the prophetic aspects, vocational training, community participation, and promotion of cultural heritage (5, pp. 20-49). Fafunwa concluded by stating that traditional education, in spite of criticisms by European and American writers, was not any more conservative or any less progressive than any other system (5, p. 48). He added that there was much that the Nigerian educational system as

it existed in 1974, could learn from the traditional educational system (5, p. 49).

Njoku added a few interesting points about traditional education in Nigeria. Quoting Hambly, he stated that, in fact, in precolonial Nigeria, education of the child began with the social attitude toward the expectant mother (7, p. 27). The home was the first school a child attended, and early childhood education was entirely in the hands of the mother. The features noted by him include care at home, social activities, physical care, domestic work, respect for elders, history of the family, education through legends and folklore, and education through initiation schools. Moreover, the education that little children received from the home was not only the business of his parents; it was everybody's concern, especially when parents were not present. Njoku concluded by stating that precolonial Nigerian society stressed educating for practical needs of life and for full participation in all the tribal activities--political, social, economic, and religious. Parents, relatives, elders, and peer groups were in essence teachers. Each person knew the customs and traditions of the tribe and generously cooperated in the education of the children. What the child was taught was meaningful to him. It prepared him for active participation in all the activities of

the community. All of his education related directly to his environment (14, pp. 11-37).

Nduka noted that, before the introduction of Western education, the Nigerian people had their own systems of educating the younger members of the different communities. He added that, when Western, formal education was introduced, the problem arose as to which culture should be transmitted from one generation to the next (13, p. 4).

Educational Developments During the British Rule

Patterson (15), writing in 1955, made some evaluative comments on the colonial policy of secondary education in the western region of Nigeria. He observed that the western region had nearly a hundred years of missionary contact and, therefore, had made substantial progress in education along the Western lines. But the rapid expansion of secondary education called for a prompt and careful rethinking of the role of mission education in Nigeria. As education more and more became public policy, it likewise, in terms of financing and administration, became public responsibility. The dual control which then obtained between missions and government was becoming increasingly tenuous and in need of redefinition (15, p. 96).

Mission education served its most useful purpose in a pioneering role, existing when there was no other education

available. It might continue to serve a unique function today by offering instruction of a higher quality than could be achieved in the public schools and by giving to instruction emphasis and values not possible to attain in tax-supported institutions. A few missions gave full recognition to these opportunities by refusing available government assistance to their teacher-education colleges (15, p. 96).

The ferment for education at all levels in Nigeria reached substantial proportions after 1946 because of the program of development for African territories under the British Crown. This program, known as the Colonial Development and Welfare Scheme, was inaugurated in 1945. Under the scheme it was agreed that the British Government would contribute 23,000,000 pounds sterling to a ten-year program of resource development for Nigeria. Also it was agreed that the Nigerian Government would raise from revenues and through loans an additional 26,500,000 pounds sterling. Education was one of the projects to which the funds were allocated (15, p. 97).

Patterson also indicated that a serious weakness in Nigerian education had developed from the steps taken to have all areas of the government as properly staffed with well-trained people as possible. This resulted in every government department operating a school of its own, with its own standards, its own brand of specialization, and

its own independence from all other educational efforts. Such a procedure, according to Patterson, seemed to produce wasteful duplication on the one hand and to result in narrow overspecialized training on the other (15, p. 98).

In schools operated by government departments, there was a tendency to overemphasize technical subject matter to the neglect of basic subjects such as English, mathematics, and the social sciences. Patterson felt strongly that this was wasteful in the education of students who had the capacity to profit by these subjects (15, pp. 98-99).

Acute teacher shortage, even for the schools already in existence, was felt. British and British Commonwealth teachers were used. The education of women suffered seriously by comparison with the opportunities available and the encouragement given to the education of men. The plans that were being made in each region recognized the need for more opportunity and better education for women. In addition, there was little or no opportunity to learn the essentials of sanitation to parallel the general desire for physical cleanliness (15, pp. 99-101).

Patterson concluded by stating that Nigeria's plan for exapnsion rested on the overriding need for educational development and training over the next few years. He maintained that there must be education for literacy and basic citizenship and education to overcome the serious shortage

in skills which was holding back development in all areas. Only if this need could be supplied realistically, he stated, could the Nigerian people effectively undergird the freedom to which they ardently aspired in the provision for sound and rapid future development (15, p. 105).

Chianakwalam (4) was concerned, in 1956, about educational developments in the country. He stated that the rate of secondary school expansion was limited because insufficient candidates of the required standards had gone forward for training as teachers. All too often those with the Cambridge School Certificate had used this certificate as a passport to other posts which, financially or otherwise, had been more attractive than teaching. Much had been done prior to that time to improve the salaries and status of secondary school teachers (4, p. 88). Large sums of money were received from Britain's Colonial Development and Welfare funds which had contributed much to the educational developments at all levels (4, p. 89). Education, according to Chianakwalam, was expanding at all levels (4, p. 88).

When Adams was writing in 1960, up to 90 per cent of education at the secondary and teacher-training levels was operated by missions or voluntary agencies, with the government providing grants-in-aid for staff salaries and for building purposes (1, p. 163). In the western region there was a Ministry of Education headed by a Nigerian Minister.

The senior posts of permanent secretaries responsible for the administrative organization of the Ministry were held by expatriates. Inspectors or advisors on secondary education were responsible, through the permanent secretary, to the Minister for the professional functions of the ministries (1, p. 164).

By constitutional provisions, secondary education was a concurrent responsibility of both federal and regional governments, except that the federal government was responsible for federal secondary schools (1, p. 164).

Federal advisors on education might, at the invitation of the regional Minister of Education, assist in the inspection of regional secondary schools. The regional government operated schools at the secondary level. They formulated policy, provided budgets, and were responsible for the supervision of secondary education within the region. The Ministry of Education controlled secondary education. The general pattern of secondary education represented one type of British education that had been developed overseas. The basic cadre of expatriate teachers and professional advisors was British, and most of the Nigerian secondary school teachers educated abroad had received training in the United Kingdom (1, p. 164).

Adams further pointed out that secondary education consisted of a five or six-year course which would qualify one

for university entrance examinations. Though substantial progress had been made shortly before that time in the development of secondary schools, opportunities for post-primary school education were still scarce, and the advance at this level lagged behind the development of primary education (1, p. 164).

Writing about the background of Nigerian education, Adams stated that most of it began as the work of the Christian missions. Initially, the government took relatively no part except to provide grants for those mission schools in need of assistance. Subsequent educational ordinances, beginning in 1882, set the conditions for grants-in-aid to mission schools, based first on efficiency as judged purely by the number of examination successes (1, p. 163).

The advance of education in the western region, according to Adams, reflected the differential opportunities that Christian missions had. The insatiable hunger for education of the West had been, in a measure, associated with the more intensive influence of Western contacts historically and with the developing nationalism of the previous years (1, p. 163).

Adans gave credit to the missions, in view of the limits in volume of governmental assistance available to them, for the advance and pioneering that they had

accomplished. With the focus of their efforts on conversions rather than upon likely demand patterns or the developing requirements of a modern state for technical and skilled personnel; however, Adams regretted that the circumstance during that time was one of an aching void in educated manpower (1, p. 163).

The educational ten-year plan embarked on in 1946 with major assistance from the Colonial Development and Welfare Fund, among other aims, envisioned a considerable extension of secondary education. Though the ten-year plan had been superseded by the federal and regional governments' 1955-1960 development programs, the period from 1946-1955 was of particular significance for Nigerian educational advance. With the new constitution in 1952, educational policy became the responsibility of regional governments. Earlier, the Educational Ordinance of 1948 opened the way for the people to support education by taxes or rates, while government appropriations for education were substantially augmented. Secondary education in all regions was stimulated by these developments, according to Adams (1, p. 163).

Adams then posed what he considered the primary dilemma: which of the levels and kinds of education would the political leadership choose to emphasize, and how well would these emphases reflect fundamental Nigerian needs?

Adams was referring to primary, secondary, and university levels (1, p. 164).

J. F. Bunting (3), in an address delivered at an educational conference in Nigeria, summarized the features of the British system of education in Nigeria. He reminded readers that for many years the main trend of secondary education in Nigeria had followed the pattern of secondary education in England (3, p. 105). He went on to define the clearly marked features of the British tradition. According to him, these features included the stressing of the importance of character and, in particular, the inculcation of the concept of unselfish service. The features also included the strong foundation of religion on which the main edifice had been built; the importance of discipline; the stress on athletics in the broadest sense, with particular emphasis on cooperation and team spirit; and the importance of cultural knowledge for its own sake, as opposed to vocational knowledge (3, p. 105). Remarking on this, Bunting stated that the stress laid on the various aspects of the English tradition varied widely from school to school. After stating that the pattern of the past was not always the best blueprint for the future (3, p. 106), Bunting went on to make suggestions for action. He stated that, if Nigerians agreed that secondary education should help to make the Nigerian youth better human beings, better

citizens, and better workers and that this combined goal would help the country, then Nigerian educators must re-examine their approach to secondary education. And, while courageously retaining what was good and vital, educators must weed out what is ineffective and dead, introducing innovations which would revitalize their traditions. Bunting, in conclusion, said that the processes of pruning and budding and fertilizing which were good practices in agriculture were not to be overlooked in education (3, p. 107).

Educational Developments After Independence

On the first of October, 1960, Nigeria achieved independent status. A report submitted to the 24th International Conference on Public Education by Aja Nwachuku, delegate of the government of Nigeria, revealed pertinent facts about the educational scene. During 1960-1961, consultation between federal and regional ministries of education was intensified at all levels of education. Each region was responsible for meeting the cost of its own educational system (9, p. 273). In the Western Region, the method of teaching was enriched. For example, the scope of radio and television programs for schools was being expanded, and greater attention was given to the use of audio-visual aids. Since there was a shortage of trained teachers, a higher

teachers' college offering a three-year course was established. The course, which was available to students who had successfully completed a secondary grammar school course or who had comparable qualifications, was intended to train future grammar school teachers. Conditions of service were improved as salaries were increased in conformity with the cost of living award paid to government officers. Also, in order to attract the best qualified teachers to the teacher-education colleges, a system of bonus payments to college teachers had been introduced. In order to raise the standard of work in secondary schools, the principals and vice-principals were required to have more professional experience than in the previous years (9, p. 276).

The yearly report for 1961-1962 indicated that, as a result of the Ashby Report of 1960 (a report of the commission set up by the federal government to conduct an investigation into Nigeria's needs in the field of post secondary school certificates and higher education over the following twenty years (1960-1980), the year 1961 was one of great activity in educational planning. Secondary education was still a regional matter under the terms of the Constitution. The Western Region had its team of inspecting officers, but it drew upon the service of the federal advisory staff for full-dress inspections. A

significant change in the region was the abolition of the post of voluntary agency supervisors from April 1, 1962. The inspectorate division of the Ministry had observed their functions. More money was spent on school buildings than in the previous year. The number of students enrolled in secondary schools and of teachers increased significantly over the previous year. The four-year course for secondary modern school teachers at Grade II colleges was being converted, on an experimental basis, to a three-year course. Eleven colleges had been approved for this purpose, effective January, 1962 (10, pp. 267-269).

A consistent effort was being made to provide equal opportunities for boys and girls. Women's education was being promoted by the concession of a more liberal building grant for girls' than for boys' schools. Coeducation at the secondary stage was being encouraged, and plans were being formulated to expand the facilities for educating women in particular trades (10, p. 270).

More emphasis had been given to the teaching of English as a foreign language. The only significant change was the revision of the Grade II teachers' certificate syllabus. In order to accelerate the teaching of English as a foreign language, refresher courses and evening classes with day demonstration lessons were being held, both for teachers and inspectors (10, p. 270). It was proposed that the

number of colleges offering the three-year course for students who had successfully completed their secondary education be increased from one to six (7, p. 271).

The yearly Report for 1962-1963 indicated that there was no major change in the administrative machinery during the previous years and had continued to give active supervision to the secondary schools as well as to other types of schools. The library division had been considerably strengthened. The school broadcasting section also broadcast to the federal territory. An educational statistical unit, which had formerly been attached to the Western Region educational administration, had been detached from the Ministry and made part of the regional statistical services. A considerable expansion of the facilities for technical and vocational education had also taken place, and the regional technical college continued to expand (11, p. 271).

Educational expenditure was highest and educational development greatest during this year (11, pp. 271-272). For the expansion of secondary education, a heavy building program had been embarked upon in the Western Region. The whole country experienced an increase in the number of secondary schools between 1960 and 1961 from 883 to 997, with a total increase in classrooms of about a thousand. Although this rate of growth continued, there was still an

increasing demand for secondary schools. Only about a third of the students wanting to attend secondary grammar schools had access to the necessary facilities. Increasing concentration was, therefore, being given to the expansion of secondary school facilities in the Western Region as in all regions (11, p. 273).

During 1962-1963, there had been an increase both in the number of teachers and of students in secondary education in the Western Region. Comprehensive secondary schools had been started, offering a program of studies which was taken by all students in the first two years as a foundation of broad, general education. From the third year, the students were enrolled in academic, technical, commercial, or vocational courses according to their aptitudes. There was also a common core of subjects taken by all students throughout the secondary school course (11, p. 274).

There were secondary modern schools, of three-years duration, where students pursued academic studies. This situation was reviewed in order to consider introducing certain vocational and trade training so that the students completing their education in these schools might enter into the employment market with better prospects. Also more sixth-form classes were being opened so that the new

universities might be able to recruit an adequate number of students (11, pp. 274-275).

The subjects in the curricula of secondary schools had remained virtually the same as in the previous years. The technical high schools continued to give a broad scientific and mathematical education as well as offer a few commercial subjects. No major revision of syllabuses had taken place in the years prior to this time. A workshop organized in Ghana had been attended by specialist officers from Western Nigeria. Some texts, which were being tried in the secondary schools, had also been prepared on the teaching of vernacular languages (11, pp. 275-276).

The West African Examinations Council set up an international panel of experts to review the secondary school syllabuses in science, mathematics, geography, history and other subjects. As a result of their activities, the content of courses became more directly related to the events which occurred in the everyday life of the students, while the syllabuses continued to draw more and more examples from the students' surroundings (11, p. 276).

There was an increasing demand for the local production of textbooks for secondary schools. Exploratory investigations had already commenced. New textbook printing presses had been established in order to produce textbooks more cheaply. Various foreign firms involved in the production

of school textbooks established local branches. Some had undertaken research with the collaboration of teachers, in order to determine what kinds of textbooks were most effective (11, p. 276).

The development of science laboratories in the Western Region continued as in the previous years. New secondary schools generally began to establish science laboratories in their second or third year of existence. Invariably they started with biology laboratories and expanded to include chemistry and physics laboratories as development proceeded. The bulk of the total expenditure for 1962-1963 was utilized on equipping science laboratories for the expanding secondary school system (11, p. 276).

School broadcasts had also been expanding in the Western Region where grants from the Ford Foundation and the United States Agency for International Development had been utilized (11, p. 276). A number of officers were sent to the United States for training in the techniques of guidance and counseling as well as aptitude testing. The West African Examination Council set up an aptitude testing unit which was to expand its activities to different parts of Nigeria (11, p. 276).

In the Western Region, a number of Grade III teacher education colleges were being closed because teachers for primary schools were being upgraded. New, advanced

teacher-education colleges were being established in order to train teachers who had had secondary education for work in the primary schools (11, p. 276).

In the period 1963-1964, according to the Report on educational developments, secondary education received considerable attention. A new policy decision had been taken not to open new secondary schools but to increase the enrollment in existing ones so as to minimize costs. There was an advanced teachers' college for the lower forms in secondary schools (12, p. 242).

Secondary modern schools continued to be a particular feature of the region, showing a notable increase both in the number of schools and in enrollment. Secondary commercial schools, which were not distinguished in the West from Grammar Schools, continued to be mostly private, unaided schools (12, p. 244).

Educational content was reviewed. A general survey of the main considerations that should determine the revision of the curriculum was undertaken at a previous meeting of the joint consultative committee for education. There it was shown that the school curriculum must respond to the challenge of a developing nation. It was, therefore, decided that instruction in the languages, the humanities, fundamental sciences, applied science, and cultural arts be increased. Committees of experts were appointed to

deal with each of these areas and their recommendations were referred to committees of secondary school teachers (12, p. 244).

Secondary school mathematics syllabuses had been only slightly affected by the previous year's workshop on mathematics organized in Ghana. Some of the secondary schools were experimenting with the new educational material (12, p. 244). The number of schools teaching French had further increased, and consideration was given to teaching more foreign languages (12, p. 244). In addition, school broadcasting was becoming increasingly important (12, p. 244).

The production of suitable textbooks for secondary schools was still gaining attention. Generally, in the previous years, most of the school textbooks were prepared by foreign writers who, although skilled in their subjects, often lacked the background knowledge of local situations. The tendency then was to encourage competent indigenous authors to write textbooks. The number of foreign publishers interested in the field was increasing, and their representatives paid periodic visits to the country to stimulate and encourage local writers and to explore possibilities for establishing local branches. In the previous year, a few Nigerians were sent overseas to study textbook writing (12, pp. 244-245).

The necessity for raising the standards and qualifications of teachers was felt, and gradually the number of Grade III teachers' colleges was decreasing. Some of these schools had been closed, but more had been upgraded to Grade II. Advanced teachers' colleges were also being established for the education of teachers for the lower forms of secondary schools (12, p. 245).

Edmund A. Ford (11), writing toward the end of 1964, showed a concern for what he called an inadequate secondary school system in the Western Region as in all other regions. Ford believed this was a major problem which had not received sufficient priority. He drew attention to the fact that there had been a backlog of secondary school graduates to fill the opening classes at the universities a few years prior to this time. Many of the graduates had been waiting ten or even twenty years for admission. The secondary school in Nigeria (excluding the teachers' colleges and technical schools) is a highly selective secondary grammar school, offering the only program for college preparation. University admittance is largely determined at the moment the elementary school graduate is admitted or rejected for the secondary school. There was an acute shortage of teachers except for hundreds of Peace Corps Volunteers, and Ford suggested that many of the secondary schools which closed might have been forced to do so for this reason. Also it was not unusual to find

a secondary school with a British principal and a teaching staff of four Peace Corps Volunteers, two Commonwealth expatriates, and two Nigerians (6, p. 8).

Ford also pointed out that the curriculum was not appropriate to the needs of the country and was entrenched and inflexible. He suggested that there must be a complete revision of the curriculum if it was to provide a specialized secondary education for the relatively few who would go on toward the top of the educational pyramid. He also suggested that new courses must be added and old ones abandoned or revised. Ford also sharply opposed rote learning, which had been the rule during a student's school career (6, p. 5).

From the Report presented at the 29th International Conference on Public Education (1965-1966), there was an indication of a strong desire to strengthen the National Government and endow it with a greater measure of responsibility in education throughout the country. At the same time, it was realized that considerable decentralization was necessary in order to ensure the effectiveness of educational administration in such a large country, one with varying stages of development. Therefore, the National Military Government set up three working parties to study educational reform, one of which was in primary and secondary education. The working party was instructed to examine in detail the problems that faced the previous government

and to draw up such plans as were necessary for progressive educational reform. It was clear that the country was anxious that education should contribute directly to economic growth and that trained manpower requirements should be borne in mind in all aspects of education above the primary level (13, p. 266).

Inspection staff had been considerably increased in previous years in the Western Region. New arrangements had been made whereby inspectors from all regions were constituted into panels to form joint inspection teams for schools all over the country. By this means, uniform national standards might be achieved (13, p. 266).

Secondary education lasts five to six years. The older and more established schools presented their students for the West African School Certificate examination after five years. The most gifted students stayed another two years before they were presented for the Higher School Certificate or the General Certificate of Education (Advanced Level) Examinations. The more recently established schools provided a six-year course. The government was awaiting the opinion of the working parties, particularly in regard to the length of secondary education all over the country (13, p. 267).

For many years it was felt that the curricula had been designed to meet the requirements of a country with colonial

status, but according to this report, this criticism is no longer applicable since independence. Educators all over the country want a curriculum which would enable the country to meet the political, economic, and educational changes of the day. Two years prior to this time, in order to achieve this, the Joint Consultative Committee on Education (representing all the Ministries of Education and the Universities) decided to hold a curriculum conference. The Conference was to meet in October, 1966, to examine the views of the consumers of the educational product: employers, the general public, professional bodies, and so on. It would translate their requirements into educational terms, survey the scientific and technological imperatives which should govern the school curriculum, and appraise the humanistic aspects that must also be embodied in it. Proposals would be examined relating to the use of audio-visual teaching aids, mass media and the new technology that was being used to make communication of knowledge more efficient (13, p. 268).

A National Educational Research Council had been set up, under whose auspices the conference would be held; apart from the funds supplied by the National Military Government, Unesco and the Ford Foundation had given financial assistance for the conference. Projects had been undertaken for the reform of teaching methods in the secondary schools to ensure a sound basis for instruction in the various subjects by methods geared to a technological age (13, p. 268).

The secondary schools were staffed with highly qualified, nongraduate teachers from Nigeria's advanced teacher-education colleges, who themselves had been through the secondary education system before proceeding to college (13, p. 268). With the increase of secondary school students, there had been a corresponding increase in secondary school teachers, many of whom came from abroad: Peace Corps teachers from the United States, volunteer teachers from Western Germany, Commonwealth teachers (from Canada, Australia, New Zealand, India, Pakistan, and Great Britain), and volunteer graduate teachers from the United Kingdom and Ireland. At least 20 per cent of all the general secondary school teachers came from friendly countries overseas. The general dissatisfaction with the quality of staffing of modern secondary schools continued, but steps were being taken to improve the situation (13, p. 268).

To mark the International Cooperation Year, primary and secondary interschool competitions in extracurricular activities were organized. Secondary school students represented different countries at mock sessions of the United Nation's General Assembly and the International Court of Justice in order to make their work familiar to these students, who would themselves participate in the international scene in years after this (13, p. 268).

The teacher-education schools prepared Grade III, II, and I teachers and teachers with Nigerian Certificate of

Education, the latter in growing numbers. The universities prepared students for teaching degrees valid for all levels of education. The structure and organization of the higher educational institutions were being improved. Students holding the West African School Certificate or the General Certificate of Education (GCE), ordinary level, could now take a concessional university entrance examination and obtain a degree after a four-year course. A few students with the advanced-level GCE enter the universities directly and obtain their degree at the end of a three-year course. A committee of vice-chancellors of Nigerian universities considered the respective merits of students taking the advanced-level GCE before entering the university and those entering with the ordinary level GCE. Efforts also were made in the Western Region to rectify defective nutrition and provide a balanced diet for the students (13, p. 269).

Adeyinka (2), writing in 1973, revealed some other interesting facts concerning the situation and his apparent disapproval of the British influence on secondary education in Nigeria. According to him, the major impact of the development of grammar school education in the Western Region was the intensification of the process of acceptance of the literary tradition introduced by the Christian Missions through formal classroom education. Side by side with this acceptance and the new values that accompanied

it was the gradual decline of enthusiasm for agricultural pursuits and other forms of manual labor which had been the major occupations of the people before the advent of the Christian Missions (2, p. 151).

The unqualified acceptance of the British form of education and way of life had inevitably led to the people's preference for white-collar jobs and an uncontrollable migration of the people to the large towns where these jobs were available. These developments had been responsible for the growing rise in urbanization and detribalization, culminating in the recurrent problem of unemployment among grammar school graduates. British literary education at the primary-school level would not have cut off young boys and girls from the farm. It was with the introduction of grammar school education that Yoruba boys and girls in the Western State began to develop great interest in such professions as medicine, law, politics, nursing, and many others (2, p. 151).

From the study that Adeyinka did, he was able to conclude that the expectations of grammar school students, in terms of a future career, usually were not fulfilled. The majority of the old grammarians who were teaching in the Western State or employed in the armed forces or serving the state in some other capacity regarded their employment only as a second best. Being frustrated by their inability

to become doctors, lawyers, or university lecturers--jobs which the society still rated very high--these old grammarians had accepted available jobs in order to maintain themselves and their families, including members of their extended families (2, pp. 151-153). The generation of grammar school students in the year following December, 1968, still had a high degree of optimism toward achieving careers in the medical and legal professions, in the Civil Service, in the University, and in the scientific and technical fields (2, p. 153).

Girls seemed to have a great preference for the nursing profession, and boys wanted to become doctors, lawyers, and secondary grammar school teachers, according to the results of Adeyinka's questionnaire. But most of the boys and girls wanted to make the teaching profession, especially at the N.C.E. level, a stepping stone to a more highly respectable and more rewarding career. Because of the mad rush for white-collar jobs and the desire for a way of life similar to that of the British, a large number of adolescent boys and girls who would have remained in rural areas either as apprentices or as self-employed farmers or traders had migrated to the state capital, Ibadan, and other urban centers (2, p. 155).

Because of the rapid expansion in educational opportunities at the grammar school level, a large number of

graduates were being turned out by these institutions so that there were more grammar school teachers than there were job opportunities and University places. The tragic result was the recent wave of unemployment among grammar school teachers. According to Adeyinka, this was because provisions were not made for development in other areas of the country's economy to remain in line with the rapid growth of grammar schools and the yearly increase in the output of grammar school teachers. For example, there was no development of commerce and industries which Adeyinka recognized as potential labor absorbers. Until this was done, the problem of unemployment might never be solved (2, p. 155).

Summary

In summary, the review of the literature indicated that Western formal education was not the first type of education that young Nigerians ever received. Children were thoroughly educated by the indigenous Nigerian parents and community leaders. The British came and, in their attempt to spread Christianity, introduced formal education to these people. The review of the literature indicated also that educators thought that the introduction of formal education to Nigeria had done a lot of harm because of the poor job market and other problems that arose as a result of the

peoples' being formally educated. During the British rule, financial control was the dual responsibility of the regional government and the missions. The few teachers that there were had been trained abroad. The curriculum, which was said to have been grossly deficient because the basic subjects were not taught, was foreign. Secondary education was not the government's priority for development. The education of women suffered seriously.

Since 1960, when Nigeria became independent, giant steps have been taken to develop the secondary schools. More and more schools were made available. The number of students enrolled in secondary schools and of teachers has increased significantly from year to year. Each region was financially responsible for secondary education. The education of women was promoted. The secondary school syllabus was reviewed, and courses were more directly related to the students' experiences and surroundings. Even textbooks were more often produced locally. There would, however, still have been an acute shortage of teachers except for the Peace Corps Volunteers and expatriate teachers. Educators were suggesting that the inflexible curriculum be completely revised and teaching methods reformed.

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CHAPTER III

TRADITIONAL EDUCATION IN WESTERN NIGERIA

What the term "education" meant to the people of Western Nigeria in the precolonial era should be explored before details about traditional education in that country are discussed. "Education," declared the anthropologist Westerman, "is not something which the African has received for the first time from the white man. The 'primitive' African is not uneducated" (25, p. 209).

The concept "education" has many meanings. It may mean "the cultivation of a person" as Robert Ulich (24, p. 27) has stated "the shaping of life" according to James Mursell (15, p. 4). For Edgar Knight it meant "bringing up a child" (9, p. 19) "helps to shape a human being, to make the individual what he is or hinder him from being what he is not" (9, p. 20).

Education can be viewed as formal instruction in the classroom. In Western Nigeria, education is generally viewed as "preparation for life" (3, p. 134). Preparation means preparing an individual for "his responsibilities as an adult in his home, his village, and his tribe" (21, pp. 3-4). It has, therefore, been observed that in precolonial Western

Nigeria, education was a deliberate attempt made by the "mature members . . . to guide the growth of the immature members in accordance with the life aims of the group" (9, p. 20). In order to fulfill this objective, all the skills and techniques necessary to make an individual a useful and responsible member of his society were carefully transmitted to him.

Precolonial Western Nigeria had no literature except the Muslim Koran, which was written in Arabic. There were no systematic curricula from which educational experiences were drawn (10, pp. 18, 51). The question, then, is how did this particular society educate its children in the values and customs necessary for effective participation in its life activities?

Education at that time was informal. It varied from locality to locality in response to regional differences. Intimately related to the life of the child in the community, education was gradually employed to suit the different stages of physical and mental growth of the child. It took many forms and shapes in the methodology employed to achieve its goals (13, p. 15).

The education of a child during this time began with the social attitude toward the expectant mother (7, p. 27). The primary force in marriage was (and still is) the desire to have children. An expectant mother was treated with

great concern. Her welfare was the affair of all within the community. Men, women, and children alike made every possible sacrifice in order to show their interest in the unborn baby. Fruits were gathered from the farms; the right type of meat was bought by friends and relatives for the expectant mother. Necessary efforts were made to "secure physical beauty according to prevalent tribal ideals" (7, p. 11).

Goals of Traditional Education in Western Nigeria

The purpose of traditional education was to produce responsible adults who could fit harmoniously into the framework of the then existing society. In 1974, Babs Fafunwa stated that

> Traditional education is all embracing and every social institution involves educational activities which lead the individual to acquire behavior patterns, abilities and skills necessary for effective citizenship in the community in which he lives (6, p. 19).

The aim of traditional education in Western Nigeria was, therefore, multilateral, and the goal was to produce an individual who was honest, respectable, skilled, cooperative and who conformed with the social order of the time.

It was however, difficult to distinguish the objectives of traditional education in Western Nigeria. Babs Fafunwa identified seven aspects of the purposes of traditional education:

1. To develop the child's latent physical skills,
2. To develop character,
3. To inculcate respect for elders and those in position of authority,
4. To develop intellectual skills,
5. To acquire specific vocational training and to develop a healthy attitude towards honest labor,
6. To develop a sense of belonging and to participate actively in family and community affairs, and
7. To understand, appreciate, and promote the cultural heritage of the community at large (6, p. 20).

To these Moumouni added the following:

> Moulding character and providing moral qualities were the main objectives of traditional education in Western Nigeria. The proverb 'Manners maketh a man' seemed to dominate all instructional experiences (6, p. 21).

Majasan (10, pp. 18, 51), in his study of Yoruba education, identified character-education and religious education as the two main objectives of Yoruba education and showed that other meaningful objectives were pursued through the latter.

Parental Role in Traditional Education

Early childhood education was entirely in the hands of the mother. The first six to eight years was spent in great intimacy with her. She fed and cared for the child and did all she could to protect him from harm. She slept on the

same bed with him, breast-fed him for about two to three years. She carried him on her back wherever she went and spent all her meager resources to provide him with the necessary protective devices such as "amulets to ward off bad fate . . . or to provide for the medicine . . . and various other mixtures to cure illness" (13, pp. 16-17). During the early stages, the child noted the social activities that surrounded him as his mother carried him to the farm, market, funeral ceremonies, marriage festivities, and other social activities of the village or townspeople.

During the early childhood years, Western Nigerian society did not approve the wearing of clothes among children. Nudity till puberty was widely practiced. It did not mean that parents could not afford to clothe their children; rather, it was a cultural device aimed at teaching the children, as Margaret Mead observed, "to accept their physiological differences without shame or embarrassment" (12, p. 132). It was the tradition, according to Njoku, that children should be in a state of nature until a certain developmental stage emerged (17, pp. 21-22). Young people began to wear clothes after puberty.

The parents occupied their time with the physical ornamentation of the children, especially the girls. Costly colored beads were provided for body decoration. The body was painted with white chalk, indigo, or charmwood as the

occasion demanded. The girls' hair was decorated with equal dexterity. Tribal marks, where practiced, were given at the appropriate age. Western Nigeria used these marks extensively (17, pp. 21-22).

Ochiagha, expanding on the fact that the home was the first "school" a child attended, stated,

> The hearth is where the instruction and inspiration of his parents help him to acquire knowledge, high ideals, and right attitudes; it is a training ground where he forms and strengthens virtuous habits. No sooner is a child born than he is prepared for the type of life he will lead within the framework of the society into which he is born. Thus, as soon as a child takes its first breath of life, the grandmother hastens to a fortune-teller for instruction. He tells her which ancestor has come back to life. . . . (18, p. 25).

The belief in reincarnation directly influenced the education of a child. Ochiagha further remarked,

> The idea of reincarnation of ancestors makes it obligatory for the child in its turn to think and act in terms of the extended family. Such frame of mind makes for communal life. . . . Then, as the child grows up, it is told of the hero whose shadow he is. Every good quality of the ancestor is exposed for imitation and he is put up as a model for the child (18, pp. 25-26).

The child's education at this stage was not the business of the parents only. Rather, it was everybody's concern, especially when the parents were not present. As soon as the child left his parents' house, his education was, in large measure, everybody's business (13, p. 18). He was supposed to run errands for the elderly members of the community. As Moumouni put it,

> The child considers it natural to be called and sent away by an adult or older child, scolded, corrected, or advised, consoled, revenged, or rewarded by them (13, p. 18).

As the child grew older, his extended family members might assume responsibility for his education. An aunt could take him for a stay of a year or longer. It was common to see an eight year old staying with his aunt in another village. During his stay he helped to fetch water and firewood. The aunt naturally assumed the educational responsibility of the child. She knew what to teach him because customs and traditions had devised the proper role of men and women in society. She continued to educate the child "in morals as well as in the ways of getting a living, in modes of conduct governing his relation with other members of their community" (8, p. 221). Everyone in the child's community knew what was expected of him at different stages of development (16, p. 113), and everyone responsible for his education and upbringing would be regarded as his teacher.

The Role of Teachers in Traditional Education

A typical Yoruba child intuitively jumped, climbed a tree, danced, or performed a balancing act because his siblings or his elders did the same. Through play or games, the Yoruba child developed physical assets which would serve him when he grew older (6, p. 21).

Indigenous Yoruba education placed considerable emphasis on character training, which was regarded as the cornerstone of Yoruba education (6, p. 21). Physical education, vocational training, religious education, respect for elders, and cooperative community effort were considered necessary for the development of good character according to Fafunwa. Describing respect for elders in Western Nigeria, Fafunwa observed that a Yoruba man would prostrate to his elders and to any chief even if the chief was younger than he was, but he would merely shake hands with members of his peer group. The Yoruba woman in a similar situation would kneel (6, p. 25).

In precolonial Western Nigeria, the education that a child received from his elders encouraged intellectual growth and development. Observation, imitation, and participation were some of the major learning processes. The adolescent learned the geography and history of his community. Local history was taught by the elders in each household. The songs of praise, which accompanied many of the historical events, made the oral traditional history a stimulating experience which was hard to forget. Botany and zoology were taught or understood through observation, and actual instruction was often accompanied by demonstration. Proverbs and riddles constituted a formidable exercise. In the words of Professor Fafunwa, "the Yoruba are probably

unsurpassed in the use of proverbs" (6, p. 26). Fadipe estimated that the Yoruba have more than 1,200 proverbs (4, p. 302). Cultural attitudes were also transmitted, and children were educated in symbolic thinking through listening to proverbs (17, p. 28). Fafunwa further noted,

> Ability to recall the appropriate dirge, Ofo, Ogede, Oriki or Ijala, on appropriate occasions is the hallmark of Yoruba intellectualism. The Ijala chant is one of the most important intellectual arts developed by the Yoruba (6, p. 27).

Babalola further explained that Ijala was uttered from memory in chanting style but was essentially a type of verbal art (2, p. 33). The Yoruba loved this art, and they respected anyone who had the ability to chant it.

Folklore was also used to elevate the moral tone on the children. Stories to illustrate the importance of treating orphans well and the evil consequence of maltreating them were commonplace. Stories that extol diligence, honesty, bravery, and other desirable virtues and those that condemn idleness, greed, and other undesirable attitudes were told to children (7, p. 27).

The precolonial Western Nigerian child was also introduced early in life to counting. This was done by means of concrete objects, counting rhymes, folklore, plays, and games at home and on the farm. The use of the cowry as currency offered effective practice in enumeration. In counting, the Yoruba had a name for every number, no matter

how large the number might be. This name might be long and involved, but it was precise and definite. For example, 22,000 is Egbokanla, that is, Egbaa Mokanla--two hundred in eleven places. The Yoruba, therefore, have a concept of counting numbers, which may be as large as the situation demands (22, pp. 8-10).

Matthews Ogundijo (19) conducted a study in the Ejigbo District of Oshum Division in Western Nigeria concerning agricultural education. He found out from this study that agriculture was, and still is, the mainstay of the Nigerian economy. Serious attention was paid to teaching children how to produce good crops. Children were taught how to distinguish between fertile and infertile soil. The children were taught how to determine the suitability or otherwise of the land by dipping the cutlass into the soil. If, during the course of dipping the cutlass into the soil, the cutlass hit stones, the conclusion was that type of soil would never be suitable for deep-rooted crops. If it were, on the other hand, porous, it was suitable for groundnuts and all other creeping crops such as melons, beans, and gourds. The boys had to be given instructions on how to weed on the farms where seeds had already been planted. This was achieved by making the then future farmers (young people) work between the father and an older brother. The instruments used, such as cutlasses and hoes, were small in size so

that the boys could easily handle them. According to the practice prevalent at that time, all of them hoed in the same direction. Both the father and the older brother kept watchful eyes on the boys. Whenever any mistakes were made, the father appealed to the children's good sense, but if the same mistakes were made repeatedly, corporal punishment was meted out (19, pp. 11-24).

Another important stage in agricultural education was the need to understand the different planting and harvesting seasons. There were only two seasons apparently known to the people: the rainy season and the dry season. Despite the fact that no calendar was in use during that time, the knowledge of different months of the year was still essential. The lunar months were used, and there were ways of knowing what to plant in each of the seasons. For example, the appearance of certain butterflies in an area was an indication that the rainy season was approaching and it was time to plant early maize. Planting of some other crops was patterned on the appearance of new leaves on certain types of trees. The migration of some birds indicated the beginning of a certain season. The arrival of cattle egrets indicated the beginning of the dry season when harvesting of some crops began (19).

Two methods were used to determine whether or not the seeds were good enough for planting. One method involved

putting some seeds in water; the seeds that sank were good, while those that floated were bad. The second method involved planting some seeds for the purpose of experimenting. Conclusions were usually based on the results (19).

There was, therefore, no specialization in agriculture in Western Nigeria. The farmer was free to plant any crops he wanted to on his farm. He was not educated in the economic use of the land except where the land was in the deciduous fringe where mixed farming was practiced. Farming was originally undertaken as a way of providing food for the family. As time went on, the people realized that they needed other things besides food, and so, other amenities had to be provided. It was at that juncture that the idea of food and cash crops came into existence. This encouraged farmers to pay special attention to the cultivation of various crops. Better methods of farming led to better production of food, with the result that people had enough food to eat and some to spare. Eventually the idea of getting rid of the surplus led to the development of local markets (19).

While the boys were receiving their traditional education on the farm under the instruction of their fathers, the girls were being educated at home by their mothers. They were taught to take care of the children, prepare food, make clothes, wash utensils, and take care of the dwelling place. All these tasks were simple and were taught by simple

methods. The girls learned by doing. They were also taught to assist their mothers in their different trades. They were, in addition, given a code of conduct in preparation for their future role as wives (19).

Another form of traditional education found expression in trades and crafts. In the trades such as weaving, blacksmithing, circumcising of babies, drumming, the practices were restricted to certain families. In other words these trades were hereditary. However, the children of the daughters married from these families were given special concessions to practice any of the trades. These trades needed a high degree of specialization, and it was in these kinds of trades that the apprenticeship system was mostly used. The children did not have any freedom of choice as far as determining their own trade was concerned. They were bound to learn the particular trade that the family introduced to them. For an effective education, parents usually apprenticed their children to their relatives, friends, or any known, competent craftsman. Girls were also apprenticed to certain trades, the only difference being that they were apprenticed to mistresses instead of masters.

In the weaving industry, women were as prominent as men. The only trade that was exclusively for men was blacksmithing. It was a highly hereditary trade which

required a long period of internship. This trade was held in high esteem because it dealt with the working of iron. Before anybody undertook the work, he had to perform certain rites to find the favor and the blessing of the controller of iron. The boys to be apprenticed to the trade had to be seven years old or older. The master inspected their work from time to time, and when he was satisfied with it, he gave them permission to go and practice on their own. As in all other trades, certain ceremonies had to be performed which usually marked the end of service with the master. Since the blacksmiths believed in a god of iron, "ogun", as sustainer of their work, they made sacrifices to encourage their god to bless them and make them successful businessmen (19).

Just as blacksmithing was exclusively for men, so the dyeing trade was exclusively for women who collected locally manufactured chamicals to prepare the dye water. Hair plaiting was also exclusively for women. It was then, as it is now, still a way of decorating women's heads. Men shaved completely except for certain men who were specially consecrated for the god "Shango."

Palm oil making was a trade for both men and women in the sense that the men had to climb the palm trees to collect the fruits before these could be made into palm oil. After the collection of the cones, the women completed the process (19).

According to Professor Fafunwa, hundreds of Nigerian communities continued to utilize the apprenticeship system as a vital medium for vocational education (6, pp. 43-45). This system was said to have absorbed millions of Nigerian youths, both literate and nonliterate and to have provided jobs for thousands of Nigerians who would otherwise have been unemployed.

Traditional education also catered for the handicapped, thereby making each one a functioning member of society. The lame and hunchback, for example, were taught sedentary occupations such as weaving, carving, blacksmithing, among other trades. Some of them were educated as priests, barbers, native doctors, and the like, particularly among the Yoruba in Western Nigeria (6, p. 43).

Another form of traditional education was community involvement. In precolonial Western Nigeria, the child was made to appreciate his role as a member of his immediate and extended family as well as of his community. Age groups were generally engaged in communal work. They might help other members of the group in clearing, planting, or harvesting, or help the community at large in road building, or the chief in performing a task or assignment. Young people also learned to be thrifty through the "Esusu" system, otherwise known as the thrift society (6, p. 45).

A young person was expected to assist his relatives or neighbors when they were in difficulty. He did this by

making the contribution levied by this age group, extended family, chief, or uncle, as the occasion might be (6, p. 47). Professor Fafunwa further noted that in the traditional society each household was a socioeconomic entity. Everyone was his brother's keeper. Moments of joy or sorrow were shared by everyone. This was best demonstrated when there was a birth, a marriage, or a death in the family. Every member was expected to regard the occasion as his own. Consequently, his friends or age group, as well as others who were connected with him socially or otherwise, joined him in the ceremonial observance of a close or distant relative's birthday, marriage, or death (6, pp. 45-49).

One of the fundamental aims of traditional education, as noted above, was to perpetuate the culture of the society. This goal led some eminent Yoruba people to form "Egbe Omo Oduduwa", a cultural organization, for the promotion of their cultural heritage. "Culture in traditional society was not taught; it was caught" (6, p. 48). The child observed, imitated, and mimicked the actions of his elders and parents. In this kind of society, it was impossible for a child to escape his cultural and physical environment unless he was deaf, dumb, or blind (6, p. 48).

When a child reached the age of puberty, he or she was regarded as a mature person, one capable of becoming a father or a mother and assuming social responsibilities.

At that stage he was officially recognized as being initiated "into tribal fellowship with attendant duties, responsibilities and privileges" (7, p. 12). This was an indication that he had been taught "the traditional manner" (1, p. 8) necessary to make him a worthy member of his community in such a traditional "school."

Initiation of adolescents meant that these young people were oriented into tribal traditions and were subjected to physical and emotional test and ordeals. Margaret Mead has referred to such schools as "the culminating point of the system of childhood training which had laid the foundations of behavior and of the necessary skills needed in domestic and economic pursuits" (20, p. 15). This form of schooling was not standardized. The methods and techniques employed varied from locality to locality. In each case, however, the purpose of the rites was the same. The entire initiation rites were aimed at

> . . . the discipline of sexual impulses and the inculcation of obedience, patience and humility, along with definite instruction in sexual and other matters which concerned a married woman and a married man (4, p. 427).

In some localities, no formal initiation rites were observed; children were gradually assimilated into adult groups. Each child was assigned to a sponsor, an aunt or uncle, or an elderly man chosen for his wisdom and experiences in traditional living. The elderly person acted as

a teacher and a guardian throughout the period. The duration of the education varied from three to six months or even a year or more (4, p. 427).

In conclusion, a high degree of criticism has been directed against traditional education by many American and European writers. These critics have attacked the system as primitive and as one of limited goals; they have maintained that traditional education was conservative and too conforming in that it did not educate the child to challenge or change those aspects that were considered unprogressive. In defense of the system, however, Fafunwa (6, pp. 48-49) maintained that traditional education was not any more conservative or any less progressive than any other system of education. He stated that the strength or weakness of any system could best be judged by the relative happiness of the masses of people who go through it. Modern systems of education, according to him, paid lip service to education as a means of effecting desirable changes, and political leaders preferred to maintain the status quo and retain their power, power which might be threatened once education had opened the eyes of the people. Despite the criticisms levied against traditional education, changes did take place, declared Fafunwa, whenever a great social leader came to the fore. Fafunwa added that there was much that the modern system could learn from the traditional educational system.

Summary

Precolonial Western Nigerian society stressed the importance of educating for the practical needs of life and full participation in all the tribal activities--political, social, economic, and religious. The education of a child was the concern of all. Parents, elders, and peer groups were in essence teachers or instructors. What was taught the child was meaningful to him. The education he received prepared him for active involvement in all the activities of the community in which he lived. There was no standardized curriculum, and there was no need to worry about who paid for a child's education. According to E. B. Castle, the child's education was directly related to his environment:

> (It) was an education which gave them roots in their own past, but also gave them the skills which enabled them to live productively in the present. Above all (it) was deeply concerned with land, from which they gained their food and on which they build their homes (3, p. 17).

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CHAPTER IV

THE BRITISH EDUCATIONAL IMPACT IN WESTERN NIGERIA 1842-1960

Introduction

The humanitarian concern for the brotherhood of man and the dignity for the individual resulted in the movement to abolish slavery in the last quarter of the eighteenth century. During that period, the evangelical movement, which gave new energy and life to the Christian church in Europe, stimulated a concern for the emancipation and regeneration of peoples in other lands. Out of this concern for the spiritual well-being of the people of Africa and Asia grew the missionary movement (17, p. 21).

In Britain, the Baptist Missionary Society was founded in 1792, the London Missionary Society in 1795, and the Church Missionary Society in 1799. In addition to missionary efforts, European interest was centered in the commercial and political drive to penetrate the interior of the African continent. There were two major purposes for the European involvement in Africa: (1) to redeem and regenerate the people of the "Dark Continent" and (2) to show concern for the material well-being of the people (17, p. 24).

The first missionary contact in Nigeria was made on September 24, 1842, when the Reverend Thomas Freeman and Mr. and Mrs. de Graft of the Wesleyan Methodist Mission in the Gold Coast arrived at Badagry. They started a mission there and built a school. Thomas also travelled inland to Abeokuta where mission work soon began. This marked the effective beginning of Christian activity in Western Nigeria (17, p. 24). It might reasonably be assumed that mission schools were opened about the same time, for the establishment of a church always went hand in hand with the opening of a school for the young on the same premises (21, p. 21).

In the early 1840's, some of the rescued slaves who were on trading expeditions from their new home in Sierra Leone to Eko (now Lagos) made their way back to their fatherland, Egbaland in Western Nigeria. (The newly built capital of Egbaland at that time was Abeokuta). The ex-slaves told their people about their experiences aboard the slave ships, their rescue by the British warships, the religion and schools of Freetown, and the marvels of the white man's culture.

The task of spreading the gospel met with varying degrees of success. In August of 1846, the Church Missionary Society party finally reached Abeokuta and started work in earnest. Samuel Ajayi Crowther settled at Igbehin, while

Townsend settled in Ake, another part of town. Each of them built a mission house, a church, and a school. These moves were not well-received by the Methodists who had been, in fact, the first to start evangelical work in Nigeria. They too sent a lay missionary to Abeokuta to start work there. This was the beginning of the missionary rivalry that was to last for more than a century in the Nigerian educational enterprises. Abeokuta, one of the major cities in Western Nigeria, became a household word in England during that period because of the intensive missionary work by the two rival missions. Abeokuta, therefore, became the first strong missionary foothold in Nigeria (14, p. 82). Missionary activities in Western Nigeria were further intensified by the establishment of missions by the American Baptist Mission in 1853 and the Catholic Mission in 1868 (21, p. 21).

Purposes of Missionary Education in Western Nigeria 1842-1960

For an effective discussion of the secondary educational system in Western Nigeria, it is essential to identify the early objectives of education. After all, the success of any school system is measured in terms of progress toward the achievement of educational goals (9, p. 12).

The missionaries did not go to Western Nigeria with the avowed motive of educating the natives, in the real sense of the word. Their major purpose was evangelical. The energies

of all the missions were directed to teaching the people to be able to read so that they could read the Bible. The statement below, made by European missionaries in 1923, threw light on the aim of mission education in Western Nigeria and in Nigeria as a whole:

> We do not pretend to organize a board school system. That is a matter for the government to do. All we care about is spiritual conversion. The people want schools, and it is in our interest that they should be able to read the Bible and their catechism and hymn books. That is all we are interested in; the government has no right to demand anything further from us (22, p. 3).

The purpose was indeed to prepare Nigerian souls for life after death, not to help people improve their social status through education (26, p. 12).

In a confidential dispatch in 1915, Frederick Lugard, the Governor-General, with reference to educational objectives of the mission schools, wrote,

> To the missionary school, education is mainly, if not wholly, an evangelistic agency--the first duty of the missionary is to give his converts a new outlook upon life, to create for them new social conditions. The first battle is with superstition and the old social order. School learning, according to modern standards, even if possible, is often worse than useless at this stage (24, p. 3).

Another purpose of Western education in Western Nigeria was (for a long time) one calculated to produce Nigerians destined to serve under European supervision in subordinate positions as clerks, artisans, assistant engineers, interpreters, teachers, dispensers. There was much that Great

Britain could be proud of when the full story of colonial enterprise in Western Nigeria came to be told. No doubt the greatest share of the praise in the educational sphere would go to the British and other foreign missionaries. But no amount of appreciation or sentimentalism should blind one to the basic facts (21, p. 8).

The main purpose of education in the early stages was to teach Christianity, with a view to converting all those who came within the four walls of a mission house. It was unfortunate that each denomination emphasized its own importance and spared no pains to prove that one denomination was better than the other. As a result, dissension and disunity were rampant among the Christian missions. The educated Nigerians found it hard to believe that one white Christian mission would discredit another white Christian mission in a desperate attempt to win converts and send glowing reports back to the home mission. This element of competition was much in evidence right from the time the mission groups first set their feet on Nigerian soil. For example, the Methodist and the Church Missionary Society fought for ascendancy in Badagry, Abeokuta, Lagos, and Ibadan in the 1840's and 1850's, aided and abetted by their home missions. Nor did competition subside, particularly between the Catholics and the Protestants (14, pp. 83-84).

Despite the dissension, the Christian missions carried the same message of Christ the Savior everywhere they went, and, in this sense at least, they were united in purpose. As mentioned previously, Samuel Ajayi Crowther was the pioneer Nigerian missionary who set the pace. His chief means of evangelization was the school, and he was able to introduce the mission into new places by getting rulers and elders interested in the idea of a school of their own. Furthermore, he always encouraged the senior missionary to establish a school at each station (4, p. 60).

The first job of the missionaries was to convert the students and then proceed to educate them. Henry Venn beautifully stated, "You must seek to convert the heart before you can instruct the mine" (4, p. 134). The same opinion was expressed by R. H. Stone in 1858:

> I am fast coming to the conviction that schools for the rising generation must be the basis of all missions among barbarous and savage heathen. The gospel should be preached regularly and steadily, faithfully and prayerfully; but through the children we get at the root of idolatry and leaven the whole lump (14, p. 85).

In the re-examination of the purposes of mission education, C. A. Taiwo (37, p. 42) stressed the importance of good quality education, which entailed a high degree of cooperation between the government and the missions:

> The time has come for the government to exercise public supervision over the Mission Schools with a view to promoting their efficiency and testing their intellectual force (9, p. 7).

Henry Carr was a Yoruba man, a product of mission education, who contributed greatly to education in Southern Nigeria. He was a teacher at the Church Missionary Society Grammar School, Lagos, which served as the preparatory ground for his lifelong interest and future career in education. He was the first African to be appointed as sub-inspector of education in the colony of Lagos and later in Southern Nigeria. The colony and the Western Provinces in which Henry Carr worked as Inspector were Lagos and Western Nigeria (37, p. 161).

Carr was clear about the aims of education, believing that it should lead to a good life, the essentials of which he said were a judicious combination of religion, morality, and knowledge. For him, morality was the practical expression of religion, and by religion he meant Christianity (35, p. 154). He continually directed attention to the local environment and needs, stressing that education should be adapted to serve the people in their natural environment. Carr advocated a practical education, acquired during the regular attendance at school, through a practical curriculum geared closely to the environment and practical life, and grounded in Christian religion. The product he envisioned was an educated African Christian--by which he meant an African at heart--possessing knowledge and character and practicing Christianity both for its value to himself as

an individual and for its service to society and humanity. As a practical man, he was critical of missionary education and its limited objective:

> The missionaries look upon schools as instruments for making converts; other men view them as instruments for making good and useful citizens (9, p. 7).

The purpose of education, as advocated by Carr, was far from being achieved. For instance, in 1914 Sapara Williams, a senior African member of the Legislative Council declared at a public meeting in Lagos that the lack of discipline and vanity of the young men produced by the mission schools had become so intolerable that parents were discussing the withdrawal of their sons. Carr also described those youths as ill-educated, unreliable, and lacking in self-control (18, p. 60).

Lugard, who became the Governor General of Nigeria from 1914 to 1919 and who was responsible for the 1916 education code, wrote that

> Education seems to have produced discontent, impatience of any control, and an unjustified assumption of self importance in the individual (26, p. 48).

The solution which Lugard prescribed was the provision of religious and moral instruction in the schools. That Lugard should have made some mistake because he was not a professional educator would be readily granted but that a man of his varied background and considerable experience

could have suggested such a naive solution was difficult to comprehend (3, p. 83).

If the products of the mission schools were vain and undisciplined, probably it was due more to external influence than to the content of the curriculum. The students and their teachers were taught under conditions in which their ways of life were being challenged by new material values and a new religion. The British administrators whom they knew extolled book learning and placed the educated person above everyone else. It was further pointed out that the education they received familiarized them with such concepts as democracy, rights of the individual, and the dignity of man. The students simply saw no reason why the acceptance of those concepts were not applicable in Nigeria (3, p. 83).

Another major concern of the colonial government in Nigeria was to maintain law and order; therefore, part of the aim of education was to produce serviceable subordinates (10, p. 113). The Governor-General pointed this out in 1921 when he said,

> The chief function of government primary and secondary schools among primitive communities is to train the more promising boys from the village schools as teachers, as clerks, for the local native courts, and as interpreters (21, p. 21).

Development of Secondary Education in Western Nigeria

The demand for postprimary education by the people of Western Nigeria found expression in the establishment of the Church Missionary Society Grammar School in Lagos in 1859. A Nigerian clergyman educated in Sierra Leone and England, the Reverend T. B. Macaulay, was primarily responsible for the establishment of the first high school. He was the father of Herbert Macaulay, one of the notable political figures between 1920 and 1945. The first secondary school, which was largely residential, was oriented toward a literary education, with generous offerings in Latin and Greek. Most of the other secondary schools founded in Western Nigeria between 1859 and 1914 were based on the Lagos Grammar School pattern. This school served as a model even for the government grammar schools (14, p. 99). Table I indicates the number and location of secondary schools in Western Nigeria between 1859 and 1914.

Almost all the first high schools were boarding schools, for both the missions and the government felt that "if students were to develop along civilized lines, their daily life must be supervised, controlled and directed along 'proper lines'" (14, p. 99). This meant that if a "raw" African were to be made into a civilized Christian black European, he should be isolated from the evil influences of his pagan past.

TABLE I

NUMBER OF SECONDARY SCHOOLS IN WESTERN NIGERIA 1859-1914

Agency	School	Location	Founding Date
C.M.S.	C.M.S. Grammar School	Lagos	1859
R.C.M.	St. Gregory's College	Lagos	1876
Methodist	Methodist Boys' High School	Lagos	1878
Methodist	Methodist Girls' High School	Lagos	1879
Baptist	Baptist Boys' High School	Lagos	1885
C.M.S.	Abeokuta Grammar School	Abeokuta	1908
Government	King's College	Lagos	1909
Private African Initiative	Eko Boys High School	Lagos	1913
C.M.S.	Ibadan Grammar School	Ibadan	1913
C.M.S.	Ijebu-Ode Grammar School	Ijebu Ode	1913
R.C.M.	St. Mary's Convent	Lagos	1913

*C.M.S.--Church Missionary Society; R.C.M.--Roman Catholic Mission.

The secondary schools during this period between 1889 and 1902 were a continual target of criticism. The Church Missionary Society Grammar School (1859) and the Wesleyan Boys' High School (1876) each had both primary and secondary departments. St. Gregory's was the secondary department of a complex of which St. Francix Xavier's was the primary and St. John the Evangelist's the infant department. The pattern of the secondary schools included a primary school in which the senior classes were exposed to a multiplicity of secondary school subjects. The students in Standards V-VII and Ex-VII were those usually exposed to secondary as well as primary school subjects (37, p. 36).

C. O. Taiwo noted that Henry Carr made secondary education his special concern for 1897. In his inspection of the schools, which was detailed and revealing, he observed that the curriculum was heavily loaded with higher studies to which the boys were advanced prematurely. Consequently, the students' minds were distracted and enfeebled. He noted that higher studies had been undertaken to the neglect of the principal primary subjects, namely reading, writing, and arithmetic (37, p. 37).

In 1902, addressing the Church Missionary Society Diocesan Conference at Lagos, Henry Carr was critical of secondary school education:

> Our youths, as a rule, enter the secondary schools with inadequate preparation for secondary studies, and our secondary schools are this in reality higher primary schools. In only a few cases are the home surroundings of the pupils calculated to assist progress at school. The home circle is in general accessible to a very narrow range of ideas, and the object in sending a boy to a secondary school is seldom for the purpose of enlarging his mind, but rather from the notion that an acquaintance with the studies of the secondary school is hereafter translatable into more shillings and pounds per month than if the boy's education was limited to the primary school. Both parents and children thus look upon the wage-earning as the most alluring of conditions, and the latter are kept in school only until there is an opportunity for getting what is considered a suitable employment (37, p. 37).

Carr, therefore, wanted to reform the secondary school, writing in 1897 that

> They vary as to extent of efficiency, but generally speaking I find that teachers are inadequately paid, that the curriculum and organization is defective, that the school hours are too short, that the discipline is by no means perfect, that the acquisition of manliness and self-reliance learned in well-regulated playgrounds is absolutely neglected, and that the building premises are in unsatisfactory condition (37, p. 38).

Carr then proposed that there should be three classes of schools--namely literary, industrial, and agricultural--and that the missions should restrict their activities to primary education in which they had reasonable success and pass on the responsibility for secondary education to the government (37, p. 38).

When Sir Frederick Lugard became the Governor-General in 1914, he amalgamated the northern and southern provinces

in an attempt to unify the country politically and administratively. He was interested in education, and he wanted to supervise personally the organization and administration of education in Nigeria. In April of 1914, Lugard prepared a draft education ordinance and draft regulations for grants-in-aid to voluntary schools. Unfortunately, his drafts were criticized by both the colonial office and the missionary societies. In his draft, he proposed increases in grants to the missions and a more efficient system of inspection for schools. He also proposed nonsectarian teaching in schools located in non-Muslim areas. He wanted village schools introduced throughout the country where the three R's would be taught up to Class III and where students would be taught simple agriculture--cultivation of cash crops, crop rotation, manuring, and marketing of agricultural products (14, p. 110).

Lugard felt that bright students from rural areas should be given scholarships to pursue higher technical education, while the poor but able students from urban areas should be given financial assistance to attend secondary schools. He envisioned literary education for the students in urban areas in order to produce the clerks so badly needed for the administration of the state, but World War I (1914-1918) frustrated his plans (14, p. 110).

The missions disagreed with Lugard's plans, in the first place, because they were mainly interested in getting the

government to recognize and finance more of their schools, but they wished to retain full control over their own schools, particularly in the area of religious activities. The colonial office, on the other hand, wanted to control the indiscriminate expansion of missionary activities in the North (14, p. 111). Lugard's educational plans of 1914 were finally adopted in 1916 after consultations with the missions and government officials. This change ushered in a new system based on the general efficiency of each school, as determined by insepctors who were to make frequent visits to the schools throughout the year (14, p. 111).

Legislation

The slow development of educational legislation was mainly caused by governmental tardiness in the actual participation in the provision of educational facilities. The first ordinance that was concerned with education was the Educational Ordinance of 1882. This ordinance provided for the establishment of a local board of education to advise the government on the opening of government schools and on the granting of financial aid to schools for building and for the payment of teachers' salaries (21, p. 31).

This local board of education was to consist of the governor, the members of the executive council, and not more than four other nominated members. At that time, the Colony of Lagos was still jointly administered with the

Gold Coast (now Ghana) Colony. The 1882 ordinance was based on the British Education Act of 1884 (14, p. 93).

After the separation of the Colony of Lagos from the Gold Coast, the first purely Nigerian education ordinance which retained the main features of the 1882 ordinance but which made several important changes was passed in 1887 (21, p. 33).

The 1887 Ordinance

The ordinance passed in 1887 contained the following provisions:

1. The composition of the board of education was altered to include four members, nominated from the ranks of school managers. The members of the executive council were replaced by members of the legislative council. The inspector of schools was given a seat on the new board.

2. The conditions for the Award of Grants were spelled out more fully. Their applications to infant, primary, and secondary schools and to industrial schools were clarified.

3. A scholarship scheme was established, and under its provisions poor but able students were recommended for the award of ten pounds annually to aid them in the pursuit of secondary education.

4. The ordinance also introduced the process of the certification of teachers (3, p. 31).

The 1887 ordinance was not amended until 1891. In 1892, Henry Carr became the first Nigerian Inspector of Schools for Lagos. At that time, there were no government schools. The first government school for Moslem children was not opened at Lagos until 1899. For half a century, the Christian missionaries had provided all the available education, and although the schools were generally open to all students, the Moslems were naturally less enthusiastic about sending their children to Christian schools. This indicated an imbalance of educational opportunities between professed Christians and non-Christians. The Lagos Moslem school was the first step taken by the government to reduce the imbalance (3, p. 32).

The first education department in Southern Nigeria was set up in 1903; three years later, when an administrative merger took place between the Colony of Lagos and the protectorate of Southern Nigeria, a new education code was drawn up to incorporate the Lagos education proclamation of 1905. These were further amended and consolidated in 1908, resulting in a new enactment which was simply termed Education Ordinance (3, p. 33).

The 1911 Education Code

An Imperial Education Conference was held in London in 1911 to deal with certain special aspects of the education systems in the British Empire. One of the

resolutions passed at this conference was that each colonial territory should prepare an annual progress report on education. This became a regular feature in Nigeria (14, p. 97).

There was a new education code which was drafted in 1911 to give guidance on the organization, management of government schools, and the inspection and examination of the mission schools which were registered on the official list of assisted schools. It included the assessment of schools and payment to them of annual grants-in-aid and the examination of all candidates for teachers' certificates. This new code took into account secondary education. There were three provincial boards--one for each of the Western, Central, and Western provinces. Each provincial board consisted of five ex-officio members and not more than ten nominated members. The nominated members were appointed for a three-year term. The president of the board was the provincial commissioner, while the provincial inspector of schools acted as secretary. The Western Province, while included in Western Nigeria, was directly or indirectly affected by the educational laws (3, p. 35).

The Minister of Education had the constitutional responsibility for education in Western Nigeria. He was usually appointed by the leader of the majority party in the state legislature, which was made up of a House of Chiefs and a House of Assembly. The Minister of Education

had a team of professional and administrative personnel to advise him in the formulation of education policies (2, p. 35).

During the civilian rule, the political parties played a significant role in the initiation of policies. Agreements reached at the political party caucuses were tabled at the state Cabinet meetings for initial discussion. Once the policy was agreed upon in principle, the advice of the professional staff was sought. The Cabinet reconsidered the policy before it was drafted into an education bill by the legal department. The bill was presented by the Minister at the two houses of the legislature where it had to be passed by a majority vote to become law. The Governor then signed the bill into law after the passage in the legislature (16, pp. 308-313).

The laws promulgated by the states in the federation set forth rules and regulations in regard to the following:

1. Administration of education,
2. Statutory system of public education,
3. Local education authorities,
4. Primary education,
5. Establishment and closure of schools,
6. Teachers,
7. Inspection of schools,
8. Financial provisions,

9. Religion, race, and curriculum, and

10. Other ancillary matters.

The colonial government made provisions for financially assisting a few secondary schools that met the requirements. These schools were referred to as assisted schools. Table II shows the schools that were or were not assisted in Western Nigeria. These schools, which had to comply with the requirements of the code, could not be located near another school. By the end of 1912, the following assisted and unassisted secondary schools were in operation (14, p. 98).

TABLE II

ASSISTED AND UNASSISTED SECONDARY SCHOOLS--1912

Agency	Name of School	Location
	Assisted Schools	
Government	King's College	Lagos
Anglican (C.M.S.)	C.M.S. Grammar School	Lagos
Anglican (C.M.S.)	C.M.S. Girls' Senimary	Lagos
Catholic	St. Gregory's Grammar School	Lagos
Catholic	St. Mary's Convent	Lagos
	Unassisted Schools	
Anglican (C.M.S.)	Abeokuta Grammar School	Abeokuta
Methodist	Boys' High School	Lagos
Methodist	Girls' High School	Lagos
African	Eko Boys' High School	Lagos

The secondary school grants were based primarily on the result of annual examination passes in compulsory and optional subjects. For each unit of average attendance, the government gave from one shilling to two shillings. About three shillings were given for organization and discipline, based also on average attendance. This was in accordance with Phillipson's report on grants-in-aid of education in Nigeria (34, pp. 13-14).

Between 1842 and 1912, although the government contributed slightly to education, this contribution was most inadequate, since it failed to meet the needs of the society. Little or no attempt was made by the government to build schools of its own until the end of the nineteenth century. Since the budgets in Lagos and the protectorates were small, the British officials were only too pleased to leave the task of educating the Nigerians to the missionary societies. The administration in Lagos felt justified in not spending any money on education because the missionary societies were doing it all (3, p. 44).

The education ordinance of 1916 reclassified the existing government schools. King's College already met the standards required for giving literary education (3, p. 64).

The 1926 Education Code

The 1926 Education Code proved to be a landmark in the development of education not only in Western Nigeria but in Nigeria because it gave order and direction to its development and laid the foundation for a system (21, p. 41). The code stated the following:

1. Only such persons as had been enrolled on the Teacher's Register should be permitted to teach in the schools.

2. No new school should be opened without approval from the Director of Education.

3. The board of education should be empowered to close any schools which had not been properly managed if, after inspection and due warning, the defects had not been rectified (3, p. 69).

The Code of 1926 was a distinct improvement on the earlier ones because it clearly defined the functions of school supervisors and inspectors. The old rigid system of assessing the schools for efficiency under the categories of "fair," "good," and "very good," was replaced by classification as A, B, C, or D. Under the old codes, the functions of the board of education had been vague. The new code assigned definite duties and powers to the board with regard to inefficient schools. There were also necessary changes with regard to grants. The premium placed on the size of

a school at the expense of quality was removed. The effect of the code was to reduce the number of unassisted schools (3, p. 69).

The period between 1913 and 1940 could be interpreted as a period consisting of a response to the professed aims of the main educational agencies--the government and the missions. That was a period of increased governmental participation in the educational enterprise. It was in contrast to the period 1842-1912, when the missions virtually had a monopoly on education, particularly in Western Nigeria. The governments's involvement in the educational development was aimed at the achievement of a set of objectives. Lugard had identified these objectives as the promotion of a higher standard of discipline, self-control and integrity among the indigenous people, as well as the attainment of educational standards and qualifications for employment in the state services and in the service of commerce and industry (3, p. 81). The objectives were set by the government as a corrective measure to the increasing dissatisfaction which the informed government officials and other influential individuals had expressed concerning the products of the then-existing mission schools (3, p. 81).

The educational implication of the reexamination of missionary aims and objectives was summed up by J. H. Oldman who declared that besides the "primary necessity

inherent in the missionary task, there comes today to the Christian church a loud and stirring call to render a large Christian service to the peoples of Africa in the spheres of education" (32, p. 307).

The new philosophy of Christian education shifted from the position of total religio-cultural conversion to one which sought to find an answer to such questions as "How are we to educate the African and yet see to it that we do not take him clean away from his people?" (19, p. 514).

Between the two world wars, several approaches were indicated. There was the approach of the Phelps-Stokes Commission, which regarded the concern for health as the fundamental problem to be attacked in the attempt to adapt education to the lives of the people. The second approach was an attempt to make agriculture, upon which the life of the community depended, central to any scheme of African education (3, p. 91).

The result of the new probe into the nature and methods of Christian education in Africa had little impact in Western Nigeria owing to the economic depression which descended on the world in the 1930's. During that period, the government contribution to education remained static in the face of an ever-increasing volume of educational activities. The results in Western Nigeria were falling standards and frustration among those who had placed so

much hope in the education they were receiving. They found no opportunities for advancement; yet they had been estranged from their tribal backgrounds (3, p. 92). The mission's initiative in considering education from the point of view of the Nigerian needs was a novel departure from the attitude of the earlier period when local needs and conditions were given little consideration (3, p. 89).

In 1951, under the Macpherson Constitution, Lagos was merged with the Western Region because of its close linguistic affinity with that area. Lagos was predominantly Yoruba-speaking, even though many Nigerians from all over the country lived and worked there. The political leaders of the eastern and northern regions insisted that Lagos should be separated from the west and should remain as a federal territory. In 1954, the status of Lagos changed once again when it was made a federal territory in spite of protests by Lagos and the Western Region indifference to the Eastern and Northern Region's insistence (14, p. 173).

In 1952, the Western Region started to plan for a free primary education, a plan which was finally launched in 1955. The Lagos scheme of free primary education came into operation in 1957 (14, p. 174). The Regional Minister of Education, S. O. Awokoya, in 1952 introduced in the House of Assembly, a white paper which outlined the government's proposals to establish a universal primary education scheme

in 1955. For the implementation of this unique scheme, a practical proposition was made in two main directions. The first was in the direction of teacher education. A large number of teachers would be required for the projected increases in the number of schools and in enrollment. The local authorities and the voluntary agencies were asked to establish several more Grade III teacher education colleges. The government agreed to make generous financial contributions towards the cost of the new colleges. The teachers' colleges required vastly increased staff and specialists. Several schemes for recruitment and education were considered and put into operation as quickly as possible (3, p. 184).

One scheme for local teacher education at the advanced level was sponsored by the international cooperation administration of the United States and operated by the staff of Ohio University. The scheme was designed to produce non-graduate but experienced Grade II teachers for teaching in the Grade III colleges, the secondary schools, and the primary schools (3, p. 185).

It was essential to provide for those leaving the primary schools increased opportunities for some form of secondary education or vocational education. The Western Region government found a solution to this by establishing concurrently with the primary school scheme a three-year post-primary school called the Secondary Modern School (3, p. 185).

Secondary Modern Schools

As pointed out by Adetoro, the series of unprecedented educational developments in the Western Region was bewildering to many people, including the educators themselves. A senior inspector of education wrote the following:

> When, during the third week of January, 1955, the Nigerian people opened their morning newspaper and read about 12,500 new primary classrooms which had suddenly come into use, they had little idea that behind the scenes the final preparations were being made for the launching of yet another educational project. Yet, a week or so later, the parents of the children in the Western Region were told that 260 secondary modern schools were about to be opened and that all children who recently had gained the primary school leaving certificate could apply for admission (12, p. 154).

The new secondary modern schools were to offer a three-year course in arithmetic, English, Yoruba, geography, history, civics, needlework, domestic science, handicrafts, rural science, physical education, religious instruction, music, and art (3, p. 185). This was a well-balanced curriculum and not too ambitious, but it was doubtful if it would produce young farmers. In its broad outline, it was unlike that of the English secondary modern school, in which there was no particular vocational bias and the majority of students found a place in commerce, industry, and the various departments of local and central governments as clerks and executives. Openings of this kind were strictly limited in Nigeria where only a small percentage of the population

(probably less than 10 per cent) lived in towns. A curriculum which did not point most definitely toward the land seemed likely to do more harm than good. The problem of the farmworker who wanted to become a townworker was present in highly developed countries, and there was no reason to suppose that Nigeria would escape from it (33, p. 7).

This type of secondary school was designed for those students who were unable to pursue a normal grammar school course or who were too young to enter the labor market. Between 1955 and 1962, successful completion of the course ranked as an entry qualification for junior clerical positions in the civil service and in commercial houses, teacher-training colleges, and nursery schools. As time went on, the entry requirements in government and industry rose, and employment difficulties were inevitably created for those leaving the secondary schools (14, p. 191).

Secondary Grammar Schools

This type was patterned on the English grammar school with its classical orientation. It was the most popular and the most sought-after type in Western Nigeria. The term "secondary" was usually applied to the stage following the primary or elementary and preceding the university or higher. In England, the move from primary into secondary was reckoned to take place in the child's twelfth year, and secondary

education would continue at least until the seventeenth year and sometimes until the twentieth. In Western Nigeria, the student entered a secondary school at thirteen plus and would leave it between the ages of seventeen and twenty (33, p. 4).

These early grammar schools taught Latin and Greek but little or no science. Nigerian secondary school students sat for the same certificate examinations as British students. The examination system was "Africanized" in 1956 when the West African Examination Council replaced the Oxford and Cambridge examination syndicates. Also in 1956, the length of the grammar school course was reduced from six years to five (14, p. 191).

The subjects taught in recent years included the English language, English literature, history, geography, mathematics, physics, chemistry, biology, religious knowledge, art, music, and physical education. These subjects were geared toward entry into higher education--the university. Some grammar schools in Western Nigeria modified their curricula to include technical, commercial, and agricultural subjects. Students who successfully completed secondary school education and passed the West African School Certificate examination might proceed to a two-year sixth-form course (based on the English system and introduced in 1956) for the higher school certificate, which was also geared to university entry requirements (14, p. 191).

The scale of the educational endeavor in Western Nigeria during 1955-1961 is illustrated in Table III (3, p. 186).

TABLE III

THE SCALE OF EDUCATIONAL ENDEAVOR IN WESTERN NIGERIA DURING 1955-1961

Year	Primary Schools	Secondary Schools		Teacher Training	
		Modern	Grammar	Grade III	Grade II
1955	6,274	270	73	59	25
1956	5,484	106	90	69	27
1957	6,628	254	108	71	27
1958	6,670	265	117	70	28
1959	6,576	442	139	67	30
1960	6,500	533	167	69	31
1961	6,500	600	180	64	35

As shown in Table III, there was a drastic reduction in the number of secondary modern schools from 270 in 1955 to just 106 in 1956; then the number began to rise again in 1957. This reduction might be due to lack of accurate planning, or perhaps a needs assessment was necessary before the scheme was put into operation. Many of the schools had to be closed or amalgamated with others because of the lack of staff, inadequate buildings, and equipment. By 1961, the number had increased by 55 per cent (3, p. 186).

The number of grammar schools had more than doubled in the Western Region during the six-year period, as shown in Table III. There was an increase of 59.4 per cent by 1961, indicating an attempt to absorb the primary school graduates (3, p. 186).

Trade Centers

Another provision, which the regional government made for those leaving the primary school, was a type of vocational education through trade centers. The Ijebu-Ode Trade Center was opened in 1957, and since then others have been established at Oshogbo, Ondo, Oyo, and Agege. A Technical Institute and Technical College were opened at Ibadan, the regional capital city. Farm centers were established to encourage those leaving school to set up modern farms with government aid (3, p. 186).

Financing Secondary Education in Western Nigeria

Tuition was free during the initial stages of educational development in Western Nigeria. When schools were first introduced, any child who cared to enroll was more than welcome. Missionary societies organized various admission drives to attract children and parents, and priests and missionaries went from door to door to persuade parents to send their children to school. A few parents even insisted on being paid by the missionaries if they were to "lose" their children to the

mission schools. The parents during that time considered sending their children to school a big sacrifice on their part because a child lost to the school was a good farmhand lost. As early as the 1850's, some of the mission teachers themselves requested their missions to pay stipends to the school children living at home (14, p. 89).

Since no fees were paid, the missions supported the boarding schools by gifts from their home missions, friends, and, later, from local church contributions. Some missions established funds to enable them to redeem slaves and then to feed, clothe, and educate them. The gifts from abroad usually consisted of textbooks, copybooks, slates, pencils, cloths, classroom equipment, and money (14, p. 89).

Between 1870 and 1876, efforts were made to assist some missions in their educational work in Lagos. The sum of 30 pounds was distributed among three missions in 1872. In 1873 the government again voted 300 pounds but failed to redeem its pledge. But between 1874 and 1876, it made an annual grant of 300 pounds and distributed it equally to the three missions: The Church Missionary Society, the Wesleyan, and the Catholic missions operating in the Lagos area. This grant was raised to 600 pounds per annum in 1887 (14, p. 93).

By 1906 eight government schools were established at Aiyetoro in Western Nigeria. By that time, government support had increased substantially not only in the provision

of departmental and supervisory staff but in the establishment and maintenance of the government schools and grants-in-aid to assisted schools. The system of grants was still that of payment by results but with some flexibility and liberal interpretation already introduced by Henry Carr. For a secondary school, there must be a school master to an average attendance of thirty students, one assistant teacher to twenty students, and one pupil teacher to fifteen students. The general conditions for obtaining an annual grant were aimed at the overall efficiency of the schools (37, p. 63).

Financing secondary education in Western Nigeria was as much a problem in 1916 as it was in 1960. Every school approved by the government was entitled to grants-in-aid, but government funds were severely limited (14, p. 112).

Secondary education in Western Nigeria was not free, and the public institutions generally derived their income from three possible sources: (1) government grants; (2) local support from local authorities, missionary societies and churches, associations and charities; and (3) school fees (27, p. 3).

The government paid in full the salaries of all teachers in recognized primary, secondary grammar, junior high, and comprehensive high schools. Grants were paid in three unequal installments to schools every year. The first- and

second-term grants were based on project enrollments for each school for the school year ending in December. The final grant, called an adjustment grant, reflected the actual number of teachers and students for the school year (2, p. 28).

The grants also covered incidental expenses incurred by the secondary schools. Building grants were paid on a matching basis for secondary grammar schools. At the initial stage, the government paid all building costs of secondary modern schools. Later, the proprietors were expected to pay for any expansion in the secondary modern schools. Each secondary modern school was expected to be self-supporting. The government contributed nothing to the expenditures incurred in maintaining those secondary modern schools (2, p. 28).

Since secondary grammar schools charged tuition fees, government grants for the secondary schools were paid after deductions of an assumed local contribution (ALC) had been made from the recognized expenditures of each school. The ALC was met by the tuition fees collected from students and the grants paid by the proprietor of the school (2, p. 29).

Calcott did a sample study of thirteen rural communities to estimate the cost of education to parents in all educational levels in the public school system of Western Nigeria. The estimate showed that the average cost per

child per year in the secondary modern school level was ₤25 (about $70.00 U. S. currency). The average cost at the secondary grammar school level per year was ₤44 per boy per year (about $117.48), and it cost ₤39 (about $104.28) per girl per year. The boarding student paid ₤73 (about $192.72) per boy per year and ₤68 (about $180.84) per girl per year (8, p. 20). Table IV shows the average annual cost of secondary education to the parent in Western Nigeria (2, p. 30).

TABLE IV

AVERAGE ANNUAL COST OF SECONDARY EDUCATION TO THE PARENT IN WESTERN NIGERIA

Items	Secondary Modern	Secondary Grammar (Boys)	Secondary Grammar (Girls)
Tuition fees and development fund	*₤15	₤27	₤22
Boarding fees	....	₤29	₤29
Uniforms	₤2.8s	₤4.11s	₤ 5
Books	₤4.6s	₤6.14s	₤6.14s
Midday Meals	₤1.7s	₤3.0	₤3.0
Pocket Money	₤2.0	₤2.15	₤2.15
Examination Fees	....	....	....
Totals	₤25.16s	₤73	₤68.9s

*₤1 = $2.64.

Table V shows the financial efforts of the local government councils in Western Nigeria identified by province and division. From 1955-56 to 1959-60, the local government contribution to public education rose from two million pounds sterling to three million pounds sterling. There was an increase of 8 per cent in 1958-59 and a decrease of 13.6 per cent in 1960 (2, p. 32).

Administration and Organization of Secondary Schools in Western Nigeria

During the colonial era, most schools were administered by the missions. The unit of administration in the colony of Lagos, for example, was a mission. Each school either had a manager or shared one with one or more other schools. The manager was usually a clergyman in charge of the church to which the school was attached. In addition to the managers of the schools, each mission had a quasi-inspector who supervised the schools of his mission (37, p. 20).

During its initial stages, the school building was usually simple--a rectangular hall used as church and school. The furniture served the dual purpose of church and school and was probably used for administrative purposes too. Sometimes a school was accommodated in a rented house or shed. Leaking roofs, dark halls, and small, crowded, noisy rooms were common matters of inspection reports in the early period of the educational

TABLE V

LOCAL GOVERNMENT EXPENDITURES ON PUBLIC EDUCATION IN WESTERN NIGERIA FROM 1955/56 - 1959/60

Province/ Division	1955/56	1956/57	1957/58	1958/59	1959/60
Abeokuta	*£251,000	£456,000	£512,000	£467,000	£238,000
Egb	£141,000	£311,000	£348,000	£297,000	£127,000
Egbado	£110,000	£145,000	£164,000	£170,000	£111,000
Colony	£105,000	£216,000	£237,000	£261,000	£ 65,000
Epe	£ 24,000	£ 46,000	£ 55,000	£ 57,000	£ 31,000
Ikeja	£ 44,000	£120,000	£129,000	£145,000	£ 13,000
Badagry	£ 37,000	£ 50,000	£ 54,000	£ 59,000	£ 21,000
Ibadan	£570,000	£705,000	£737,000	£827,000	£394,000
Ibadan	£316,000	£375,000	£392,000	£440,000	£193,000
Oshun	£254,000	£332,000	£345,000	£387,000	£301,000
Ijebu	£231,000	£363,000	£241,000	£273,000	£130,000
Ijebu-Remo	£ 64,000	£ 86,000	£ 86,000	£100,000	£ 35,000
Ijebu	£167,000	£277,000	£155,000	£173,000	£ 95,000
Ondo	£530,000	£714,000	£833,000	£919,000	£640,000
Ondo	£146,000	£186,000	£203,000	£242,000	£110,000
Okitipupa	£ 84,000	£112,000	£140,000	£125,000	£ 71,000
Ekiti	£202,000	£257,000	£295,000	£335,000	£372,000
Owo	£ 98,000	£129,000	£195,000	£217,000	£ 87,000
Oyo	£313,000	£416,000	£494,000	£532,000	£261,000
Ilesha	£118,000	£144,000	£171,000	£179,000	£ 79,000
Ife	£ 84,000	£109,000	£127,000	£145,000	£ 66,000
Oyo	£111,000	£163,000	£196,000	£208,000	£116,000
Totals	£2,000,000	£2,870,000	£3,054,000	£3,279,000	£1,728,000

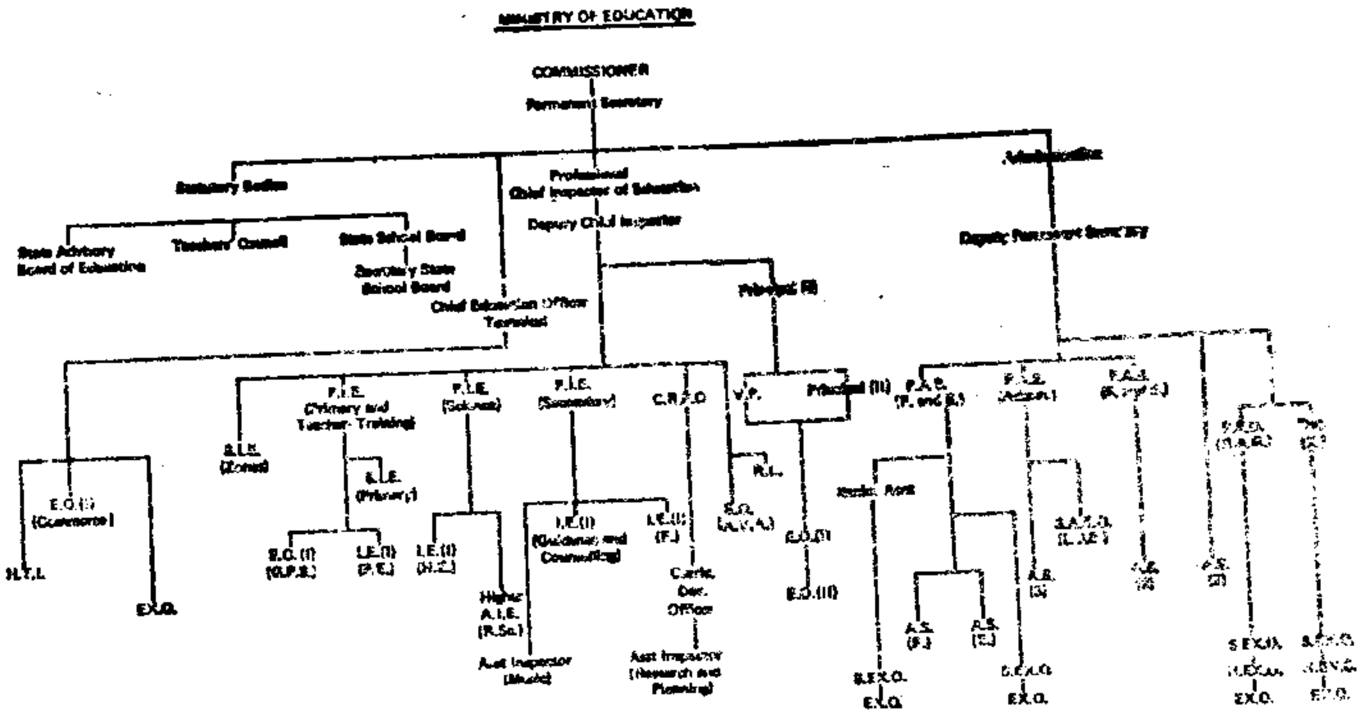
*£ = $2.64.

development (37, p. 20). The Western State had a board of education that employed and deployed teachers at secondary schools and teacher-training institutions. It had ten local boards of education in each of the provincial areas that performed similar functions at the primary school level. The Ministry of Education was responsible for policy matters, the inspection of schools, examinations, certification of teachers, and financial support of the assisted schools (14, p. 182).

Figure 1, as compiled by Dele Ogundimu, Assistant Lecturer at the University of Ife, shows the general organizational patterns of all the Ministries of Education in Nigeria, with minor modifications in a few states.

Legend for Figure 1

P.I.E.	Principal Inspector of Education
S.I.E.	Senior Inspector of Education
I.E.	Inspector of Education
H.A.I.E.	Higher Assistant Inspector of Education
C.R.P.O.	Curriculum, Research and Planning Officer
E.O.	Education Officer
P.A.S.	Principal Assistant Secretary
P.E.O.	Principal Executive Officer
S.E.X.O.	Senior Executive Officer
S.A.E.O.	Senior Assistant Executive Officer
F. and E.	Finance and Establishment
R.A.G.	Registration, Assessment and Grants
A.S.	Assistant Secretary
Reg. (X)	Registrar (Examinations)
Senior Acct.	Senior Accountant
S. and S.	Students and Special Subjects
A.V.A.	Audio Visual Aids
R.L.	Regional Librarian



Compiled by Dele Ogundimu, Assistant Lecturer, University of Ife

Fig. 1--The General Organizational Patterns of All the Ministries of Education in Nigeria.

The Ministry of Education was divided into administrative, professional, and executive branches. The administrative division controlled general policy in the area of decision making and the implementation of the decisions. For proper implementation, the administrative division relied on the advice, which might be accepted or rejected, of the professional division. The professional division was responsible for the quality of instruction in schools and for research and planning. The executive division served only as a supporting cast (14, p. 184).

The administrative branch division was made up of the following seven units: (1) general administration, (2) finance and establishment, (3) examinations, (4) registration and assessment, (5) pensions and gratuities, (6) accounts, and (7) general publications.

Representative Sample of Duties of the Ministry of Education

1. The Deputy Permanent Secretary assisted the Permanent Secretary in the day-to-day running of the ministry.

2. The Senior Assistant Secretary (Administration) was responsible for grants-in-aid to schools, opening and closing of schools, the state board, and the local school board. This officer had a staff of five assistant secretaries to help him perform his duties adequately.

3. The Assistant Secretary (Administration) had to deal with such subjects as

   a. Application for expansion of existing schools or change of status of such schools, for instance, from single-sex schools to co-educational schools,
   b. Application for grants-in-aid,
   c. Administration of the national high schools financed by the federal government,
   d. Discipline in schools, for example, dismissal of students (schools were not empowered to do this without approval from the Ministry), and
   e. Allowances to staff in schools.

4. The Assistant Secretary (Administration) II was to deal with matters involving the board of governors of secondary schools and teacher-training colleges, the state advisory board, and study leave for teachers.

5. The Assistant Secretary (Administration) III was to take care of the government's relations with the Nigerian Union of Teachers, the service conditions of teachers, the state school board, and the expenditure on grants-in-aid.

6. The Assistant Secretary (Administration) IV was responsible for students' scholarships, library services, and technical assistance for education from abroad.

7. The Registrar of Examinations was the head of the examinations section of the administration division. He was responsible for secondary modern school leaving examinations, secondary modern school (commercial) leaving examinations, common entrance examinations to sixth forms, and teachers' grade II examinations. It was also the responsibility of this division to appoint and remove examiners, markers, and custodians of examination papers each year. It dealt with the arrangement of printing of examination papers and the distribution of the papers. This section processed examination results after markers had finished with the papers, published the results, and issued certificates to successful candidates.

8. The Principal Executive Officer was responsible for the registration of teachers, assessment of teachers' salaries, working and authorization of payment of pensions and gratuities, and control of school fees.

9. The Principal Accountant was the head of the accounts section of the administrative division. This section prepared the budget proposals of the Ministry and administered money released by the Treasury by keeping careful and accurate accounts of expenditure. It insured that payments were not made in respect of unauthorized expenditures. It prepared the appropriation account of the Ministry (14, pp. 184-186).

The Inspectorate Division

This was the professional wing of the Ministry of Education. This section was responsible for the

1. general inspection of schools,
2. inspection of teachers' institutional work,
3. recommendation of set-books,
4. organization and conduct of in-service training programs for teachers,
5. research in education, for example, curriculum improvement, and
6. educational planning.

The inspectorate had no executive powers; its role was advisory to the administrators. The inspectorate division was responsible for zonal divisions, with each zone being headed by a principal inspector who was responsible to the headquarters. Its headquarters were in the Ministry of Education under the chief inspector of education, aided by an assistant chief inspector of education (14, p. 187).

Students

During the colonial days, formal education had a tremendous effect on the students. The students who lived in the boarding houses or mission houses considered themselves superior to those who still remained in the village or town. They were so proud of the new foreign culture that they

tended to shun their own culture. The students preferred the music, dress, habits, food, art of the Western world. Many of the students' parents and the missionaries were worried by this change, but an educator would not expect anything different (14, p. 90).

Fafunwa rightly pointed out that "the missionaries themselves, both through their teachings and attitudes, discouraged things African" (18, p. 90). It was the hope of the missionaries to produce a group of people who were Nigerian only in blood but European in religion, thought, and habit. This trait persisted for almost a century and became a constant source of reference whenever mission education was criticized (14, p. 90).

The missionaries were strong disciplinarians who had abiding faith in manual labor and the rod as the cure to all ills, idleness, laziness, slow learning, truancy, disobedience, irregularity of attendance, and the like. But in spite of the obvious weakness of the early Christian education, both parents and students saw education as a means of social emancipation and a weapon for economic improvement. The students who had completed their course either stayed with the mission as catechists or layworkers of the church or became teachers, clerks, and the like (14, p. 91).

Student enrollment during the British rule was low since few could afford to lose their children to the mission schools. The people of Western Nigeria little realized the

importance of sound education during that time. But as the years passed, the enrollment rose. For instance, the number of students receiving secondary education in Southern Nigeria in 1926 was 358. In 1927 there was an increase of 234 students. By 1929, there were 632 students receiving secondary education in the whole of Southern Nigeria (23, p. 51).

The expansion of primary education in Western Nigeria involved a corresponding expansion of secondary education between 1955 and 1960. Secondary school enrollment in Western Nigeria between 1955 and 1960 is shown in Tables VI (28, p. 19) and VII (28, p. 21).

According to Tables VI and VII, the educational trends in enrollment showed a steady yearly increase in the school population at secondary modern and secondary grammar school levels. It appeared that 1955, the year that free, universal primary education was introduced, was notable for increased total enrollment. That year also marked the beginning of a trend toward a change in school composition. In 1955 the boy-girl ratio showed a marked change in favor of the girls, and the percentage of girls in the total school population continued to rise each year through 1960. While both the boy and girl populations had increased each year, the rate of increase in the enrollment of girls had been consistently greater than that of the boys (28).

TABLE VI

SECONDARY MODERN SCHOOL ENROLLMENT,
1955-1960

Year	Group	Enrollment	Per Cent of Total	Per Cent of Annual Increase
1955	Boys	3,217	73.6	....
	Girls	1,154	26.4	....
	Total	4,371	100.0	....
1956	Boys	9,934	77.6	208.8
	Girls	2,867	22.4	148.4
	Total	12,801	100.0	192.9
1957	Boys	23,867	78.0	134.9
	Girls	6,735	22.0	134.9
	Total	30,602	100.0	139.1
1958	Boys	32,869	75.5	37.7
	Girls	10,638	24.5	58.0
	Total	43,507	100.0	42.2
1959	Boys	48,730	75.9	48.3
	Girls	15,479	24.1	45.5
	Total	64,209	100.0	47.6
1960	Boys	56,575	75.3	16.1
	Girls	18,563	24.7	19.9
	Total	75,138	100.0	17.0

TABLE VII

SECONDARY GRAMMAR SCHOOL ENROLLMENTS
1955-1960

Year	Group	Enrollment	Per Cent of Total	Per Cent of Annual Increase
1955	Boys	9,459	86.5	16.7
	Girls	1,476	13.5	28.2
	Total	10,935	100.0	18.1
1956	Boys	10,758	85.2	13.7
	Girls	1,863	14.8	26.2
	Total	12,621	100.0	15.4
1957	Boys	13,698	84.5	27.3
	Girls	2,510	15.5	34.7
	Total	16,208	100.0	28.4
1958	Boys	15,877	84.7	15.9
	Girls	2,877	15.3	14.6
	Total	18,754	100.0	15.7
1959	Boys	18,889	84.4	19.0
	Girls	3,485	15.6	21.1
	Total	22,374	100.0	19.3
1960	Boys	21,500	83.5	13.8
	Girls	4,255	16.5	22.1
	Total	25,755	100.0	15.1

Teacher Education in Western Nigeria, 1842-1960

The 1891 Report by Henry Carr contained a lengthy portion devoted to teacher education, teachers' examinations, and statistics for the colony of Lagos. Of the eighty-four teachers in the thirty assisted schools of the colony of Lagos, fifty-seven teachers were certified and twenty-seven were uncertified. In addition, there were fifteen expatriate teachers who were graded honorary certified teachers and were employed in the secondary schools. At that time, although there were as yet no institutions specifically designed for the purpose of training teachers, some of the students at the secondary schools were prepared for the teachers' certificate examination (37, p. 23).

In the 1893 Report, Carr proposed a teacher-education program and urged that students accepted for the program should be exposed first to secondary education for three years before being exposed to the two-year professional course. His concern was the need of a teacher for depth in subject matter as well as for professional competence (37, p. 24).

The first teacher institution, established by the Church Missionary Society in Abeokuta in 1859, was known as The Training Institution. The college was moved to Lagos in 1867 when the European missionaries were expelled from Abeokuta (14, p. 196). This Institution, formerly

attached to the Church Missionary Society Grammar School in Lagos, was transferred in 1896 to Oyo where it developed into a famous teachers' college--St. Andrew's College, Oyo. The college developed under the leadership of the Reverend F. Melville Jones. Again in the 1902 Report, Carr emphasized the importance of teachers in the educational system of a country. He accurately described teacher education as the country's prime necessity (37, p. 24).

The Baptist Mission founded the Baptist Teachers' College at Ogbomosho in 1897. The Wesleyan Methodist Missionary Society opened an institution for the education of catechists and teachers in Ibadan in 1905 with only four students. By 1918 the number of students had risen to twenty, and the college became known as Wesley College, Ibadan (14, p. 196).

The curriculum of the early teachers' institutions combined theology with teaching methods since would-be catechists would also have to teach some classes. Those who were educated as teachers were also expected to serve as evangelists or catechists. The syllabus comprised New Testament criticism, Christian Faith, school method and management, preaching and theology, hygiene, geography, history, English, geometry, arithmetic, the local language (Yoruba), carpentry, and masonry. None of the teachers' colleges offered all the subjects listed owing to lack of qualified tutors, funds, or equipment (14, p. 197).

In the report published in 1945, the Commission on Higher Education in West Africa found it necessary to devote a chapter to the subject of the supply and education of teachers. The situation they found was that a small number of the Africans on the staffs of the secondary schools had taken degrees and diplomas of education in Britain, while a greater number had taken degrees and diplomas of education at Fourah Bay College in Sierra Leone. The commission further found that the great majority of the African secondary school teachers were non-graduates. A few of those nongraduates possessed grade II, the teachers' certificates available in the country. Those who were graduates had, of course, followed normal degree courses developed in Britian. At Fourah Bay College, which was affiliated to Durham University, the syllabuses followed were exactly the same studied in the latter institution. No attempt was made to relate the subject matter to the local environment. This was also true of the courses leading to the examinations for the diploma in education, with the exception of the courses that had been devised in the colonial department of the university of London Institute of Education (25). Another problem was that the number of Western Nigerians who had obtained professional education in London or anywhere else was at that time so small that it had had no impact on educational work in the Western Nigerian Secondary Schools.

The Commission found that the way secondary school teachers were educated contributed to the narrow academic nature of the work done in the secondary schools. They suggested that the following three steps should be taken to remedy the situation:

1. All nongraduate secondary school teachers should have an opportunity for wider academic study under university conditions. This might be done in the then-proposed university colleges by admitting a small number of teachers to attend appropriate courses for one year as members of regular classes. The purpose was to widen the cultural outlook and to increase the intellectual interest of the teachers.

2. New recruits to the staffs of secondary schools should have passed through an intermediate course at one of the university colleges and received, in addition, two years of professional education.

3. People who held posts of special responsibility in the secondary schools "should be aware of the ferment in educational ideas and methods, which was characteristics of the Western world at that time and should be aware too of the changing needs and new emphasis in African education" (25, p. 128).

Another suggestion of the commission was that heads of secondary schools and leading members of staffs should be given an opportunity to attend refresher courses in Great

Britain in order to observe and discuss new ideas and methods with men and women from other countries (21). In the commission's concern about the narrow academic nature of the secondary school curriculum, they made a number of observations concerning the education of secondary school teachers. It was essential that teacher-education courses should be professional in character and should be separate from the general education of the future teacher. The commission suggested that, following secondary school education, there should be at least two years of academic work in a university where the students would learn how to study independently and use reference materials and equipment. This should be followed by two years of professional education,

> . . . when they learn by observation and by practice in teaching, to adapt their new-found knowledge to children of different age levels, to understand, again by observation as well as by reading, the mental, physical and moral development of children, and to see, by studying the community and its needs, the process of education as something much wider than lessons in a classroom or a laboratory (25, p. 129).

It was observed accurately that, because the teacher was an important and responsible servant to the community, he should by observation and by formal instruction learn about the nature and needs of his own society (25).

It was not until 1956 that the University College, Ibadan, in Western Nigeria, took steps to establish a

Department and Institute of Education. The Institute provided two professional courses--a one-year postgraduate course of study in education administered under the scheme of special relationship with the University of London and a one-year course for experienced nongraduates. Short courses were organized for teachers in service, and steps were taken to inaugurate research into certain aspects of child development, selection methods, and curricular studies (17, p. 105).

Table VIII below indicates the distribution of teachers in Western Nigeria Public School 1955-1960 (2, p. 22).

TABLE VIII

DISTRIBUTION OF TEACHERS IN WESTERN NIGERIA 1955-1960

	1955	1956	1957	1958	1959	1960
Secondary Modern Schools						
*TR	....	241	636	924	1,482	1,855
*UN	....	46	120	235	395	417
*T	....	297	756	1,159	1,877	1,302
Secondary Grammar Schools						
*TR	349	403	495	542	411	571
*UN	176	191	221	312	564	545
*T	525	594	716	854	975	1,116

*TR = Trained Teachers; UN = Untrained Teachers; T = Total Number of Teachers.

Between 1955 and 1960, there was a major effort on the part of the state government to improve the quality of instruction in the public schools. This led to the establishment of more teachers' institutions. In 1956, about 26.6 per cent of all the secondary modern and grammar school teachers did not receive any professional education. The percentage dropped down to 23.2 in 1957 but rose to 27.2 in 1958. In 1959, 33.6 per cent of the teachers did not receive any professional education. In 1960, the year of independence, 28.15 per cent of the teachers did not receive any professional training.

Curriculum, Textbooks, and Teaching Strategies in Western Nigerian Secondary Schools

As could be expected, the missionaries fashioned Nigerian schools along the same lines as the charity schools in Great Britain, which were financed by voluntary donations. It was the missionaries who bore the burden of financing the schools and the education of teachers until 1882 when the colonial administration showed its first interest in the education of the Nigerian youth by approving grants-in-aid to the mission schools (11, pp. 72-82).

The subjects included in the curriculum were those that could be taught without involving much expense. Emphasis was on religious knowledge, reading of the Bible, writing,

and working simple arithmetical problems. Physics, chemistry, and biology were not taught in the early Christian schools (5).

With the establishment of the first government secondary schools in Lagos in 1909, British Empire history, European geography, English literature, and practical subjects such as gardening, sanitation, and personal hygiene were added to the curriculum. Since African history or Nigerian history was frowned upon, the great men who were studied in secondary schools were those important in English history and the early white empire builders who came to Nigeria with the new civilization. The great events and historical events that were taught were European and Colonial wars on pacification, the evolution of the British constitution, and the growth of the British empire. In English literature, Shakespeare and the Bible held the stage. Nigerian linguistic diversity was viewed as having serious limitations as a medium for instruction. The English language was and still is used extensively in the school curriculum (31, pp. 9-32). It was obvious that neither the missionaries nor the government knew exactly the needs of the Nigerian society.

As the Nigerian educators became aware of the educational needs of the people, several educational commissions such as the Phelps-Stokes Commission and the Walter Elliot Commission on Higher Education were established. Through

the recommendation of those commissions, scientific subjects were added to the curriculum in Western Nigerian secondary schools. Various types of secondary schools emerged in Western Nigeria to teach those subjects which the early secondary grammar schools did not offer (13, p. 23).

In 1954, W. A. Perkins did a study on secondary school curriculum. He used questionnaires which were sent to eighty-eight secondary schools. These schools were divided into two groups. The first group consisted of thirteen boys' schools, five girls' schools, and one mixed school. The English language, English literature, geography, history, Latin, mathematics, religious knowledge, and music were taught in nearly all classes. Art was included in about half of the schools and general science in rather more than half, but both decreased in classes III and IV, where general science was replaced by chemistry, physics, and biology. The result of the investigation also indicated that half of the schools in the first group mentioned health science, while less than half taught vernacular language and handwork. Domestic science was taught in nearly half of the girls' and mixed secondary schools. Civics was rarely mentioned, and only one school in this study referred to rural science as being taught. Three schools claimed laboratory accommodation, all of which was clearly intended for a general science course. All investigated schools included physical

education and games, but some did not indicate whether or not physical education was a class activity. A rough estimate would be that at least half of the schools taught physical education as part of the curriculum (33, p. 5).

Music, handwork or handicrafts, art, and the vernacular language were taught in approximately half of the schools, but the first three rapidly disappeared in the upper classes. Civics and health science appeared in about one-third of the questionnaires returned and tended to increase in the upper classes. Physical education was included in returns from all schools. Agriculture, farming, technical drawing, French, and bookkeeping occurred only once or twice (33, p. 5).

A review of the secondary school curriculum obviously was necessary to determine the needs of the society (33, p. 8). The curriculum was, in most cases, geared to college preparation. A few grammar schools had modified their curricula to include technical, commercial, and agricultural subjects, but the number was negligible (14, p. 191).

The textbooks of the early secondary schools were supplied by the missionaries. In the Western Region, bulk ordering of books was attempted, but the initial efforts ran into difficulties. The provision of textbooks and ancillary services grew in response to the local needs (17, p. 101).

Government interest in the production of textbooks had grown out of concern for the costs of the supply of textbooks and out of concern for developing local authorship and exercising more direct control over the contents of the books. Nigeria took immediate advantage of the provision of a course in design, production, and distribution of textbooks at the University of London Institute of Education Conference, held at Delhi in 1962, to train officers for appointments in the ministries. In addition, encouragement had been given to Franklin Book Programs, Inc., an American foundation whose function was to assist printing, publication and distribution of books in any way that was compatible with local needs and established local relationships. This foundation had been established in the conviction that "a healthy and creative indigenous book industry was basic to educational and economic advance" (17, p. 102).

The first teaching method used in the classrooms of Western Nigerian schools by the missionaries was "look and say." The teacher wrote the word on the blackboard, pronounced it, and then asked the students to look and say after him. It was a difficult task to teach the students to produce the same phonetic sounds as the English instructors. The students who showed signs of progress and maturation were appointed assistant teachers, even before they reached the sixth grade (7, pp. 11-12).

During the British rule, the lecture method became very popular in the secondary schools of Western Nigeria. The instructor talked according to a preplanned, structured scheme, expecting the students to listen attentively while he lectured and the students copied notes written on the blackboard by the instructor. No student interruption was tolerated (21, p. 37).

Blount and Klausmeier criticized the use of the lecture method by saying that it should not be used extensively in the secondary schools (20, p. 265). However, the lecture method was valuable in clarifying discussion, explaining a process, presenting a point of view, or summarizing progress (13, p. 20).

Stovall, in his research, concluded that, although the lecture method led to an initial acquisition of information, discovery methods facilitated retention of information better (36, pp. 225-258). The lecture method afforded the students no opportunity to practice communication skills. It overlooked the generalizations that learning was best accomplished through active participation, not through passive reception, and that learning was best internalized when students were experiencing, doing, and reacting (35, p. 11). The discussion strategy in the classrooms was dominated by the teacher in an authoritarian manner; he initiated problems and received answers to all questions posed in a one-to-one relationship (19, p. 56).

Ekpenyong said that, if the discussion method were used wisely, it would help in developing a feeling of belonging, security, worthwhileness on the part of the students, and could establish group goals. Information could be shared with the entire group, communication skills could be practiced, leadership abilities could be developed, and group conduct could be formed (13, p. 22).

Comprehension was another method of instruction commonly used in the Western Nigerian schools. It involved three basic steps: (1) the teacher assigned textbook passages, (2) the students studied the text material in the class or at home, and (3) the teacher questioned the students on the material. If the students failed to give the correct answers to the questions, they were punished. Of course, this created bad feelings between the teacher and the students. Here the teacher was regarded as an inquisitor rather than a helper. The use of this method promoted highly individualistic and competitive attitudes among the students. On the other hand, the method helped the students to obtain immediate feedback in the correctness of their responses. They studied the assignment more carefully in order to give correct answers when asked. Understanding was not emphasized in this method (13, p. 22).

Field trips had been introduced into the secondary schools quite a long time before, but they had not been

used widely because of lack of transportation. It was one of the best methods for securing information about the geography, business, history, public health, recreational facilities, vocational opportunities, and government services. It built a better understanding of the community and brought the school and community programs into closer relationship (30, p. 23).

Debate strategy was based on the House of Commons' procedures. A problem was formulated by the teacher, and the class was divided into two groups, with a leader assigned to each group. Both the leader of the proponents and of the opponents made a five- or ten-minute formal presentation. The members of each group were given time to add points. Finally, group leaders summarized the points made by members of their group (19, p. 56).

The Nigerian Union of Teachers (N.U.T.)

Fafunwa described the period 1920-1930 as one of considerable educational expansion. There were more schools generally, both assisted and unassisted. This, of course, meant more teachers, both trained and untrained. Various educational codes introduced during that period were promulgated by the government, with or without the advice of the voluntary agencies, but never with the advice of the teachers who were directly involved in the educational

system. The Code of 1916 was strict on teacher certification. In 1926, the teachers were reclassified, and there was a reduction and retrenchment of teachers during the depression years, during which time the position of teachers became more difficult (14, p. 158). All this led to a development of a different character, but one of considerable importance for the future (17, p. 41).

In the beginning, local teachers' associations were founded in Lagos, Abeokuta, Calabar, Ijebu-Ode, and Ibadan between 1926 and 1929. In 1930, the Nigerian Union of teachers was founded and held its first meeting at the Church Missionary Society Grammar School, Lagos on July 8, 1931, at the insistence of T. K. Cameron, a government teacher and the secretary of the Lagos Union. Cameron had written to all the teachers' unions, inviting them to that inaugural meeting. Teacher representatives from Agege, Ibadan, Abeokuta, and Ijebu-Ode attended. Twenty delegates, who constituted themselves into the first Federal Council of the Nigerian Union of Teachers, were present. Later, the Ondo and Calabar unions joined (14, p. 158).

Aims of the Nigerian Union of Teachers

Fafunwa identified three primary aims of the union:

1. To study, promote, and improve conditions affecting the teaching profession.

2. To create a better understanding among the teachers in Nigeria.

3. To be an organ through which the opinions of teachers on matters directly affecting the teaching profession could be channelled to the government (14, p. 159). The union also aimed at bringing about professional unity among teachers and achieving for the profession a voice in the planning of education programs (17, p. 42).

Achievements of the Nigerian Union of Teachers

The union gained great respect for being reasonable, moderate, and intellectual union. The establishment of the union was due in part to the guidance and patronage of the then Director of Education, E. R. J. Hussey, whose attitude was in contrast to that of the missionary authorities, who were opposed to the union from the very beginning. The missions regarded the union as a threat to their position. The threat to the mission's position became greater with the appointment of a representative of the union to the board of education, a recognition of the fact that the government accepted that teachers could then speak for themselves. Teachers were no longer to be represented by missions (14, p. 160).

In 1941 the union registered as a trade union. The growth of the union was strengthened by the friendly

disposition of the Director of Education who agreed to act as patron of the union. Hussey was not nurturing the Nigerian Union of Teachers merely to neutralize the actions of the missions; he also wanted to make them partners in formulating educational policy. On many occasions he held discussions with executive members of the union concerning important policy matters. For instance, before the board meeting of January 1935, he invited the Reverend J. O. Lucas (the Nigerian Union of Teachers' representative on the board), Esua, and Reverend Ransome Kuti for discussions on various subjects. It was clear that such discussions were valuable to the directors and were generally used as a guide in the board of education meetings. Thus, union officials proved their worth by making valuable suggestions in a careful and intelligent manner (14, p. 161).

The union organized a strike in 1947 because of dissatisfaction with salaries. Another nationwide strike in 1964 was instrumental in further improving the service conditions of teachers. In recent years there had been frequent representations by the union, and the government had always tried to avoid any showdown by setting up salary-review commissions to look into the teachers' grievances. These commissions included the Gorsuch and Harragin Commissions in the 1940's, the Morgan Commission in the 1950's, and the Adefarasin Commission set up after the 1964 strike.

The outcome of the Adefarasin Commission was the Asabia Commission, which looked into teachers' duty posts and recommended commensurate remuneration (14, p. 161).

The growth and strength of the union owed much to the leadership of E. E. Esua, who was the union's first secretary (17, p. 42). By 1936, the union had a membership of 667 teachers in eighteen affiliated branches, with representatives on the board of education. The union rapidly gained the confidence of the Education Department, a fact that was borne out by the frequent references in annual reports of its cooperation and helpfulness. The significance of the union was not only its effectiveness in promoting its own interests but also in the fact that it demonstrated the capacity of the teachers to organize themselves successfully to undertake tasks different from those in which they had traditionally exercised their abilities.

Summary

The secondary education system in Western Nigeria during the British rule was reviewed in this chapter. An attempt was made to analyze that period's objectives of education, which were to convert to Christianity, to provide employment, and to maintain law and order. The schools, which grew in number, were supported financially by the government grants, the local authorities, missionary societies and churches, associations and charities, and school fees and were attended by girls as well as boys.

The administration of most of the schools was in the hands of the missions. Generally, the students educated under the British system tended to shun the Nigerian culture as a result of Western education. The British period witnessed the development of teacher-education programs and the provision and improvement of teachers' colleges.

The curriculum in secondary schools was foreign, having been developed abroad. Textbooks were imported; consequently, the content was British. Among the teaching methods were the "look and say", the lecture method, discussion method, comprehension, field trips, and debating. The British period also saw the founding of the Nigerian Union of Teachers, an organization which enabled teachers to speak for themselves and which grew in strength in promoting teachers' interests.

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CHAPTER V

THE SECONDARY EDUCATIONAL SCENE IN WESTERN NIGERIA, 1960-1976, WITH RECOMMENDATIONS AND SUMMARY

Introduction

It was necessary to define the term "secondary education" in the Nigerian context as a starting point because the term had different meaning in different counties. The Nigerian Education Act and Education Laws do not show agreement in their definition of a secondary school, according to Taiwo (28, p. 28). Section 2 of the Education (Lagos) Act, 1957, defined a postprimary school as "a school or department of a school designated as a postprimary school by the Minister, and includes a modern, commercial, secondary technical and trade school and a teacher-training institution" (28, p. 28). According to this definition, a secondary school was collateral with the modern, commercial, and technical schools classified as postprimary institutions.

The Education Law (1955) of the Western Region of Nigeria (22) defined both a secondary school and a secondary modern school. According to Section 2 of the law, a secondary school was "a school or a department of an institution classified as such by the Minister to which students are

admitted after the satisfactory completion of their primary school course, and providing a course of full-time instruction based on a syllabus approved by the Minister," and a secondary modern school was "a school which provides either a three-year or a four-year course according to a prescribed syllabus of full-time instruction suitable for pupils who have completed the primary school course" (28, p. 29). Section 4 of the same law classified postprimary education as that form of education provided, in accordance with the law, in secondary schools and secondary modern schools.

The term "secondary education," as used in Nigeria, therefore, has a variety of meanings. For the purposes of this section of the paper, secondary education is defined as that form of education suitable for children who have completed primary education and which was given in a secondary school. The definition covers the form of education given in schools which were described as secondary grammar, secondary modern, commercial, technical, comprehensive, agricultural, and prevocational, and all other forms, short of imparting the actual skills of a profession, vocation, or trade (28, p. 29).

Purposes of Secondary Education in Western Nigeria, 1960-1976

In order to achieve an effective discussion of the secondary education system in Western Nigeria, it was

essential to identify the objectives and philosophy of education after independence. The success of any school system was measured in terms of progress toward the achievement of educational goals.

After the achievement of political independence, Nigeria restated her aims of education as follows:

1. To train professionals and specialists within the state in large numbers for posts of responsibility.

2. To produce scholars in every field, whose primary duty is to continue to push forward the frontiers of knowledge and to pass this knowledge on to younger generations.

3. To transmit culture so as to enable its students to grasp the operative ideas of their age.

4. To engage in consistent research programs for purposes of improvement and modification of philosophical thoughts.

5. To engage in international exchange of ideas, instruction, teaching personnel, research, and administrative personnel (4, p. 23).

Nnamdi Azikiwe, a Governor-General of Nigeria commented on the above goals of education by stating that they required the schools to be functional as well as creative; that they required education to be dynamic, continuous, democratic, and to be rooted in the society it purposed to serve (7, p. 16).

The National Conference on Curriculum Development sponsored by the Nigerian Educational Research Council was held from September 8-12, 1969. Among the topics for discussion were the purposes of secondary education. Three people each presented a paper on this topic. The conference restated the two basic functions of the secondary school in Nigeria: preparation for life and preparation for higher education (28, p. 58).

It was assumed that a judicious balance of these two would produce a functional Nigerian citizen. According to Taiwo, who presented one of the papers at the 1969 conference, the purpose of education in the past was to train Christian boys and equip them with the education that would fit them as clerks in the commercial houses and later in the civil administration. It was also to provide the basic education preparatory to the professions of medicine, law, and theology (28, pp. 28-29). The variety of secondary schools available in 1969 was the result, according to Taiwo, of the continual criticism of the educational system in general, and of the secondary school, in particular (28, p. 29). For example, Carr was critical of the aims of parents in sending their children to school (28, p. 30); the reports of the Phelps-Stokes Commissions were also critical of the form of education provided in the country. The crux of the criticisms was the lack of adaptation to the environment and the

needs of society (13, p. 31). In 1952 the Cambridge Conference on African Education, the participants of which included African Ministers of State from British Africa, made a further review of education in Africa. Its report, African Education, contained substantial criticisms of secondary education in West Africa (16, p. 32). Other bodies, commissions, committees, and individuals, Taiwo stated, had since made one criticism or another of the Nigerian secondary schools (28, p. 32). On account of these criticisms, the secondary schools of 1969 were not the same as those of the nineteenth century secondary grammar schools. There was in 1969 a greater variety of secondary schools, and the curriculum was no longer built around a classical core. For instance, science had practically displaced Latin (28, p. 32).

Lawrence also presented a paper at the 1969 conference. According to him, the purpose of Nigerian education was, by and large, the glorification of colonialism--human domination by human endeavors. This was perpetuated not only by the British Imperialists, but also by what Lawrence called the Nigerian "Uncle Toms," who did all they could to be favored by the whites. The methods used in those days were colonial, and the purpose was very ably achieved (28, p. 37).

Lawrence further pointed out that, since independence, there seemed to have been really no purposes, no national

objectives for education at any level in Nigeria. He argued that this was clearly borne out by the content, method, and administration of education in Nigeria during that time (1969). He pointed out the situation in Nigeria whereby mechanical engineering and business administration graduates had to look around for teaching employment in secondary grammar schools, calling this a clear sign of either lack of planning, or a strong lack of coordination, or both, at state and national levels (28, pp. 37-38). Lawrence, referred to by Fagbulu as an "educational rebel" (28, p. 27), declared that the Nigerian educational horizon seemed to have become completely blurred and hence "without perspective" (28, p. 38).

Lawrence further pointed out that, while the Ashby Commission did some good work, events had caught up with it. Also in the early years of independence, America and England, in the main, and some European countries, with less intensity, rendered some aid in working out purposes and objectives of education. This led to the American Peace Corps, Operation Cross Roads, the British Overseas Teachers Scheme, the Advanced Teachers Training Colleges, the comprehensive schools, and so on. Lawrence contended that these were and still could be very useful materials and weapons for working out purposes of education. But those purposes must first be there, well-known, well-defined, and well-heralded. In the absence of

these purposes, he said, there was very little cohesiveness in any of Nigeria's comprehensive schools (28, p. 38).

Mejabi, participating in the same conference, added that the type of education in the early days was a direct transplantation of the British system. All secondary schools were the grammar type, teaching mainly art subjects, with the greatest emphasis on English and Latin. It was much later that a few technical schools were established, and not until shortly before 1969, was commercial education given any kind of recognition in the curriculum. Immediately before and after self-government, there was a great demand for greater and better educational facilities. It was a time when the country's leaders began to ask for reexamination of the purposes of education, especially at the secondary level (28, pp. 50-51).

On the whole, the conference identified the general functions of the secondary school in Nigeria as follows:

1. education for self-realization,
2. education for human relationship,
3. education for self and national economic efficiency,
4. education for effective citizenship and civic responsibility,
5. education for national consciousness,
6. education for national unity,
7. education for social and political progress, and

8. education for scientific and technological awareness (28, p. 58).

Fafunwa, writing in 1974, commented on the purposes of secondary education. He declared that the goals of Nigerian secondary schools during that time were similar to those of secondary education in colonial times. Except for a few minor modifications, the structure, content, and teaching methods of the secondary schools in Nigeria followed closely those of Britain, in spite of the cultural, political, and economic differences which existed between the two countries. The system of secondary education, as it was in 1974, instead of developing positive values in the society in which the child lived, tended to alienate him from his cultural environment. This meant that the system educated the child out of his environment. Traditional Western education had contributed, in a large measure, to the failure of social and economic progress in Africa, as a whole. It had disorganized and disoriented African societies, divorcing the educational needs of Africa from the economic imperatives. Fafunwa considered complete reassessment of the goals of African education, with particular reference to secondary education in the light of Africa's changing circumstances a must, and stated that a pragmatic approach might be of considerable help in this direction. Like the other people mentioned above, Fafunwa concluded that there was no greater

force for social, economic, and political advancement than a good educational system realistically organized and judiciously administered with skill and insight and that there could not be a good educational system without clearly defined goals (9, pp. 193-194).

Development of Secondary Education in Western Nigeria, 1960-1976

The secondary educational system in Western Nigeria at the end of 1960 was as follows:

1. Secondary Modern Schools or Modern Schools (3 year course).
2. Secondary Grammar Schools (4 to 6 year course, sometimes with a 2 year postschool certificate course).
3. Commercial schools.
4. Technical secondary schools.

The situation of teacher education was as follows:

1. Grade III.
2. Grade II.
3. Bridge courses (i. e. courses leading from the old Grade IV to Grade III teacher education) (14, p. 125).

The decade before independence (1960) witnessed the efforts of the Nigerian governments to extend the basic social services, education being at the very top of the

list. The Western Region Government, for instance, spent as much as 30 per cent or more of their budgets on education. During that decade, the government desired to bridge the gap between Nigeria's political advancement and its general educational backwardness (15, p. 126).

The Ashby Commission, which had been appointed in April 1959 "to conduct an investigation into Nigeria's needs in the field of Post-School Certificate and Higher Education over the next twenty years," (15, p. 113) reported on the eve of Nigerian Independence in 1960 and pointed out that the gap was far from having been bridged by 1960. The international response to the appeal implicit in the Ashby Report was most encouraging. Early in 1961 the United Kingdom promised a grant of £15,000,000. Other nations as well as international agencies and philanthropic organizations (e.g., UNESCO and the Ford Foundation) offered help in cash, technical assistance, and scholarships (15, p. 129).

Some of the main shortcomings of the Nigerian educational system were the inadequacy of the numbers completing the different types of education, hence the acute shortage of educated manpower; the poor quality of the staff of most of the primary schools and some of the secondary schools, with the resulting low standards of attainment; the lack of adequate equipment in most of the schools; and the academic and literary bias in the educational system from top to bottom (15, p. 155).

Nigeria was still looking upon education as a necessary avenue to social and economic advancement. Nigerians were still viewing the school as an agency that promoted an educated person from manual work to a "white man's job." It was still common in any part of Nigeria to hear parents reminding their children that, if they failed to finish their schooling, farming would be their life career. Thus farming was equated with illiteracy. In other words, the educated man was a privileged one, who was not supposed to soil his hands by doing manual work. Agriculture, therefore, was for the uneducated (29, p. 2).

Lewis questioned an education that alienated the educated man from the source of his livelihood when he wrote,

> Agriculture, forestry and fishing provide the source of livelihood for something of the order of 80 per cent of the people (of Nigeria) and contribute approximately 61.75 per cent of the gross domestic product of the country. Services transport and distribution, construction and civil engineering, and government make up approximately 31 per cent of the gross domestic product, and manufacturing and craft industries, minerals and a variety of other minor activities account for the gross domestic product. The economic development of the country and the improvement of its living standards in the foreseeable future are therefore dependent upon growth and development of the agricultural sector more than anything else (14, p. 10).

The fact that Nigeria was now an independent country pursuing its own national goals had had little effect upon the educational system left over from the colonial period (from 1861-1960). British educational practices continued at all

levels of the Nigerian education ladder. David Scanlon stated in his article on African education,

> . . . the fact of independence has done little to change the examination system . . . and examinations that are given at the end of the secondary schools are the keys in educational systems where the emphasis is on academic preparation rather than on a comprehensive secondary school education. The secondary school examination not only determines who will go on to the university, but also determines the acceptability of the individual for employment by the government or private industry. The great importance placed on the secondary-school-leaving examination has meant that preparation for the examination has dominated the curriculum not only of the secondary school but also of the elementary school (32, p. 201).

Examinations were emphasized. As a result, teachers taught only those subjects considered necessary for success in examinations, and students learned to memorize without full comprehension of meaning; they learned facts reproducible on examination papers. Rote learning was the short-cut method to pass examinations. Committing facts to memory was inevitable for Nigerian students because the subject matter was borrowed from an urban country and was "foreign" to them. The student found it hard to identify with what he learned in school. His environment was ignored in his educational experiences, and in order to attain mobility, he was forced to learn a foreign culture. The content of the curriculum was largely oriented toward European culture. Since there was great emphasis on examinations, the certificate (diploma) was the outward symbol of an educated person in Nigeria (29, pp. 3-4).

Lewis observed,

> Adverse criticisms have been made of the contents of the syllabuses, in particular, of the emphasis upon British history and geography, and the approach based upon learning of facts as lists of the kings of England, names of rivers, mountains and their heights (14, p. 75).

Lewis further criticized the method used in teaching science in Nigeria. Since science apparatus was very expensive, an alternative was "to teach the pupils with the help of the blackboard and pictures, and to depend upon the retentive memories of the pupils to be able to reproduce the facts in examinations." "Science," he continued, "could be taught in this way successfully, if success was measureable by examination results" (14, p. 77). The Commission appointed to review the educational system of Western Nigeria also observed that "even the science learned is very much out-of-date laboratory science and not related to their environment. . . ." (14, p. 77).

Nigerian textbooks attested to the British educational ideas introduced to Nigeria by the British people. The books were not written for Nigerian students; they were written for English children, who had been speaking English since they began to speak and who had been writing English since they began to write. They were not written for foreigners, but at the same time they were recommended to schools in Nigeria (29, p. 5).

The type of education introduced by foreign masters to Nigeria had been completely foreign to the people of Nigeria. Since it had been borrowed from European culture, it reflected none of the indigenous cultural values and attitudes. The independence of Nigeria had made little impact on the British colonial educational system in Nigeria. Njoku felt that, though many attempts had been made to reevaluate the educational system of the country in the light of the economic, political and social needs of the period, much remained to be done before the Nigerian educational objectives were completely directed to the needs of the country and those of individual students (29, p. 6). As Young pointed out,

> The conquerors (colonial masters) have now left the land, only to be replaced by the few natives who were educated in European-oriented schools. These schools are still perpetuating a small elite, and the elite says that this sort of education will lead to progress and development--two words that are now part of the everyday vocabulary in such countries. Development, according to them, will offer a good life for all in the future. But at present, only the elite enjoy a good life, while the masses face personal insecurity, family disunity, and economic poverty (35, p. 2).

Education was still considered a privilege rather than a right in Nigeria. The financial status of parents or relatives determined whether or not a child should receive formal education. A small, educated minority still dominated the important societal and governmental machinery,

while the uneducated majority lagged behind. The good life, which education has made possible, was still missing among the majority of the population of more than fifty-five million Nigerians. One of the reasons for this lack of education among the majority in Nigeria was that the government was run by a minority elite, who still perpetuated the colonial legacy of education of the privileged few (29, pp. 6-7).

At the secondary level the problem was even more acute than that of the elementary schools. In 1961, a year after Nigerian independence, there were 997 secondary schools with a student population of 168,238. Out of the total number, only 16 schools with 3,586 students were maintained by the government; 536 schools with 86,428 students were unassisted, and 263 schools with 45,146 students were assisted. The remaining 182 schools with 33,078 students were local authority schools (20, p. 20). This is shown in Table IX.

TABLE IX

SECONDARY SCHOOLS IN NIGERIA IN 1961

Type of School	Number of Schools	Number of Students
Government Schools	16	3,586
Local Authority	182	33,078
Assisted Schools	263	45,146
Unassisted Schools	563	86,428
Totals	997	168,238

In 1963 (three years after Nigerian independence), 1,240 secondary schools enrolled 211,879 students in Nigerian secondary schools. The government maintained 18 schools with 5,354 students, while 755 schools with 11,565 students were unassisted. These statistics threw some light on the attitude of the Nigerian government toward education. It appeared that the government had not yet realized its full responsibility for educating its citizens. The absence of a national system of education in Nigeria had also resulted in a substantial occupation imbalance (16, p. 14).

There was a general dissatisfaction with the education system in Nigeria as it was after independence. Many educators, both Nigerian and foreign, felt that the system did not meet the current needs of either the individual student or those of the country as a whole. In his message delivered at the annual convention of the Nigerian Union of Teachers which was held at Dennis Memorial Grammar School, Onitsha, on January 7, 1958, Nnamdi Azikiwe, Governor-General of Nigeria, commented,

> We are not happy at the way our education is administered. While we realize the great contribution made by those who have operated this important department of the state in the past, yet we have decided to take positive measures towards working out a new educational program in the future. The idea of "approving," "recognizing," "assisting," "aiding" certain schools to the exclusion of others must have been well-conceived by the British. It has outlived its usefulness as a result of the tremendous strides in the field of education in Nigeria in the last two decades (5, pp. 26-27).

Wilson reported that about half a million Nigerian children attended school in 1946. In 1959 this number had grown by more than 500 per cent to more than two and a half million (34, p. 28).

Secondary Modern Schools, 1960-1976

Inaugurated by the Western Regional Government in 1955, the modern school offered a three-year terminal course for those children who were unable to pursue a normal grammar school course or who were too young to enter the labor market (9, p. 191). In addition, the secondary modern school was introduced for those who had completed Primary Six and had obtained admission to a secondary grammar school or whose parents were not able to afford the fees (24, p. 5).

Although the concept started off as an experiment mainly for girls, it had become the key to vocational and professional education at the lower levels (24, p. 5). Between 1955 and 1962, successful completion of the course ranked as an entry qualification for junior clerical positions in the civil service and in commercial houses, teacher-education colleges, and nursery schools (9, p. 191). This was the section of the education scheme that was not grant-aided, and there were wide variations in the standards maintained at these schools. There were 422 such schools in

the Western Region in 1959, with an enrollment of 64,000 students, and in 1960, there were 533 schools (24, p. 5).

According to a policy paper submitted on secondary modern schools, the aims of these schools were as follows:

1. To teach practical skills that will be useful in the pursuit of certain careers;

2. To extend the scope of the primary school; thus the secondary modern school is expected to provide a well-rounded education for children who do not have the opportunity of attending secondary grammar schools; and

3. To teach elementary commercial subjects (24, p. 5).

The syllabus of the secondary modern school was intended to consist of two parts: a mainly academic section, which was compulsory, and a mainly practical section, which was optional. On the academic side, the syllabus consisted of mathematics (including algebra and geometry), nature study and biology, civics and history, geography, English, and English literature. There were also syllabuses for arts and crafts, rural science, woodworking and light metalwork, home economics, needlework, elementary bookkeeping, and elementary commerce. These syllabuses were detailed and well-thought out, and, if carried out, should have fulfilled the objectives (24, p. 5).

The secondary modern school, however, was handicapped by lack of suitably educated staff and lack of funds for

the provision of the necessary equipment. Very few of the modern schools had adequate staff, and few indeed offered any of the vocational courses. Around 1961, most of the secondary modern schools only offered the purely academic course which provided only a "polishing" of the education received at the primary school. Some of them were beginning to offer commercial subjects, but none of the schools had the equipment to do metalwork and woodwork, and there was very little evidence of rural science and art and handicrafts (24, p. 5).

The syllabus itself required Grade I teachers, but the schools were mainly staffed by Grade II teachers who lacked the academic background to do a good job. A number of untrained teachers with School Certificates or General Certificates of Education were often employed to cope with some of the academic subjects. Some of the evidence received by the Banjo Commission revealed that unscrupulous proprietors (only 95 schools out of 460 in 1959 were publicly owned) not only had as many as five or six streams but also employed low-paid, young inexperienced teachers instead of experienced, but more "expensive" ones (24, pp. 5-6).

Although the secondary modern school was not grant-aided, it had grown by leaps and bounds from 180 in 1955 to 533 in 1960, providing places for 35,830 students in Class I in the Western Region of Nigeria alone. The government's policy during that time was to provide places for 50 per

cent of those leaving primary school (24, p. 6). As the entry requirements in government and industry rose, employment difficulties were inevitably created for the secondary modern school (9, p. 191).

The recruits for teachers' colleges, trade centers, commerce, and so forth were drawn from those leaving secondary modern school. That is, the bulk of the middle-class group (clerks, teachers, and artisans) were trained in these schools. The secondary modern school had thus become an important part of the educational system. There was an apparent demand for the opening of new secondary modern schools, but the Western Regional government had had to step in to control its overdistribution in certain areas. Some people urged that the government should tighten its control to save the public from unscrupulous proprietors; others were genuinely concerned at the government's alleged rigid control when it was not doing much itself to meet the great demand for these schools (24, p. 6). Enrollment in secondary modern schools in the Western State during 1960-1966 is shown in Table X.

Table X indicated that, until 1964, secondary modern schools continued to expand. There were 459 such schools in that year compared with 350 in 1960 in the state. The number of schools decreased by about 14 per cent in the following two years, 1965-1966 (6, p. 132). On the whole

after 1963, enrollment in secondary modern schools dropped by about 56 per cent for boys and 50 per cent for girls (26).

TABLE X

SECONDARY MODERN SCHOOL ENROLLMENT IN THE WESTERN STATE, 1960-1966

Heading	1960	1961	1962	1963	1964	1965	1966
Number of Schools	350	384	432	450	459	441	394
Boys	36,283	46,487	45,915	46,710	33,675	27,545	20,423
Girls	14,686	21,134	25,219	27,129	21,815	18,037	13,308
Total	50,969	67,621	71,134	73,839	55,490	45,582	33,731

Table XI indicates the average number of students per class in secondary modern schools in the Western State by division and province from 1966 to 1970. The average number of students per class rose from twenty-four in 1966 to thirty-one in 1970.

Secondary Grammar Schools 1960-1976

Major educational expansion at the postprimary level took place between 1955 and 1965. This period coincided with the era of self-government and of self-determination. In 1955 there were 167 secondary grammar schools. This figure rose to 315 in 1960, and by 1965 there were 1,240

TABLE XI

AVERAGE NUMBER OF STUDENTS PER CLASS IN SECONDARY MODERN SCHOOLS IN THE WESTERN STATE BY DIVISION AND PROVINCE 1966-1970

Province/Division	Average Number of Students Per Class				
	1966	1967	1968	1969	1970
ABEOKUTA	22	23	26	28	33
Egba	23	24	24	28	33
Egbado	21	22	29	29	32
IBADAN	26	24	26	27	30
Ibadan City Area			29	30	33
Ibadan Less City Area	26	25	24	22	27
Ibarapa			24	27	26
Oshun Central			28	30	32
Oshun North-East	25	24	21	20	26
Oshun North-West			25	26	34
Oshun South			27	28	30
IJEBU	24	25	23	25	29
Ijebu	24	25	24	25	29
Remo	25	23	20	25	28
ONDO	24	24	25	27	31
Ekiti Central			27	28	31
Ekiti North	24	24	25	27	30
Ekiti South			28	26	30
Ekiti West			21	23	27
Akure	25	25	29	31	37
Ondo			23	26	29
Owo	25	24	27	28	32
Akoko			25	28	32
Okitipupa	23	25	26	30	32
OYO	25	26	25	27	31
Ife	28	28	26	28	30
Ijesha North	23	25	18	21	28
Ijesha South			27	27	32
Oyo North			19	23	28
Oyo South	24	24	25	30	32
WESTERN STATE	24	24	25	27	31

of these schools in the whole of Nigeria (9, p. 190). In the Western Region alone in 1960, there were 167 secondary grammar schools out of a total of 315, and 9 of these schools were offering the two-year Sixth-Form course leading to the Higher School Certificate. These schools were fully grant-aided, although education was not free. The standards maintained in the schools were fair, although they did not make good use of the facilities provided. The government institutions which were fairly well-equipped were not operating at full capacity (24, p. 6).

By 1974, Science had practically replaced Latin and Greek, which the early grammar schools concentrated on. The examination system had been West Africanized by replacing the Oxford and Cambridge examination syndicates with a West African Examination Council (1956). Also by 1974, in order to conform with the changes in the English System, the length of the grammar school course had been reduced from six years to five (9, p. 191).

By 1974, the grammar schools had been offering a wide range of arts and science courses, all geared to entry to higher education. The following courses were taught: the English language, English literature, history, geography, mathematics, physics, chemistry, biology, religious knowledge, art, music, and physical education. Some grammar schools had modified their curricula to include technical,

commercial, and agricultural subjects, but the number was negligible (9, p. 191).

The only serious criticism of the secondary grammar school of the 1960's was the neglect of any technical or practical education. Secondary school boys seemed to have been groomed to think of themselves as being too good for any kind of manual work. Even the science learned was very much out-of-date laboratory science and not related to their environment or in keeping with modern scientific knowledge (26, p. 6). Apart from a secondary commercial school run by a voluntary agency, there were no others. The idea of a secondary technical school was not included in the government's secondary school program before the 1960's, but technical institutes had been planned for Ibadan and Benin which offered postschool certificate technical courses (24, pp. 6-7).

Table XII which shows the secondary grammar school enrollment from 1960-1966, indicates that, from 128 secondary grammar schools in 1960, the number rose by about 60 per cent in 1966. Secondary grammar school enrollment increased steadily from year to year (6, p. 132).

Tables XIII and XIV show a tremendous increase in enrollment between 1967 and 1970. In 1967, 51,972 students were attending secondary grammar schools. The number of students rose to 77,734 in 1970.

TABLE XII

SECONDARY GRAMMAR SCHOOL ENROLLMENT
IN THE WESTERN STATE,
1960-1966

Title	1960	1961	1962	1963	1964	1965	1966
Number of Schools	128	136	147	161	174	195	206
Boys	16,546	18,480	20,935	23,642	26,644	29,948	32,989
Girls	3,679	4,473	5,485	6,988	8,831	11,898	15,157
Totals	20,243	22,953	26,420	30,630	35,475	41,846	48,146

Tables XIII and XIV indicate that the student's enrollment increased about 32 per cent between 1967 and 1970.

Table XV is a combination of Tables XIII and XIV indicating enrollment in secondary grammar schools in the Western State by class and sex, from 1966 and 1970.

Table XVI shows the average number of students per class in secondary grammar schools by division and province from 1966-1970. The average students per class rose from thirty in 1966 to thirty-two in 1970 (26).

The Sixth Forms

A few schools offered an additional two-year course, leading to the Higher School Certificate Examination of

TABLE XIII

ENROLLMENT IN SECONDARY GRAMMAR SCHOOLS IN THE WESTERN STATE BY SEX, DIVISION, AND PROVINCE, 1967-1968

PROVINCE/DIVISION	1967			1968		
	Boys	Girls	Total	Boys	Girls	Total
ABEOKUTA	3,679	2,007	5,686	3,928	2,295	6,223
Egba	2,811	1,497	4,308	3,001	1,715	4,716
Egbado	868	510	1,378	927	580	1,507
IBADAN	10,152	5,930	16,082	11,186	6,997	18,183
Ibadan City Area				5,480	4,362	9,842
Ibadan Less City Area	5,815	3,856	9,671	477	289	766
Ibarapa				281	114	395
Oshun Central				1,347	654	2,001
Oshun North East				1,709	681	2,390
Oshun North West	4,337	2,074	6,411	519	267	786
Oshun South				1,373	630	2,003
IJEBU	4,270	2,864	7,134	4,568	3,286	7,854
Ijebu	3,543	2,183	5,726	3,614	2,381	5,995
Remo	727	681	1,408	954	905	1,859
ONDO	9,446	4,008	13,454	10,421	4,813	15,234
Ekiti Central				934	466	1,400
Ekiti North	3,567	1,270	4,837	638	301	939
Ekiti South				792	155	947
Ekiti West				1,457	565	2,022
Akure				1,733	738	2,471
Ondo	2,788	1,294	4,082	1,410	838	2,248
Owo				1,288	919	2,207
Akoko	2,351	1,280	3,631	1,383	622	2,005
Okitipupa	740	164	904	786	209	995
OYO	6,495	3,121	9,616	6,951	3,866	10,817
Ife	2,010	964	2,974	1,936	1,112	3,048
Ijesha North				1,027	534	1,561
Ijesha South	2,354	1,510	3,864	1,599	1,297	2,869
Oyo North				578	223	801
Oyo South	2,131	647	2,778	1,811	727	2,538
TOTALS	34,042	17,930	51,972	37,054	21,257	58,311

TABLE XIV

ENROLLMENT IN SECONDARY GRAMMAR SCHOOLS IN THE WESTERN STATE BY SEX, DIVISION AND PROVINCE, 1969-1970

PROVINCE/DIVISION	1969			1970		
	Boys	Girls	Total	Boys	Girls	Total
ABEOKUTA	4,461	2,573	7,034	5,282	2,910	8,192
Egba	3,550	2,039	5,589	4,169	2,350	6,519
Egbado	91	534	1,445	1,113	560	1,673
IBADAN	12,306	8,113	20,419	14,843	9,836	24,679
Ibadan City Area	6,080	4,828	10,908	7,207	5,845	13,052
Ibadan Less City Area	547	332	879	632	369	1,001
Ibarapa	303	147	450	362	198	560
Oshun Central	1,465	845	2,310	1,874	1,120	2,994
Oshun North East	1,785	874	2,659	2,190	939	3,129
Oshun North West	677	387	1,064	928	516	1,444
Oshun South	1,449	700	2,149	1,650	849	2,499
IJEBU	4,992	3,706	8,698	6,334	4,553	10,887
Ijebu	3,727	2,559	6,286	4,427	2,963	7,390
Remo	1,265	1,147	2,412	1,907	1,590	3,497
ONDO	11,615	5,627	17,242	13,694	6,736	20,430
Ekiti Central	1,042	568	1,610	1,212	729	941
Ekiti North	637	354	991	789	449	1,238
Ekiti South	931	196	1,127	1,223	302	1,525
Ekiti West	1,699	661	2,360	1,974	851	2,825
Akure	1,912	916	2,828	2,270	1,114	3,384
Ondo	1,559	1,009	2,608	1,890	1,164	3,054
Owo	1,440	1,042	2,482	1,611	1,118	2,729
Akoko	1,522	634	2,156	1,832	736	2,568
Okitipupa	833	247	1,080	893	273	1,166
OYO	7,713	4,497	12,210	8,355	5,191	13,546
Ife	2,191	1,291	3,482	2,405	1,435	3,840
Ijesha North	1,105	608	1,713	1,120	716	1,836
Ijesha South	1,836	1,459	3,295	1,964	1,561	3,525
Oyo North	685	265	950	741	333	1,074
Oyo South	1,896	874	2,770	2,125	1,146	3,271
TOTALS	41,087	24,516	65,603	48,508	29,226	77,734

TABLE XV

ENROLLMENT IN SECONDARY GRAMMAR SCHOOLS IN THE WESTERN STATE BY CLASS AND SEX, 1966-1970

Classes	1966	1967	1968	1969	1970
1					
Boys	7,495	8,631	9,100	10,017	11,417
Girls	4,398	5,287	5,834	6,458	7,460
2					
Boys	7,192	7,840	8,765	9,510	10,714
Girls	3,885	4,629	5,421	5,874	6,604
3					
Boys	6,256	7,082	7,644	8,782	9,616
Girls	2,790	3,684	4,484	5,235	5,885
4					
Boys	5,213	5,872	6,605	7,320	8,435
Girls	1,829	2,489	3,341	4,196	4,961
5					
Boys	3,979	4,315	4,723	5,360	5,984
Girls	1,209	1,573	2,055	2,664	3,350
6					
Boys	667	302	217	98	13
Girls	322	268	122	89	89
All Classes					
Boys	30,802	34,042	37,054	41,087	48,508
Girls	14,433	17,930	21,257	24,516	29,226
TOTALS	45,235	51,972	58,311	65,603	77,734

TABLE XVI

AVERAGE NUMBER OF PUPILS PER CLASS IN SECONDARY GRAMMAR SCHOOLS IN THE WESTERN STATE BY DIVISION AND PROVINCE, 1966-1970

Province/Division	1966	1967	1968	1969	1970
ABEOKUTA	29	30	31	31	31
Egba	29	30	31	31	31
Egbado	29	30	31	30	30
IBADAN	30	31	31	32	33
Ibadan City Area			31	33	33
Ibadan Less City Area	30	31	31	34	36
Ibarapa			25	28	28
Oshun Central			31	32	28
Oshun North-East			33	32	34
Oshun North-West	30	31	33	32	33
Oshun South			31	31	32
IJEBU	31	32	32	32	33
Ijebu	31	32	32	32	32
Remo	31	31	32	31	34
ONDO	29	30	30	32	31
Ekiti Central			30	30	29
Ekiti North			31	30	31
Ekiti South	28	29	27	29	32
Ekiti West			30	33	38
Akure			31	31	32
Ondo	29	29	29	31	31
Owo			31	31	32
Akoko	29	30	30	33	32
Okitipupa	29	29	29	30	29
OYO	30	30	31	32	32
Ife	30	30	30	32	31
Ijesha North			30	32	31
Ijesha South	30	31	30	32	34
Oyo North			30	31	32
Oyo South	30	30	30	31	33
	30	30	31	32	32

of Cambridge University. In the last sixteen years, there had been a considerable growth of sixth forms in the secondary schools. However, conflicting opinions had been voiced concerning the merit of the work done in them, their place in the education system, their cost, and their relevance to the country's manpower needs. There had also been much discussion about their economics and their worth compared with that of a one-year, preliminary course in a university (10).

Tables XVII and XVII show enrollment in Higher School Certificate classes of secondary grammar schools in the Western state by course and sex from 1968 to 1970. The enrollment rose from 2,149 in 1968 to 3,806 in 1970.

Financing Secondary Education in Western Nigeria, 1960-1976

The Cost of Education

The total cost to the Ministry of Education of Western Nigeria during the period 1960-1966 had been ₦44,260,000. Of this amount, recurrent costs were ₦39,100,000, and capital costs were ₦5,160,000. The average percentage of total government expenditure during the same period was (1) recurrent budget--36.9 per cent, and (2) capital budget--8.4 per cent of the recurrent expenditure. The average percentage of expenditure on the major school sections by the Ministry of Education during 1960-1966 was 11.1 per cent on secondary grammar schools and 8.4 per cent on teacher education.

TABLE XVII

ENROLLMENT IN HIGHER SCHOOL CERTIFICATE CLASSES OF SECONDARY GRAMMAR SCHOOLS IN THE WESTERN STATE BY COURSE AND SEX, 1968-1969

Number	School	1968						1969							
		Arts		Science		Both Courses		Arts			Science		Both Courses		
		M	F	M	F	M	F	All	M	F	M	F	M	F	All
1	Abeokuta Grammar School, Abeokuta	25	7	44	2	69	9	78	31	11	47	6	78	17	95
2	Egbado College Ilaro	--	--	27	3	27	3	30	--	--	41	6	41	6	47
3	Comprehensive High School Aiyetoro	27	25	45	25	72	50	122	23	26	42	19	65	45	110
4	St. Anne's School, Ibadan	--	49	--	40	--	89	89	--	77	--	61	--	138	138
5	Government College, Ibadan	--	--	99	--	99	--	99	22	--	115	--	137	--	137
6	Ibadan Grammar School Ibadan	41	28	63	13	104	41	145	51	44	69	27	120	71	191
7	Loyola College, Ibadan	29	--	48	--	77	--	77	45	--	68	--	113	--	113
8	Queen's School, Ibadan	--	17	--	41	--	58	58	--	19	--	45	--	64	64
9	St. Teresa's College, Ibadan	--	48	--	28	--	76	76	--	49	--	39	--	88	88
10	Baptist High School, Iwo	22	5	46	6	68	11	79	16	9	38	9	54	18	72
11	Ade-Ola Odutola College Ijebu-Ode	50	19	56	20	106	39	145	37	31	66	21	103	52	155
12	Ijebu-Ode Grammar School Ijebu-Ode	26	13	73	10	99	23	122	35	20	71	16	106	36	142

TABLE XVII--Continued

Number	School	1968							1969						
		Arts		Science		Both Courses			Arts		Science		Both Courses		
		M	F	M	F	M	F	All	M	F	M	F	M	F	All
13	Ijebu Muslim College, Ijebu-Ode	46	12	109	9	155	21	176	53	10	78	9	131	19	150
14	Molusi College Ijebu-Igbo	44	9	85	9	129	18	147	51	17	89	15	140	32	173
15	Mayflower School Ikenne								-	-	25	9	25	9	34
16	Remo Secondary School, Shagamu	36	8	33	8	69	16	85	31	5	73	7	104	12	116
17	Ekiti Parapo College, Iddo-Ekiti	20	2	9	-	29	2	31	25	7	16	7	41	14	55
18	Christ's School, Ado-Ekiti	18	18	38	4	56	22	78	18	19	43	12	61	31	92
19	Ondo High School, Ondo	-	-	11	-	11	-	11	16	2	5	-	21	2	23
20	Oyemekun Grammar School, Akure	24	9	32	7	56	16	72	35	14	44	6	79	20	99
21	St. Thomas Acquinas College, Akure	5	9	25	5	30	14	44	16	14	61	21	77	35	112
22	Gboluji Anglican Grammar School, Ile-Oluji	5	3	21	1	26	4	30	14	8	32	6	46	14	60
23	Victory College, Ikare	49	12	62	9	111	21	132	45	17	58	25	103	42	145
24	Oduduwa College, Ile-Ife	35	2	28	-	63	2	65	20	4	30	4	50	8	58
25	Ijesha High School, Ilesha	10	2	18	-	28	2	30	25	11	55	7	80	18	98
26	Olivet Baptist High School, Oyo	43	36	33	16	76	52	128	42	30	66	15	108	145	153
TOTALS		555	333	1,005	256	1,560	589	2,149	651	444	1,232	392	1,883	836	2,719

TABLE XVIII

ENROLLMENT IN HIGHER SCHOOL CERTIFICATE CLASSES OF SECONDARY GRAMMAR SCHOOLS IN THE WESTERN STATE BY YEAR OF COURSE, 1970

Number		Arts							Science							Both Courses		
		1 Yr.		2 Yr.		All			1 Yr.		2 Yr.		All					
		M	F	M	F	M	F	All	M	F	M	F	M	F	All	M	F	All
1	Abeokuta Grammar School, Abeokuta	21	7	10	4	31	11	42	24	5	23	1	47	6	53	78	17	95
2	Baptist Boys' High School, Abeokuta	8	6	-	-	8	6	14	17	1	-	-	17	1	18	25	7	32
3	Comprehensive High School, Aiyetoro	10	8	8	11	18	19	37	33	16	21	8	54	24	78	72	43	115
4	Egbado College, Ilaro	9	6	-	-	9	6	15	31	6	21	4	52	10	62	61	16	77
5	St. Anne's School Ibadan	-	25	-	19	-	44	44	-	25	-	37	-	62	62	-	106	106
6	Government College Ibadan	19	-	19	-	38	-	38	67	-	59	-	126	-	126	164	-	164
7	Ibadan Grammar School, Ibadan	17	9	22	13	39	22	61	40	11	29	9	69	20	89	108	42	150
8	Loyola College, Ibadan	37	-	26	-	63	-	63	35	-	30	-	65	-	65	128	-	128
9	Queen's School, Ibadan	-	-	-	8	-	8	8	-	34	-	15	-	49	49	-	57	57
10	St. Teresa's Ibadan	-	28	-	19	-	47	47	-	29	-	14	-	43	43	-	90	90
11	Oshogbo Grammar School	13	-	-	-	13	-	13	11	-	-	-	11	-	11	24	-	24
12	Ogbomosho Grammar School, Ogbomosho	19	-	-	-	19	-	19	18	-	-	-	18	-	18	37	-	37
13	Baptist High School Iwo	12	15	7	6	19	21	40	35	15	21	2	56	17	73	75	38	113

TABLE XVIII--Continued

Number		Arts							Science							Both Courses		
		1 Yr.		2 Yr.		All			1 Yr.		2 Yr.		All					
		M	F	M	F	M	F	All	M	F	M	F	M	F	All	M	F	All
14	Adeola Odutola College, Ijebu-Ode	19	12	22	19	41	31	72	56	16	48	10	104	26	130	145	32	202
15	Ijebu-Ode Grammar School, Ijebu-Ode	22	6	9	11	31	17	48	51	17	30	8	81	25	106	112	42	154
16	Ijebu Muslim College Ijebu-Ode	20	6	23	6	43	12	55	58	6	31	4	89	10	99	132	22	154
17	Molusi College, Ijebu-Igbo	19	4	21	3	40	7	47	43	10	31	1	74	11	85	114	18	132
18	Adventist College of West Africa, Ilesha	1	-	-	-	1	-	1	-	-	-	-	-	-	-	1	-	1
19	Mayflower School, Ikenne	-	-	-	-	-	-	-	43	7	20	5	63	12	75	63	12	75
20	Remo Secondary School Sagami	13	7	10	2	23	9	32	24	18	41	5	65	23	88	88	32	120
21	Ekiti Parapa College Iddo Ekiti	8	-	8	3	16	3	19	14	4	5	1	19	5	24	35	8	43
22	Ise/Emure Anglican Grammar School Kse/Emure	10	-	-	-	10	-	10	3	-	-	-	3	-	3	13	-	13
23	Igbeoba High School Ikole Ekiti	9	1	-	-	9	1	10	11	1	-	-	11	1	12	20	2	22
24	Christ's School, Ado Ekiti	7	12	7	6	14	18	32	25	11	26	7	51	18	69	65	36	101
25	Ondo High School Ondo	16	4	5	1	21	5	26	26	2	8	1	34	3	37	55	8	63
26	Oyemekun Grammar School, Akure	24	12	26	9	50	21	71	32	9	15	3	47	12	59	97	33	130
27	St. Thomas Acquinas College, Akure	3	16	4	7	7	23	30	50	13	23	4	73	17	90	80	40	120

TABLE XVIII--Continued

Number		Arts						Science								Both Courses		
		1 Yr.		2 Yr.		All			1 Yr.		2 Yr.		All					
		M	F	M	F	M	F	All	M	F	M	F	M	F	All	M	F	All
28	Gboluji Anglican Grammar School, Ile-Oluji	16	5	11	5	27	10	37	24	9	15	4	39	13	52	66	23	120
29	Imade College, Owo	9	1	-	-	9	1	10	20	4	-	-	20	4	24	29	5	34
30	Victory College, Ikare	22	7	22	6	44	13	57	62	11	42	2	104	13	117	148	26	174
31	Oduduwa College, Ile-Ife	9	1	9	3	18	4	22	17	7	18	1	35	8	43	53	12	65
32	Ijesha High School Ilesha	19	6	11	5	30	11	41	51	5	29	4	80	9	89	110	20	130
33	Ijebu-Ijesha Grammar School, Ilesha	8	1	-	-	8	1	9	9	3	-	-	9	3	12	17	4	21
34	Olivet Baptist High School, Oyo	25	15	22	18	47	33	80	40	20	27	8	67	28	95	114	61	175
TOTALS		444	220	302	184	746	404	1,150	970	315	613	158	1,583	473	2,056	2,329	877	3,206

Table XIX shows the recurrent costs for a secondary grammar school student in 1963. Secondary modern schools

TABLE XIX

RECURRENT COSTS OF A SECONDARY GRAMMAR SCHOOL STUDENT

Sponsor	Amount	Per Cent
Government	Ł27.1*	36.6
Local Councils	Ł 2.1	3.6
Private (Mainly Fees)	Ł40.9	55.3
Mission	Ł .9	1.2
External Aid	Ł 2.4	3.3
Totals	Ł74.0	100.00

*ŁBritish Pound Sterling.

were financed entirely from private and mission contributions, and each student paid Ł25 per year (6, p. 129).

Financing of Education

The sources of finance were as follows:

(1) Government grants-in aid;

(2) Local authority contribution;

(3) Contributions from voluntary and private agencies;

(4) Contributions in the form of fees, clothing, books, from the parents; and

(5) Aid from external sources (6, p. 130).

The application of these sources varied for the type of school as follows (6, p. 130).

Secondary modern schools.--The Ministry of Education for the Western Region no longer gave any financial help to these schools. They were fee-paying, and their rapid decline since 1963 reflected the parents' reaction, since they were not prepared to pay £25 a year if their children were unlikely to get remunerative employment. The teachers' salaries, equipment, and repairs were paid from the fees. Local authorities, voluntary, and private agencies were no longer investing money in these schools, except in a few cases where equipment for commercial studies was supplied (6, p. 131).

Secondary grammar schools.--The ministry paid the salaries of teachers and gave capital grants for development and special purposes. These schools were fee-paying and in many cases received either annual grants or special grants from the responsible local authority or agent. Table XIX shows that external aid contributed about 3.3 per cent to these schools in 1963 (6, p. 130). From 1955-1956 to 1965-1966, the local government contributions to public education rose by nearly 64 per cent. This contribution decreased with the years by about 70 per cent from 1959-1960 to 1965-1966 (6, p. 131).

Table XX indicates the local government expenditures on public education in Western Nigeria from 1960/61 to 1965/66.

TABLE XX

*LOCAL GOVERNMENT EXPENDITURES ON PUBLIC EDUCATION IN WESTERN NIGERIA, 1960/61-1965/66

Province/ Division	1960/ 1961	1961/ 1962	1962/ 1963	1963/ 1964	1964/ 1965	1965/ 1966
Abeokuta	** £222	£222	£213	£204	£216	£175
Egba	£138	£125	£119	£115	£117	£ 85
Egbado	£ 85	£ 97	£ 94	£ 89	£ 99	£ 90
Colony	£ 77	£ 82	£ 83	£ 75	£ 84	£ 77
Epe	£ 43	£ 42	£ 42	£ 37	£ 39	£ 40
Ikeja	£ 14	£ 14	£ 18	£ 16	£ 22	£ 18
Badagry	£ 21	£ 26	£ 23	£ 22	£ 23	£ 19
Ibadan	£541	£339	£431	£302	£244	£242
Ibadan	£301	£112	£220	£ 90	£ 30	£ 36
Oshun	£240	£227	£211	£212	£214	£206
Ijebu	£141	£131	£116	£117	£124	£117
Ijebu-Remo	£ 47	£ 44	£ 46	£ 43	£ 46	£ 45
Ijebu	£ 95	£ 87	£ 70	£ 74	£ 78	£ 72
Ondo	£334	£323	£304	£235	£223	£206
Ondo	£132	£134	£130	£ 77	£ 91	£ 88
Okitipupa	£ 81	£ 78	£ 72	£ 61	£ 67	£ 65
Ekiti	£ 23	£ 24	£ 25	£ 22	£ 17	£ 16
Owo	£ 98	£ 87	£ 77	£ 75	£ 48	£ 37
Oyo	£317	£226	£249	£238	£277	£276
Ilesha	£128	£ 51	£ 59	£ 78	£ 88	£ 86
Ife	£ 81	£ 79	£ 81	£ 73	£ 86	£ 64
Oyo	£108	£ 95	£109	£ 87	£103	£126
	1,632	1,323	1,396	1,172	1,168	1,093

*All figures in thousands.
**£ = British pound sterling.

Education took the largest share of the state recurrent budget as is shown in Table XXI (1, p. 32). Between 1955 and 1966, education had shared between 33 and 41.2 per cent of the state recurrent budget. In 1966, the government spent Ƀ7,125,565 (about $23.1 million) on public education. This represented nearly 33 per cent of the state recurrent budget (6, p. 17). In the same period, the local governments contributed a total of Ƀ1,093,000 (about $3.08 million) to public education (1, p. 32).

TABLE XXI

COMPARISON OF RECURRENT STATE EDUCATION BUDGET WITH THE STATE RECURRENT BUDGET

Year	Actual Education Recurrent Budget	Actual State Recurrent Budget	Education as Percentage of State Budget
1960-61	Ƀ8,773,325	Ƀ22,769,880	38.5
1961-62	Ƀ8,548,829	Ƀ21,798,923	39.2
1962-63	Ƀ8,891,921	Ƀ24,948,913	35.6
1963-64	Ƀ6,206,949	Ƀ18,191,071	34.1
1964-65	Ƀ6,554,640	Ƀ16,946,310	38.6
1965-66	Ƀ7,048,530	Ƀ19,861,290	35.4
1966-67	Ƀ7,125,565	Ƀ21,534,610	32.9
1967-68	Ƀ6,467,650	Ƀ21,432,980	30.0

Table XXII compares regional, local, and private financial contributions for public education in Western Nigeria for the years 1961 and 1966. Both local and regional contribution to public education began to decrease after 1961. In 1966, the private share in education represented 49.1 per cent of the total costs of education, while local and regional contributions were 6.9 and 44 per cent, respectively (1, p. 33).

TABLE XXII

COMPARISON OF LOCAL, REGIONAL AND PRIVATE CONTRIBUTIONS TO EDUCATION, WESTERN NIGERIA

	1961		1966	
	Amount	Percentage	Amount	Percentage
Local	£1,632,000	9.5	£1,093,000	6.9
Regional	£8,773,325	51.2	£7,048,530	44.0
Private	£6,711,887	39.3	£7,770,929	49.1

Table XXIII compares the educational capital budget expenditures with the regional capital expenditures between fiscal 1960-1961 and fiscal 1966-1967. The percentage of recurrent expenditures in secondary education rose from a low of 3.9 per cent in 1954-1955 to a high of 15.1 per cent in 1966-1967. Secondary modern education attracted less

than one-tenth of one per cent in the recurrent state grants for education during the period (1, p. 34).

TABLE XXIII

COMPARISON OF EDUCATIONAL CAPITAL EXPENDITURES WITH REGIONAL CAPITAL

Year	Actual Education Capital Expenditure (£)	Actual Regional Capital Budget (£)	Education as Percentage of National Budget
1960-61	975,461	10,049,769	9.7
1961-62	727,454	13,286,198	5.4
1962-63	875,467	14,416,304	6.0
1963-64	1,495,394	9,678,140	15.4
1964-65	1,139,490	16,959,370	6.7
1965-66	724,870	9,909,760	7.3

Administration and Organization of Secondary Schools in Western Nigeria, 1960-1976

The educational system was administered by the Ministry of Education at Ibadan, the state capital. Involved in the operation of the school system and, indeed, serving as the proprietors of most of the schools in the region, were the local education authorities, voluntary agencies, and private agencies (1, pp. 20-23).

The headquarters of the Ministry of Education was organized into two sections, administration and professional.

The administrative sector was headed by the permanent secretary who did not come from the rank of professional educators, while the professional sector was led by a Chief Inspector of Education, a professional educator (1, p. 23).

Figure 2 shows the organizational structure of the headquarters of the Ministry of Education. The figure also shows the proprietorship of secondary modern and secondary grammar schools among other things in the region. Seventy-five per cent of the public schools belonged to the VA's. About 24 per cent were operated by the LEA's. Less than 1 per cent belonged directly to the government or the private agencies (1, pp. 23-24).

For the local administration of public education, the state was divided into four zones. The secondary modern schools came under the management of the VA's, LA's and private agencies which established them. A number of such schools within the jurisdiction of a VA were administered centrally by the agency through the education secretary with no regard to the LEA political boundary. In effect, these schools did not come within the control of LEA's. Each secondary modern school was administered by a local board of managers with a wide representation reflecting local interests. The secondary modern school management boards were tied to the regional structure through the Inspectorate Division at the zonal and local headquarters (1, pp. 24-26).

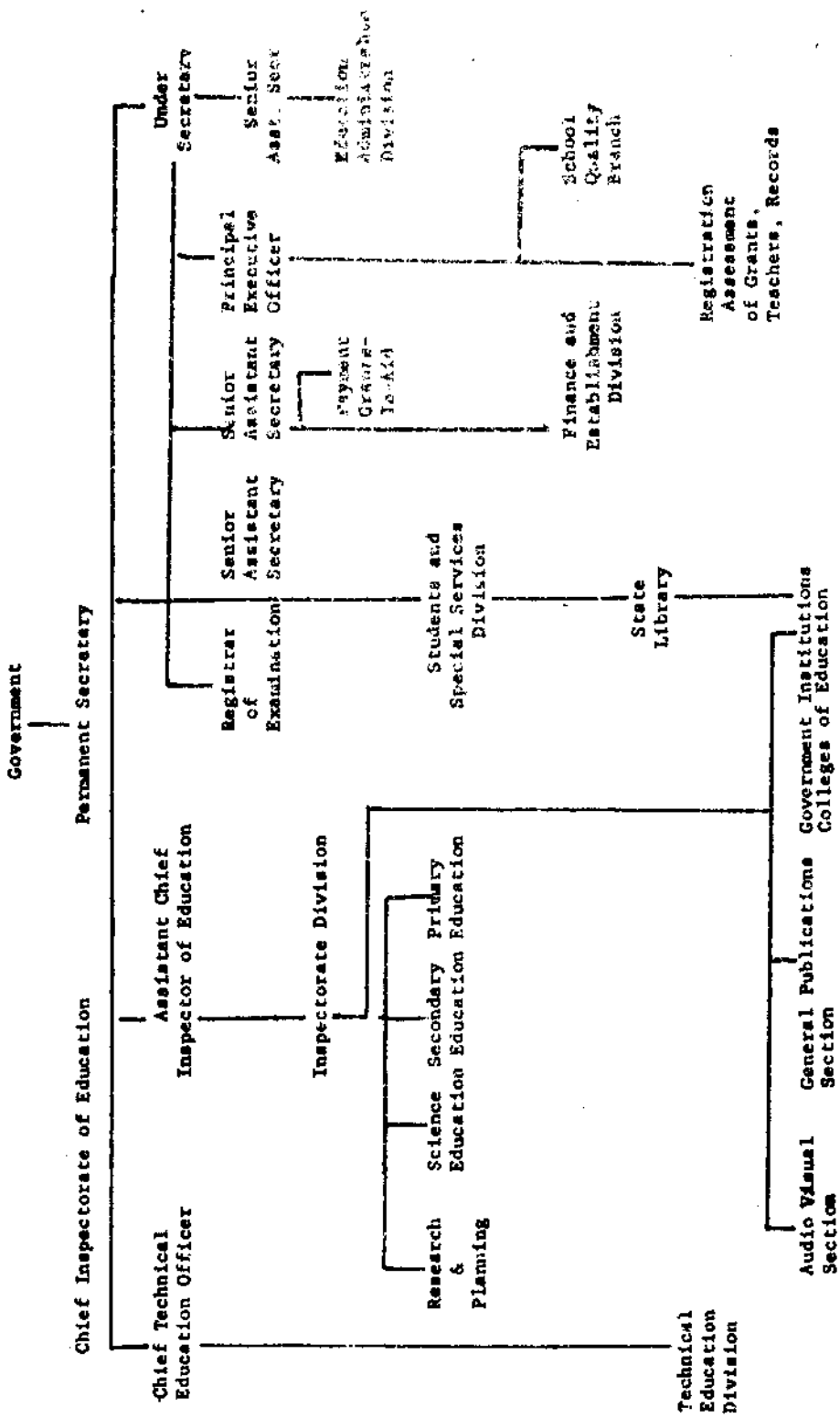

Fig. 2. Organizational Structure of the Western Nigerian Ministry of Education, 1967.

Each agency administered its own secondary grammar schools in the same way the secondary modern schools were administered, with a minor difference. Each grammar school had a board of governors responsible for fiscal and instructional planning and control. The schools dealt directly with the ministry at the zonal and regional headquarter levels. Secondary school principals had a freer hand in the management of these schools. Private secondary grammar schools had a similar administrative structure. The proprietor-manager of a private school was sometimes the chief executive of the school, who dictated school policies (1, p. 26). Figure 3 shows the main educational administrative systems for public education in Western Nigeria (6, p. 133).

On the assumption of independent rule in the Western Region of Nigeria, the government had launched a Free Universal Primary Education System in 1955. This had increased primary school enrollment from just over half a million students in 1955 to three-quarters of a million in 1960. In 1960-61 came the first group of students leaving primary school from the Free Universal Primary Education System. In the seven years between 1960 and 1966, a round figure of 347,000 (59.4 per cent) obtained a Primary School Leaving Certificate. Of these, 161,000 (27.5 per cent) entered secondary modern schools, and 60,000 (10.3 per cent) entered

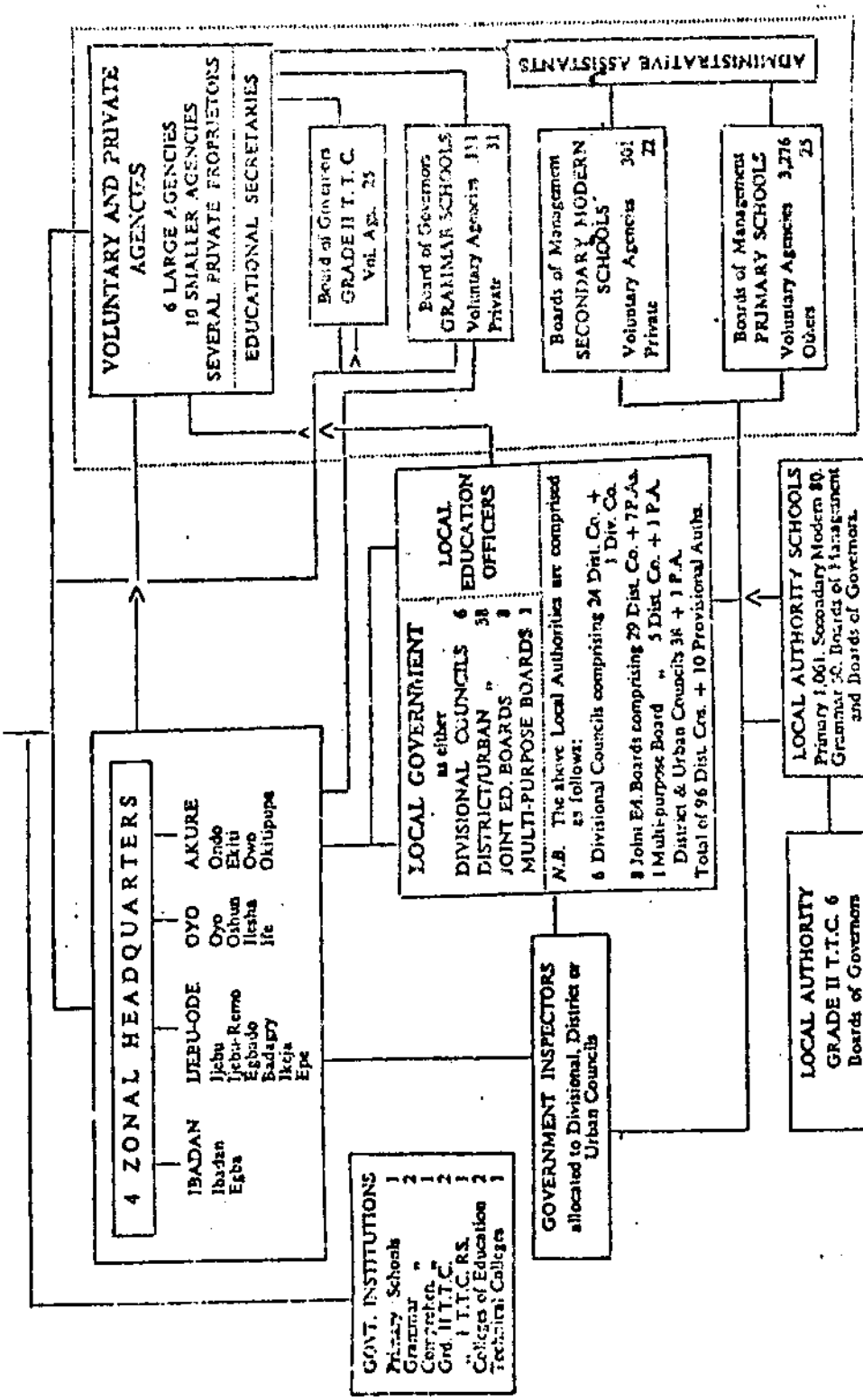

Fig. 3.--Main Administrative Systems Within Western Nigeria.

secondary grammar schools, leaving 364,000 (62.2 per cent) to go to the open employment market (6, pp. 128-129).

During the same period, 115,600 left secondary modern schools. Also, 24,723 had completed the five and six years respectively of grammar school. This made available for direct employment or further education a total of 504,323 school graduates. These figures did not include all those students who left school for one reason or another before completing the course (6, p. 129).

The total number of students who attended a school but left before completing the prescribed course during the period 1960-1966 was 60,119. Of these 50,332 were secondary modern school students, while 9,787 were secondary grammar school students (6, p. 129).

Student Employment Opportunities

The educated Nigerian during this time did not want to return to farming or associated rural occupations, but he felt he had some right to the modern way of life. Unfortunately, it was not possible to give figures of employment opportunities in Western Nigeria because no complete or even approximate figures were available. However, as Lewis has stated,

> The nonagricultural labor force is about 10 per cent of the (whole Nigerian) population. It cannot take in annually more than 8 per cent of itself (4 per cent for retirement and 4 per cent

> for growth). This is 0.8 per cent of the population. It is simply out of the question for the nonagricultural sector to absorb more than half the school leavers (6, p. 129).

It could be inferred from Lewis' statement that there had been a large number of unemployed and underemployed school graduates (6, p. 129).

Teacher Education in Western Nigeria, 1960-1966

At the beginning of this period, the teacher education colleges produced four grades of teachers. At the bottom of the profession were Grade III (Secondary Modern III graduates) with two years of professional education. These were followed by Grade II teachers with four years or, in a few cases, three years of education and Grade I teachers, who were required to possess two subjects at the General Certificate of Education Advanced Level and pass a Practical Teaching Test or attend a course of practical instruction at the Government Teacher Training College, Ibadan, the Rural Education College, Akure, or the Rural Training Center, Asaba. Shortly before 1960, the government had introduced a superior teaching qualification which was obtainable on completion of three years at the Western Region Teachers' College (24, p. 7).

In January of 1960, there were 326 Grade I teachers, 5,623 Grade II teachers, 8,694 Grade III teachers, and 3,656 trained uncertified teachers. Before this time,

there were 26,000 untrained teachers at the primary school level (24, p. 7).

All teacher education colleges were grant-aided, as were the secondary grammar schools. Grade III colleges, which had originally been started as an emergency training scheme for older teachers with no previous training, were later used for producing teachers to carry out the Free Primary Education scheme. This grade of teacher had generally been criticized, and many people had recommended that it be cancelled (24, p. 7).

Many of the teacher education institutions offered a Grade II Course which consisted of the following: (1) a two-year course for returned Grade III students or (2) a four-year course for Primary Six students, later replaced by the three-year course for Secondary Modern III students. The Grade II syllabus included, among others, courses for general science, biology, and rural science. Very few of the colleges had the staff or the laboratory facilities to teach general science (24, p. 7).

The Grade I training course was formulated after independence. A few years before that time, teachers could achieve Grade I if they passed a senior teachers' examination after seven years experience. In 1960, if they passed two subjects at the General Certificate of Education Advanced Level and passed a difficult professional test,

they could be put on the Grade I scale. These offered three types of courses:

1. At Akure there was a two-year rural science course for Grade II teachers to become Grade I teachers in rural science. This Rural Education College was very well equipped. A second rural training college had been opened in Asaba by 1961.

2. A two-year course (one year in college, one in the field) was opened at the Government Teacher Training College, Ibadan, under the auspices of the International Cooperation Administration. This was for a Grade I certificate in general subjects for Grade II returned teachers.

3. A similar course was opened in the same place for teachers of commercial subjects. These teachers were trained for secondary modern schools where commercial subjects and rural science were then included in the syllabus (24, pp. 7-8).

A new and more interesting experiment was the establishment of the Western Region Teachers' College to educate teachers for secondary grammar schools. The minimum entry qualification for this course was the West African School Certificate. The course lasted three years, at the end of which the students obtained a qualification superior to that of the Grade I certificate; they were then qualified to teach in secondary grammar schools. These students were considered qualified to teach in training colleges without any years of teaching experience (24, p. 8).

With the attainment of independence, the need to develop the country's economy and to expand its social services had become urgent. The Ashby Commission, which had been established by the federal government to make recommendations on manpower needs and higher education requirements, set a target which could only be reached if the primary and secondary educational systems were reorganized and expanded. The Western Nigerian government was planning to establish a second university in the region to carry out its own share of the higher education program. In order to be able to carry out this higher education program successfully, the government recognized that primary and secondary education would have to be reorganized and expanded (24, p. 1).

Both the one-year diploma course and the associateship program, which had been introduced under the British rule to fulfill the urgent need for teachers, had attracted a relatively small number of candidates. The postgraduate diploma course also failed to attract many graduates mainly because of the relatively poor conditions of service for teachers, the reluctance of graduates to return to the university for an extra year, and the strings attached to sponsorship which called for five years of service to the sponsoring agency (9, p. 199).

Teacher education was, therefore, on the horns of a dilemma when the Ashby Commission was set up in 1959. The Commission observed that higher education must be built upon the foundations laid by primary and secondary education and that, if the foundations were too weak or too narrow, higher education would not be able to meet the required needs of the nation; in other words, weak foundations at the lower levels would affect higher education adversely. The Commission noted the imbalance between elementary, secondary, and higher education, which, in turn, had weakened the quality of the primary and secondary schools. They noted that a well-qualified teaching staff was the first vital step in any attempt to train skilled manpower and that this should be given priority. They, therefore, recommended that one out of every two teachers in a secondary school should be a graduate and that a new corps of Grade I teachers, otherwise styled well-qualified non-graduate teachers, should be trained to man the lower levels of secondary schools and teacher-training colleges (9, p. 199).

The Ashby Report proposed a bold plan for university programs in teacher education by recommending that 7,000 graduate teachers be trained for secondary schools by 1970. That is, between 1960 and 1970 the Nigerian universities were to produce graduate teachers at a minimum rate of 700

a year. In an attempt to assist in the preparation of graduate teachers, the Commission recommended the introduction of a Bachelor of Arts degree in Education, B. A. (Ed.), in all Nigerian universities. The degree course would consist of four subjects in the first year, and three in each of the second and third years, with some pedagogical instruction (9, pp. 199-200).

This important innovation did not receive kind reception at the University College, Ibadan. Prior to the Commission's report, Ibadan and other colonial and commonwealth university institutes and departments of education followed the conventional British pattern of offering a postgraduate diploma in education; that is, they adhered to a system whereby a thin layer of education courses was spread on top of a three-year academic, subject-matter specialization (9, p. 200).

The University of Ibadan introduced the B.A. and B.S. (Education) degrees in 1963 and the University of Ife in 1967 (9, p. 201). This change occurred as a result of a conference convened by the University of Nigeria in February of 1961, which was financed by the Carnegie Corporation of New York and made up of a cross section of Nigerian school principals, professors, government education officers, and voluntary agencies, which discussed "Teacher-Education in Nigeria." This conference had agreed that a degree plus

a nine-month diploma course was an unsatisfactory method for preparing graduate teachers and that many of the teachers so produced lacked dedication and professional aptitude and were only interested in teaching as a steppingstone to something else. The conference recommended, among other things, a three-year Bachelor of Arts and Science combined honors degree in Education. The program, which was launched at the University of Nigeria, Nsukka, in September 1961 and which produced 210 graduate teachers with B.A. and B. Sc. (Education) degrees, was debated considerably before Ibadan and Ife in the Western Region followed suit (9, pp. 200-201).

A commission was set up in 1960 to probe the education system and advise the Western Regional government. They were to review the structure and working of the primary and secondary (grammar and modern) school systems in the Western Region, in particular, the future of secondary modern schools; to review the interrelationship between primary education and the various types of secondary education, with a view to making preuniversity education in Western Nigeria dovetail into an organic whole; and to make recommendations and report (24, p. 1).

The remarks of the commission on the provisions for teacher education suggested inadequacies similar to those they had found in the primary and secondary school courses (15, p. 79). They found the results in both the Grade III

and Grand II examinations very disappointing. Out of the 4,848 who had taken the Grade II examination in 1959, only 2,998 had passed. Grade II results were no better; out of 2,422 students in 1959, only 994 passed. The commission viewed with concern the large expenditure wasted on a scheme by which over half of the teachers educated had failed their examinations, and they had looked at the syllabus and the examination papers carefully (24, p. 7).

The report of the commission revealed the seriousness of the problem. The teaching profession had been termed a sick profession. The minimum qualification for entry had been very low. The salary scales were not comparable with those of other types of employment such as the Civil Service. There were very few promotion opportunities, and these could only be obtained by passing examinations. The teacher's professional efficiency hardly affected his career. Many teachers, instead of teaching efficiently, were too busy working hard to "uplift" themselves or running private coaching practice to increase their income. Many of those who succeeded in "uplifting" themselves into Grade I found it more worthwhile to get out of the teaching profession altogether and join the Civil Service where they would be paid a higher salary (24, p. 8).

Lewis remarked that it was of the utmost importance that the causes of failure on the part of teachers should

be correctly diagnosed and suitable remedies be applied if the tremendous financial effort of the Nigerian people and the considerable amount of external aid for education were to prove fruitful and worthwhile. One obvious source of weakness, stated Lewis, lay in the teaching profession itself. Lewis noted in a different way what the Banjo Commission had found out when he wrote,

> It (the teaching profession) has been described as a 'sick profession,' and in some respects it is so. The minimum qualifications for entry into the profession are low. The traditional assumption that schools can be run satisfactorily with a high proportion of untrained teachers whose academic attainments are no higher than those to which their pupils aspire has undoubtedly contributed to the low status of the profession. For those with qualifications the salary scales are not comparable with those of other types of employment, and the possibilities of promotion within the profession are comparatively limited. Many teachers are more concerned with getting out their duties efficiently, and many find it more remunerative to use their spare time in private coaching and cramming private pupils for examinations (14, pp. 79-80).

The status of the teacher had changed within the Nigerian community. Under the old dispensation of colonial government and denominational control of education, the Nigerian teacher was a part of a small hierarchy, with a predictable career and a relatively high level of security; he was engaged in work which resulted in close identification with the local community. Under the new dispensation of political independence, the teacher found his occupation a bridge to other openings. In comparison with the majority

of the population, even the poorly educated teacher possessed a level of literacy, skill in communication, and understanding of the established order and of the machinery of bureaucracy that gave him exceptional potential mobility. This, coupled with the fact that teaching provided little opportunity to become independent or rich, led many teachers to make the short step from being local scribe, informal welfare worker, and counselor to being politician, trade union leader, public or private bureaucrat in the changed power structure (14, pp. 55-56).

This "bridge character" of the profession had become increasingly significant, making it even easier and more tempting than in the years before independence to leave the profession. The solution to this aspect of the problem, as suggested by Lewis, was primarily one of finance, but money alone would not improve the quality of education (14, p. 80).

Part of the problem lay in the design of the history and geography syllabuses for the primary schools. When new syllabuses involving the use of new material and new methods of treatment were introduced, not only had courses in the teachers' colleges to be changed, but teachers already in service had to be reequipped to deal with the new content and the new methods. The failure to make adequate and systematic provision for such in-service training was one

of the marked weaknesses of the past and the period under review (14, p. 80).

Until shortly before 1965, part of the problem lay in instability within the teaching profession. It might have been expected that, with political independence and the departure of the expatriate, a greater degree of stability would be obtained. But this had not occurred. Apart from the great turnover of local personnel, the replacement of expatriate teachers on a career-service basis by expatriate teachers on short-term contracts had increased the rate of turnover of teachers and administrators. Until the need for continuity of staff as a necessary concomitant to successful development of syllabuses and teaching method was recognized, there was little prospect of syllabuses, no matter how good, being put into effect (14, pp. 80-81).

There were serious difficulties confronting the educational planners on the secondary education scene. Most of the Nigerian secondary school teachers were themselves the product of a system that honored the traditional grammar school curriculum, and elsewhere it was extremely difficult for any but the exceptional individual to divorce himself from his past values. Added to this factor, the rest of the secondary school staff consisted of expatriate teachers, most of whom were on short-term appointments and were, for the most part, inexperienced. On these two grounds, they were

unlikely to make any significant changes in the content of the methods of teaching in the secondary schools (14, pp. 134-135).

Organization of Teacher Education

Arrangements for the education of teachers were first made by the individual missionary societies. Until 1929, the organization of teacher education institutions was entirely in the hands of voluntary agencies, and by that date all existing institutions had been organized into four-year programs, offering courses leading to the Third-Class Certificate (the equivalent to the Higher Elementary or Grade II Teachers' Certificate). In that year (1929), the government established a new form of training institutions which offered a two-year course of training to teachers to qualify them to teach in the lower forms of elementary schools (3, pp. 18-19). Some institutions combined the two-year mode of training with the existing four-year mode and ran the two courses concurrently. By 1964, after a life history of thirty-five years, the two year elementary program became defunct (3, p. 19).

The great expansion in teacher education enrollments that took place between 1954 and 1958, when enrollments rose, in round figures, from 5,000 to 11,000, had gradually declined by the 1960's (3, p. 21). A general feature in the organization of teacher education programs was the size of

the training institutions. They were usually rather too small to benefit from the economies of large scale (3, p. 22).

Table XXIV shows the number of teachers, male and female, enrolled in teachers' colleges in the Western State between 1966 and 1970. The table indicates an increase in the number of students enrolled every year, except for 1968, when enrollment dropped to 2,937 from the 3,050 of the previous year.

Table XXV shows the average number of students per class in Grade II teachers colleges in the Western State by division and province from 1966 to 1970.

Table XXVI shows the number of teachers enrolled in Grade II teachers colleges in the Western Region by sex, division, and province from 1967 to 1968.

Table XXVII shows the number of teachers enrolled in Grade II teachers colleges in the Western Region by sex, division, and province from 1969 to 1970 (26, Table XXIV).

Admission Requirements

During the early years of teacher-education programs in Nigeria, there were no specific admission requirements; and even where there were any at all, they were strictly speaking neither academic nor professional (3, p. 27).

TABLE XXIV

ENROLLMENT IN GRADE II TEACHER-TRAINING COLLEGES
IN THE WESTERN STATE BY CLASS AND SEX,
1966-1970

Year	Three-Year Course						Two-Year Post Grade III Course						
	First Year		Second Year		Third Year		First Year		Second Year				
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Total
1966	175	53	471	222	538	286	351	167	635	268	2170	1026	3196
1967	800	328	187	75	473	220	287	164	351	165	2098	952	3050
1968	664	454	720	322	186	103	-	40	285	163	1855	1082	2937
1969	578	424	583	485	786	328	508	299	-	41	2455	1577	4032
1970	594	390	568	354	582	425	934	359	504	295	3182	1823	5005

TABLE XXV

AVERAGE NUMBER OF STUDENTS PER CLASS IN GRADE II TEACHER-TRAINING COLLEGES IN THE WESTERN STATE BY DIVISION AND PROVINCE, 1966-1970

Province/Division	Average Number of Students Per Class				
	1966	1967	1968	1969	1970
ABEOKUTA	29	26	27	27	29
Egba	29	26	27	27	29
Egbado	--	--	--	--	--
IBADAN	33	30	27	30	31
Ibadan City Area			25	31	31
Ibadan Less City Area	32	31	--	--	
Ibarapa			--	--	
Oshun Central			31	31	31
Oshun North East	33	30	--	--	
Oshun North West			--	--	
Oshun South			29	29	29
IJEBU	33	31	31	31	31
Ijebu	35	32	31	31	31
Remo	32	30	--	--	31
ONDO	33	30	29	30	31
Ekiti Central			32	--	--
Ekiti North	33	32	31	--	--
Ekiti South			31	33	32
Ekiti West			32	32	31
Akure	30	26	30	30	32
Ondo			20	20	20
Owo	33	32	31	34	33
Akoko			30	34	33
Okitipupa	34	31	30	30	33
OYO	32	30	32	29	30
Ife	30	34	--	--	--
Ijesha North	33	30	--	--	--
Ijesha South			29	29	30
Oyo North	34	29	--	--	--
Oyo South			34	29	30
WESTERN STATE	32	29	28	29	30

TABLE XXVI

ENROLLMENT IN GRADE II TEACHER-TRAINING COLLEGES IN THE WESTERN STATE BY SEX, DIVISION AND PROVINCE, 1967-1968

Province/Division	1967			1968		
	Male	Female	Total	Male	Female	Total
ABEOKUTA	223	287	510	172	338	510
Egba	223	287	510	172	338	510
Egbado	-	-	-	-	-	-
IBADAN	740	200	940	699	267	966
Ibadan City Area				314	206	520
Ibadan Less City Area	348	174	522	-	-	-
Ibarapa				-	-	-
Oshun Central				184	61	245
Oshun North East			-	-	-	
Oshun North West	392	26	418	-	-	-
Oshun South				201	-	201
IJEBU	194	52	246	112	46	158
Ijebu	134	26	160	112	46	158
Remo	60	26	86	-	-	-
ONDO	638	356	994	630	417	1047
Ekiti Central				-	-	-
Ekiti North	263	116	379	-	-	-
Ekiti South				101	56	157
Ekiti West				133	61	194
Akure	95	141	236	97	52	149
Ondo				-	98	98
Owo	190	66	256	122	61	183
Akoko				77	41	118
Okitipupa	90	33	123	100	48	148
OYO	303	57	360	242	14	256
Ife	24	10	34	-	-	-
Ijesha North	133	47	180	-	-	-
Ijesha South				74	14	88
Oyo North	146		146	-	-	-
Oyo South				168	-	168
TOTALS	2098	952	3050	1855	1082	2937

TABLE XXVII

ENROLLMENT IN GRADE II TEACHER-TRAINING COLLEGES IN THE WESTERN STATE BY SEX, DIVISION, AND PROVINCE, 1969-1970

Province/Division	1969			1970		
	Male	Female	Total	Male	Female	Total
ABEOKUTA	240	589	829	325	545	870
Egba	240	589	829	325	545	870
Egbado	-	-	-	-	-	-
IBADAN	892	382	1274	1026	445	1471
Ibadan City Area	448	285	733	465	338	803
Ibadan Less City Area	-	-	-	-	-	-
Ibarapa	-	-	-	-	-	-
Oshun Central	179	97	276	267	107	374
Oshun North East	-	-	-	-	-	-
Oshun North West	-	-	-	-	-	-
Oshun South	265		265	294	-	294
IJEBU	177	69	246	241	102	343
Ijebu	177	69	246	173	77	250
Remo	-	-	-	68	25	93
ONDO	815	523	1338	1149	688	1837
Ekiti Central	-	-	-			
Ekiti North	-	-	-			
Ekiti South	181	78	259	182	76	258
Ekiti West	97	61	158	236	106	342
Akure	134	73	207	162	94	256
Ondo	-	101	101	-	143	143
Owo	143	62	205	245	83	328
Akoko	82	88	170	122	144	266
Okitipupa	178	60	238	202	42	244
OYO	331	14	345	441	43	484
Ife	-	-	-	-	-	-
Ijesha North	-	-	-	-	-	-
Ijesha South	72	14	86	138	43	181
Oyo North	-		-	-	-	-
Oyo South	259	-	259	303	-	303
TOTALS	2455	1577	4032	3182	1823	5005

From the early 1930's, all the teacher-education institutions in the Western Region began to place greater emphasis on preadmission educational requirements based on the attainment of the First School Leaving Certificate (Standard VI). In 1976, in order to qualify for the entrance examination, a candidate must satisfy one of the following conditions:

1. Hold the Secondary Modern III Certificate; S.75 Certificate, i.e., Complete Secondary Form III or IV; or Primary Six (Standard VI) Certificate, plus ten years' teaching experience; or

2. Have attempted the West African School Certificate examinations on completion of a full secondary grammar/commercial education and obtained a result; or

3. Hold the West African School Certificate or its equivalent (3, pp. 17-18).

Training Patterns

In the male-teacher education colleges, about four patterns of training were discernible in the year 1976 in Western Nigeria:

Pattern 1: 1 year of training + 1 year service +
1 year of training + 1 year service +
2 years of training + services

Pattern 2: 2 years of pretraining service +
4 years of training + services

Pattern 3: 2 years of training - 2 years of service +
2 years of training + service

Pattern 4: 1 year of training + 4 years of training + service (male), or 1 year of training + 3 years of training + service (female)

These patterns were devised primarily to produce teachers as quickly as possible in order to meet the growing demands of the schools (3, p. 23).

Financing Teacher Education

Until 1872, when the government gave the first general grant of ₤30. Od(70.100) distributed equally among the three principal voluntary agencies (CMS, WMMS, and RCM), the financing of education in Nigeria, as a whole, was completely a missionary effort (3, p. 24). The federal government, in preparation for the introduction of the universal primary education plan, had assumed the total expenses of teacher-training institutions--tuition, books, uniforms, as well as out-of-pocket allowances to students (3, pp. 24-25).

Among the changes recognizable in teacher education in 1976 were the following:

1. A growing critical appreciation of the role of education in society,

2. An increasing demand for popular education,

3. An increasing governmental involvement in the different levels of educational programs,

4. Indigenization and homogenization of the means of controlling education, and

5. An increasing healthy financial support for educational programs (3, p. 25).

The 1976 wave of interest in education in the Western Region of Nigeria, as in Nigeria as a whole, was considered a healthy sign of development; and the universal primary education, planned by the federal government to satisfy this wave represented one of the greatest social endeavors Nigeria had undertaken as a self-governing nation (3, p. 26). The universal primary education had enjoyed a general support, and the government had been providing a positive leadership.

The latter statement could be demonstrated by noting the government's support for the 1974 curriculum workshop (17, p. 5), organized to develop curriculum for the Grade II teachers' colleges. These efforts were considered the right environment for evolving relevant and meaningful programs for teacher education in Nigeria (3, p. 27).

Table XXVIII (31, p. 10) shows the number of higher elementary teacher training colleges in Western Nigeria, 1956-1976. According to Aina (3, p. 14), the Western Region as used here included the states of Bendel, Lagos, Ogun, Ondo, and Oyo.

Table XXIX shows the number of students enrolled in teachers colleges in the Western State from 1966 to 1970.

Graduates from these colleges were prepared for teaching in the secondary schools in the Western State of Nigeria.

TABLE XXVIII

HIGHER ELEMENTARY TEACHER TRAINING COLLEGES, WESTERN REGION, 1956-1976

Year	Total Number of Institutions	Increase Over Previous Years	Percentage of Increase
1956	28	18	180
1966	35	7	25
1976	39	4	11

Recommendations

The recommendations here were based on the information gathered from the recommendations in the Proceedings of the Nigeria National Curriculum Conference, 1969. They also were based partially on the Report from the Association for Supervision and Curriculum Development Commission of the Education of Adolescents, U.S.A., 1959. Both reports were similar in content (11 and 28). The recommendations were also partially based on the study done by Afolayan (2) who made particular reference to pre-service and in-service programs which could improve students' learning. According to these reports, the desired secondary school in Western

TABLE XXIX

ENROLLMENT IN ADVANCED TEACHER-TRAINING COLLEGES
IN THE WESTERN STATE, 1966-1970

College	Class	Students														
		1966			1967			1968			1969			1970		
		M	F	All	M	F	All	M	F	All	M	F	All	M	F	All
Olunloyo College	1st Year	44	12	56	60	27	87	-	-	-	-	-	-	-	-	-
of Education,	2nd Year	62	19	81	42	14	56	-	-	-	-	-	-	-	-	-
Ibadan	3rd Year	82	23	105	69	18	87	-	-	-	-	-	-	-	-	-
Adeyemi College	1st Year	95	11	106	121	28	149	57	47	104	63	46	109	107	82	189
of Education,	2nd Year	62	11	73	95	11	106	173	52	225	60	48	108	69	47	116
Ondo	3rd Year	69	24	93	60	12	72	147	23	170	179	52	231	86	48	134
TOTALS		414	100	514	447	110	557	377	122	499	302	146	448	262	177	439

Nigeria should possess the following qualities if the region were indeed determined to meet the needs of its society:

1. A secondary school should combine academic programs with practical and vocational orientation. The educational system should enable youth to secure the type of experiences which develop the academic, personal, social, and vocational competencies needed in the Nigerian society (28, p. 60).

2. A comprehensive secondary school should offer a diversified curriculum, rich in quantity and quality to satisfy the burning desires of each student as well as societal needs. This calls for a wide range of expectations through class and nonclass activities (11).

3. The 6-6-4 pattern of education should be in operations--six years of primary, six years of secondary, and four years of university education for those who could profit by these levels of education (28, p. 60).

4. All secondary schools should be state schools and, therefore, free within the next ten years (28, p. 60).

5. The suggestion for splitting the secondary school stage into junior and senior secondary schools of three years duration each should be considered (28, p. 60).

6. All the students should be exposed to a core curriculum of basic learning, e. g., grammar type and

specialized curricular offerings. General education experiences should be required for all students, and specialized education should be selected by each student in terms of his purposes and aspirations (11).

7. Certain types of growth should be promoted for all youth in the secondary school. The behavioral outcomes sought should include:

(a) increased understanding of self and role in society,

(b) commitment to democratic values,

(c) economic understanding,

(d) political acumen, and

(e) ability to think (11).

8. Individual students should be expected to achieve deepening knowledge, skill, and insight in each area, but the amount of growth would vary from student to student (11).

9. Special consideration should be given to moral education and practical training for all according to aptitude and ability, particularly in the areas of agriculture, home economics, vocational, and aesthetic education (28, p. 60).

10. Each rural area secondary school should be modernized. Planned cultural visits from urban to nonurban areas and vice-versa should be encouraged (28, p. 60).

11. Each student should have a continuing relationship with a staff member who knows him well. The classroom

teacher should provide the major portion of the guidance for students (11).

12. Flexibility in scheduling should permit the organization of different classes for varying amounts of time. Each faculty should develop an organization which guarantees continuous evaluation and planning and co-ordination of the total program (11).

13. All the secondary schools should be community schools (11).

14. Adequate provision must be made to raise the quality of the secondary schools through more effective teacher education, in-service training, and regular on-the-job supervision. Afolayan, in his study, stated that, "it is strongly believed that only a well-organized system of in-service education can provide the continuity of professional growth that is hardly possible with pre-service education" (2, p. 1). He ascertained that most school systems made it a professional requirement for their teachers to participate in in-service programs that could promote their efficiency as teachers in a rapidly changing world. He added that, for continuous improvement to occur in some degree, it was necessary for teachers to participate voluntarily in activities specifically designed to improve teaching (2, p. 7). He concluded that the ultimate goal of teacher education, whether pre-service or in-service, is the improvement of students' learning (2, p. 13).

15. Teachers of adolescents should move from dominant to supplementary roles as necessary, encourage students to challenge and question, and emphasize the drawing of generalizations and the understanding of relationships of various fields of knowledge (11).

16. Teachers of adolescents should develop skill in working with small groups in the classroom and should use flexible grouping within the class to provide for individual differences in purposes and levels of achievement (11).

17. Teacher education should be a function of the total institution in which teachers are prepared, and the teacher-education programs provided in the institution should be jointly planned by the various divisions of the institution (11).

18. Pre-service and in-service phases should be recognized as complementary divisions of teacher education by institutions planning the services they provide for teachers (28, p. 60).

19. The experiences provided by secondary teachers should help them develop the special competencies needed for working with adolescents.

20. The existing trade and technical secondary schools should be actively encouraged, supported, and increased in order to encourage youth (28, p. 60).

21. The testing and guidance program in each secondary school should help each student and his parents secure

an accurate description of his abilities and achievement levels (11).

22. Each student's program should be planned to contain general education and specialized education (11).

23. Each student should be free to select his vocational goals and pursue an educational program leading to those goals. This could be done with the help of a school counselor or a member of the school faculty (11).

A secondary school which possesses the above qualities will be making great efforts to meet the needs of the students, society, and the nation at large. Boys and girls who go through such a school life and successfully emerge--"successfully emerging" does not mean merely looking at the school certificate but at the physical and moral ability of students to face life problems--"would make good no matter where they found themselves" (33, p. 98), as pointed out by Tai Solarin.

Summary

Before the arrival of Christianity and Islam, the people of Western Nigeria had their own traditional way of educating their young people. The review of the literature indicated that Western, formal education was not the first type of education that young Nigerians ever received. Instead, children were thoroughly educated by the indigenous Nigerian parents and community leaders, and the modern form

of education was not begun in Western Nigeria until 1842. Formal education was introduced in an attempt to spread Christianity.

The review of the literature revealed that a number of educators believed that the introduction of formal education to Nigeria had been harmful, owing to employment and other problems that arose. It was emphasized that the operation, organization, and supervision of education were almost entirely in the hands of the missionaries until the turn of the century when the government joined the venture (12, p. 318).

Each of the missions made significant contributions to education by helping to build hundreds of schools in which thousands of Western Nigerian young people were educated. Each added substantially to the medical facilities enjoyed in many parts of Western Nigeria. Mission hospitals, dental, and other health and maternity clinics could be found in many cities and towns in Western Nigeria. In this aspect of development, the missions did so much more for the people than had the government, at least before the achievement of independence. But this could not have been done without the political umbrella offered by the government. During the colonial days, Nigeria enjoyed a fairly long period of comparative peace. Not only that, the spirit of freedom generally prevailed through that length of time (12, p. 319).

In Western Nigeria all grant-aided schools were controlled by the regional government, through local education authorities. Denominational schools--such as St. Paul's, St. Peter's, Baptist's, Methodist's--still maintained their identities, as was also the case with Muslim schools (12, p. 321).

However, political consciousness brought about a lively awareness, on the part of the government, of the supreme importance of education in the political structure and development of the state so that the tendency was for the government to exercise greater control than ever before. This was the case in Western Nigeria (12, p. 321). It seemed that the era of partnership between government and missions had passed and that the government had become a trusted educational agency of the people of Western Nigeria.

The historical development of education in Western Nigeria could be divided into three distinct phases: in the first phase, 1842-1952, the missionaries, as part of the services to their religious committees, established primary and secondary schools and a few teacher institutions. During this phase, as mentioned earlier, the education of the community was almost wholly in the hands of the missions for a hundred years before there was any large-scale participation by the government. Apart from a few government secondary schools in the large towns, the

region's education was largely the responsibility of the religious voluntary agencies (20, p. 2).

In the second phase, from 1952 to 1960, with the introduction of the new constitution, the Western Region government assumed the responsibility for the provision of all educational facilities up to preuniversity level, and later higher education became a concurrent responsibility of both federal and regional governments (20, p. 2).

The third phase, from 1960 to present, witnessed the government's full determination to expand the educational system at all levels. The Western Region government began with the expansion of the primary schools in 1955. The introduction of secondary modern schools, later to be known as junior secondary schools, was an attempt to provide for the large number of students leaving primary school. The Banjo Commission (20) attempted to reorganize the post-primary education, excluding the university level. This commission indicated that the existing system of grammar school selection not only failed to fulfill its purpose adequately, but it was bound to be an obstacle to the achievement of the aims set out in the Ashby Report. Within a few years after independence, the Western Region had, in its school certificate classes, not less than 9,000 students, as compared with the 1960 figure of 1,000, and in its sixth forms not less than 3,000 students, as compared with the

1960 figure of perhaps 600. The commission then recommended a new system of education. It stated that the then existing secondary modern schools be merged or expanded, according to what local conditions and needs dictated, to form a kind of comprehensive middle school to which the name of junior secondary school should be given. This would be open without entrance examination to all children who passed the primary school-leaving examination, the only criterion then being the ability of the parent to pay fees. The course would last three years, and the students could automatically transfer to senior secondary schools at the end of the three-year course (20, p. 22). Since textbooks written by Nigerians and based on Nigerian conditions were almost nonexistent, except in the mother tongue, Nigerians were encouraged to write books on various subjects, bearing in mind the needs of the people (20, p. 19).

The third phase of educational development marked the beginning of a rapid expansion of teacher education. More recently, government had introduced a superior teaching qualification, which was obtained on the completion of three years at the Western Region Teachers' College (20, p. 7). There were a number of interesting experiments in training specialist teachers, which offered (and still offer) three types of courses to produce (1) rural science teachers, (2) Grade I teachers to teach at secondary school level, and (3) commercial teachers (20, p. 8).

A new and more interesting experiment was the establishment of the Western Region Advanced Teachers' College to produce qualified teachers for secondary grammar schools. The minimum entry qualification for this course was the West African School Certificate (20, p. 8).

At present, graduate teachers in education are being trained at the region's universities in large numbers. The eyes of the country's educators are open to the economic, political, social, cultural, and technological needs of the people. Obviously, the federal and state governments are making tremendous efforts to meet these needs, as evidenced by their educational endeavors. It is suggested that a needs assessment be made periodically to determine whether each state is achieving its educational objectives or not. In this way, amendments could be made, objectives could be rewritten, and future educational needs of each state could be predicted. Such needs assessments would point to where each state had been, where it is now, and where it wants to go in its secondary sechool educational development.

Three basic elements in the philosophy of secondary education should always be borne in mind by all concerned educators as they develop programs for these young people:

1. The worth and the development of the individual,

2. Equality of educational opportunity to all Nigerian children, irrespective of any real or imagined disabilities,

3. Functional education for the promotion of a progressive, united Nigeria (20, p. 8).

The two primary purposes of secondary education in Western Nigeria were (1) preparation for productive enjoyable life and (2) preparation for the pursuit of higher education (31, p. 58).

The philosophy and the primary functions of secondary education in Western Nigeria implied mass secondary education, not education for the elite. There was a positive attitude toward the aspirations and needs of the dynamic Nigerian society on its march toward industrial and technological progress, agrarian revolution, and social, political, and economic stability (28, p. 60).

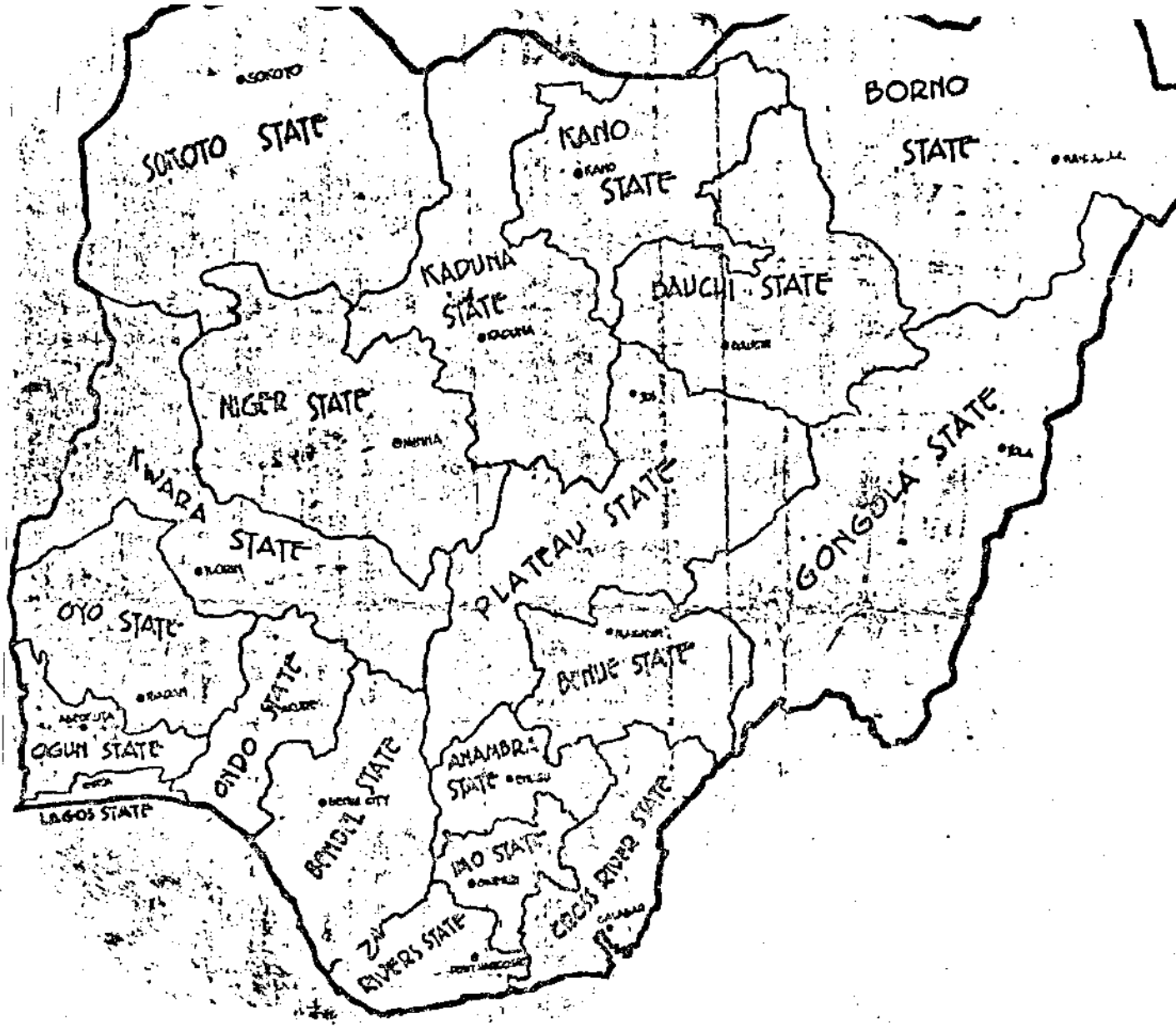

Fig. 4--Nigeria Today.

Before 1963, the Western Region included Oyo state, Ogun State, Ondo state, Mid-Western state, and Lagos Colony (now Lagos state). Today, Western Nigeria consists of Oyo state, Ogun state, and Ondo state. These three states consist of Abeokuta, Ijebu, Ibadan, Oyo, and Ondo provinces, which are primarily emphasized for the purposes of this study.

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