THE DEVELOPMENT AND CONTRIBUTIONS OF THE DEPARTMENT
OF ADULT EDUCATION, UNIVERSITY OF IBADAN, NIGERIA,
TO ADULT EDUCATION IN NIGERIA: 1945-1980

DISSERTATION

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This study examined the historical development of the University of Ibadan in Nigeria and its contributions to adult education both in Nigeria and in other African nations. This was aimed at providing up-to-date insight into the department's contributions to the development of adult education in Nigeria and in other African nations. Specifically, this study examined the department's founders and their goals, the department's management structure, its relationship with other adult education agencies in Nigeria and in Africa, its programs and services, and the participants in these.

This study reveals that the department's founders were both British and Nigerian politicians, educators, and humanitarians. They were concerned with eradicating illiteracy, preparing adults for democratic roles, and improving the economic well-being of these adults. The department does not have a consistent pattern of management. The selection of its leadership is usually based on seniority and academic merits.
The department initially relied on donations and on the revenues from the local, state, and federal governments of Nigeria to operate. It now relies on those from the profit from its services to the public and on those from Nigeria's state and federal governments.

The department interacts with other departments of the university and with other adult education agencies in Nigeria to formulate, develop, direct, and provide adult education programs and services to all segments of the Nigerian population. Its contributions to other African nations are limited to the conferences and seminars it hosts, and in many cases, directs on their behalf.
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CHAPTER I

INTRODUCTION

Prior to the development of educational institutions, there was probably no distinction between a wise man and an educated one. An educated person was probably looked upon as one who had been exposed to life and gained experience in the course of his living. In other words, education must have been conceived as being synonymous with experience and wisdom. Even if a person had no formal educational training, his experiences, wisdom, and the ability to utilize them to deal with contemporary problems would probably have earned him the recognition of being perceived as educated.

What constitutes an educated person today, however, goes beyond mere experience and wisdom. Participation in formal educational programs and the reception of a diploma (certificate) as a recognition of the success in these programs are also of vital importance. Although certifying experiential learning and making it acceptable as a proof of being educated is gaining momentum among adult education and training theorists, it is far from being accepted by the society as an end to educational or academic competency.
One rational assumption about society's present obsession with credentials, certificates or diplomas is perhaps the knowledge that learning cannot take place in isolation. A learner must interact with other learners, with instructors, and with the society at large, all of which could be made possible only through the use of educational institutions.

One important benefit of educational institutions, therefore, is their symbolic impact on the socially acceptable definition of an "educated man." This is a result of society's acceptance of these institutions as the only media through which such "educated man" must pass in order to be recognized.

A more tangible benefit of these institutions is the learning environments they provide, which in turn enhance interactions among all learners. So also is the general education they provide, which many authors (8, 11, 18), as will be revealed later on, consider to be vitally important to any society.

Educational institutions, or learning environments, play significant roles in fostering the learning process. In Hudson's (15) opinion, they provide the learners with the opportunity to interact among themselves, thereby making "mental improvement" more possible. They serve as an
influential factor that fosters students' educational aspirations (21). They are also agents of social control and enhancers of personality development (18). In support of the latter preposition, Larsen claims that "when people are reared in human society, they learn from each other through group experiences and develop ways of behaving that reflect the influences of their associates" (18, p. 15). Finally, educational institutions foster interactivity among human beings which in turn enhances human dignity. In Bowman's (5) view, "human dignity can only be affirmed in the presence of others . . . ." To grow in one's humanity, as he further explained, "requires growing in dignity and in community" (5, p. 81).

Apart from the environmental-related benefits of educational institutions, these institutions also enhance the provision of education, whose benefits in the society are immeasurable. Education consists of those experiences which "society intentionally foster among its members in the expectation that under the control of its selected agencies, its values, purposes, and organization would be molded and stabilized" (9, p. ix). Education goes beyond the transmission of knowledge and development of skills. It embraces character formation and the evolution of one's values (11). It assists in the transformation of society's ills such as nonliterateness, breakdown of fixed mores, and
individual and group frustrations due to conflicts in changing culture (22). Education also fosters political and economical independence as well as the sense of nationalism in the developing world (8).

The importance and purposes of educational institutions are so tremendous that understanding these institutions themselves is of considerable value. Understanding how they are set up, what forces lead to their being set up, and what benefits they offer to the public are all of great importance.

A knowledge of these institutions would, it is hoped, improve these institutions for the purpose of providing better services to the public. To achieve this requires research concerning the historical development of these institutions and their contributions to the public.

The present study, which is explanatory in nature, was therefore aimed at examining the historical development of the Department of Adult and Continuing Education of the University of Ibadan, Nigeria, and its contributions to the field of adult education in Nigeria and in the other African nations. The oldest and the most prestigious university in Nigeria, the University of Ibadan in Nigeria, was first established in 1948 as the University College of Ibadan. It was later renamed the University of Ibadan in 1962 (7, p. 2033).
Because it was the first university in Nigeria, the establishment of its Department of Adult Education in 1965 marked the beginning of the offering of adult education courses at the university level in Nigeria.

Statement of the Problem

The problem of this study was that no research is currently available which traces the historical development and contributions of the Department of Adult Education, University of Ibadan, Nigeria, from the time of its inception to the present. The availability of such research would provide up-to-date insight into those forces that influenced its development and its programming efforts.

Purposes of the Study

This study was aimed at examining the historical development of the Department of Adult Education of the University of Ibadan as well as its contributions to adult education in Nigeria and in other African nations.

Specifically, this involved identifying (a) the founders of this department, the reasons for its founding, and the goals that were intended to be accomplished by its founding; (b) the legislation that impacted or initiated its founding; (c) the social, political and economic reasons that were cited for its original development and its continued existence; (d) the department’s management
structure; (e) the financial resources of the department; (f) the relationship of the department to the university, to the local, state and federal governments of Nigeria, and to other African nations; (g) the programs and services offered by the department as well as their participants; and (h) other contributions that have been made or are being made to the development of adult education in Nigeria and in other African nations.

Research Questions

For the purposes of this study, the following questions were developed and utilized as a guide.

1. Who were the founders of this department? What were the reasons cited for its founding and what were the goals expected to be accomplished as a result of its founding?

2. What segments of the population were the programming efforts of this department being directed to at the time of its initial founding? Are these segments still the same today or not?

3. What social, political, economic, and other forces led to the original development of this department or are being cited as the reason for its continued existence?
4. Was the department originally aimed at being extension-service oriented, community-service-needs oriented or both? What is the current practice with regard to this?

5. How is the department being managed? What are the roles of the faculty, administrators, and students in regard to this?

6. What skills, academic backgrounds, or prior experience do the staff and administrators of this department possess that enable them to successfully perform their duties?

7. What are the sources of revenue of this department?

8. To what extent does this department interact with other departments of the university and other adult education agencies nationally and internationally in its programming efforts?

9. Do the educational programs of this department reflect the educational needs and outcomes of these groups in Nigeria: the government, the private business sector, various profit and non-profit organizations?

Significance of the Study

The study on Nigeria conducted by the United States Bureau of Public Affairs (27) reveals that Nigeria is presently inhabited by about 100 million people with an annual growth rate of between 2.5 and 3 per cent. As of 1984, the average per capita gross domestic product (G.D.P.)
was about $720. The inflation rate was running at 25 per cent and possibly higher with the present global energy crisis. Despite the enormous amount of mineral resources Nigeria has that remain to be tapped and used as a supplementary source of revenue, petroleum remains the primary source of revenue (95 per cent of foreign trade).

With the present worldwide decrease in the price of petroleum products, Nigeria remains economically unstable. Its political instability also precipitates the gravity of this economic problem. With this kind of profile, one wonders what the role of adult education is in Nigeria. One also wonders if Nigeria's university adult education institutions are being looked toward or given the chance to cure some of these social ills.

As revealed in the article, "A Nation at Risk" (1), no society or educational institution can "lose sight of the basic purposes of schooling" and its high expectations (1, p. 11). When this occurs, however, it becomes politically, economically, and socially detrimental to such society. One important reason this study is being undertaken is to see what contributions the pioneer adult education institution in Nigeria, the Department of Adult Education of the University of Ibadan, has made to adult education in Nigeria.
Although prior efforts have been made to document some historical events that led to the development of this department, this study, like any other historical research, will also provide additional knowledge into the development and operations of the department. Another reason for conducting this study is that historical study or history has the tendency of providing a better understanding of the future (28).

"Regardless of how new or different our world may seem, the study of the past still offers many things in the personal and societal terms. Each of us constantly draws meaning from the past in an effort to make reference to the future" (28, p. 58). By examining the past "we can note the steps that were not taken, the doors that were not opened or the measures that were not adopted, and become consciously aware of the consequences of our personal and collective decisions" (10, p. 349). Finally, history also provides a means through which the causes of contemporary social, political, and economic problems can be understood (12).

A final reason for conducting this study was that it will contribute to knowledge in the field of comparative education, particularly to the knowledge of foreign educational institutions, which is presently lacking in the United States.
Limitations of the Study

This study was limited to the Department of Adult Education of the University of Ibadan in Nigeria because it is the oldest and most prestigious of all adult education institutions in Nigeria. As a result, it is often seen as the dominant force behind the development and implementation of adult education programs and services in Nigeria.

Definitions of the Terms

Adult/Continuing Education is education specifically designed to meet the needs of adult learners.

Comparative Education is education that reflects a variety of cultures and can be used as a medium of comparison between two or more cultures.

Formal Education is education that is deliberately planned, organized, and provided in a physical environment by an educational institution.

Research Methodology

With the explanatory nature of this study, coupled with the decision to present its findings in a descriptive form, the case study method of research was utilized as the data collection procedure. This method of research, as revealed by Burgess (6, p. 2), is often interchangeably referred to in various research texts as ethnography, field study,
observational study, and qualitative research. Prior to discussing the reason this methodology was chosen, it is essential to examine some of the unique qualities of the methodology itself.

In describing the steps involved in this methodology, Best (2, p. 157) affirms that with ethnography, the researcher gathers data by participant observation, interviews, examines available documentary materials, and takes measurement as minimal as possible, provided the need exists. Other researchers (6, 13, 30, 32) directly or indirectly suggest that this methodology basically involves (a) the selection of a cultural context within which the study will be carried out; (b) the study of the subject or subjects; (c) the observation by the researcher either as a participant or nonparticipant; (d) the examination of available records, events, or artifacts (data); (e) the analysis of these; and (f) the reporting of these in their natural mode of occurrence.

In addition to the distinctive characteristics listed above, a number of other researchers have written on its importance as a research methodology. Best (2) claims that the strength of this method lies in the observation of natural behavior in real-life setting, free from the constraints of more conventional procedures (2, p. 113). From a sociological standpoint, he sees it as an effective
way of viewing social units, such as institutions, families, and communities, mainly because of its ability to probe deeply, analyze, and explain factors. In taking the same stand, Rist (23) affirms that any study undertaken with the use of this methodology will become a "projection of reality that is 'real' to the participants and that will be inappropriate for an outsider to challenge" (23, p. 9). This, he also claims, represented a "phenomenological and very personal experience" that cannot be challenged (23, p. 9).

To Haipt (14), this methodology is one that allows the researcher to probe into meanings when further clarifications are required, thereby pushing him below "surface appearances" (14, p. 131). Haipt also appreciates the methodology's ability to enhance the investigators' appreciation for different cultural scenes and also the ability that gives them a new awareness of their own values particularly with regard to the factors that influence their personal behavior.

Wilson (31) bases his rationale for the appropriateness of this methodology on two phenomena, namely, the "naturalistic-ecological perspective" and the "qualitative phenomenological hypothesis" (31, p. 246). The former assumes that human behavior is significantly influenced by the setting in which it occurs. This research is particularly affected by this
phenomenon in that it involves, among other things, conducting interviews with people of various cultures.

The latter phenomenon above assumes that a social scientist or researcher cannot understand human behavior without understanding the framework within which human beings interpret their thoughts, feelings, and actions. To understand these, therefore, requires personal interaction which is what this methodology is all about. From Wilson's point of view, therefore, this methodology is particularly essential in understanding the critical aspect of human behavior that, for the most part, cannot always be easily understood without interacting with such person (31).

Stakes (25) holds views similar to Wilson's. He is of the opinion that this methodology serves as a useful way of studying human affairs because they are "down-to-earth" and are "attention holding . . . ." (25, p. 5). He also believes that when explanation, propositional knowledge, and law are the aims of an inquiry, the case study is often at a disadvantage, but when the aims are understanding, extension of experience, and an increase in conviction in that which is known, the disadvantage disappears.

Finally, Yin (32, p. 13) assumes that case studies are the preferred strategy when 'how' or 'why' questions are being posed, when the investigator has little control over
events, and when the focus is on a contemporary phenomenon within some real-life context.

From the qualities of this methodology that have been reviewed above, it is obvious that no other methodology would have appropriately suited this study than the "case study." The suitability of this methodology can be attributed to a variety of reasons.

Historical study, as explained by Borg (4, p. 373), differs from other forms of studies in that it does not rely on "created" data by making observations and administering tests in order to describe present events and present performance. The need to conduct interviews and interact with participants in other cultures therefore calls for the use of the case study methodology. The steps involved in this study, as will be seen later, perfectly fit those of the case studies, as previously revealed.

Secondly, this research is not scientifically-oriented; that is, its findings are not expected to be used to support or reject scientific hypotheses. It is exploratory and descriptive in nature, and its findings may be used for developing education theory. Best (2, p. 221) contends that the findings or conclusions of a descriptive study of this kind should not be extended beyond the group originally studied. The weakness of a descriptive study, he further explains, is its inability to generalize its findings
Beyond the original group of individuals or institutions studied. It is, he notes, a useful but risky way of organizing research observations. In its application, "effects may merely be associated rather than causes-and-effect related." Generalizing on the basis of this may therefore pose a great risk (2, p. 111).

Besides Best, other researchers have written on the inappropriateness of generalizing the findings of a case study. Bogdan (3) notes that "some qualitative researchers do not think of generalizability in the conventional way. They are more interested in deriving universal statements of general social processes rather than statements of commonality between similar settings." The reason for this, as he further explains, is that "human behavior is not random or idiosyncratic" (3, p. 41). The question, therefore, is not whether the research findings are generalizable, but rather with the question as to which settings and subjects they are generalizable.

Finally, Yin's (32, p. 39) position on this issue is that case studies should not be geared towards generalizing about other populations, but rather, should be aimed at developing or testing theories.

The purpose of this study was, therefore, not to generalize its findings to other populations, or to compare
them to those of other institutions of the same culture, but
to develop or test theories recommended in the literature.

Data, Sources, and the Collection Procedure

Since this study involves the tracing of the historical development and the contributions of an adult education institution, a major effort was made to retrieve already existing data such as published and unpublished records and documents relating to the department. These include books, journal articles, news briefings, position papers, annual reports, the department's directories, news bulletins, Nigeria's local, state and federal educational reports, and a host of other literature pertinent to the study.

An effort was made to see that these documents contained information needed to provide answers to the research questions of this study. Where such was impossible, the item was included among the list of questions that were answered during an unstructured but formal interview with some of the faculty members of the institution being studied.

The initial effort to retrieve these data began with a manual and computer search of the libraries around the Dallas-Fort Worth metropolitan area. Although this effort did not prove too successful, some report papers, journal
articles, and research findings proved to be useful in the "review of the literature" section of this study.

Two trips were made to England and Nigeria in the process of collecting the data for this study. The first trip proved to be the least fruitful, and the data collected was very limited; hence it was not sufficient to fully provide answers to the research questions.

The second trip, which included a visit to the Department of Extra-Mural Studies and the Archives of Oxford University, was made on the recommendations of various studies (16, 20, 33) that this university significantly impacted the planning and development of the Department of Adult Education of the University of Ibadan in Nigeria. It was also the researcher's intention to interact with some of the contributors of the education institution being studied. The latter was, however, not possible because some of these contributors have either died or are no longer engaged in the services of Oxford University (26, 29). This trip, however, proved to be most essential to the success of this study in that access was gained to the original documents that led to the planning and development of the institution being studied. Conversations with Alan Thrump (26) of Oxford University External Studies Library and Miss Ruth Vyse (29) of the Oxford University Archives also proved useful.
Extensive research conducted at both the main library and the department of education of the University of Ibadan in Nigeria produced considerable holdings. In addition, data were collected through oral discussions and through the responses to unstructured but formal interviews with some faculty members on items relating to the research questions for which relevant and informative data was unavailable. The permission that was sought, for which oral approval was received, appears in Appendix A of this research. A copy of an introductory letter to conduct this research appears in Appendix B. The subsequent approval to the request to conduct this interview, as revealed in Appendix A, led to the interviews with the head of the Department of Adult Education, J. T. Okedara, and the Dean of the College of Education, M. A. Omolewa. Earlier interviews with M. A. L. Omole and C. N. Anyanwu also proved valuable.

A trip from Nigeria to the Institute of Education of the University of London in England also proved to be vital to this study because the library has many relevant British publications.

Data Analysis and Presentation

The data collected for this study were analyzed qualitatively. Besides the collaboration and the validation of the already documented data with the use of an unstructured but formal interview, efforts were made to
arrange these data sequentially in accordance with their order of occurrence. This order was particularly essential for tracing the historical aspect of this study.

This arrangement was followed by the coding of the entire data into events, actors, settings, processes, and themes, so as to enhance what Miles describes as the ability of the "analyst to spot quickly, pull out, then cluster all segments relating to the particular question, hypothesis, concept or theme" (19, p. 56). In defending the use of codes, Miles (19) explains that a chronic problem of qualitative research is that it is done chiefly with words which have tendencies to have multiple meanings. The use of these codes should assist in sorting out the relevant data from the irrelevant data.

In addition to the use of these codes, reflective remarks were noted on the coded information. Separate notes and remarks were made on plain sheets of paper of those events, settings, actors, times, and themes, all of which were logically arranged and interpreted in the order that permitted the provision of easy answers to the research questions of this study.

The final presentation of this data was in a descriptive form. The historical aspect of the development of this department was arranged sequentially, that is, dating back from the time of its inception to the present.
Other aspects of this study were treated separately from the historical aspect. This was done because of their interrelatedness. Some aspects are better presented along the historical line, whereas other aspects are better presented separately. All of these were aimed at ensuring logical understanding of the findings.
CHAPTER BIBLIOGRAPHY


CHAPTER II

THE BACKGROUND OF ADULT EDUCATION

Introduction

This chapter reviews the relevant literature pertaining to the development and contributions of adult education institutions in general. The first section of this chapter reviews prior studies on the Department of Adult Education of the University of Ibadan, Nigeria, while the latter section provides a general review of adult education and the institution internationally.

This latter section's review focuses on the practices of adult education and its institutions in Nigeria, with occasional reference to Great Britain, the United States, and other nations as necessary for clarification purposes. The points to be raised may sometimes overlap. Where such is the case, the aim will be to provide better understanding of the topic being discussed. The reasons for giving specific attention to the nations above and for presenting the review as stated above are two-fold.

First, Nigeria is young compared to other Western nations. So is the development of its adult education
institution, which was modeled after the British adult education institutions. It is believed that reviewing the practices in Nigeria alone, without special attention to British adult education institutions and to other advanced nations' adult education practices, will diminish the comprehensiveness and effectiveness of this review.

Secondly, because this study is being conducted in the United States, many of its readers will probably also come from the United States because of the easy access to its findings. Without the review of the practices in the United States, the result of this research will have little or no meaning to those with limited or no knowledge of these practices. Presenting this review in the manner stated above is, therefore, of vital importance to the comprehensiveness of this study.

Previous Relevant Studies

Prior studies concerning the historical development of the Department of Adult Education of the University of Ibadan, Nigeria, were conducted by three scholars: P. M. Igboko (46), A. A. Yousif (96), and M. A. Omolewa (75, 76). In 1964, Igboko (46) submitted an unpublished master's thesis entitled "Adult Education in Nigeria" to the University of Birmingham. This thesis, like any other historical study, traces the historical development of the
department from the time of its original planning and development to the early years of its existence.

A similarly unpublished but more comprehensive study entitled "University Extra-mural Studies in Ghana and Nigeria, 1946-1962" was submitted as a master's thesis to the University of Leicester in 1967. This is a comprehensive and well written thesis. It allows the reader to learn about the developmental activities of the department and, simultaneously, to understand the social, political, and economic trends of events of Nigeria at the time.

A third effort resulted in the publication of two major articles in 1975 entitled "Oxford University and the Planning of Adult Education in Nigeria, 1945-50" (75), and "A Decade of University Adult Education in Nigeria 1945-55: An Examination of British Influence" (76). These articles represent two of the major sources currently available that effectively give insight into the philosophies of some of the founders. They also provide a thorough understanding into the steps taken to form this department. These publications are the results of Omolewa's (75, 76) visit to Oxford University as well as to some cities in England for the purpose of locating the original document relating to the planning of this department and also of interviewing some of the founders about how and why they undertook such a major project.
By and large, the studies reviewed above are all useful. A replication of these studies was, however, considered to be essential for two reasons. First, no study has recently been conducted to document the recent developments of the department. These developments include the establishment of the degree granting division of the department, and the establishment and contributions of the now defunct Institute of African Adult Education. Secondly, this research presents a much broader view of the department than the other previous studies. It deals with all the essential aspects of the department as revealed in "the purpose of the study" section of this research.

The Origins of Adult Education Institutions

Nigeria

In Smith's (86) opinion, the origins of adult education belong to an obscure part of history that needs proper exploration. This hypothesis is also true of adult education in Nigeria, at least, based on the notion that adult education is not limited to formal education alone and that the practices of adult education date back to beyond the establishment of the early educational institutions in Nigeria. The validity of this hypothesis also holds, at least, based on the fact that the art of reading and writing had been brought to Nigeria by Portuguese priests as early as the fifteenth century (77, p. 30). This is also based on the
fact that prior to the establishment of educational institutions, the Nigerian government had traditionally engaged in the practice of providing in-service training programs to its employees through its ministries.

Although Smith's hypothesis is true in many respects, another hypothesis that is also true is that the British adult education system has historically served as a role model upon which many countries have developed their own systems (50, 54, 75, 86). This is at least true of most former British colonies, including the United States, where, for instance, the Mechanics Institute, one of its early adult education institutions, was developed similarly to the British Mechanics Institute (50).

The origins of educational practices and the development of educational institutions in Nigeria may be traced to the fifteenth century, when the Portuguese first visited the coast of Africa (74). The aims of the Portuguese were many. These include satisfying mere curiosity by discovering what lay in the unknown areas, "creating Christian allies with whom they could resist the onslaught of Islam," and forming trading partners (74, p. 6). The Portuguese, with their deep interest in commerce, also realized that for the Africans to be good trading partners, they had to be educated and converted to Christianity (31, p. 84). Religious faith was, therefore, considered by the Portuguese to be essential
between two trading partners. It was the efforts of these Portuguese that led to the establishment of various trading posts, seminary schools, Catholic churches and other institutions that started providing, to some extent, what could presently be considered as adult education programs and services.

The second missionary endeavor to Nigeria was marked by the visit of a British English-speaking missionary group, the Christian Missionary Society (C.M.S.) which arrived in Badagry in September of 1845. This society, as did its Portuguese counterpart, also mixed evangelism with business and commerce. However, it provided training on some agricultural related activities and encouraged Nigerians to cultivate crops (31).

The purpose of another British missionary group (the Methodists), whose efforts resulted in the establishment of the first school in Nigeria, the Methodist School, was "that the gospel of God our Savior may be preached unto her, that schools may be established, that Bibles may be sent, that British flag may be hoisted, and that she (Britain) may rank among the civilized nations of the earth" (29, p. 79).

As Fajana (31, p. 25) notes, the C.M.S.'s popularity was incomparable to any other missionary efforts in that by 1846 it had established nine schools, with a student population of 549. Although the educational practices
during the missionary period were characterized by lack of coordination simply because the missionaries carried out their work as deemed most convenient to them, their efforts were nevertheless the first ever made to educate adults in Nigeria. These efforts resulted in the development of educational institutions and practices in Nigeria. The ultimate purpose of the mission education was to give religious instruction which, it was hoped, would cause the people to cease practicing their "paganistic religions" and become better Christians. Fajana also notes that the mission schools were no more than an evangelical agency that mainly considered the four R's necessary and essential for the purpose of promoting knowledge of the Bible and for the ability to translate the Bible from English into the vernacular (31, p. 34).

Another interesting point that Fajana also makes is that adults of this time were not easy to convert because, long ago, they had established their own religion and did not see the need for a change. The economic impact of this imported educational system on the society, however, quickly changed the belief system of these adults.

The foundation of adult education institutions in Nigeria may be traced back to the "plantation" of extra-mural studies system in Nigeria in 1949 (75), a system that was imported from Oxford University. It is a system that is
deeply rooted in the outcomes of the 1945 Elliot and Ashby Commissions for Higher Education in British West Africa and Colonies respectively (73). Both not only supported the development of adult education institutions in Nigeria but also called for their establishment within every university system.

The present adult education system in Nigeria is much broader in scope than it was during the missionary period. According to Omolewa (77), it teaches people not only to be able to sew, handcraft, construct village industries, or deliver health services but it also encourages them to "generate the spirit of self-reliance."

Omolewa states that the adult education agencies, institutions, and organizations that have directly or indirectly involved themselves with providing the programs and services in Nigeria include schools and colleges, community centers, federal and state agencies, public and private business organizations, and profit and non-profit organizations. The most notable of these institutions and organizations, and the one that can be regarded as the forerunner of the most organized efforts to educate adults in the formal setting, is the extra-mural system of the University of Ibadan. This system is synonymous with university extension services, that is, "the university extending its services to cover men and women not registered within the walls of the university" (77, p. 5).
Great Britain

As has been stated earlier, the historical development of the educational institutions in Nigeria will remain incomprehensible until some light has been shed onto that of British educational systems, which have served as the dominant force behind the development of the majority of the educational institutions in Nigeria. Okafor (74, p. 2) notes of all universities in the Middle Ages in Europe that their origins are unknown and will probably remain so forever. The origins of British universities, and other early educational institutions that provided education for adults, are no exception, as is demonstrated by the conflicts in various history books concerning which schools, organizations, or institutions pioneered the provision of adult education courses (16, 60, 79).

Although there exists no certainty concerning which schools, organizations, or institutions pioneered this provision, there is, however, a general consensus that adult education institutions came into being in Britain to aid four main causes: religion, science, politics, and recreation (86). This theory is perhaps true, judging from the diversified providers and recipients of adult education.

The providers include colleges and universities, libraries, businesses and industries, foundations, government agencies, health and welfare agencies, labor unions,
proprietary and public schools, churches, and others (50, 51). The recipients also include (a) people who have basic secondary educational needs, (b) people who need occupational and vocational training, (c) professionals who need to upgrade their knowledge and skills, (d) adults who seek self-enrichment and leisure time skills, (e) adults who seek skills and knowledge in community and social activities, and (f) groups and communities in which clients live (7, p. 70).

Although various groups, organizations, and societies were in existence in Britain prior to the eighteenth century, religious organizations became the strongest motivators behind the establishment of educational institutions thereafter (86). An example of this as given by Smith (86) was in 1854 when Maurice Kingsley and the Christian Socialist leaders formed the British Working Men's College. Religion influenced the development in 1884 of the pioneer "University Settlement of Toynbee Hall," where university graduates were able to make personal contact with social problems. Religion was also the force behind the establishment of the Workers Education Association (WEA) in 1903.

Independent of religious motives, however, was the establishment of the Mechanics Institute, which was aimed at making the dissemination of scientific knowledge possible. This institution was formed largely as a result of the Industrial Revolution in Britain (86).
United States of America

In the United States, the motives of the early founders of its early adult education institutions include, in addition to those of the British institutions, the concern for the right of its citizens and for their economic independence (50). The purpose of these institutions was to liberate citizens from their ignorance and to transform them from "subjects to citizens, from people used to being governed by an aristocracy to a people able to govern themselves in a democracy" (50, p. 13).

The phenomenon above is applicable to most American institutions, where most of the founding fathers were religious leaders. These institutions, which are briefly reviewed, include, as identified by Knowles (50), the Junto, the Mechanics Institute, the Lowell Institute, the Cooper Union, and the Chautauqua, just to name a few.

Although the Junto was not the first adult education organization or institution in existence prior to 1727, it was unquestionably the only organization of its kind to survive, at least in name, at this time (50, p. 10). Established as a men's club by Benjamin Franklin, popularly known as the "founding father" of adult education, it quickly grew into a civic organization that encouraged discussions on such issues as morals, politics, philosophy, and other subjects that might have been of interest to
its members (37, p. 18). The purpose of this organization was to allow individuals to develop themselves.

The establishment of the Mechanics Institute in Boston, Massachusetts, in 1826 marked another important landmark in the development of adult educational institutions in the United States. An idea imported from England by Timothy Claxton, the purpose of this institute was to provide the society with the media for mutual improvement (37). It was to meet the needs of those seeking technical as well as recreational education. Classes were in the form of lectures, debates, declamations, and occasionally extemporaneous speaking. The institution operated strictly from a charitable standpoint with each member or participant required to enroll for membership.

The Lowell Institute was established at Boston in 1832 according to the will of John Lowell, Jr. This institute, according to Grattan (37), was to maintain and support lectures on such issues as philosophy, natural history, and the arts and sciences. Lectures pertaining to philosophy were to cover religious issues, particularly those relating to Christianity. Those relating to science were to deal with botany, zoology, geology, physics, and chemistry, particularly as these areas related to the arts.

The Cooper Union of New York City was established in 1859 by a New York inventor, manufacturer, and philanthropist
who believed that for many years a gap had existed between the formal and informal education of adults and young people in the sciences, arts, and social sciences (37, p. 48).

This institution was therefore established with the idea of bridging the gap between adults and young people particularly in the areas of arts and science. Its establishment was also religiously motivated. The programs were in the form of "lectures, discussions and recitations, the most useful and practical sciences" opened to all who were able to provide a certificate of good moral character from parents, guardians, or employers, and who agreed on their part to conform to all rules and regulations necessary to maintain the honor and usefulness of the institution.

The establishment of the Chautauqua Institute in New York in 1874 was equally religiously motivated. Its founders, John Vincent and Lewis Miller, were from strong religious backgrounds, and both believed that education, once the peculiar privilege of the few, was a natural and inalienable right of human beings. In Vincent's opinion, "education is based upon belief in God's existence and His claim upon human life," and its outcome is to provide better service to God (89, p. 201).

From the short review above, one can see that the founding principles of these American adult education institutions, like their counterparts in Britain, were for
the most part religiously motivated. They were also founded for political, economic, and social reasons. As Knowles (50, p. 3) notes, America's regard for equal access to opportunity and the right to be free are prime reasons for the establishment of these institutions. Knowles (50) also attributes the provision of adult education to what he terms the "protestant's view," which states that to receive salvation, individuals must be able to read the Holy Scriptures. Grattan (37, p. 8) attributes this view to America's strong regard for individual ability by noting that man is a creature who can be improved provided that he makes an effort and receives the proper requisite encouragement, that is, if he is given the opportunity to become better educated. Alford (5) also observes that colonial institutions in the United States operated strictly from the "Judeo-Christian morality and from the Protestant ethics standpoint rather than from the expectations of financial gain" (5, p. 5).

In support of this, Nakosteen (68) and Monroe (66) both note that higher education institutions in the United States, such as Harvard, Yale, Princeton, Columbia University, and Brown University, were also founded on the assumption that they would train individuals for ministerial duties.

Germany

In Germany, the most prevalent form of adult education is the Volkshochschulen, translated literally, the
"education of the people at the upper level schools" (54, p. 4). This developed in response to the ever-increasing demands on people and institutions resulting from a rapid political, economic, religious, social, and technological world. Its formation was based on the early influences of the British, Austrian, and Danish adult education systems.

Courses offered in various Volkshochschulen throughout Germany range from languages, social sciences, and pure sciences to music, physical education and other recreational programs. The purposes of these institutions are therefore not simply limited to the intellectual development of the adults but also to the development of their individual physical and social well being.

The Philosophies Surrounding the Founding of Adult Education Institutions

Unlike the review of the "origins of adult education," there is no distinct boundary that separates nations according to the philosophies surrounding the founding of their adult education institutions. The reason for this is that philosophies exist in the economic, political, and social context. They also exist in the cultural context, all of which intertwine to the point that they sometimes become very difficult to separate (48). The interrelatedness of these philosophical principles is so obvious that Robert Jones observes that the concept of education involves
a social and cultural context where the emphasis is placed upon "publicly shared norms and values which are deeply rooted in a clear and systematic world view . . . pertinently bound up with the values we adopt in politics, the arts and all other great areas of human concern" (48, p. 165).

Sheran Merriam also concludes the findings of her research on the "philosophical perspectives on adult education" by saying that:

A review of philosophical literature on adult education reveals a great variety of opinion as to the field’s aims and objectives, the roles of the learner, the teacher and the instructional process, and the content to be learned. One reason for the very difficult perspective in the literature is that the authors tend to have varying implicit assumptions about basic nature of adult education . . . . Another factor that might be given more attention is that some writers are eclectic in their philosophical perspectives while others are strongly influenced by certain schools of philosophical thought: Freire by Christian humanism and Marxism, Lindeman by Deweyan pragmatism, Lawson by contemporary linguistic analysis, and others by existentialism (65, p. 205).

Despite the interrelatedness of philosophical perspectives nationally and internationally, attempts would be made to present these perspectives in the cultural context. These philosophical principles are, to some extent, reflective of the belief systems of the founders of these institutions as well as those that their cultural surroundings dictate, as revealed in the aims, goals, and roles of these institutions.
Unlike most Western and Eastern nations, Nigeria does not have consistent philosophies of education. This is perhaps because the past and present social, political, economic, and cultural settings of Nigeria have made its educational objectives into an amalgamation of the values of the developed and under-developed worlds. Nigeria is still typically British in its system of education even after twenty-five years following its independence from Britain. As Omolewa (77) contends, liberal forms of education, which were the dominant inheritance from the colonial British Government, made their way deeply into the hearts of the Nigerian leaders and even into the hearts of Nigerian workers so that they became imbued with its principles. These principles, according to Omolewa, are the result of a long appreciation for the political value of this kind of education, which was looked upon as a "means towards social regeneration" (77, p. 74). The present state of Nigeria's poor economy, political instability, and cultural diffusion makes one wonder whether this kind of education is still the regenerating type. In the analysis of the status of the employment of university graduates, Adesina (2, p. 74) reveals that university graduates are being overwhelmingly replaced by holders of post-secondary diplomas. Although Adesina (2) did not utilize empirical facts to support his
assumption or analysis, a clear inference that one could make is that these university graduates are not economically cost-effective.

The major educational objective of Nigeria prior to 1960, at a time of political stability and at a time when three out of every four of its citizens worked on the farm, was to satisfy the manpower needs (69). Young people of this time were regarded as the most valuable resources of the nation and the expenditure of their education was thought to be of the utmost priority in the nation's total expenditure. Although this argument still holds today, corruption, political instability, social disorder, and the existence of problems associated with cultural amalgamation or disidentity call for a broader role of education similar to those of other third-world nations that have been previously discussed. This is due to the communality among these nations with respect to the problems identified above. Regardless of the social fabric in Nigeria, the role of education should be that of (a) rendering the individual more efficient in his or her condition of life, (b) promoting the advancement of the community as a whole through the improvement of agriculture, (c) developing the native industries, (d) improving health, and (d) training of people in the management of their own affairs (1, p. 153).
The Economic, Political, Social and Cultural Context of the Philosophy of Education in the Developed Nations

Because of the similarities in the political ideologies of the Western nations, their philosophies of education, as reflected in the aims, goals, purposes, and objects of their education, are similar. In France and Britain, where the state is always deeply concerned with the rate of unemployment, particularly among young people, Titmus (92) contends that continuing education is often looked upon to train the unemployed for jobs in the sectors where there is work.

In the United States, also, the roles of education could be divided into two main categories, namely, the preservation of American political ideology and the maintenance of the capitalist system (26). Other roles of education exist in the United States, at least from the standpoint of various American philosophers (26). What these roles have in common, however, is the commitment to the American political ideology which, according to the Constitution of the United States, seeks to preserve individual liberty, rights, and the pursuit of happiness (26, 92).

In a 1937 revelation of the ideals of American education, Hutchins maintains that such ideals are characterized by "the love of money, the desire for freedom to make it, and equality of opportunity to pursue it."
The consequences of these ideals, he further states, are "to emphasize vocational education, to base the curriculum on obsolescent knowledge, to omit the consideration of moral questions, and to sacrifice intellectual development in favor of vocational techniques and the acquisition of information" (45, p. 1).

America's capitalist view sees human beings as the greatest resource a nation could possess. This position is justified by Lynton (61), who claims that "human resources are of critical importance to the vitality of a post-industrial society. The development of human capital, through extensive education and training, is an important and valuable investment" (61, p. 18). In Carnevale's (14) view also, education plays a great part in shaping America's economic structure and in the development of its own human capital.

**The Economic, Political, Social, and Cultural Context of the Philosophy of Education in the Third World Countries**

Third World countries are characterized by having differing political ideologies, which are also reflected in their philosophies of education or the aims, goals, purposes, and objectives of their educational systems. In Cuba, for example, Fidel Castro proclaims that "revolution and
education are the same thing" (10). Bowles quotes Ernest "Che" Guevara as saying that "To build Communism, a new man must be created simultaneously with the material base . . . . Society as a whole must become a huge school" (10, p. 472).

To Bowles, therefore, revolution and education are "inseparable facets of social transformation," which have been brought about by the class structure, social revolutions of production, the stagnation of prerevolutionary economy, and the imperialist domination of capitalist Cuba (10, p. 473). Education in Cuba as Bowles sees it has been transformed to four major objectives which are as follows: "economic growth; escape from the economic, political, and cultural hegemony of the United States; attainment of an egalitarian society; and the transformation of work into a creative activity for a new Socialist man" (10, p. 473). Systems of education in other Latin American countries, especially those that are socialist politically, are also not neutral. Rather, they are aimed at liberating the oppressed (63). In Nicaragua, for instance, political leaders not only consider literacy a basic human right but understand that an educated, creative, socially committed populace is an essential prerequisite to the transformation of unjust political and economic structure (13).

These principles surround the Nicaraguan national literacy crusade which took place following the deposition
of Samoza and the restoration of a hard-core socialist government. This crusade's principal goals, according to Cardenal (13), were to (a) eradicate illiteracy; (b) encourage an integration and understanding between Nicaraguans of different classes and backgrounds; (c) increase political awareness; (d) nurture attitudes and skills related to creativity, production, cooperation, discipline, and analytical thinking; (e) support national cohesion and consensus and strengthen the channels for economic and political participation.

Apart from the differing political ideologies, most Third World countries generally agree that education should serve to enhance social, political, and economic developments of nations. In developing countries also, vocational education is often looked upon to alleviate unemployment, reorient student attitudes towards rural society, halt urban migration, and transmit skills and attitudes useful in employment (58, p. 89).

In Zambia, an underdeveloped country, adult education is often regarded as a medium through which some of their long-term goals can be accomplished. These goals, as reported by Mwanakatwe (67, p. 26), are to (a) increase domestic products; (b) educate and train their most valuable resources, the human being; (c) lower infant mortality rate and improve living standards; (d) provide better means of
transportation and communication; (e) increase wage-earning opportunities.

To the developing world especially, education represents the greatest challenge. This is so because the countries of the developing world are characterized by abject "poverty, with beggars in the cities, and with villagers eeking out a bare subsistence in rural areas" (40, p. 45). Education should, therefore, exist for economic, social, political, and cultural development purposes.

Because of the poor economic conditions of most Third World countries and their unjust political machinery, functionality is often looked upon as a tool for fighting for one's rights of justice and equity (4). It is also being used as a tool because it covers a wide range of man's entire life and holistic development. To this end, the most oppressed and disadvantaged often form an alliance to fight against the "existing power centers and decision-making processes, against the growing poverty they are living in, and for an equitable and just social order" (4, p. 23).

From the discussions above, it is obvious that there are no clear-cut agreements both on the nature of educational objectives and as to the way they should be ranked (48). They are all reflections of cultures and politics. Regardless of whatever these cultures and
politics are, however, education, or educational institutions, have basic roles to perform, and these are to "countervail excessive individualism and sustain mutuality and civility in three ways: (a) to stand between the individual and the government, protecting each from the other; (b) to set patterns and make arrangements that discharge at least some of the tasks that otherwise are loaded on the government or overwhelm individuals; and (c) to "educate" individuals, that is, to introduce and reinforce a mentality that sustains individuals' mutual and civic commitments.

The Forces Surrounding the Development and Finance of Adult Education

Nigeria

Unlike in Great Britain and the United States, the first major nationally and internationally recognized adult education institution (the Department of Extra-mural Studies of the University of Ibadan, Nigeria) to deliberately cater to the education of the educationally disadvantaged adults in Nigeria grew out of the university education system. This institution did not develop as a result of political, economic, or social related problems but rather as a result of the growing awareness for the need to educate its citizens, to prepare them for self government, and to respond to the educational needs of Nigerians as the culture
dictates and as opposed to the European culture which Nigeria had inherited from the colonial period (2, 3, 27, 74).

Etuk's (27) assessment of Nigeria's educational system following independence could be used as the basis for assessing Nigeria's educational system prior to the development of its first adult education institution. According to him,

when the British left Nigeria in 1960, they left behind an educational situation which exhibited the following features and problems:

(a) the production of mentally subservient Nigerians,
(b) excess production of white-collar applicants and workers,
(c) production of more arts than science students and graduates,
(d) little emphasis on technical and trade education,
(e) structural educational imbalance between the north and the south,
(f) marginal attention to existing traditional methods of informal education and to the level of awareness in the areas of traditional medicine and technology,
(g) less emphasis on adult education and extension services,
(h) more stress on annual mental examinations and paper qualifications than on capacity tests, etc. (27, p. 7).

It was perhaps not Etuk's intention to downplay the British kindheartedness and genuineness in developing an educational system in Nigeria which was comparable to theirs in all respects. As many authors have argued, however, an educational system which has worked perfectly well for the British has failed to work in the same manner for the Nigerians due to the differences between the two cultures.
Although Etuk's position has never been the official position of Nigeria with regard to future development of other education-related programs, this stance has, however, been revealed in many education-related plans developed by the government after Nigeria's independence.

The educational objectives of Nigeria's Third National Development Plan of 1975/80, as revealed by Etuk, for instance, called for, among many other things, the reformation of the content of general education to be more responsive to the socio-economic needs of the country. This plan also called for the consolidation and development of the nation's system of higher education in response to the economy's manpower needs (27, p. 34).

In summation, the early educational objectives in Nigeria were British-subservient in nature (3). These, objectives, however, began to change immediately following Nigeria's independence in 1960 from the above to that of insuring social and financial security for the individual, the effectiveness of which has so far been brought about by education. Education in Nigeria, thereafter, began to be viewed as a national investment (2). This new awareness of education as a tool for developing a nation therefore led to greater governmental commitment to education. This awareness was evidenced by Nigeria's sudden takeover of all the universities in the country shortly after the formulation of
the Third National Development Plan of 1975 that substantially increased educational expenditures (3, p. 14). As Adesina further reveals, this takeover puts the federal contribution at 100 per cent, as opposed to a lesser percentage due to other subsidies from the state government. This also ranked educational expenditure fifth among other expenditures.

Great Britain

Matters relating to adult education in Great Britain are often classified under the title "Higher Education" (38). Also classified under "Higher Education" are the universities, colleges of education, agricultural colleges, colleges of advanced technology, colleges and schools of arts, and colleges of commerce, most of which are providers of adult and continuing education programs.

The forces leading to the development of these educational institutions may be traced back to the report of the Great Britain Committee of Higher Education of 1961. The Committee's (38) report affirmed that British higher education, like any other properly balanced education system, must have four major objectives. First, higher education was expected to be able to provide the skills that are suitable to play a part in the division of labor. The importance of this, as affirmed in the committee's report, was because, at that time, progress, particularly the maintenance of a competitive position, depended to a
much greater extent than ever before on skills demanding special training. A good general education, valuable as it might be, was frequently less than what was needed to solve many of society's pressing problems.

Secondly, higher education was expected to be able to produce more than mere specialists. It was expected to produce cultivated men and women because world affairs were becoming so complex that greater understanding of this complexity required more than mere specialization in a particular field of study. Rather, it was calling for the well-rounded person.

Thirdly, higher education was expected to be able to "search for the truth," that is, the maintenance of balance between teaching and research. Finally, it was expected to be able to "transmit a common culture and common standard of citizenship" (38, p. 6).

Although not directly, the objectives of higher education above reflected the official position of the government of Great Britain as to what higher education should attempt to accomplish. To some extent, these objectives also served as part of the forces that led to the development and financing of adult education in Britain. Another force is the belief that education was often generally regarded as a good thing for "individual enrichment" (21, p. 580).
Based on these forces and objectives, Britain developed the first statutory obligation (the Acts of 1944 and 1945) to provide education for adults (56, p. 22). Prior to the establishment of these Acts, however, some local authorities had begun to use such legislation as the Technical Instruction Act of 1889, and the "1898 Code for evening continuation schools" to create a substantial number of technical or other classes. The Acts of 1944 and 1945, however, changed all this. They changed the permission granted to local authorities into that of a "duty and a responsibility." These acts provided that local authorities had to "contribute towards the spiritual, moral, mental and physical development of the community by securing that adequate and efficient provision is made throughout their area of all forms of primary, secondary and further education" (56, p. 23).

United States of America

In the United States, there is no national policy that guides the organization and development of adult education (81). The "significant center of influence is, however, the federal government which, through its legislative actions and monetary support, has substantially encouraged the expansion of literacy, vocational and career education in the past" (81, p. 39).
In a review of historical events provided by many authors (24, 44, 50), the management and financial support from colonial colleges in the latter part of the nineteenth century were due to these colleges' concern for training people for ministerial duties. Many governmental policies of this period were also directed at benefiting many educationally disadvantaged adults, including the American military personnel (18).

The Congressional acts or policies that developed prior to the end of the nineteenth century had some economic, political, and social ramifications. They all directly or indirectly resulted in the finance of adult education programs nationally. Some of these acts as revealed in various texts (18, 24, 50) are as follows:

(a) The first Morrill Act of 1862 provided land grants for the establishment of colleges for agricultural and industrial related education.

(b) The second Morrill Act of 1879, an amendment to the first Morrill Act of 1862, provided federal money to colleges for specific instruction.

(c) The Hatch Act of 1887 provided federal money to maintain agricultural experiment stations in all land grant colleges (18).

Some of the federal ordinances of the twentieth century that have impacted, or are still impacting, the provision of
adult education programs in the United States as also revealed by Columbia University (18) are:

(a) The Smith-Hughes Act of 1917, which called for the promotion and support for vocational education below the college grade.

(b) The Servicemen's Readjustment Act (G.I. Bill) of 1944, which provided an unprecedented educational opportunity for war veterans.

(c) The Federal Property and Administrative Services Act of 1949, which established a broad policy governing surplus property disposal for educational, health, and civil defense purposes.

(d) The National Defense Education Act of 1958 established new federal policies in education at all levels. It also provided for the financing of education at all levels.

According to a report on the United States submitted to UNESCO in preparation for the world conference (81), governmental efforts in the early 1960s were in the form of legislative actions aimed at eliminating poverty and discrimination. To this end, the "newly informed community action agencies, labor unions, religious institutions, voluntary and professional organizations, as well as other
established institutions sought a more rapid realization of the goals of economic and political equality for all citizens" (81, p. 38).

Ordinances formulated at this period that still have impact in the field of adult education are the Civil Rights Act of 1964 and the Higher Education Act of 1965. The strength of the federal education policy of 1960-1980 according to Guthrie (39, p. 673) lies in the governmental body's ability to recognize and respond to an otherwise neglected areas of social needs.

It may therefore be concluded that adult educational policies in the United States are expected to ensure social cohesion as well as cultural diversity, academic achievement as well as vocational relevance, moral virtue as well as individual enhancement (39, p. 672). This is in response to the demand of a strong national security, progress, and the survival of Americans as a free people (18, p. 29).

The policies developed to achieve all of the above were not developed in isolation. They were developed with the assistance of some interest groups which many authors (32, 78, 86) describe as being essential to the formulation of most policies in the United States.
Education in General

As revealed in various comparative texts, education in general varies cross-culturally in form, nature, and practice (65, 79, 90). Equally varied is its financing. These variations have resulted from the political, social, and economic differences of these cultures as well as from their purposes of education.

In Nigeria, where education is considered a national investment and where there is no hands-off policy on the part of the government for the financing of education, the major bulk of the money expended on education comes from the federal government (3, 73). The government's contribution to education in Britain is also large due to Britain's welfare system. The same argument could be made of the United States, where educational ideologies, objectives, policies, and finances have been directed toward what Garms (35) describes as "equality," "efficiency," and "liberty." According to him, education is one of the prime instruments through which society attempts to promote all three values, which are often regarded by the American people as "good, just, and right" (35, p. 15).
Adult Education

The line that divides the financing pattern of adult education cross-culturally is thin. Generally speaking, the financing of adult education is not radically different from that of the general education except that it is more complex. This complexity stems from the variation in the providers of adult education programs and services, examples of which are public and private schools, and profit and non-profit organizations, all of which also vary with respect to fiscal and management constraints (6). According to Knowles (51), some adult education programs are completely subsidized, while others must show profit.

The difference in the funding pattern of adult education from that of general education is that much of it is provided through the private sector of the economy. According to Johns (49), most corporations provide on-the-job training programs, hence they take the major share of the costs. In addition, informal learning experiences constitute a major part of most occupations, and hence these experiences are provided at no cost.

Generally speaking, the revenues that are expended on adult education programs and services, according to Knowles (51, p. 193) and many other authors (6, 52, 84), come from the following sources: the federal government, state, and local governments; industries; the communities; the
philanthropists; grants from foundations and from profits from the sale of books (51, p. 193). The allocation of these funds often varies from one institution to the other, depending on whether such institution is public or private and whether it is privately oriented or community oriented. The allocation of these funds is also subject to the type of program the institution offers (52, p. 156). In the university extension division of an educational institution, for example, differences exist in the financial resources between part-time adult education programs and full-time resident instruction programs (52, p. 156).

With respect to the basis for determining the proportion of the cost of education that should be borne by the participant, Knowles (51, p. 192) concludes that such basis is not in existence due to lack of agreement among adult educators. Although various attempts have been made, with little or no success, the following factors are often used to determine such costs:

(a) The amount of subsidy that is available. In many voluntary organizations, for example, contributors donate funds with the understanding that charges to the participants would be held to a minimum. In many governmental and public school programs, similar commitments are also being placed on administrators.
(b) The nature of the clientele being served, that is, whether the clientele could afford to pay for the program or not.

(c) The intensity of motivation in the adult students' educational programs. Programs that generate a lot of interest are usually much more likely to be more expensive than those that do not.

(d) The cost of instruction, which is part of the operating cost.

(e) The standards set by similar organizations in the community.

The Programs of Adult Education Institutions

Educational programs may be defined as those that aid, facilitate, and give learning proper direction. Among the centers of influence of any education program are the federal, state, and local districts; the universities, colleges, and accrediting agencies; national voluntary agencies; and the authors and publishers of educational texts (85). Among the factors that also influence the design of the programs are "the purposes and objectives the program is intended to serve, the ideology or principles that motivate the planners, the relationship of the program to other educational and developmental activities, the resource constraints encountered,
and the socioeconomic and environmental circumstances of the learners" (15, p. 201).

Of the factors listed above, the most widely discussed in literature are the "purposes and objectives" of the program and the "principles that motivate the planners." These have been discussed in sociopolitical, socioeconomic, and sociocultural contexts.

In Cardenal's (13) view, no education is neutral. Rather, it is political. So also are educational programs. The structures and content of education are always organized to produce power relationships and affirm ideology (13). Nicaragua's revolutionary crusade is an example of the sociopolitical nature of programs. Because Nicaragua is a nation in transition, one which is just emerging from a past of "exploitation and domination," Nicaragua's leadership sought an education that was revolutionary in nature. The goals of the crusade were to help people analyze the former structures of power and acquire skills and attitudes necessary to create new equitable relationships, to participate more productively in the nation's economic development, and finally to prepare them for democratic and disciplined responsibilities the new society would require (13).

The curriculum that was chosen to make these goals attainable was also revolutionary in nature. This was designed not only to make it possible to acquire the basic
reading and writing skills, but also to make people think
and develop their analytical framework in order to under-
stand their world and be effective in transforming it.

An example of the socioeconomic characteristic of
programs is revealed in the capitalist educational system as
reviewed by Bowles (10). In capitalist societies, he
asserts, "the authoritarian, competitive, and alienating
social relations of schooling are instrumental in the
creation of a labor-free force attuned to the social
relations of production of the capitalist enterprise" (10,
p. 478). This does not mean a common education for all.
Rather, it is one that is characterized by "a hierarchial
division of labor, which requires a relatively small group
of the future technical and managerial personnel to develop
the capacity to calculate, decide, and rule while a much
larger group develops the capacity to follow instructions
willingly and accurately in boring and alienating jobs" (10,
p. 478). This class structure, Bowles also claims, is
further replicated in the school system where children of
parents in directing and technical positions tend to acquire
education which qualifies them to move into similar jobs.

Mallette's (62) observation demonstrates the
sociocultural characteristic of educational programs, that
is, the need for such programs to be reflective of culture.
According to him, many of the large scale educational
programs of the developing countries "fail to compensate for varying individuals' needs, or take into consideration the multitudinous social factors that constitute the highly pluralistic and heterogeneous nature of agrarian populations" (62, p. 69). An education of this sort, he strongly believes, is inappropriate because the programs are not tailored to meet the needs of the society. From Bown's view, educational activities in a country are not to be simply based on practices prescribed in textbooks, but rather "on that country's ways of life" (11, p. 53).

As Comfort (19) notes, no general model has been available in the past to guide academic administrators in the development, design, and operation of special degree programs for adults. The absence of such model, as Comfort (19) further notes, is not a result of insufficient knowledge about adult learning. The most widely espoused practice for understanding the scope and nature of these programs is through the use of needs assessment (64, 88). This assessment identifies needs and ranks them hierarchically in such a way that the program planner may become aware of the gravity of these needs. Usually, these needs are reflective of educational or institutional goals and objectives.

In Nsukka, Nigeria, where efforts were aimed toward making community-wide education become well known, the University of Nsukka's extra-mural programs were based on the following
issues: drug abuse, illiteracy, poor agricultural production, lack of discipline in school, unemployment, rural and urban poverty, juvenile delinquency, inflation, etc. (72). In Mozambique's Center for Accelerated Training for Workers, where general and basic training were provided to raise political and scientific knowledge, Fumo (34) reports that the training related to production, culture, information, basic community development and the use of natural resources of which the country was richly endowed.

Finally, in Poland where the goals of the Polish folk high schools were to develop some kind of personality and attitude that prepares people to participate in life and work, programs were based on literature, history, art, theories of education, psychology, adult education, economics, current social and political problems, methodology of cultural education, and problems relating to reading habits (12). Those programs were, therefore, organized to achieve the valued goals of each of these countries.

The Management of Adult Education Institutions

Schools are political entities. What makes this so are the controversies that surround these institutions. In Nigeria, for example, the issues relating to the development and administration of the Universal Primary Education (U.P.E.) scheme, calling for a free education at the primary school
level, are still being debated many years after the plan materialized (95). In the United States, the issue of desegregation and teacher militancy are examples of such controversies. A host of other controversial issues could also be cited in many countries other than Nigeria and the United States to support the idea of the political nature of educational institutions.

Generally speaking, decision making in schools is based on politics and culture. In the United States, for example, interest groups rank high among the most visible contributors to educational policies (78). They appear regularly in the stage where federal education policy is determined, and they "expand in number and membership as federal programs fragment and proliferate" (78, p. 708). For example also, an early interest group known as the Farmer's Institute, developed in response to the need for extension education. In Britain, the Asquith and Elliot Commissions were formed by the British government to look into the problems of higher education in the colonies and West Africa, respectively (73, p. 26). The findings of these commissions have a historical significance in the Nigerian educational system today. Nigeria's entire educational system is built on the outcome of these findings.
Although these commissions cannot be directly regarded as interest groups, they represent a body of the government which act in conjunction with other social and political organizations to review and formulate educational policies in a democratic manner.

Student's role in managing educational programs was highly restrictive prior to now. According to Treslan (93), the role of the students was limited to learning alone. Students had, in effect, been excluded from the planning and administration of the programs they participated in. These practices are, however, changing. The most "venerable and widely espoused principle of adult education is that adults should be involved in their own educational experience" (82, p. 147). This is a change from the "old-fashioned," "bully-boy" system of control where school authorities seldom, if ever, sought to cooperate with most students (47, p. 51).

The benefits of involving learners in planning their own programs have been well documented. In a comprehensive review carried out by Conway (20), participation was looked at from various schools of thought. According to him, a management school looks at participation in terms of productivity. Participation "could lead to the reduction of job fragmentation and alienation, while at the same time increase morale which often led to higher work output."
Humanistic psychology views the work environment as something that is not conducive to the health development of the individual. Involving workers in the decisions is therefore ethically right.

The democratic theory school argues that "democratic personality cannot emerge in a setting that does not allow for participatory modes of behavior," more so that democracy is built "upon direct participation as its primary form of government."

"The Participatory Left," as Conway describes it, is a principle built on the view that "participation should be used as a means to educate the populace and the working class to an anti-capitalist, revolutionary consciousness."

Rosenblum (82) finds that adults who participate are likely to be more satisfied with the course than those who do not. In a similar study to investigate the influence of adult students' participation on student's achievement, retention, and attitude, Cole (17) finds that such participation would lead to higher achievement and better attitude about the program. Such participation would, however, have no effect on one's ability to retain information. Cross (22) and Long (59) also report positive relationships between participation and attitude towards educational programs.
The conceptualized role of educational management has been documented to include the development of policy, procedures, and regulations, the directing and coordination of the staff, and the administration of official contracts (55).

Cooperation of Institutions to Provide Programs and Services

Apart from the benefits associated with educational institutions' cooperation with other agencies to provide more, and perhaps better, educational programs, management of educational institutions is also often enhanced. This cooperation is often between two educational institutions; between educational institutions and the government; between business enterprises; and between private organizations, private and public organizations or between non-profit organizations.

In a model designed to show interorganizational linkages involving universities and schools, Huberman (43) reveals that knowledge can flow in both directions. Not only can local schools "consume" university-level expertise, but teaching and research at the university can also be reoriented and empowered. Using a consortial approach, Reed (80) reports that twelve small liberal arts colleges collaborated together to "work closely together to
share new ideas and learn from each other's successes and failures." As Lehmann (57) also reports, when cooperation occurs between colleges and universities, "it is often motivated by cost savings, although the usually stated goal is the improvement of the quality of education" (57, p. 381).

Cooperation between educational institutions and businesses often results in benefits. These benefits, as reported by Darkenwald (23) and Bach (8), usually lead to greater productivity and increased job satisfaction on the part of learners, employees or trainees. This cooperation also often leads to employee growth and an improvement in the skills and performance of employees (61). Cooperation between universities and state government also often results in better educational policies (25). It also often reduces administrative burdens and puts federal support behind programs that contribute to economic development (9).
CHAPTER BIBLIOGRAPHY


CHAPTER III

FINDINGS: PART I

Introduction

Unlike in most developed countries, with perhaps Great Britain as the only exception, the foundation of Nigeria's first nationally and internationally recognized institution of adult education grew out of the university extension system. This institution, the Department of Extra-Mural Studies of the University of Ibadan (now the Department of Adult Education) was developed very similarly to the extra-mural studies system of Oxford University in England (32, 33). This development was achieved, in part, because of the generosity of the British government, whose moral and financial support, as well as its commitment to preparing the Nigerian populace for the task of self-government, made it possible. It was achieved as a result also, of pressure on the British government from various individuals and groups for reasons as will be seen later in this chapter. In an attempt to provide a full understanding of the development of this institution, it was determined that a review should be provided on how Britain made its first contact with Nigeria. This was expected to eventually provide an understanding as to why this institution
developed and operated briefly according to the British pattern of adult education.

Reviewing other topics listed below was also expected to enhance the understanding of the development of this department:

(1) Britain's contributions to education in Nigeria,

(2) The factors that influenced the development of the University College, Ibadan (now University of Ibadan), and finally,

(3) The establishment of the University College.

Knowledge of these points was considered essential to the thorough understanding of the establishment of this department. It was also considered essential to the understanding of the rationale that surrounds its establishment.

The development of this department was divided into four different phases and each is presented in the sequence of its development. The final section of this chapter was devoted to providing answers to the questions of this research. This arrangement was expected to assist in putting all that had been read into proper perspective.

Great Britain's First Contact With Nigeria

The first intervention in Nigeria by the Europeans was made by the Portuguese as early as 1415 (5).
Subsequent interventions were made by the Spanish, French, and British. These were made possible by the naval superiority of these Europeans over those of any country in Africa.

The Portuguese, whose initial interest was in trading in mineral resources, soon found that trading in slaves was a far more profitable endeavor. The British soon followed suit by not confining themselves to the trade in natural products, but also in slave trade (5, p. 22).

The first of the three voyages which marked the beginning of Britain's participation in the trading of slaves began in 1562. From the beginning, therefore, Britain's relationship with Nigeria and other West African nations was strictly for commercial purposes. This slave enterprise continued until the latter part of the nineteenth century when it was outlawed by the Congress of Vienna on humanitarian grounds (5, p. 40). The strict enforcement of the abolition of this enterprise was carried out by the British Royal Naval Force, which had grown considerably in size and strength across the major seaways of Africa. The relationship between Britain and Nigeria developed thereafter from that of exploiter-exploitee to that of protector-protectee. This relationship continued until 1960, when Nigeria gained independence.
Britain's Contributions to Education in Nigeria

Prior to the annexation of Nigeria by Britain, Nigeria had no educational policy of its own. Neither was there any real educational institution where people could learn to read, write, and do simple computations (22, 28). The predicament of Nigeria as a result of this was that it lacked (1) a common syllabus, standard textbooks, and regular school hours; (2) adequate supervision of schools--buildings, teachers, and pupils; (3) a central examination system; (4) uniformity in the condition of service of teachers; and (5) adequate financial support and control (9, p. 93).

What many perceived as the first form of educational censorship in Nigeria was the British Education Code of 1882 (10). Although this Code was not specifically developed for Nigeria, the British enforced the Code on Nigeria and the Ivory Coast (now Ghana), both of which were under a single administration in Accra between 1874 and 1886. Although this Code did not gain its due recognition in Nigeria because many people considered it as a mere "heritage from the British," its accomplishments were overwhelming. First, it put an end to the monopolizing power of the missionary organizations whose activities had dominated Nigeria for many years. Secondly, it set the stage for the government's
involvement in the planning, control, and organization of Nigeria's educational activities (10, p. 50).

Nigeria's first real code of education was the "Education Code of 1926," which served to provide some form of direction for educational activities in Nigeria (22, 26). The sporadic expansion of major education codes and policies that developed thereafter, especially after 1945, may be credited to the reports of the Asquith and Elliot Commissions, both of which highlighted the need to have systematic and improved forms of educational institutions.

In the northern section of Nigeria prior to 1926, the only known educational institutions were the mosques, where people could learn to read the Koran, the Muslim's holy scripture (28). This form of education was in itself foreign. In the southern section also, the first efforts ever made to introduce any form of educational institution were made by various missionary organizations through sponsorships from various British and American religious individuals and organizations (17). These organizations represented various religious denominations, including Methodist, Catholic, and Wesleyan, just to name a few (28).

Despite the early progress made by these organizations in educating the masses in Nigeria, little attention was paid to the education of adults. The lack of education for adults could not have been blamed on either religious
organizations or the Nigerian government. It was perhaps due to ignorance as to the importance of such education or the lack of adequate revenue to embark on such a project. The future provisions of such education, however, became the responsibility of the British government, which became obligated as a protectorate to provide such education and formulate all educational policies needed to transform the masses into literates. This responsibility was entrusted to the colonial office, the arm of the British government that catered for the affairs of its protectorates.

In Britain also, the need to develop its subjects (colonial people) was high on the agenda (23). British humanitarians saw this as necessary because the desire to improve the conditions of health, education, and other welfare services could not be realized unless there was economic development to provide such services. Educating these people was the only way to achieve this goal. The British politicians also wanted to see such development because this was the only way that the concept of self-government could finally be achieved. Internationalists also saw colonies as sources of "friction and ill-will" throughout the world. Thus, they believed that the earlier such colonies developed and became independent, the better (23).
In Britain also, education was thought of highly because the lack of it had considerably hindered the colonies. The colonies were poor because they applied so little knowledge about production, used little capital, and operated on a small scale.

The deficiencies of knowledge revealed themselves on every hand. In the first place, we do not know what the resources of the colonies are. Minerals turn up from time to time, but systematic geographical surveys are only just beginning. Some soils have proved to be fertile and others to be less so, but we do not really know how far the infertilities are irreparable and how they can be treated by science. Whether, as some people believe, the colonies are on the whole poor in resources we do not know, but we do know that this cannot be one of the principal reasons for their backwardness because there is no colony in which, even with the resources that there are at present, production could not be multiplied several-fold if better use were made of what there is (23, p. 37).

**Adult Education**

Education in general had not only been neglected in Nigeria but whatever effort had been put into it had completely ignored the needs of adults (23). In the Nigerian society of this time, "it was the adult farmers who needed this most since they were the ones that needed to learn better methods" (23, p. 37). Moreover, the adults were the artisans, the tribal counselors, and the mothers. Although the education of the children was necessary, the education of adults was also necessary if rapid progress was to be made.
Lord Milverton, the former Governor of Nigeria, was of the opinion that the education of the colonial people ought to be stressed (25). In his address to some colonial officers in Cambridge in 1948, he claimed that Britain unconditionally accepted the responsibility to "promote the advancement of the colonies to full self-government" by its annexation of these colonies. If Britain's aim was to have any success or justification, it (Britain) must inspire confidence in its sincerity and in its ability to govern and guide these colonies through all the intervening years. The accepted policy was to promote the advancement of colonies to full self-government within the commonwealth. This meant building up a free political system, developing representative and responsible government, and increasing the association of the colonial peoples with the work of government and the development of their own country. All of these could only be achieved through the creation of a literate society (25, p. 231).

By the early 1940s the pressure on Britain had almost reached its climax. The concern of the British to lay down some form of education policy that would guide the colonies towards a permanent literate society was apparent in every sense. The existence of such a policy was seen to be as important to the colonies as it was to the British government. A major step towards formulating this policy was taken on
May 22, 1941, when the Advisory Committee on Education in the Colonies first met in Britain to consider the best approach to the problem of mass education in the more backward dependencies, of which Nigeria was one (16).

The formation of this committee was the first major successful effort by the British to look closely into the problems associated with illiteracy among the inhabitants of its colonies. It was also a major attempt by the British government to fulfil its responsibility of seeing to the welfare and development of the people of these colonies by way of

(1) improving their health and living conditions;
(2) improving their well-being in the economic sphere; and
(3) developing political institutions and political power until the day arrived when the people could become effectively self-governing (16, p. 4).

Although the findings of this report were not overwhelmingly welcomed in Nigeria itself, in comparison to other African colonies (39), they nevertheless succeeded in

(1) setting the groundwork through which the dangers associated with illiteracy could be conceived,

(2) raising the level of consciousness of the masses towards becoming better educated, and

(3) laying the foundation for the future development of adult education institutions in Nigeria.
Leadership Education

Apart from the attempt to educate the masses on the basic subjects such as reading, writing, and computing, the British were also interested in the education of the future leaders of the colonies (3). The mood in Britain was that the time had come for the facilities of higher education to be enlarged, without which these leaders (of the colonies) could not be created. To this end, it was suggested that a commission be appointed to consider the principles that should guide the promotion of higher education, learning, and research and the development of universities in the colonies (3). This Commission was to explore also the means whereby universities and other appropriate bodies in the United Kingdom would be able to cooperate with institutions of higher education in the colonies in order to give effect to these principles (3).

Two commissions were set up simultaneously by the British in 1943 to accomplish these tasks. The first was the Commission of Higher Education in the Colonies, often referred to as the Asquith Commission, which was named for its chairman. The second was the Commission of Higher Education in West Africa, also often referred to as the Elliot Commission, and also named for its chairman.

The findings of these two commissions, as will be seen later in this chapter, were used in setting a variety of
policies that guided the development of the University College of Ibadan and its Department of Extra-Mural Studies.

The Groundwork for the Asquith and Elliot Commissions of Higher Education

Prior to formation of these two commissions, various abortive attempts were made by the British to look into ways of developing institutions that would cater to the educational needs of the colonies. The three most significant of these were the Currie, De La Warr, and Channon Committees, all of which basically called for the establishment of educational institutions that would prioritize indigenous traditions and cultures (3). Although these reports were never published, they all served as the cornerstones for later attempts.

The report of the De La Warr Committee began with a clear challenge to the educational philosophers. In its opening remark, it quoted the then Secretary of State (Ormsby-Gore) as saying that "One of the essential aims of not only every university but of every school should be to preserve and enhance indigenous local traditions and cultures" (3, p. 197). Using this quotation as the basis, the report called for the establishment of institutions of higher education whose curricula would be deeply rooted in the cultures of these colonies.
The Channon report, which became the pacesetter for subsequent developments of higher education institutions overseas (outside of Britain), reiterated the same opinion. In doing so, it argued that

The vital need in the colonies was for men and women suitably equipped to develop their own countries. The universities in which they were educated therefore, ought to be indigenous and not be subject to some arbitrary pattern introduced from Great Britain. Apart from providing the customary facilities for professional study, these universities must be designed to fructify native cultural possibilities, and study local problems in their local, rather than in their foreign forms (3, p. 208).

To achieve the above, the report suggested that these future universities must develop and adopt curricula that differed from those of the British universities but that were more conducive to the retention of these indigenous cultures and traditions. Despite the fact that this report was never published, its major advantage was that it established a systematic and comprehensive way of developing "high grade universities," which would cater to the centers of research where the potential leaders of the colonial people could be trained in the background of their own countries (3, p. 208).

The Asquith Commission

In light of the amount of the enthusiasm that the Channon report had generated in Britain, the establishment of the Asquith Commission in 1943 was seen as strategy to
turn the ideas of the Channon report into reality. On May 20, 1943, the Advisory Committee on Education in the Colonies thoroughly examined the findings of the Channon report. Almost simultaneously, a copy of this report was sent to the Principal of the London University who did not hesitate to support it. By this time, Oliver Stanley, who was the Secretary of State and had only been appointed to the colonial office in October of 1942, had become fully involved. This involvement stemmed from his enthusiasm for establishing institutions of higher education overseas (outside Britain). In his letter to the vice-chancellors of the British universities, he reminded them of His Majesty’s Government’s commitment to quickening the progress of colonial people towards a high level of social well-being and towards the ultimate goal of self-government (3). He also made it clear that colonial universities could contribute to the successful growth of the overseas dependencies by training and assisting their administrators and specialists on whom the progress of their countries entirely depended.

The response to Oliver Stanley’s call was overwhelming, most especially from the University of London, whose interest in colonial affairs was very high. Based on this response, the formation of the Asquith Commission was announced on July 13, 1943 under the chairmanship of Sir Cyril Asquith.
The main purpose of this commission was to consider principles which would guide the promotion of higher education, learning and research, and the development of universities in the colonies and to explore the means whereby universities and other appropriate bodies in the United Kingdom would be able to cooperate with institutions of higher education in the colonies in order to give effect to those principles (12). The purpose of the British government in undertaking the commitment of educating the people of the colonies, the commission emphasized, was not merely to fulfill the moral obligations as trustees of the welfare of colonial peoples, but also to see that the exercise of self-government was achieved.

The roles of university colleges in bringing all these into reality were considered limitless. These university colleges were to find the means of counteracting the influence of racial differences and sectional rivalries which normally impede the formation of political institutions on a national basis. Additionally, these university colleges were expected to be the moderators of cultural differences and serve the double purpose of "refining and maintaining all that was best in local traditions and cultures. They were also expected to provide the means whereby those brought up under the influence of these traditions and cultures could enter on a footing of
equality into the world-wide community of intellects" (12, p. 10).

On the status of the autonomy of universities, the Commission recommended that universities must first be established as university colleges (1, 18). The transition from a university college to a full university was to depend on the ability of such a university college to command the respect of other universities and bring credit to the community which it serves. A separate body, the "Inter-University Council for Higher Education in the Colonies" (13) was expected to be set up to monitor the activities of these colleges and confirm their eligibility of being full-fledged universities, upon meeting the standards of the British universities.

The Asquith Commission and Extra-Mural Activities

The Asquith Commission was very strong in its support for the education of the adults. It believed that adults were valuable human resources that could not be neglected in any society. Such neglect, according to the report, could lead to a society where the privileged, that is, the university educated youngsters, could become divorced from the underprivileged, that is, those who lacked a university education. The commission also believed that without educational opportunities for adults, any progress made by
educating the younger learners could be gravely hindered by the mass ignorance of the older generation.

In the Commission's proposition to help adults lead their lives and do their work with more knowledge and intelligence, it emphasized that "in every colony served by a university, there must be one center for extra-mural studies, and similar centers wherever large urban or industrialized localities provided opportunity for part-time studies" (12, p. 19). This was expected to provide opportunities "through refresher courses and summer schools to persons engaged in administrative work, teaching, the health services, agriculture and other activities, to refresh, extend and bring up-to-date their knowledge and to think, learn and study anew" (3, 12).

The Elliot Commission

The Commission of Higher Education in West Africa, headed by Sir Walter Elliot, was also formed in 1945 with the tasks of "reporting on the organization and facilities of the existing centers of higher education in British West Africa and of making recommendations regarding future development in that area" (17, p. vi). The four British West African dependencies then were Gambia, Sierra Leone, Nigeria, and Gold Coast (now Ghana).

According to this Commission, there were great deficiencies in the educational systems of these
dependencies, especially in their relationship to the political, social, and economic developments (17, p. 28). First, this Commission observed that many parts of West Africa were still backward politically and economically. The main reason for this was that many of their people still did not know how to read and write. Secondly, the education of the women was still far from being adequate despite ever-increasing role of women in improving the homes and bringing up the children. Thirdly, the standard of production, which was considered to be essential to the well being of any country, was inadequate to maintain these West Africans. Finally, many traditional forms of leisure-time activities were dying out. Adult education, which was considered as the only revival of these traditions, was being neglected.

Despite all the odds against these dependencies with respect to the above deficiencies, the Commission felt that if these dependencies became better educated, most of their problems would disappear. To this end, it stressed the need to establish institutions of higher education that would

(1) Train Africans for the purpose of filling responsible professional and administrative posts,

(2) Prepare them to be able to carry out research work, and

(3) Serve as centers of general culture and learning.
The Elliot Commission and Extra-Mural Activities

As for the role of universities in carrying out extra-mural activities, the Commission maintained that no university institution in West Africa would be carrying out its full task unless it was "keenly and constantly concerned to stimulate education at all levels throughout the areas which it served" (17, p. 58). Universities were expected to assist the community they served by providing rare and undeniable opportunities to the "future professional men, teachers, and administrators" (17, p. 58).

As a duty also, universities were expected to cooperate with other bodies in providing the needed opportunities to the citizens of their communities. To achieve this, extra-mural departments were expected to be established within these universities as soon as the demand existed.

Factors That Influenced the Development of the University of Ibadan

As in most developed countries of the world, as has been revealed in the second chapter of this paper, the development of the pioneer institution of higher education, the University College of Ibadan, was influenced by many factors. These, for the purpose of easy analysis, could be identified or classified as socio-political, socio-economic, and socio-cultural factors.
Socio-Political Factors

In the early 1900s, as reported by many authors (4, 22, 30, 40), various bodies and organizations developed in Nigeria that effectively reinforced the development of the University College of Ibadan. These included trade unions, local and overseas student unions, foreign individuals and organizations, and various Nigerian educated elites. The efforts of these individuals, groups, and organizations resulted in the creation of a politically aware and radically sensitive Nigerian populace.

Trade Unions

Trade unionism, which Akinjogbin (2) describes as an expression of working class resentment against the exploitation of the oppression of the labor could be cited as a major source of influence upon these individuals and organizations (6, 7). This concept was alien in Nigeria until 1912, when the Nigerian Civil Service Union (N.C.S.U.) was formed. By the end of 1946, the number of active trade unions had increased to 100, with a declared membership of 52,747 (14).

By 1947 also, these trade unions had gained considerable recognition in Nigeria that their activities were being frequently directed by the Commissioner of Labor. Many of these unions, from the beginning, were not only interested in the plight of the labor force but also interested in
preparing it to be competitive in the job market by providing it with various training programs. By so doing, many of these unions, directly or indirectly engaged in providing adult education programs and services in Nigeria.

The most notable of these unions as listed in the 1947 Annual Report of Nigeria (13) were the Nigerian Civil Service Union (N.C.S.U.), the Nigerian Union of Teachers (N.U.T.), Railway Station Staff Workers Union (R.S.W.U.), Railway Loco Drivers Union (R.L.D.U.), Nigerian Motor Transportation Drivers Union (N.M.T.D.U.), and the Union of Clerical and Allied Workers (U.C.A.W.). Many of these provided in-service training programs to their members.

**Local and Overseas Students Unions**

The external influences on Nigerian students overseas came mostly from Britain, the United States, and the Soviet Union. In Britain prior to 1919, there were two associations in existence that enhanced the nationalists' views of the Nigerians. These were the African Progressive Union and the Society of Peoples of African Origin (4, p. 202). The first was formed to promote the social and economic welfare of the Africans of the world, whereas the latter was aimed at teaching the people of Britain to understand that all Africans were subjects of the British Monarch and, therefore, were entitled to the same considerations as British citizens. These two groups were radical in outlook.
They both enhanced the ability of their members to look at their social, economic, and political shortcomings as compared to Britain and other developed countries (4).

A third union that equally served as a source of motivation for the Nigerian students in Britain was the League of Colored Peoples. This union was established by a Jamaican doctor in 1931, with its membership consisting mainly of West Indians and only a few Africans. The aim of this union was to protect and advance the interests of its members and the interests of the whole colored race. Its aim also was to improve relations between different races. Through group discussions and weekly meetings, the League was able to promote racial consciousness among its members. Among the events at weekly meetings aimed at achieving this consciousness were the following:

(1) A discussion on the demand by a West Indian member for an absolute freedom from Britain and the abolition of crown colony governments.

(2) A discussion by a lawyer (Nigerian), H. O. Davies, on Nigeria's position that Africans should follow India by cooperating and making sacrifices in the struggle for freedom.

(3) A discussion by Paul Robertson and Jesse Owens on "The Negro in the Modern World" (4, p. 203).
Shortly after World War I, the population of Nigerians in London increased dramatically. Of the new arrivals was Ladipo Solanke, a lawyer who believed that unity and cooperation among the Africans would never be accomplished until all persons of African descent both in Nigeria and overseas recognized and developed the principle of self-help. This same principle guided Solanke's establishment of the West African Student Union in 1926 whose established principles included (a) the spirit of self-help; (b) racial pride among its members; (c) national consciousness; and (d) the utilization of this union as a source of information and research on African history, culture, and institutions. The greatest contribution of this union was its considerable influence in stimulating political and racial consciousness among the Nigerians who came under its influence both in Britain and in Nigeria (4, p. 205).

Nigerians in the United States were similarly influenced by various Negro movements, more particularly, the Garveyism concept of the "Negro Renaissance" (4). By 1928, the concept of creating Negro movements based on Trotsky's admonition that "black chauvinism" should be avoided was already established. Part of this concept was assimilated by Ladipo Solanke in establishing the West African Student Union.
Various Negro Communist movements were also in existence. These organizations were frequently in contact with the Communist and pro-Communist organizations in Britain. Examples of these were the International Trade Union Committee of Negro Workers of the Profitern and the League Against Imperialism (London). These Communist organizations operated with the backing of the Soviet Union, with the intent of disseminating information on Communist ideologies.

Other Unions and Professional Organizations

In Nigeria, there existed various unions and organizations that helped enhance the economic, social, political and cultural consciousness of its populace. These included the Nigerian Traders Association, the Nigerian Law Association, the Lagos Women’s League, the Islamic Society of Nigeria, the Young Unsar-Ud-Deen Society, the Nigerian Youth Movement and a host of others (4, 19).

Not only did these unions and organizations realize the need to have a conscious society in which they could operate more effectively, but they also realized the need for their members and the citizens of Nigeria to be enlightened. The only way to achieve this enlightenment was through the formation and existence of such unions and organizations, which were expected to benefit their members as well as all the citizens of Nigeria.
Contributions of Nigerian Elites

Among the many individuals who contributed to educational awareness in Nigeria were Nnamdi Azikiwe and Obafemi Awolowo. They were the founders of N.C.N.C. and Action Group, Nigeria's early major political parties, whose radical and nationalistic ideologies led to the development of the University of Ibadan. Dr. Azikiwe's radical views were resulted from his experiences in the United States (4, 30). He was born in 1904 of Ibo parentage in Zungeru, in northern Nigeria. After completing his high school equivalency education at Methodist High School in Lagos, he sailed to the United States in 1925 to attend Storer College, Lincoln University, Howard University, and the University of Pennsylvania, where he finally obtained his doctorate in political science. His experiences during his seven years at Negro colleges in the Southern atmosphere of discrimination and caste profoundly enhanced his radical views (4, 30). This was during a period when unequivocational changes were occurring in the attitudes of American Negroes towards building a unified resistance movement. These changes included the growth of a militant press; the emergence of the "Negro Renaissance," with the new emphasis upon the rediscovery of Africa, the "Black Nationalism" of Garveyism;
Communist Party activities; race riots, lynchings; and mass demonstrations. This social upheaval was psychologically unsettling for Azikiwe (4).

To make matters worse, he was a poor student who engaged in a variety of manual labor, which were all that was available to him during those deplorable years. His nine years of residency in the United States did nothing but enhance his radical views and his determination to be a leader in the struggle to emancipate the Negro race. These views were reflected in his first two publications entitled *Liberia in World Politics* and *Renascent Africa*, where his motto that "man's inhumanity to man must cease" was revealed (4).

Azikiwe founded a major newspaper in Nigeria, the *West African Pilot*, which he used as a medium for championing every nationalist cause, highlighting every error or disgrace of the government, and exerting his nationalist views on the Nigerian populace (38). Although he later became the head of the Nigerian government, his most celebrated achievement was his contribution to one of the major political parties in Nigeria, the National Congress of Nigeria and the Cameroons (NCNC, later called National Congress of Nigerian Citizens). His idea in jointly establishing this party with another Nigerian by the name of Herbert Macaulay was to use it as a means of pressuring the British government into giving
Nigerians a greater role in the management of their own government (28, 38).

The stated objectives of this party were radical in nature. They included the following goals:

(1) Extending democratic principles and advancing the interest of the people of Nigeria and the Cameroons under British mandate.

(2) Impacting political education for the people of Nigeria with a view towards achieving self-government.

(3) Providing NCNC members with a "medium of expression in order to secure political reform, economic security, social equality, and religious toleration in Nigeria and the Cameroons under the British mandate, as a member of the British Commonwealth of Nations" (4, p. 266).

During the early years of Azikiwe's participation in politics, he was popularly known as "Zik." He advocated that Africans should rule Africa and that British imperialism be overthrown. This doctrine, which was later labelled as "Zikism," was founded on the assumption that Africans were backward because their education had been anachronistic and had done nothing but prepare them for life in a stagnant and unimpressive social order (30). It was also founded on the assumption that the type of education introduced to Africans had led them to cultivate false values.
In lamenting the absence of an indigenous African university, Azikiwe observed in his book *Renascent Africa*, as reported by Okafor (30), that throughout the continent of Africa there was no indigenous university that was sustained through African initiative. This, according to Azikiwe had caused Africans great problems of "intellectual poverty." Had any universities been maintained in Africa at the expense of the Africans, the Africans themselves could have had their curricula "filled with important divisions of knowledge which could have hastened their intellectual emancipation" (30, p. 43).

In calling for the establishment of an African university that would emancipate the minds of the renascent Africans as well as uplift and shape the New Africa, Azikiwe further proclaimed that

Universities have been responsible for shaping the destinies of races, nations, and individuals. They are centers where things material are made to be subservient to things intellectual in all shapes and forms. No matter in what field of learning, at the university there is an aristocracy of mind over matter. The universities of Europe and America have been responsible for the great movements in the national history of these continents.

But Black Africa has no university. Black Africa has no intellectual center where raw materials of African humanity may be reshaped into leaders in the field of human endeavor . . . . With a taxation of one shilling per capita throughout British West Africa, an endowment fund of more than twelve million pounds can be raised. This is capable of supporting three or four first-class universities.
Why should African youth depend upon Oxford, Cambridge, Harvard, Yale, the Sorbonne, Berlin, Heidelberg, for intellectual growth. These universities are mirrors which reflect their societal idiosyncrasies . . . Give the Renascent Africa a university . . . and this continent can become overnight, a Continent of Light (30, p. 43).

The contributions of Azikiwe to education in Nigeria, particularly to the development of the University of Ibadan, are numerous as reported in various texts (4, 30, 38). These contributions have been made possible because of his unyielding attitude towards seeing an independent Nigeria.

Chief Obafemi Awolowo

Despite the nationalist views of Azikiwe and his contributions towards the creation of a politically aware Nigerian populace, many Nigerians resented him because he had portrayed the Ibo, his own race, as the "master race" (38). By the end of World War II, this resentment had grown beyond proportion. Among the staunch objectors to Azikiwe was Obafemi Awolowo, who later became the leader of the Action Group, an opposition group to the NCNC.

Although the Action Group was less radical than the NCNC because of the circumstances surrounding its formation, it nevertheless contributed to the development of Nigeria in a variety of ways. Politically, it served as a moderator by preventing the NCNC from monopolizing the politics of Nigeria. Educationally, it introduced and successfully got
the consensus approval of many people in Nigeria to provide a universal primary school scheme. This scheme, which may perhaps be regarded as the greatest achievement of the Action Group, called for free universal primary education in Nigeria (29).

This concept of universal free primary education (U.P.E.) stemmed from the realization that education was not only an investment in human capital but also a prerequisite as well as a correlation for economic development (29, p. ix). It was also a necessity for effective life in a technological society. In this respect, it was regarded as a privilege for all, irrespective of economic or social conditions.

Apart from the political antagonism between Nnamdi Azikiwe and Obafemi Awolowo, each of their contributions to education in Nigeria can never be forgotten. They were both committed to seeing Nigeria become a better educated society.

**Socio-Economic Factors**

A major factor in a nation's ability to provide educational opportunities for its citizenry is the ability to finance such schemes. This is also true of Nigeria during the time of the establishment of the University College of Ibadan. The economic situation in Nigeria, which was at the highest period of its growth, started its upward trend
in 1918 at the end of World War I (21, 28). The war revolutionized the Nigerian policymakers to the extent that the effects of their decisions were apparent in every sense. In the six years following the war, the revenue of Nigeria doubled from 3,048,381 pounds in 1914 to 6,260,561 pounds by the end of the fiscal year that ended in 1920. Apart from loans at ordinary market prices, Nigeria did not receive a single penny from Great Britain, its colonial master.

This prosperity, which may probably be attributed to the unsophisticated nature of the Nigerians at the time, was carried to the end of World War II in 1945. Following a brief period of recession as a result of this war, Nigeria's economy once again began an upward trend. By 1946, Nigeria had recorded its highest gains ever in both domestic and import trade. Imports had risen from 13,583,118 pounds in 1945 to 20,106,821 pounds in 1946 (14). By the end of 1947 when the University of Ibadan was established, the balance sheet of Nigeria had shown a general revenue balance of 8,051,594 pounds, a reserve fund of 1,500,000 pounds and a sinking fund of 1,580,517 pounds (15). With this kind of prosperity, Nigeria was financially ready and willing to support an institution of higher education of its own.

Socio-Cultural Factors

Culturally, Nigerians as Africans have not only been merely keen on being educated but have always had a
passionate thirst for knowledge. This was demonstrated by the Elliot Commission's report, published in 1945 which stated that

University study by West Africans has been for generations in full swing. African doctors, African lawyers, African teachers, African churchmen, have for sixty years and more, in small but increasing numbers, passed into, and through, the universities of Great Britain, Europe, and America (17, p. 17).

Nivens (28) also reported that one hundred years ago there were numbers of similarly intelligent people in West Africa who could not be regarded as being educated in today's sense. These people, he observed, were, however, intelligent to do what is being done today, that is, to control businesses and to run their countries.

With Nigerian cultures attributing so much to the acquisition of knowledge (36, 37), without which one's social strata is highly limited, the availability of formal educational institutions is of great importance. Such institutions are expected to serve the needs of the country in this respect by producing the needed manpower.

The Establishment of the University of Ibadan

The University of Ibadan first opened its doors amidst the political, economic, and cultural conditions that have been outlined earlier. It also developed in accordance with the recommendations of the Asquith and Elliot
Commissions of Higher Education. These recommendations affirmed that all colonial territories that were able to support them should have universities of their own and that these should aspire from the outset to academic standards equal with those of universities and university colleges in Britain (24, p. 25).

To ensure these standards, the Asquith Commission recommended that an inter-university council be set up with its members drawn from universities in Britain and the colonies, with the task of advising these colleges on the best way to develop. To guarantee the standards of the colonial university colleges and ensure that their graduates were recognized throughout the university world, the Commission also recommended that a special relationship be developed between these colleges and the University of London whereby these colleges would prepare their students for the degree examination of the University of London. Thus, it was hoped that rigorous standards would be preserved and the content of the courses to be allowed to relate to the contemporary problems of these territories.

Before being admitted into this special relationship, the University of London was to ensure that the criteria laid down by the Asquith Commission were met. These were that university colleges seeking the relationship:
(1) Possess a constitution that granted a complete autonomy to itself,
(2) Possess an academic board in control of academic policy,
(3) Ensure that staff was adequately qualified for research and teaching,
(4) Ensure that there was sufficient range of studies,
(5) Possess proper library and laboratory facilities,
(6) Possess facilities to provide for the corporate and social life of students, and
(7) Possess other characteristics of a university (13, p. 7).

Both the Asquith and Elliot Commissions agreed on the need to develop colonial university colleges. The members of the Elliot Commission were, however, split on whether one university college would be sufficient for the entire British West African colonies or not. A majority of the members recommended that a university college should be set up in Nigeria and that a second one should be set up in Gold Coast. Fourah Bay College in Sierra Leone was to be developed into a third university which was, however, to have limited objectives as compared to the other two universities (13, p. 25).

In total neglect of the feelings of the people of Gold Coast and Sierra Leone, the remainder of the Commission recommended that there should be only one university college in the colonies which should be situated at Ibadan in Nigeria. The decision to have only one university college was based on the prepositions that there were few potential students in all the territories qualified to start a university education and that West Africans had limited
resources to support more than one first-class institution. It also took into consideration the fact that the recruiting of staff would be highly difficult, particularly immediately after the war when universities in Britain were also in need of more faculty members.

As expected, this minority opinion generated disgruntlement in the Gold Coast and in Sierra Leone. The Inter-University council, which the Asquith Commission recommended, convened nine months later to iron out what was regarded as a major impediment to the success of the Asquith and Elliot Commissions. In rejecting the minority report and in supporting the establishment of a second university college in Gold Coast, the Inter University council called on the people of Gold Coast to proceed with the new college, provided they were capable and willing to support it financially. It also expressed the opinion that on educational grounds, the best interest of the peoples of the Gold Coast in particular and of the West African colonies as well would be well served (18, p. 144).

Based on the Colonial Development and Welfare Fund for capital expenditure allocated by Britain and the allocation from the Nigerian government, the University College of Ibadan formally opened on February 2, 1948 (27). In so doing, it converted the first Nigerian institution of higher
education, the Higher College at Yaba, which the inter-
university suggested should be the "embryo of the university
college" to the University College of Ibadan.
CHAPTER BIBLIOGRAPHY


CHAPTER IV

FINDINGS: PART II

Phase One of the Development: 1945-1949

Extra-Mural Activities in Nigeria Prior to 1945

Although the establishment of the University of Ibadan marked the first effort to provide formal adult educational opportunities at the university level in Nigeria, it was, however, far from being the first effort to provide such opportunity below the university level. This point should be made so as to give credit to the pioneer providers of this kind of education and to also provide the knowledge into where Oxford University, whose efforts eventually led to the first provision of this kind of education at the university level, began.

The early missionary organizations in Nigeria deserve the greatest credit for the provision of formal adult education in Nigeria (22). As early as 1845, these organizations had embarked on eradicating illiteracy. Most of their programs were adult-education oriented. In the southern part of Nigeria for example, missionary organizations such as the Church Missionary Society, Scotland-based Presbyterian Mission, the Baptist Mission, Roman Catholic
Mission, Seventh Day Adventist Mission, and many others were already established by 1900 and were steadily providing what many now consider as adult education programs (68).

In the northern part of Nigeria, the predominantly Islamic region, missionary Christian schools were not allowed to operate in order to avoid religious conflict; thus, Islamic schools, which numbered as high as 20,000, can be credited for providing formal adult education (68). Apart from the religious organizations mentioned above, various groups, such as the Nigerian Union of Teachers, the Lagos World Affairs Group, the Nigerian Women's Party and various specialist groups, can also be credited for providing formal adult education in Nigeria prior to the planning stages of Oxford University's extra-mural projects in 1945 (35, 114).

The Planning Stage of Oxford Extra-Mural Projects in Nigeria

Formal extra-mural activities below the university level had been in existence in Nigeria prior to 1945, when the Oxford University extension movement (Oxford Delegacy for Extra-Mural Studies) first decided to experiment with the teaching of liberal adult education classes. The formalization of this proposal, however, marked the first effort of its type by any foreign university.

As revealed in one of Oxford's publications (72), the Delegacy's effort was identified as a means of providing for
adult students who could not enter the university. This scheme began in Oxford University in 1878 just five years after the inauguration of a similar scheme by Cambridge University. The scheme often included short lectures and classes that were organized by locally formed committees under the supervision of panels drawn up by the delegacy. The classes also often consisted of six to twelve lectures, followed by class meetings for further discussion and advice on reading materials.

With the formation of the Worker's Education Association in 1903, however, came the demand for providing a more intensive type of instruction and for giving the representatives of this association a larger share in the choice of subjects and methods of teaching; this demand changed the traditional operation of the scheme. The provision of tutorial classes was soon integrated into the scheme to meet the needs of the members of this association. Its organization also changed to consist of seven members from Oxford University and seven members from the Workers Education Association.

In 1924 this scheme was replaced and renamed the Delegacy for Extra-Mural Studies. Prior to this time, however, it had succeeded in espousing the notion that extra-mural instruction was to be accepted as "an
established and essential part of the normal work of a university" (72, p. 371).

The idea that Oxford should experiment with this scheme in Nigeria by providing liberal adult classes in West Africa was first proposed in 1945 by Lord George Wigg, a prominent member of Parliament (M.P.) in the House of Commons, and a former Colonel in the British Army (71). In enthusiastically accepting this proposal, A. D. Lindsay, a personal friend of Lord Wigg and the chairman of the Oxford University Delegacy for Extra-Mural Studies, wasted no time in presenting it to Oxford University for discussion.

The idea to persuade Oxford University to undertake such a scheme might perhaps have developed through Lord Wigg's visit to West Africa in the early part of 1945, when he was still in the British Army. As an advisory member of the Tutorial Classes Committee, he visited these West African countries to report on the position of the army education (77). To his dismay, he found that extra-mural experiment had already been introduced by an R.A.M.C. Warrant Officer who had considerable experience in adult education in Britain.

Also in existence was a course in elementary economics, which was being run in conjunction with the British Council in Lagos. Impressed with this and with opinions gathered from Africans and Europeans through his countless talks
with them, Lord Wigg was convinced that such a scheme would benefit both Britain and West Africa; therefore, he decided to assure the Oxford delegacy that future endeavors to this end would be justified.

An unauthored proposal, presumably presented by Colonel Wigg to the University Extension Lectures Committee (U.E.L. Committee) in support of the need to embark on this experiment in West Africa, states that:

(1) There is evidence of both a need and of some positive demand for non-vocational adult education of an extension course character in the urban centers of West Africa.

(2) The provision of such courses is in line with the tradition of this university, which has in the past been responsible for new and experimental activities in the field of adult education—first in relation to the university extension movement in its early days, a generation later, in relation to tutorial classes, and during the recent war years in regard to less formal work.

(3) Such work would seem to fit in well with the proposed new development in higher education in the colonies—in particular with the proposal put forward in the Asquith and Elliot Reports, regarding the establishment of a University College (or Colleges) in West Africa (77, p. 1).

In persuading Oxford University to accept this project, the proposal also cited two reasons. First, that the prestige of an established and respected university as a sponsor of such a scheme was essential. Although the support of the colonial office and the British government was necessary, it was not to be looked upon as the sole determinant in accepting the scheme. Secondly, there was clear justification for the active participation of a
university in adult education, namely the university's concern for teaching standards and also for its interest and willingness to undertake educational experiments.

For the Delegacy to undertake responsibility for the provision of courses in West Africa would, it is suggested, be a logical development of the notion of university extension, the original purpose of which was to establish relationship between the university and the people in communities where no such relationship existed. The extension course would seem to be the proper initial form of adult educational community in a community in which there is not as yet any strong voluntary organization of the students themselves, such as is required for the organization of Tutorial Classes (77, p. 2).

In accepting the proposal that this scheme would prepare the ground for the extra-mural work of the proposed West African university college or colleges, the Delegacy appropriately and overwhelmingly accepted the ideas of the scheme. In doing so, it expressed the hope that such agreement would lead to the contribution of its own quota to the development of these colleges (71).

Before presenting this proposal to the Colonial office, the Delegacy proposed the selection of two tutors with considerable experience of West African affairs, but preferably also with experience in extension work in Britain. One of these tutors was to be an economist with some knowledge of colonial economics and with the ability to deal effectively with problems of economics and social reconstruction with relevance to the background of his students. The other tutor
was to have an adequate knowledge of politics and be able to teach political theory and international relations.

The scheme was to be financed as follows: the Delegacy was to pay all or part of the actual teaching costs, including tutors' salaries during their absence in Britain. This agreement was, however, contingent upon the Colonial Office's agreement to pay for other costs such as the tutors' traveling expenses, board and lodging, and other expenses while in the colony; hired premises; publicity; etc. The Delegacy was to meet its side of the obligation provided that the scheme would not involve a long-term commitment. Upon the final implementation of the plan, the Nigerian government was to shoulder some of the financial burden. It was to reimburse the Delegacy tutors for their accommodations and traveling allowance while in Nigeria.

As expected, the approval of the Colonial Office was unanimous. The consensus in the approval of the Colonial officials was due to many reasons that were presented by Omolewa (71, p. 28). First, the then Colonial Secretary, Arthur Creech-Jones, was himself a firm believer in university liberal adult education. Secondly, many Europeans and Africans showed great enthusiasm for the project. These factors, coupled with the enthusiasm of Oxford University itself and perhaps the need for Britain to establish the precedence of embarking on such a scheme,
essentially led the Colonial Office into agreeing to pursue the scheme.

**Exploratory Visit of the Secretary of Oxford Delegacy, T. L. Hodgkin**

Hodgkin embarked on an exploratory visit to Nigeria between February 28 and March 18, 1947, with the following aims:

1. Acquainting himself with the first-hand development of adult education in the colony;
2. Trying to determine what market existed for adult education such as the ones being provided by university extra-mural departments in Britain; and
3. Determining whether an experienced tutor should be seconded to Nigeria for a period of three to four months during the summer of 1947 to conduct experimental courses in selected urban centers, with the hope that this would lead to the permanent establishment of an Oxford University-type of extra-mural studies department (32, p. 1). The courses were to be liberal studies (with particular reference to history and social studies).

As explained in an unpublished personal memorandum of Hodgkin (33), he was also interested in meeting prominent citizens of Nigeria. His reason for this idea was probably to infiltrate the power structure of Nigeria with the hope of rallying as much support as he could get for the cause.
Among the eminent personalities that were targeted were T. O. Ejiwunmi of Yaba Technical College; Rotimi Williams, a Lagos prominent lawyer; Osibo, the C.M.S. Supervisor of Schools; Reverend S. I. Kale, a religious leader as well as a strong supporter of education; Obafemi Awolowo, the founder of Action Group, a strong political party in Nigeria; Nnandi Azikiwe, the co-founder of N.C.N.C., another political party in Nigeria; T. L. Oyesina of Ibadan Boys High School; the Reverend E. A. Odusanwo of Ibadan Grammar School; and J. A. Ojo of the Civil Service Union, Lagos.

In addition to the above group of people living in the western province, Hodgkin also visited similar popular but unnamed groups in the eastern province. He was unable to visit the northern province because of a time factor. To his surprise, he found extra-mural activities were already being carried out in Nigeria by various groups and organizations. Among these were the Lagos World Affairs Group, the Thinkers' Group, the Nigerian Women's Party, the Onitsha Cultural Society for the Advancement of Knowledge, the Ibadan Progressive Union Study Group, the Enugu Brain Trust Society, the Port Hartcourt World Affairs Group, the Enugu Library Society, the Ibo Union of Enugu, the Ibibio Union at Uyo, and so on. These groups and organizations were found
to be understanding of and responsive to the Delegacy's scheme.

As encouraging as all these factors were, certain problems were seen as deterrents to the success of the Delegacy scheme (32). One was geographical in nature. The country was so big that tutors would have no choice but to confine their activities to certain geographical locations, leaving the rest in need of tutors to cater to their particular educational needs. Another problem was political in nature. Rapid tension was beginning to mount in Nigeria against Britain which was starting to influence the activities of the two nations towards each other, including those relating to the provision of adult education. Many doubted the good will of the British. Many were also of the opinion that regardless of the good intentions of the tutors, their mode of thinking would be European, hence they would not be able to deal with the contemporary problems of a society that was different from theirs. By and large, the impression of Hodgkin was that both the need to undertake such a scheme in Nigeria and the benefits of undertaking it existed.

By the time Hodgkin returned to Britain, arrangements to undertake this scheme were already in the final stages. Courses to be offered in Nigeria ranged from "Problems of Government," and "History of the Labor Movement," to
Assurances of assistance had already been received from local committees such as the Nigerian Union of Teachers, the World Affairs Group, the Ibadan Education Committee, the Enugu Reading Room Committee and many others.

There had also been commitments on the part of the British Council both in Lagos and London to provide the needed books. With regard to fees, the Delegacy had decided not to expect contributions from the local committees. On the other hand, students were expected to be charged a sum of 2-1/2 shillings for a course of twelve meetings. The Nigerian government had also been committed to paying for the cost of subsistence and traveling of the Delegacy faculty and staff. Finally, arrangements had been made to send the extra-mural tutors to Nigeria as soon as possible.

Nigeria's Contributors to the Delegacy's Experiment

Undoubtedly, the prominent Nigerians whom T. L. Hodgkin targeted contributed in varying degrees to the success of the Delegacy's scheme. Unfortunately, the extent of the contributions of these individuals has not been documented. From various published and unpublished documents of this Delegacy, the name of the Nigerian that surfaced most frequently was that of F. Ayo Ogunseye, a true scholar and administrator. His first contact with the
Delegacy officials was due to his position as the Assistant Secretary to the Nigerian Union of Teachers (N.U.T.) and to his strong attitude towards educational development and improvement in Nigeria. In his article "Education for Life" published in Nigeria in 1946 as revealed by the General Secretary of the Nigerian Union of Teachers (N.U.T.) (61), he contended that education in Nigeria was yet to fulfill its rightful purpose as an instrument of social change. Because of this,

[i]t is no exaggeration to say that Nigeria education is still too intellectualistic, too examination ridden, too vocational, too barren of cultural and spiritual values to fulfill that purpose . . . . We have a lot to learn from Danish Folk Schools, which more than any other agency, have changed Denmark from a backward and poverty stricken nation (61, p. 2).

Inspired by this article, his willingness to assist, and his influence among the intellectuals of Lagos, the Delegacy decided to appoint Ogunseye as the Secretary of local committees selected to oversee its project in Nigeria (32). Based on the recommendation from Hodgkin, Ogunseye was to receive a scholarship from the N.U.T. to study at the London School of Economics and the head office of the National Union of Teachers in London. This opportunity later furthered Ogunseye's enthusiasm for the Delegacy's project in Nigeria. He was also later to be named the Director of the Department of Extra-Mural Studies of the University College, Ibadan.
Many members of the local committees also contributed to the Delegacy's project in Nigeria even though to a lesser extent than did Ogunseye. These members included E. A. Ogunsola, Secretary of the Ibadan Education Committee; Mr. Akinyemi, Secretary of Enugu Reading Room Committee; Mr. Okagbwe, Secretary of Onitsha local branch of the N.U.T.; S. Macebah, Secretary of the Port Hartcourt Community League; and M. Dokuba, Secretary of the World Affairs Group. Each engaged in, to some extent, the arrangement, promotion, organization, coordination, planning, and teaching of extra-mural activities within their localities (32).

Other contributors to the development of the Department of Extra-Mural Studies in Ibadan as revealed by Omolewa (70) were K. A. Korsah and the Reverend I. O. Ransome-Kuti. The contributions of these two were made in the capacity as members of the Elliot Commission of Higher Education. Both had been the products of British institutions, and both had long anticipated changes in the Nigerian educational system, which Ransome-Kuti, especially, claimed was too British-oriented and not sensitive enough to the needs of Nigeria. As the president of the Nigerian Union of Teachers, his influence was great in Nigeria. He used this to call for the change in the colonial educational policy and the
restoration of a policy much more suited to the Nigerian culture (70).

The First Visit of the Delegacy Tutors to Nigeria: April 1948

The visits of H. J. Collins and J. A. McLean to Nigeria for the beginning of extra-mural experiments in April of 1948 had already been finalized in Britain. The tasks and conditions surrounding these experiments were carefully laid down in what was to be the future tradition of extra-mural programs in Nigeria. In an unpublished memo of the Delegacy (75), the following propositions were laid down:

1. Oxford University should send out a tutor to Nigeria to take experimental study courses.

2. Tutors should be independent of the government, which, in turn, should not be responsible for paying these tutors salaries. These salaries should be paid by Oxford University.

3. Courses should be in such subjects as Economic Problems, Economic History, Trade Union History and Problems, Problems of Government, Political Ideas, and International Affairs.

4. These courses should not be intended to help people to get a school certificate, intermediate, or any other qualification. No certificate of any kind should also be given.
The purposes of the courses (as in England) should be:

A. To help people to think for themselves and
B. To enable people to get the kind of knowledge they need if they are to find their own answers to their problems.

5. The people who would attend the classes would be people

A. With the knowledge of English.
B. Who were interested in the problems of their own country and were in need of more knowledge to do something about these problems. Example of these were people who belonged to trade unions, political organizations, local governments, youth organizations, and women's organizations.

6. A class would consist of twelve weekly meetings with each meeting lasting about two hours (Mondays from 6 to 8 p.m.). Half of this time would be given to lecture and half given to discussion on the subject of the class which would be the choice of the students. Students were to be allowed ample chance to express their own point of view on all questions that came out of all these. The success of the class would depend on the effort of the student not only by attending regularly but by taking part in discussions, reading books, and doing written work as suggested by the tutor.
Syllabi of such reading lists were to be provided by Oxford University.

7. Tutor would be someone with not only a thorough knowledge of the subject which he taught but also with the following qualities:

A. Be an experienced teacher in the subject he chose and be capable of teaching it.
B. Be capable of making his subject interesting to people as well as relating it to their own experiences and problems.
C. Be deeply interested in colonial problems and be accessible to his student outside the class (75, p. 1).

Although no one can say with certainty that the above characteristics or qualities are now being followed strictly at the Department of Adult Education of the University of Ibadan, in many respects, these qualities are typical of those often advocated in the field of adult education today.

H. J. Collins was chosen to teach extra-mural courses in the western region of Nigeria because of his wartime experience as a member of the Army Education Corps in Nigeria (34). J. A. McLean was also chosen and sent to the eastern region because of his satisfactory performance on a similar project in the Gold Coast from May to July 1947 (34).
By the end of July, 1948, McLean had already conducted three twelve-week courses and one eight-week course on Economic History and Problems at four centers in the eastern province (73, p. 13). The table below shows relevant statistics concerning these provisions.

**TABLE I**

DETAILS OF THE COURSES ON "ECONOMIC HISTORY AND PROBLEMS"
OFFERED AS AN EXPERIMENT AT FOUR CENTERS IN THE
EASTERN PROVINCES OF NIGERIA, JULY, 1948

<table>
<thead>
<tr>
<th>Center</th>
<th>No. of Meetings</th>
<th>Attendance Average</th>
<th>No. of Students Submitting Written Work</th>
<th>No. of Essays Written</th>
</tr>
</thead>
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<tr>
<td>Enugu</td>
<td>12</td>
<td>26</td>
<td>15</td>
<td>76</td>
</tr>
<tr>
<td>Onitsha</td>
<td>12</td>
<td>23</td>
<td>9</td>
<td>57</td>
</tr>
<tr>
<td>Port Hartcourt</td>
<td>12</td>
<td>22</td>
<td>12</td>
<td>63</td>
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<td>Calabar</td>
<td>8</td>
<td>33</td>
<td>9</td>
<td>85</td>
</tr>
</tbody>
</table>

By this time also, Collins had already held four classes of twelve meetings and one class of six meetings at centers in the western region (73, p. 13). Table II below also shows the statistics of these provisions.

From the results of these experiments, Oxford University was able to determine that Nigerian adults were not only excited about the scheme but were also willing to take advantage of it for reasons other than being educated
TABLE II

DETAILS OF THE COURSES ON "POLITICAL THEORY AND WORLD AFFAIRS" OFFERED AS AN EXPERIMENT AT FIVE CENTERS IN THE WESTERN REGION OF NIGERIA, JULY, 1948

<table>
<thead>
<tr>
<th>Center</th>
<th>Subject</th>
<th>No. of Meetings</th>
<th>Average Attendance</th>
<th>No. of Students Submitting Written Work</th>
<th>No. of Essays Submitted</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Political Theory (18th and 20th Centuries)</td>
<td>12</td>
<td>57</td>
<td>11</td>
<td>20</td>
</tr>
<tr>
<td>Lagos (Yaba)</td>
<td>World Affairs (1914-1939)</td>
<td>12</td>
<td>26</td>
<td>10</td>
<td>22</td>
</tr>
<tr>
<td>Ibadan</td>
<td>Political Theory (18th and 20th Centuries)</td>
<td>12</td>
<td>48</td>
<td>17</td>
<td>37</td>
</tr>
<tr>
<td>Ibadan</td>
<td>World Affairs (1914-1939)</td>
<td>12</td>
<td>28</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td>Ijebu Ode</td>
<td>World Affairs (1914-1939)</td>
<td>6</td>
<td>48</td>
<td>--</td>
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</tr>
</tbody>
</table>

in liberal studies alone (43). For example, in the eastern province, many of the students were using this scheme as a means of studying for the London external examination, matriculation, intermediate, and finals, as well as taking commercial correspondence courses (43). These went on throughout the scheme despite the fact that the syllabus was not designed to provide such assistance.
To the astonishment of Oxford also, Nigerian adults were found to be well acquainted with standard textbook materials to the extent of their English counterparts (42). On current affairs, however, they were found to be less knowledgeable (42).

The Second Visit of the Delegacy Tutors to Nigeria: Summer 1949

Based on the success of McLean’s and Collins’ previous visits in 1948, the Nigerian government summoned the Oxford University Delegacy to send three more tutors to Nigeria to undertake a similar project. This was to be a four-month project to begin in the summer of 1949 (74). Courses were held in the western provinces by S. W. Coltham, in the eastern provinces by Marjorie Nicholson, and in the northern provinces, where such experiment had never been carried out before, by J. A. McLean. Prior to the offering of these courses, McLean visited the northern provinces on behalf of the delegacy to lay the groundwork for his assignment. As expected, he was well accepted. He also received assurances from interested persons, both official and unofficial, of their commitment to making the scheme a success (43).

To the surprise of both Oxford and Nigeria, the efforts of the Delegacy’s second scheme in Nigeria were also very successful (78). The table below reveals the statistical
analysis of the courses provided by Coltham in western Nigeria. These were two twelve-week courses on modern political theory and two ten-week courses on appreciation of literature in Ibadan, Lagos, Ijebu Ode, and Abeokuta (74, p. 12).

TABLE III

DETAILS OF THE COURSES ON "POLITICAL THEORY AND LITERATURE" OFFERED AS AN EXPERIMENT BY COLTHAM IN THE WESTERN REGION DURING THE DELEGACY'S SECOND VISIT TO NIGERIA

<table>
<thead>
<tr>
<th>Center</th>
<th>Subject</th>
<th>No. of Meetings</th>
<th>Average Attendance</th>
<th>No. of Students Submitting Written Work</th>
<th>No. of Essays Submitted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lagos</td>
<td>Politics</td>
<td>12</td>
<td>53</td>
<td>14</td>
<td>50</td>
</tr>
<tr>
<td>Lagos</td>
<td>Literature</td>
<td>10</td>
<td>56</td>
<td>12</td>
<td>34</td>
</tr>
<tr>
<td>Ibadan</td>
<td>Politics</td>
<td>12</td>
<td>32</td>
<td>8</td>
<td>25</td>
</tr>
<tr>
<td>Ibadan</td>
<td>Literature</td>
<td>10</td>
<td>8</td>
<td>6</td>
<td>14</td>
</tr>
<tr>
<td>Ijebu Ode</td>
<td>Politics</td>
<td>6</td>
<td>31</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Abeokuta</td>
<td>Politics</td>
<td>6</td>
<td>29</td>
<td>4</td>
<td>12</td>
</tr>
</tbody>
</table>

Similar progress was reported in the classes conducted by Nicholson and McLean in the eastern and western parts of Nigeria, respectively. These classes were provided on such topics as "Economic History and Problems," "Problems of Economic Development," and "Making of Modern Nations."

The success of this second scheme was also so great that Oxford became fully convinced that any delay in forming
an alliance with the new University College of Ibadan to
develop an extra-mural studies department should be avoided.
It took every possible step to insure this.

The Development of the Department of
Extra-Mural Studies

The formal opening of the University College of Ibadan
took place on March 25, 1948 (96). This was in preparation
for the 1948/49 academic year that began in October 1948.
Its Department of Extra-Mural Studies did not begin until
October 1, 1949, the beginning of another academic year.
The delay in starting this department was due in part to the
difficulty of finding a suitable director (82, p. 147). It
was perhaps also due to the fact that extramural was not
considered to be significant enough to merit being introduced
at the time (114).

By 1949, however, the college became successful in
securing Robert K. A. Gardiner as director. He was an
African from the Gold Coast and the former vice principal of
Fourah Bay College in Sierra Leone. Although he had no
previous experience in the field of extra-mural studies, he
was willing to contribute his own quota to see to the
development of this new field of education. His strong
commitment to this field, and perhaps to any fields of
education in Africa, probably grew out of his belief that
education was the most essential element that could develop the most badly needed human resources in Africa.

With regard to human resources, he believed that

Africa's quick transition from an underdeveloped and dependent economy to a developed and self-sustained economy hangs largely upon the development and effective utilization of its human resources. Like other undeveloped regions of the world, Africa is underdeveloped because it has not cultivated its human resources. . . . Above all, with its vast human resources, it has not made use of those who could most significantly contribute to national life. As long as the human capital is not fully exploited, social factors will continue to militate against the proper use of people (21, p. 7).

In addition to belief in the above, Gardiner had a strong conviction that education in general should aim at both rationalizing people's attitudes and imparting knowledge and appropriate skills to them (21). Along with the belief in human resource development, Gardiner also shared the Oxford team's convictions that the programs of this new field would train adults in civic duties and help Africans in general to solve their contemporary problems (71).

Gardiner's first task as director was to act as the Department's public relations officer by touring the whole of Nigeria. Not only was he successful in arousing the enthusiasm of the would-be participants in the extra-mural programs, but he also gained the support of the Nigerian politicians, the educated and uneducated elites, and the
media (35, 71, 114). To many of these groups, the establishment of the Department was seen as a move towards self-government. It was also seen as a spirit of good will from Oxford University.

October, 1949, was the end of the Oxford Delegacy era. It was also the beginning of the Ibadan University Extra-Mural Department’s era when the running of these extra-mural programs was taken over by the university. Thus, the department began to be managed by the university and subsidized with funds derived from the revenue of Nigeria (22). With the cooperation of the British Council and the American Consulate, film programs began to be provided for the first time in the department. In cooperation with other voluntary agencies also, a training scheme began to be provided to members of the public.

By the end of its first academic year in June of 1950, the Department had already developed and had achieved far beyond what many had expected (81). The department had already set up its first Academic Advisory Committee, whose task, among other things, was to see to the provision of sound academic programs in the department. Also being considered were plans to set up informal committees in each region of Nigeria which would ensure the proper coordination of work with other agencies concerned with adult education.
One-year classes had numbered twenty-two, and the rest had been terminal classes. In all, fifty-nine classes had been attended by 1,916 persons. There had also been a number of lectures, conferences, residential classes, and film shows. There had also been a number of radio programs, the titles of which are shown under Appendix C of this study. Participants had included civil servants, professional men, petty traders, school teachers, and others. The success of this department in its first year of operation could not have been greater.

Phase Two of the Development: 1950-1959

As has already been stressed, the Department of Extra-Mural Studies of the University of Ibadan opened as a result of the inheritance of the Oxford University Delegacy for Extra-Mural Studies' experiment in Nigeria. When this department opened, however, little was done to change either the programs and services of the department or the rationale surrounding their provisions, which were those of Oxford University and were not particularly suited to Nigeria, because of the difference in the two nations with regard to educational opportunities and culture (81).

The extramural activities that Oxford University provided at the time were of three types: residential programs (study sessions during the college session); vacation courses; and what was known in Great Britain as
extension work, namely lectures and tutorial classes that met in clubs, cooperative guilds, and other centers (77).

Oxford also laid much emphasis on the provision of "liberal studies," as a part of extra-mural activities. "Liberal studies" (with special reference to history and social studies) were expected to be of assistance to literate men and women who were normally in employment during the day and to students taking an active part in classwork both through their contributions to discussion and through reading and written work. "The principal motive for attendance by these students was to acquire knowledge and develop independence of thought and judgment, with a view to equipping themselves to play a responsible part in the life of their community" (32, p. 1).

The only programs and services inherited from Oxford University that subsequently began to be the main provisions of this department, at least up to the first five years of its initial opening, were in tutorial classes areas of arts and sciences that were not examination oriented. (See Appendix C of this paper for examples of some of these classes.) Residential vacation courses on "local government" were also provided. These included courses in the origin, growth, and work of native administration; local government services; the finance of local governments; the importance of communities in local government; elections; procedure at
council meetings; municipal government; and others (89, 90). These were always conducted as elementary as possible and in as short a span of time as possible.

In addition to these courses, lectures, conferences, and seminars were occasionally held and delivered on various subjects which ranged from courses on preventive medicine to those relating to social, political, and economic problems in Nigeria. These courses were also occasionally provided on film. Internal teaching was highly minimal as compared to external teaching. Very often, these lectures, conferences, and tutorial classes were held at various locations, for the convenience of the participants, and unfortunately, for the inconvenience of the tutors. It was under these and other unfavorable conditions that the programs and services were offered until 1954, when a major policy change of the department put an end to some courses and permanently altered what had been the inheritance (tradition) from the Oxford Delegacy.

As reported by Raybould (81), the accomplishments of this department during its first five years were numerous. Unfortunately, so were its shortcomings, which were not so visible except to those very familiar with the department. These problems diminished the value of the department as an arm of a university considerably, which was supposed to be a high academic and research center.
As revealed by Raybould (81), there were not enough tutors to teach the large number of students who were scattered around the vast geographical areas of Nigeria. Lack of resources, inadequate transportation, and frequent bad weather, to name just a few problems, often resulted in the cancellation of classes. These problems, coupled with the fact that most of the courses offered were too short and elementary to deserve the credibility of being identified as university courses, also raised the question whether or not the department should be identified as an arm of the university.

In the northern part of Nigeria, for example, eighty-six courses or classes were organized in forty centers during the 1953-1954 academic year.

Many of them could only by courtesy be described as such (classes or courses); twenty-one in fact consisted of a single lecture, and seventeen more of only two meetings. No more than eighteen, or less than a quarter of the total, comprised ten or more meetings, and the average number of meetings per 'course' was little or over five. When it is borne in mind that many of the meetings lasted only an hour, that in the great majority of case books for further studies were not available, and that other forms of private work were apparently not required of students, it is difficult to believe that the program as a whole justified university sponsorship (81, p. 37).

Although in other parts of Nigeria, these courses were reported to be of remarkable quality. The general belief that existed in Raybould's mind and in the minds of the department's faculty members and administrators, however,
was that the quality of the courses had to be upgraded (65). The Department also had to be reorganized (79, 80, 81).

The severity of these problems had almost become immeasurable in 1953, when the department lost its leadership, Robert Gardiner, who could be regarded as the architect of the Department's programs since its inception in 1949. Robert Gardiner resigned in 1953 to take a civil service appointment in the Gold Coast. Due to lack of a qualified candidate to fill Robert Gardiner's post, James Welch, the vice-principal of the college, temporarily assumed the leadership in the 1953/54 session. A few months later, Ayo Ogunseye, a graduate of the London School of Economics, was appointed the deputy-director, a post instituted through a generous financial grant from the Carnegie Foundation.

The problems relating to the reorganization and upgrading of the department could not be addressed by Welch, whose duties were perhaps too many. The deputy-director, who had been studying these problems and had been growing more weary about the status of the department, took advantage of the opportunity of the full-time tutors' conference to address these problems.

Although many papers and topics were read and discussed at the conference that was held in Ibadan in June of 1954, it soon became apparent that the main concern of the majority of the attendants was the character of the
Department's extra-mural activities. The gravity of this concern became further precipitated when the deputy-director read a paper entitled "How Can We Raise Our Standards?", the content of which has since been synthesized and published under the title "Adult Education and Colonial University" (81).

The essence of the extra-mural department, Ogunseye (65) contended, could not be overemphasized. In Nigeria especially, their activities had resulted in the "building of a small body of thinking men and women; and people who were willing to accept the discipline of regular, objective and intensive study" (65, p. 48). Through vacation and refresher courses, the extra-mural department had also made its own contribution to building the leaders of West Africa, some of whom included trade unionists, local councilors, journalists, teachers, legislators, and civil servants.

Beside these, the Ibadan extra-mural department had also, through its activities, carried the university college to the people in the villages and towns (65).

These contributions, according to Ogunseye, were unquestionably unique. They were, however, not adequate to justify the Department's being asked to "do elementary work, and sometimes the whole job of adult education in the name of democracy and egalitarianism" (65, p. 52). University college, he further claimed, was not the only adult education
agency in the nation. Requiring such elementary work to be carried by an arm of the college would reduce the university's credibility as an institution of higher education and lead to the reduction in the responsibilities of other adult education agencies.

What was appropriate, therefore, was that voluntary organizations act not only as organizers of extra-mural activities and in partnership with the Department but also as independent providers of elementary forms of adult education. This would enable the Ibadan extra-mural department to concentrate on its duty of providing facilities for adult education of university standard.

The reaction to all these issues was overwhelming, and changes were envisaged. The changes were, however, not expected to be very rapid until a visiting director, who strongly shared Ayo Ogunseye's view, reemerged during the same session. As a distinguished authority on adult education in Britain, S. G. Raybould's position on this issue was generating much controversy at the time of his appointment in Ibadan. He was able to convince his staunch supporters within the department to shift from short and relatively superficial courses to courses of twenty or more meetings, which students could use to discipline themselves, attend regularly, and do written work (82).
In one of Raybould's books (79), he persuaded extra-mural departments to go beyond the British tradition of offering "liberal studies" subjects by beginning to offer academic subjects. By providing these, he emphasized, both the leisure-time interests and the professional needs of adults would be met. The relevance of these courses to the lives and interests of the students, he contended, was not only desirable but essential because without it, there would be no students (79, p. 13). One of the duties of a university, therefore, was to meet the needs of the professionals as well as their leisure-time interests.

Raybould's position on extra-mural activities, extra-mural students, and the role of university tutors in teaching extra-mural classes could be regarded as one of great criticism. These issues, according to him, raised the question of what constituted work of a "genuinely university standard" and the conception of what was the proper function of a university.

The obvious functions of a university, according to Raybould, were research and teaching. University work was supposed to be academic. This was not to be concerned only with the accumulation of factual information but rather also with the "search for relationships between the facts, for the principles which 'explain' particular instances, and for
laws under which whole classes of phenomena can be assumed" (80, p. 22). The purpose of this was to equip the student, not simply with certain definite information, but with the capacity to make his own further way in the subjects he was pursuing. In light of all of these, the university academic study by nature

demands that courses promoted by universities should normally be prolonged. The systematic survey of any important branch of knowledge, the search for the principles which inform it, the mastery of those principles so that they can be applied to the acquisition of new information and to the solution of concrete problems in the chosen field, cannot be achieved quickly, especially by part-time students (80, p. 10).

If extra-mural studies were to be of university standard, he further asserted, they would conform with the requirements of university academic work, that was

thoroughness, system, the discovery of principles—and of the kind of intellectual training which it is part of the function of a university to impact, necessitate with any type of students steady and directed effort over a considerable period where the students, besides being relatively new to the subject, also lack an adequate training in reading and in expression, time is also essential to provide them with the equipment of this kind necessary for the effective pursuit of their studies, both in the class and out of it (80, p. 22).

Given these conditions, according to Raybould, adult students might, in part-time courses, undertake work and achieve results that were justifiably of university standard. The ability of the adult part-time students, which Raybould (80, p. 4) also regarded as being inadequate to handle university studies, would also be sustained. The provision of
short and elementary courses by a university adult education program harm the institution. It would, in effect, reduce the respect it should command as an institution of higher education. By allowing such short and elementary courses to be provided by other adult education agencies, the respect of such a university could be upheld.

The decision of the Department of Extra-Mural Studies of Ibadan to reevaluate its provision and begin a systematic move towards providing examination-oriented, academic, courses of longer duration was hailed by many (16, 20, 69) as a move in the right direction. This was seen as an attempt on the part of the department to meet the needs of its students while at the same time upholding the academic integrity expected of a university department.

The establishment of this department was described by Fordham (20) as a "wholesale" transfer of an education from one culture (Britain) to another (Nigeria). This, according to him, was inappropriate because of the differences in the cultural backgrounds of these two nations. Nigerian society was considered to be highly examination-oriented, with most of its citizens seeking to be certified as holders of ordinary and advanced level diplomas. The reason for this was that educational achievement was regarded as a passport to a higher standard of living. With very few educational institutions available (unlike in Great Britain)
to assist in meeting this need, the purpose of the extra-mural department, whose policy prevented the conduction of examination-oriented classes, would be defeated.

As Dudley (16) revealed, 90 per cent of the students attending the extra-mural classes of this department demonstrated the willingness to use the extra-mural classes to pass some form of examination. Adhering to the rigid policy of not providing examination-oriented instructions would probably have been deplored by Omolewa (69, p. 183) who felt, several years later, that no extra-mural department, particularly in a developing country, could afford the luxury of ignoring the needs of its people.

Although preparing students for specific examinations would have been seen as a departure from the tradition of the department, Dudley (16) argued that such a department would have been seen as a step forward towards assisting the people in Nigeria as opposed to the people in Britain. He urged that the policy relating to this ought to have been revised much sooner, particularly since future Nigerian universities would be tempted to use Ibadan as a role model. Any delay in revising this policy would have been too late and too detrimental to Nigeria.

The Impact of the New Policy

The adoption of the new policy led to a marked increase in the department's internal teaching (91, 92, 114).
Courses began to be more in-depth and also to be provided over a longer period of time. Even though no awards were being offered, students began to be highly motivated towards taking advantage of these courses to improve their lives and satisfy their own private motives, one of which was unquestionably to pass external or correspondence examinations.

As the department continued to grow, so did its commitment to the political liberation of Nigeria. It continued to assist in hosting seminars and conferences and also to provide courses on various aspects of political matters. By the end of this phase, the achievements of this department had become far more numerous than many had anticipated. The confidence of many Nigerians in its programs and in its ability, through these programs, to provide for their educational needs had also been strengthened. The department had established itself as an educational institution which was willing to do anything possible to protect the interests of the people of Nigeria.

By the end of this phase (1959/60) also, the department had increased its provision of courses in politics, which was of great interest to learners on the eve of Nigeria's independence from Britain. The role of this department became highly significant during this period and during subsequent years following independence.
Phase Three of the Development: 1960-1969

No phase of the development of the Department of Extra-Mural Studies was more radically attuned to the social, political, and economic developments in Nigeria than this phase. This phase marked the first decade of Nigeria's independence from Britain. At the time of independence on October 1, 1960, and a few years thereafter, many Western diplomats considered Nigeria the root of democracy and civilization and the potential leader of Africa. The size of the country, its political stability, the diversity and enterprise of its people all tempted outside observers and Nigerians as well to express the most optimistic hopes for Nigeria's political and economic future (15, p. 1).

The impact of these hopes affected all patriotic citizens and organizations of Nigeria, with Nigeria's only university as no exception. As a part of the university college and federal institution, the Department of Extra-Mural Studies was also affected; its responsibility for training the manpower that Nigeria needed was high on its agenda. To be able to provide this training, it had to look for ways of increasing its services during this phase as well as during the future phases. This, in effect, led to its unprecedented expansion during the decade that ended far beyond this phase, that is, during Phase Four, which ended in 1979/80.
Secondly, various universities and extra-mural departments developed during this decade which began to demonopolize the provision of extra-mural activities in Nigeria. To remain competitive, the Ibadan Extra-Mural Studies Department had to find ways of improving its services. Also, to stay abreast of competition, it had to embark on innovative programs that were subsequently developed in this decade. These developments will be reiterated later in this paper.

This phase of the development of Ibadan’s extra-mural studies department, that is, 1960 through 1969, represents a great period of development in the history of education in Nigeria. Among the major developments of this period was the publishing of the report of the Commission on Post-School Certificate and Higher Education in Nigeria, popularly known as Investment in Education. This report was set up in April of 1959 with the help of a grant from the Carnegie Foundation of New York. As a way of dealing with the shortages of high level manpower that are often prevalent in underdeveloped countries, this Commission was to "conduct an investigation into Nigeria’s needs in the field of post-school certificate and higher education over the next twenty years" (62, p. 2). In spelling out the problems ahead, the report projected that many Nigerians would not have the opportunity to attend school by 1980, at least judging from
the status, qualities, and numbers of the schools available at the time.

In lamenting the poor status of forms of post-secondary education other than the internationally recognized University College of Ibadan, the report contended that they had developed less favorably.

There is a profound reason for this. It is one that has to be reckoned with in any planning of Nigeria. The reason is that the first western schooling brought to Nigeria was a literary education, and once civil rule was established the expatriate administrators were graduates, most of them graduated in the arts. And so the literary tradition and the university degree have become indelible symbols of prestige in Nigeria; by contrast technology, agriculture, and other practical subjects, particularly at the sub-professional level, have not won esteem. It is no wonder, then, that training for qualifications other than degrees, especially in technology, is not popular (62, p. 5).

The shortage of manpower that the lack of adequate educational institutions in Nigeria had created was also emphasized. To avoid the shortage and make Nigerian educational institutions more responsive to the needs of the country, the report suggested the creation of more educational institutions of all kinds and at all levels.

The response to this call was overwhelming, especially with regard to the creation of universities, which developed at an alarming rate. The trend of development within two years was as follows: University of Nigeria, Nsukka (1960); Ahmadu Bello University, Zaria (1962); University of Ife (1962); and University of Lagos (1962).
With more universities, there were also more extramural studies departments. With more extramural departments, there was also competition for the provision of extramural activities. What had once been a monopoly by the Ibadan Department of Extra-Mural Studies had become less so. Not only had it become necessary to compete with these other universities, but it had also become necessary to find alternative ways of remaining in business financially. Apart from the subsidies from the Nigerian government and private foundations, Nigerian regional governments were often held responsible for the extramural courses provided in their regions. With most regions being in default and perhaps preparing to utilize the services of their own home university extra-mural departments, Ibadan was finding it harder to continue functioning (94). It made an unprecedented move in 1963 to cut some of its services to the western provincial government. This was an unfortunate move, but it was to be one of many moves that represented its not settling for less than the good services it had been providing since its inception.

**Major Developments During Phase Three**

The most significant development during this phase was perhaps the changing of the name of the Department of Extra-Mural Studies to Adult Education and Extra-Mural Studies in September 1964, when the two-year diploma course in adult
education and community development was introduced. Subsequent developments were the addition to the department in 1965 of the Institute of African Adult Education and the building of the conference center of the university within the department in 1968.

From the Department of Extra-Mural Studies to the Department of Adult Education and Extra-Mural Studies

The initiative taken to change the department's name upon an introduction of a degree or diploma program was perhaps an imitation of the practice in Britain. In Britain, any move taken by a department to introduce such a degree program was frequently seen as a positive step towards engaging in research. "Where there has been a positive orientation towards research in adult education, the department may be called simply the Department of Adult Education" (41, p. 97).

Since the inception of the Department of Extra-Mural Studies back in 1949, it had been a common practice for it to concentrate more on extra-mural activities outside the university (94, 107). In effect, the members of the staff often had very little internal teaching to do. Because of the heterogeneity in the academic backgrounds of the department's staff, they were often in the habit of being invited by other departments or assigned to teach in the various areas of specialties outside the department.
With the new extra-mural studies department taking away some of the tasks of the staff of the Ibadan extra-mural department, they had increasingly fewer duties. This situation should not have existed, according to the Director, Ayo Ogunseye (93).

On the contrary, it may be that the taking over of some of our existing activities by the new departments offers us a fine opportunity to strike out new lines, which may be more in consonance with our mission as a university department. This possibility will now be examined in light of the changes which the country and the university are going through (93, p. xviii).

The department was at that time responsible for providing high school and post high school equivalency courses (tutorial), residential courses, and seminars. In the beginning of what was to be the strongest move towards diversification, Ogunseye stressed that some extra-mural departments in the United Kingdom had moved into the area known as "adult education for the educated" (93, p. xix).

The social, economic, political and technological problems confronting Nigerian society grow more complex every day. In such a situation our high level manpower needs, among other things, more and more education. The education with which it left school or colleges is not enough. The successful experiments with graduate teachers and agricultural officers shows that there is fruitful work to be done in this area (93, p. xix).

In an attempt to make the ideas of this philosophy more realistic, Ogunseye moved to increase internal teaching (107). In 1963, a search was begun under the supervision of E. A. Tugbiyele to determine what programs could be offered that would not only meet the needs of various governmental
agencies in Nigeria (ministries) but would simultaneously serve as a source of revenue and a boost to the morale of the department. A two-year diploma course in adult education and community development was adopted. With the approval of its syllabi and regulations by the Senate, the program commenced in 1965 under the new Faculty of Education, which had been formulated in 1964. This new program was expected to prepare candidates for the intermediate positions in industrial relations. With the introduction of this new program, which subsequently led the department to change its name, the new faculty (school) of education at the time therefore consisted of the Department of Adult Education and Extra-Mural Studies, the Department of Education (that now offers programs other than adult education), and the Institute of Librarianship (now Department of Library Studies).

The changing of the name of the Department of Extra-Mural Studies in 1964/65 was, therefore, in response to the department's diversification efforts (112). From this time on, adult education began to be considered as an academic degree. Its courses were also now included in the new Bachelor of Education program (87).

The Institute of African Adult Education

As a part of the reorganization effort, the need to be more diversified, and the need to maintain a competitive
edge over other extra-mural departments in the country, the Ibadan Adult Education and Extra-Mural Department applied to have the institute above established at Ibadan (93). This institute came into being in 1964 as a result of the efforts of the United Nations Economic Scientific and Cultural Organization (UNESCO) and various colonizers of some African countries, particularly Britain. These two bodies held and sponsored several conferences on adult education in Africa. The most notable of these conferences, held for educators and ministers of education were the Addis Ababa and the Tananarive Conferences of 1961 and 1962, respectively. Both were aimed at the development of education in Africa (86, 87, 88).

During the Addis Ababa conference, there was a strong emphasis on the need to develop education at all levels, because it was seen as the only means whereby Africans could witness economic and social developments. Of particular importance was the need to develop more adult education programs, which were seen as the "essential and vital foundation" of the advanced form of formal education needed in Africa.

In a region where it is estimated that 100,000,000 people are unable to read and write, programs of literacy among adults pose problems of enormous dimensions. Adult education programs are essential in promoting a productive understanding of the great social and technical changes which are facing adult members of the African community (87, p. 7).
In calling on the Africans to prioritize the provision of adequate adult education opportunities, especially in the countryside, the report cited the experience of other countries. Illiterate farmers, for example, had proved that through agricultural extension, they could substantially increase their yields. The quickest way to increase productivity in any industry in Africa therefore was by "on-the-job training of adult workers" (87, p. 11).

In recognition of the need for the establishment of an adult education institute to be established in Africa, a jointly approved resolution entitled "planning and organization of literacy programs" was passed.

This resolution read as follows:

In light of the rapidly increasing interest in adult education in Africa and the urgent needs for such education, this body unanimously resolves. It welcomes the possibility that UNESCO may develop an Institute of Adult Education in Africa and enthusiastically supports and endorses such action by UNESCO as a priority item. It recommends strongly to UNESCO that such Institute be located in a University in Africa (108, p. 1).

Based on this resolution and on the unanimous approval of various African member states, the Institute was established in 1964 within the Department of Adult Education and Extramural Studies of the University of Ibadan.

Its ultimate purpose was to serve adult education in all African countries by "taking into consideration the research and training programs in other parts of Africa and
advising on the possibilities of collaboration of their results* (108).

As revealed in various publications (86, 87, 108, 109), its declared goals were to:

1. Carry out research and evaluation studies and promote new approaches and techniques in adult education;

2. Provide a library and documentation clearing house on adult education;

3. Prepare experimental teaching and training materials for adult education programs;

4. Serve as a center for international conferences, meetings, and seminars in this field; and

5. Provide training facilities for senior- and middle-level staff of adult education as well as refresher courses.

The Institute was to be directed by the head of the Department of Adult Education and Extra-Mural Studies of the University of Ibadan in accordance with the rules of the University and the provisions of the agreement of the Institute's advisory board. This board was to consist of representatives of each of the Nigerian universities, the federal and regional governments of Nigeria, and the Director-General of UNESCO.

The advisory board had the power to co-opt representatives of other African universities as well as individual specialists in adult education. The financial support was
to come from various profit and non-profit organizations, as well as UNESCO, and the federal government of Nigeria (49). The support from UNESCO was to be in the form of equipment and supplies as well as the contribution of expert advice.

Upon the establishment of this Institute in 1965, Ayo Ogunseye, as the head of the Department of Adult Education at Ibadan, automatically became its director. Two tutors, Arthur D. Drayton and S. H. O. Tomori were elected and entrusted with its research assignments (95). Shortly after this, its first UNESCO literacy specialist, Mushtaq Ahmed, who was to be later succeeded by A. H. Nasution, arrived (108). J. A. Willings, a specialist in charge of the television studio, was also added in 1966.

With an annual subvention of 10,000 pounds from UNESCO, the Institute began its operation in 1964. A few years later, many achievements had been accomplished. Tomori had conducted research on the scientific processes of tobacco growing and curing and had written a book on the subject (108). Ahmed had conducted a study concerning the "Organization of Adult Literacy Teaching in Western Region of Nigeria." For a list of the publications of this Institute, see Appendix D of this dissertation.

By the end of the 1966/67 academic year, various experiments had been conducted on the "Functional Literacy for Tobacco Growers." Twenty-one classes, consisting of 567
tobacco growers, had also been conducted in Iseyin, an area of the western state alone (97). Various requests to provide services were also pending. The federal ministry of education, for example, provided a grant of 17,000 pounds to the Institute to assist in the production of reading materials for a functional program in the urban and industrial setting of Lagos (97). Similar services were provided to various governments and organizations in Nigeria, including the Nigerian Tobacco Company (NTC) of Ibadan. Apart from these, various contributions of this Institute, especially to Nigeria, included the provision of various talk shows, film shows, seminars and conferences.

Despite the achievements of this Institute, it ceased its operations in 1976 due to financial stringency (4). UNESCO could no longer afford to keep it up and since financial assistance was not forthcoming from the federal government, the only choice left was to close. A probable reason for the discontinuation of financial assistance from UNESCO was that its services were only being utilized by Nigeria alone. Few Africans knew about the Institute and despite this knowledge, its services were not being utilized (4). According to C. N. Anyanwu (4), the closing of the Institute is still being regretted by many, especially the staff of the Department of Adult Education of the
University of Ibadan. Arrangements are, however, being made for its reactivation (4).

The Conference Center

The period of great financial stringency for the Ibadan Extra-Mural Studies Department was in the early 1960s when other departments around the nation came into being in response to the call of the Commission on Post-School Certificate and Higher Education in Nigeria. At this period, Lalage Brown, the Deputy Director of this department, made known her department's desire to continue to organize conferences and seminars at the national level. As shown in Appendix E of this dissertation, such activities were not new to the department. As a matter of fact, these activities had been a tradition. Even during the 1965/66 academic year, the department began to be fully responsible for conferences held in the entire university college (96). The expression of such desire was therefore nothing but a response to the competition that the new wave of extra-mural departments brought with them.

Because of such desire on the part of the Ibadan Extra-Mural Studies Department, there was no doubt that such activities were financially rewarding. In addition to this, the establishment of the University's Conference Center within the extra-mural department added more dimension to
the popularity of the department which Lalage Bown labeled
the "College's instrument of public relations" (93, p. xii).

Established in 1968 through the efforts of Andrew
Taylor, the head of the Department of Education and with
financing from the Ford Foundation, the Center was to be a
"specialized place" for hosting university conferences (107,
p. 5). It soon began to be used for educational seminars,
workshops, and symposia. In order for the Center to be
rented to users, the activities for which it was being used
would have to be educational or professional. The right to
manage the Center lay solely with the department (107).

**Other Developments During Phase Three**

Despite its financial difficulties and continual effort
to remain highly competitive among the new extra-mural
departments in the nation, Ibadan's extra-mural department's
achievements could still be considered relatively high in
its third phase of development.

Not only did the attendance of residential courses,
seminars, and conferences (the major sources of revenues of
the department) increase drastically, but this phase also
witnessed the introduction of more courses of longer
duration. As revealed in the table below (99, p. 15), the
1969/70 academic year saw the beginning of what was to
be a trend in the provision of seminars, conferences,
and residential courses.
TABLE IV

RELEVANT DATA ON THE ATTENDANCE OF THE DEPARTMENTS, RESIDENTIAL COURSES, SEMINARS, AND CONFERENCES DURING THE 1969/70 ACADEMIC YEAR

<table>
<thead>
<tr>
<th>Academic Year</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1954/55</td>
<td>230</td>
</tr>
<tr>
<td>1955/56</td>
<td>306</td>
</tr>
<tr>
<td>1956/57</td>
<td>307</td>
</tr>
<tr>
<td>1957/58</td>
<td>381</td>
</tr>
<tr>
<td>1958/59</td>
<td>452</td>
</tr>
<tr>
<td>1959/60</td>
<td>520</td>
</tr>
<tr>
<td>1960/61</td>
<td>471</td>
</tr>
<tr>
<td>1961/62</td>
<td>683</td>
</tr>
<tr>
<td>1962/63</td>
<td>510</td>
</tr>
<tr>
<td>1963/64</td>
<td>352</td>
</tr>
<tr>
<td>1964/65</td>
<td>437</td>
</tr>
<tr>
<td>1965/66</td>
<td>491</td>
</tr>
<tr>
<td>1966/67</td>
<td>375</td>
</tr>
<tr>
<td>1967/68</td>
<td>1,597</td>
</tr>
<tr>
<td>1968/69</td>
<td>3,560</td>
</tr>
<tr>
<td>1969/70</td>
<td>3,187</td>
</tr>
</tbody>
</table>

In an attempt to place more emphasis on courses of longer duration, the department, during the 1966/67 academic session introduced, for the first time, courses leading to the General Certificate of Education at both ordinary and advanced levels (G.C.E. O/L and G.C.E. A/L) in subjects other than science and mathematics. This provision was to fulfil the educational aspirations of the would-be participants and to serve as a contribution on the part of this department to the development of middle and high level manpower in Nigeria (97).
In addition to the developments above, the department also introduced Army education. This developed following a successful experiment to disseminate information on current affairs to a group of warrant officers in Abeokuta in 1962 (94). Impressed by the usefulness of the disseminated information, the Chief Education Officer of the Nigerian Army approached the department to request the provision of similar but more extensive programs. Having reached an agreement at the department's conference in 1962, appropriate arrangements were made to provide such in Lagos, Abeokuta, Enugu, Ibadan, Kaduna and Zaria.

Because of the movement of the army during this period, that is, to and from the Congo (Zaire), provisions were not fully implemented as planned. The table below (94, p. 9) shows relevant information about the programs offered.

<table>
<thead>
<tr>
<th>Center</th>
<th>No. of Lectures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lagos</td>
<td>20</td>
</tr>
<tr>
<td>Abeokuta</td>
<td>4</td>
</tr>
<tr>
<td>Ibadan</td>
<td>3</td>
</tr>
<tr>
<td>Kaduna - Brigade Education Wing</td>
<td>18</td>
</tr>
<tr>
<td>Kaduna - Military Training College</td>
<td>18</td>
</tr>
<tr>
<td>Zaria - Military Training School</td>
<td>22</td>
</tr>
<tr>
<td>Zaria - Chindit Barracks</td>
<td>21</td>
</tr>
</tbody>
</table>
In exchange for this program, the army donated a substantial amount of money to the department. It also provided the means of transporting the army to and from lectures. Although the dissemination of information on current affairs did not become a regular habit of the department, it marks the beginning of what was to become a tradition of meeting the educational needs of the army.

Apart from all of the above, progress was also made in the departments in other teaching areas such as geography, economics, history, industrial relations, political science, and languages and also vacation courses (95).

Phase Four of the Development: 1970-1979

This phase represents another significant landmark in the expansion of this department and also in the continuation of Raybould's philosophy of providing programs of university level and of longer duration.

This period was important to this department, not only with respect to various developments that occurred, but it was also a period of great tranquility, prosperity, and high hopes for many Nigerians (83). Following years of civil war, civil disobedience, and instability in Nigeria, 1970 through 1979 represented a period of great reconstruction.
The launching of its Second National Development Plan was aimed at assisting the reconstruction efforts (52). Most of the farms and plantations that were abandoned during the war, particularly in the east central and southeastern states, were reactivated. So also were the industrial facilities damaged during the war. Between 1970 and 1974 alone 3,680 kilometers of road were reconstructed while work was in progress on other roads with a combined length of 2,560 kilometers (52). Export values began to rise significantly as opposed to import values. In 1973-74, for example, the value of export which stood at N2.278 billion Naira (Nigerian currency) almost doubled the projected figure of N1.248 billion Naira.

The budget for education also rose from 3.5 million Naira in 1970 to about 4.7 million Naira in 1973. The enrollment almost doubled at the secondary school level. This number increased from 343,313 students in 1971 to 448,904 students in 1973. At the university level, enrollment which was 1,395 in 1960, rose to 23,173 in 1973. Various colleges of technology and trade centers were also established.

Per capita income of the average Nigerian was also expected to rise from the N205 Naira it was in 1963 to N500 Naira in 1980 and to N700 Naira in 1995. Gross Domestic Product (G.D.P.) was also expected to increase within the five year period of this development, 1975-1980.
at the rate of growth of 9.5 per cent, about twice the average rate of growth during the 1950s and 1960s.

In making the above projection totally realistic, Nigeria placed more emphasis on education, which was no doubt the major factor in any national development. Not only was more emphasis being placed on education at all levels, special attention was also paid to adult education (17). Also, more financial support was provided to adult education as its role in the development of Nigeria increased (52, 58). Allocation to adult education had almost quadrupled by 1970 and at long last, Nigeria was beginning to be aware of the role of adult education in all aspects of development (3).

As Nigeria strove to sustain the peace and prosperity of this phase (1970-1979) and plan for a better future, so did the faculty members and administrators of the Ibadan Extra-Mural Department. Through the assistance of the head of the department, Ayo Ogunseye and other faculty members, the Senate gave the department an approval in 1970 to begin a certificate course in trade unionism and industrial relations. This was expected to provide more of the enlightened leadership urgently needed in trade unionism in the country (99). The provision of this program was expected to strengthen the internal teaching of the department and to serve as another source of revenue. It was
also expected to maintain the standard of providing programs of university level, and above all, to assist the country in producing its needed high-level manpower.

This program, as it stands today, is designed to "prepare candidates for intermediate positions in industrial relations" (112, p. 32). Admission to the program is through a common entrance examination. Applicants must be one of the following:

(1) Holders of the West African School Certificate (high school diploma) or its equivalent with pass in English language and at least one, but preferably two years of relevant work experience such as in trade unionism, personnel, labor instruction, and so on.

(2) Exceptionally "mature students" with at least five years of relevant work experience, who can prove to the university that they will profit from the course. The program is expected to last for one academic year (two semesters). The courses being offered are similar to those of the Diploma in Adult Education and Community Development as well as courses in the principles of industrial relations, labor relations in Nigeria, and government.

Leadership Change and Other Developments in the Departments

The departure of the head of the department, Ayo Ogunseye, marked the end of an old era and the beginning of
a new one in the history of the department. When he submitted his resignation to the department to become the group executive director of the Henry Stephens group of companies that was headquartered in Lagos on September 30, 1970, he set a record that would remain unbroken for a long time. He left behind him "a rich legacy of love and sympathy for his staff, resourcefulness in difficult situations, and a fervent desire to see that the Department maintained a status worthy of a university" (99, p. 14).

Following his departure, the university's vice-chancellor, T. Adeoye Lambo, appointed S. H. O. Tomori, another dynamic individual, as the acting head of the department effective from October 1, 1970 (107). Not only did he continue in the steps of his predecessor in seeking ways of introducing more academic programs, but he was also interested in offering external degree courses through an alliance with the University of London. Although the latter never materialized, as would be seen later, it nevertheless revealed Tomori's dynamism and willingness to be explorational, particularly in matters relating to education.

In what was probably part of the former head of the department's plan, S. H. O. Tomori began to seek the suggestions of his academic colleagues as to how the bachelor of education degree, with emphasis in adult education, could be set up within the department (107).
This was between late 1970 and early 1971. Obviously thrilled by this idea, Tomori got more than what he wanted—the overwhelming support of the academic staff. But this was not achieved without a struggle. The initial difficulty was in the perception that adult education was merely synonymous to adult literacy; hence, there was nothing academic about it. For the subjects of this new academic discipline to be combined with those of the already-established bachelor’s degree program of the department required that the courses would have to be academic enough.

Through the continuous effort of Tomori and his academic staff, however, this problem was soon solved. Syllabi were drawn, presented to the Senate, and approved for commencement in October 1971 through the assistance of various members of the university planning committee, particularly Olumbe Bassir and B. Akwuknume, the committee’s chairman and secretary, respectively (107). Subsequent steps were taken concerning the department’s masters and doctoral degree programs, both of which were approved in 1973.

The requirements of these academic degrees as of the 1984/85 academic year are as follows:

**Bachelors of Adult Education (B.Ed.).**—This is a program designed to prepare candidates for different positions in the field of adult education. It is an eight
semester (four academic years) program. Entrance is either
direct or through the federally controlled common entrance
examination known as Joint Admission Matriculation Board
(JAMB).

Holders of a high school diploma or its equivalent are
required to sit for the JAMB examination. Those with higher
diplomas, such as the Nigerian Certificate in Education
(NCE), General Certificate of Examination (GCE A/L),
Certificate in Trade Unionism and Industrial Relations, and
Diploma in Adult Education and Community Development, may
qualify for direct entry, provided vacancies exist.

The courses to be taken are on three levels. The first
level courses include the Principles and Practice of Adult
Education, History of Adult Education in Britain, Psychology
of Adult Learning, Introduction to Philosophy of Adult
Education, Practical Projects in Adult Education, Teaching
English as a Foreign Language, Introductory Bibliographic
Study, Practical Projects in Community Development and Youth

The second level courses include the History and Policy
of Adult Education in West Africa, Industrial Relations,
Economics of Adult Education, Practical Project in Adult
Education, Practical Projects in Community Development Youth
Organization, and the Principles and Practice of Social
Welfare Administration.

All courses specified and labeled "compulsory" must be taken and passed in addition to other required courses before a diploma can be issued (112).

Master of Education (M.Ed.).--The purpose of this program is to "advance the knowledge and skill of adult education practitioners and to prepare needed adult education manpower in the private and public sectors" (112, p. 189). Admission to the Master of Education program is limited to those who possess a bachelor's degree in adult education or in other areas of study but with relevant professional qualification or experience.
The Master of Education program is a twelve month course of study in which a candidate is expected to take certain courses and submit a thesis. The candidate is also expected to enroll for and pass certain compulsory courses similar to but more advanced than those offered at the bachelor's degree level. Additionally, the candidate is expected to take courses that will lead to specialization in one of these areas: Adult Education, Community Development, Social Welfare, Industrial Relations, and Community Arts in Adult Education and Community Development. The thesis must be related to the area of specialization. The Master of Education degree is awarded upon the successful defense of the thesis.

The Communication Arts in Adult Education and Community Development specialization includes the Structure of Present Day English, Spoken English, Instructional Media in Adult Education Social Studies, and Mass Communication in Community Development (112).

**Master of Philosophy in Education (M.Ph.).**--The purpose of the Master of Philosophy in Education program is to "provide deeper professional insight for graduates of adult education and others who are already in jobs relating to this field;" and to promote a scholarly study and research in the field through the provision of specialized training for promising scholars" (112, p. 198).

This program differs from the M.Ed. degree in that it is more academically oriented and its fields of specialization are more diversified. Admission to this program is restricted to those who already hold the Master of Education degree and wish to pursue a Master of Philosophy degree. Holders of master's degrees in relevant disciplines may also be considered.

The Master of Philosophy in Education is a twelve-month program that requires the writing of a thesis. A candidate in this program may be exempted from the course work requirement if he can demonstrate that he has previously taken courses similar to those required. A candidate may specialize in one of these areas: History of Adult


The field of study entitled the Philosophical Foundation of Adult Education offers courses in Introductory History of Philosophy, Modern Philosophy, History of Educational Ideas, Philosophical Movements in Education,


The courses in Curriculum Studies in Adult Education's Language and Literature include The Structure of Present-Day, Spoken English, Methodology of Teaching English as a Foreign Language, Methodology of Teaching English Literature

Industrial Education courses offered are Industrial Relations System, Labor and Management, Public Policy and Industrial Relations, Internal Aspects of Industrial Relations, Collective Bargaining, Conflict and Resolution of Conflict, and Continuing Education Programs for Industry. The courses offered in the specialization area, Principles and Methods of Community Development, include Theory and Practice of Community Development, Perspective in Community Development, Mass Communication in Community Development, Philosophy of Community Development, Community Development in National Development, Planning and Implementation of Community Development Projects, Research in Community Development, Economics of Community Development, and Community Development and Adult Education.

The Economics of Adult Education specialization area offers courses in Financing Adult Education Programs, Adult Education Budget, Econometric Theory in Adult Education, Research in Economics of Adult Education, Practicum in
Planning Adult Education, Model Building in Planning of Adult Education, and Seminar in Economics of Adult Education.

In addition to specializing in one of these areas, candidates are expected to take some compulsory courses similar to those in the Master of Education Program. A Master of Philosophy degree is awarded upon the successful defense of a thesis (112).

Doctor of Philosophy in Adult Education.—The Doctor of Philosophy program is aimed at preparing "higher level manpower" and to promoting "scholarly study and research in adult education and related fields" (112, p. 203). Admission to the program is restricted to the candidate who holds a Master of Philosophy in Education or its equivalent.

The program is a four semester (two academic year) program that requires formal course work, which may be waived. In addition, the candidate is expected to submit a dissertation. Candidates who are not exempt are required to take compulsory courses similar to those offered in the Master of Education Program in addition to specializing in one of the areas listed in the "Master of Philosophy in Education" section. A Doctor of Philosophy degree is awarded upon the successful defense of the dissertation (112).
Other Developments During Phase Four

Other developments of the department during the fourth phase include the institutionalization of the national literacy seminar and the exploration of the possibility of offering external degree courses previously mentioned. The national functional literacy seminar was initiated early in 1971 by Nasution, the UNESCO expert on adult education in Nigeria (107). This was organized by S.H.O. Tomori (promoted a professor in June 1971), in August of 1971. This seminar was aimed at focusing on the problems of literacy and on ways of dealing with those problems. This seminar has since become an annual event.

The possibility of offering external degree courses within the department was anticipated prior to 1970. These courses were expected to prepare students for the external degree of the University of London. This effort was aimed at catering to the able adults, many of whom were dedicated teachers, who for reasons of family commitments could not abdicate their jobs to attend a university (100). It was therefore believed that this program would serve their needs and those of other Nigerian communities, especially with respect to improving the teaching profession, which many believed lagged behind in progress as compared to other professions.
In preparation for this program, a proposal was submitted to the university's development committee for approval. Also, S. S. Allanah, a senior lecturer in the department, was sent to the University Without Walls of the United States and to the Open University of the United Kingdom to study this program. These activities were aimed at beginning the program at the opening of the school's academic year in October of 1974. The long-awaited approval from the university committee finally came. Then came the approval in January of 1974 from the powerful university Senate of which J. F. Ade Ajayi, a staunch supporter of this idea, was a member. The university was under the vice-chancellorship of Oritsejolomi Thomas, another supporter of this idea.

Upon these approvals, a sum of N100,000 Naira was set aside to finance this experiment (107). The idea of the program thus not only generated enthusiasm among the administrators and academic staff of this department, but it also set the stage for what was to become another significant achievement.

Just as this program was about to begin, there was a sudden change of leadership of the university. Oritsejolomi Thomas was replaced by T. Tamuno, who was not particularly in favor of an external degree with the University of London (107). With the departure of Oritsejolomi Thomas and that
of Ade Ajayi, who became the vice-chancellor of the University of Lagos, the power base of the department (with regard to this program) among the decision makers of the university was broken. This program was finally shelved under the vice-chancellorship of T. Tamuno, with the suggestion for redeveloping a new one for the external degree of the University of Ibadan.

Beside these two major developments, the progress made during this phase was also remarkable. This was in spite of the cancellations of some extra-mural programs within some states for the failure on the part of those states to meet their financial obligations to the department. An example of this was the cancellation of extra-mural classes in the mid-west state in 1972 (101). Other cancellations were due to the willingness of the state governments to allow their state universities to take over the extra-mural activities in their states. An example of this was the western state which instructed the University of Ife to take up these activities (102).

Although there were cancellations of some extra-mural activities, there were also some reactivations. Examples of these were in the Benue-Plateau and Kwana states, whose state governments invited the Department of Adult Education of the University of Ibadan to resume extra-mural classes within their states (102).
The number of tutorial classes progressed steadily. As of the 1970/71 academic year, the advanced level science classes being offered included Applied Mathematics, Botany, Chemistry, Physics, Pure Mathematics, and Zoology (99). Those courses relating to arts at both advanced and ordinary levels covered much wider areas of study. These included English Language, Accountancy, Economics, Geography, History, Government, Bible Knowledge, and Shorthand, among others.

On the average, departmental seminars, workshops, and conferences also continued to progress steadily. Similar progress was also made in the internal teaching area, the enrollment of which during the 1979/80 academic year (106) stood at the figures below.

**TABLE VI**

DATA SHOWING THE STATUS OF THE DEPARTMENT’S INTERNAL TEACHING DURING THE 1979/80 ACADEMIC YEAR

<table>
<thead>
<tr>
<th>Course Description</th>
<th>Enrollment Figure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diploma in Adult Education and Community Development Part I</td>
<td>31</td>
</tr>
<tr>
<td>Diploma in Adult Education and Community Development Part II</td>
<td>38</td>
</tr>
<tr>
<td>Certificate in Trade Unionism and Industrial Relations</td>
<td>11</td>
</tr>
<tr>
<td>B.Ed. (with Adult Education) Part I</td>
<td>51</td>
</tr>
<tr>
<td>B.Ed. (with Adult Education) Part II</td>
<td>52</td>
</tr>
<tr>
<td>B.Ed. (with Adult Education) Part III</td>
<td>21</td>
</tr>
<tr>
<td>M.Ed./M.Phil./Ph.d.</td>
<td>12</td>
</tr>
</tbody>
</table>
Solutions to the "Research Questions" of This Study

The purpose of this section is to assist the reader to put this chapter into proper perspective. The solutions to these questions were, therefore, derived from a comprehensive summary of this chapter, the details of which are also in Chapter V of this study.

Research Question A

Who were the founders of this department? What were the reasons cited for its founding and what were the goals expected to be accomplished as a result of this?

Solution

The manner in which this department developed makes it impossible to cite one person or group of persons as its founders. This department developed as an arm of a university. This university, the University College of Ibadan, was developed by the British as a way of providing educational opportunities to the citizens of its colonies. It was also developed as a way of providing the badly needed manpower, training the leaders of these colonies, and preparing the entire colonies for the role of governing themselves in the near future.

Despite Britain's belief in the benefits of a university, the British felt that its presence alone would not adequately provide the parity needed, particularly
between the privileged youths and the underprivileged (educationally disadvantaged) adults. To avoid this and to make university education available to all inside and outside such university's service areas, the British suggested that a department of extra-mural studies be built within every university. This department was expected to extend the influence of the university and prevent the underprivileged adults from becoming divorced from the society.

Although the principles that guided the development of the University College of Ibadan and its Department of Adult Education were formulated by certain groups of individuals, they, however, represented the position of the British government. The aim of the British, therefore, was not simply to provide educational opportunities for the British dependencies but to also see that such educational opportunities assisted them in governing themselves. The aim, also, was that everyone, regardless of age, class, and creed, had equal access to educational opportunities.

As previously discussed in this chapter, the activities of this new department were those carried over from experiments conducted by Oxford University. This university experimented with the teaching of "liberal studies" courses to adults between 1946 and 1949. These experimental courses were aimed at assisting adults who for some reason could not
attend the university to develop themselves. These courses were, therefore, aimed at being developmental rather than vocational. They were not aimed at passing specific examinations.

The founders of the Oxford scheme in Nigeria were mostly British (70). These founders included Colonel Arthur Creech-Jones, Margaret Read, Lord Wigg, Lord Lindsay, Walter Elliot, and Thomas L. Hodgkin, just to name a few. Their principles ranged from strong beliefs in human potential and the ability of adult education to develop these human beings to the belief in the ability of adult education to promote good citizenship, prepare people for democracy, and bridge the gap between the educated and the educationally disadvantaged.

A few Africans played significant roles in the establishment of this department. These included Ayo Ogunseye and Robert Gardiner. K. A. Korsah and Reverend I. O. Ransome-Kuti also indirectly impacted the department’s development (70). Unfortunately, the roles of other Nigerians whose assistance in this were simply due to their prominence, and their ability to influence the decision makers in Nigeria were not documented, therefore, little is known about their contributions. The aims and goals of the few Africans who participated, however, ranged from the belief that Nigeria’s educational system was ineffective
and insensitive to the needs of Nigeria, to the belief in the ability of extra-mural studies to assist Nigerians in preparing for the task of governing themselves.

Research Question B

Toward what segments of the population were the programming efforts of this department being directed at the time of its initial founding? Are these segments the same today or not?

Solution

The intent of the Oxford Delegacy for Extra-Mural Studies, which began the experiments that were later transferred to this department, was to provide "liberal studies" courses to adults who otherwise would not have had university education. These "liberal studies" courses were aimed at helping people to think for themselves and helping them to receive the kind of knowledge needed to find answers to their own problems. In essence, the target population included those not seeking certificate or wishing to use the courses to pass a specific examination but to deal with their everyday lives.

The target population of the founders (the British) of the University College of Ibadan probably differed from that of Oxford University. The reason was the concern of the
British for the economic and political independence of these colonies. Their target therefore included people of all ages, as opposed to only adults.

Upon the revision of the programs of the department and the abandoning of the British tradition of providing non-examination-oriented courses, the target population expanded considerably. It not only included educationally disadvantaged adults and those seeking general education, but also high school and post-high school learners. As the programs of the department stand today, the target population is much broader.

Research Question C

What social, political, economic, and other forces led to the original development of this department and are being cited as the reasons for its continued existence?

Solution

Various forces could be attributed to the development of this department. These could, however, be described as indirect forces, particularly since they did not directly impact the department. Rather, they impacted the development of the University College of Ibadan, to which the department of extra-mural studies belongs.

Among these indirect forces was the need to provide educational opportunities which many Nigerians considered as
a necessity, particularly in a society where education determines one's class and serves as a means of achieving lasting economic independence. The need for Nigeria to achieve political independence was another force. This department was developed at a time when many Nigerians were becoming disenchanted with Britain's rule and its policies, which many regarded as not being adequately sensitive to the needs of the Nigerians because of the difference in the two nations' cultures. In preparing the colonies for the task of governing themselves, the British decided to establish institutions of higher education in the colonies through which their leaders (including Nigeria's) could be trained.

Despite the abundance of wealth in the colonies, the British strongly believed that these colonies needed more in order to meet the level of the developed countries. Another major force that led to the development of this department was the British and Nigerians' wish to see that Nigeria became economically independent. Several individuals, groups of individuals, and organizations also assisted in fostering a political and radical atmosphere that led to the development of this department.

Research Question D

Was the department originally aimed at being extension-service oriented, community-service-needs oriented or both? What is the current practice with regard to this?
Solution

The aim of this department from its inception to the present has been to achieve both. As stipulated in both the Asquith and Elliot reports, the role of an extra-mural department is to carry the services of the university colleges to the people outside their service areas. As a part of a university extension system, the department should assist in providing educational opportunities to those outside the service areas of the university and also, to those who for some reason cannot formally attend the university.

The department's policy changes in 1954 indicated its intentions of becoming more responsive to the needs of Nigeria by providing examination-oriented courses, with these changes, the department revealed its goal of becoming not only extension-service oriented but also community-service oriented.

Research Question E

How is the department being managed? What are the roles of the faculty, administrators, and students in regard to this?

Solution

The task of managing this department lies with the dean but also, to a larger extent with the head of this
department (66). According to the 1954 ordinance of the University of Ibadan (85, p. 187), heads of departments are always chosen by the council of the university upon the approval by its senate. These heads are usually members of the academic staff.

The heads of the departments of adult education are usually chosen on a seniority basis as well as on a scholastic achievements basis (66). Upon being appointed as the head, full professors serve a four-year term while others who have not attained this level serve a three-year term.

The head automatically takes charge of the three sections of this department, namely (a) the Conference Center, (b) the extra-mural studies, and (c) the degree granting programs. Their activities are controlled and supervised by the head of the department.

Administrators' roles in management are unlimited. These are usually in the decision-making areas. These are also usually in the areas that concern the department's interests.

Students' roles in the management of this department are usually limited by the courses they attend or by the nature of their individual programs.
Research Question F

What skills, academic backgrounds, or prior experience do the staff and administrators of this department possess that enable them to perform their duties successfully?

Solution

The nature of adult education, that is, a multi-disciplinary field of study, calls for its tutors to possess multi-disciplinary knowledge. The faculty members of this department are not excluded from this requirement. As previously stated in this dissertation, the department, at present, remains the most heterogeneous department in the university. Its faculty members, particularly those responsible for tutorial classes, conferences, and seminars are usually drawn from various academic disciplines.

Prior to the introduction of the academic degrees to this department, when more emphasis was placed on internal teaching, faculty members were often assigned to teach or were invited by other departments to teach in their various areas of academic disciplines. This has probably been minimized with the introduction of academic degrees, which render the work of the department more demanding.

As demonstrated in Appendix F of this study, the tutorial instructors often come from various academic disciplines. They meet at the department once or twice a week, usually on a part-time basis. At other times, they
are engaged in teaching full-time or conducted private business.

Because of the multi-disciplinary nature of adult education, the department's faculty members are often persons with broad experience in both academic and non-academic issues; for example, the present head of this department, J. T. Okedara, has served in a number of professional and non-professional organizations.

As revealed in the university's annual report (111), Okedara was (a) a professional member of the Economic Association of Nigeria, 1973 to 1976; (b) a professional member (General Secretary) of the Nigerian National Council of Adult Education (NNCAE), 1973 to 1976; (c) a professional member of the International Council for Adult Education, 1974 to 1976; (d) a member of the Board of External Degree Programs, University of Ibadan, 1975 to 1976; (e) a member of International Planned Parenthood Federation, African Region (Committee on Training, Education, and Research), 1972 to 1976; (f) a member of the Baptist Mission Adult Education Advisory Committee, 1973 to 1976; (g) a member of the Senate, University of Ibadan, 1975 to 1976; and (h) a member of the Senate Committee on the Institute of African Studies, University of Ibadan, 1974 to 1976.

In addition, Okedara was also a consultant to the (a) Adult Education Division of the Federal Ministry of

Other faculty members belong to similar organizations and engage in other activities that are either chosen by them or assigned to them as academicians. These activities enhance their knowledge, which in turn, enhances their teaching abilities.

Research Question C

What are the sources of this department's revenue?

Solution

There has not been any consistency in the funding patterns of this department. This is because of the manner in which the department developed and because of the nature of its programs. Prior to its formation, when Oxford was still in charge of the experiments that later became the programs of the department, most of the operating costs were met by the Colonial Office, the arm of the British government that caters to colonial affairs. Little was done on the part of the Nigerian government to provide financial
assistance except in the areas of tutors' salaries, subsistence, and traveling expenses (34).

The establishment of the department in October 1949, however, called for a change in this funding pattern. Not only did the Nigerian government accept this department as an arm of its first university, but it also began to play a major role in its financing.

In addition to financial assistance, the Colonial Office continued to lend its support to this department by providing material resources and expert advice; these included literacy books, and film shows. Assistance was also provided by the Carnegie Foundation of New York, through whose donation the department was able to have the services of its first Assistant Director, Ayo Ogunseye. Through Carnegie's financial support also, the department was able to meet other financial obligations.

From the inception of this department to as recently as the early 1970s, the sources of support of the department were made possible through various governments in Nigeria as well as through the contributions from various profit and non-profit organizations (66). Its present head, J. T. Okedara (66), contended that the department occasionally engaged in fund raising drives, a practice that had since ceased when the government accepted the total responsibility of maintaining the department.
As of now, the federal government, in providing its quota to the department through the university, considers this department to be a service-oriented institution that stands on its own (66). In addition, the department operates on the revenues it derives from its services to the public.

**Research Question H**

To what extent does this department interact with other departments of the university and other adult education agencies nationally and internationally in its programming efforts?

**Solution**

This department has always attempted to serve adults both inside and outside its service areas. The department's programs, therefore, are provided both on campus and off campus.

The accomplishments of this department with respect to the above, have been made possible through the conferences, seminars, and lectures it hosts on behalf of the university. Examples of these are shown in Appendix G of this research. This appendix also reveals that the contributions of this department are not only limited to the local residents but also to national and international beneficiaries.
Frequently, the department invites other adult education agencies to participate in its seminars, conferences, and workshops. It also accepts invitations from other adult education agencies to participate in similar programs.

Other than through the services of its Conference Center, this department's direct contributions to other African nations are limited (66). The Association of African Adult Education is entrusted with the duty of assisting these other nations.

Research Question I

Do the educational programs of this department reflect the educational needs and outcomes of these groups in Nigeria: the government, the private business sector, various profit and non-profit organizations?

Solution

The educational programs of this department reflect the educational needs and outcomes of all the groups above. The most notable achievement of this department in teaching the citizenry about government occurred prior to Nigeria's independence in 1960. Not only did the department provide education for the purpose of reducing the illiteracy rate in Nigeria, but it also provided courses in "local government"
to assist would-be leaders of Nigeria in becoming aware of the political process.

Between April and December of 1953, for example, the department provided a "Local Government Training Course" in which students were familiarized with the local government election procedures. The department also provided similar courses to familiarize Nigerians with the political systems.

The department's tutorial courses also can be conceived as a contribution to the government. Steps taken by the department to provide courses of longer duration and those that are examination-oriented are examples of the department's commitment to meeting the needs of individuals, government, private businesses, and profit and non-profit organizations in Nigeria.
CHAPTER BIBLIOGRAPHY


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66. Okedara, J. T., University of Ibadan, Department of Adult Education, Interview, April 24, 1986.


75. Proposal for Enugu. (Private memo on the nature of proposed extra-mural study sessions), Oxford, Oxford University Delegacy for Extra-Mural Studies, unspecified date.


CHAPTER V

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

The Department of Extra-Mural Studies (now the Department of Adult Education) of the University College of Ibadan (also now the University of Ibadan) was established on October 1, 1949. This began as a result of the pioneer work of the representatives of the Oxford University Delegacy for Extra-Mural Studies, who visited Nigeria in 1947, 1948, and 1949 to conduct experiments in the teaching of "liberal studies courses" in political science, geography, economics, English, history, etc.

These courses, as in Britain, were aimed at assisting individuals to think for themselves and to deal with their everyday problems. In short, they were not to be used to pass specific examinations but for self-development purposes.

Although the initial efforts of the British with regard to these experiments were greeted with skepticism in Nigeria, it nevertheless became accepted as a gesture of good will on the part of the British. To the surprise of both Britain and Nigeria, the outcomes of those experiments were overwhelmingly successful.
During this period of development, the British were also planning to establish institutions of higher education in their colonies, of which Nigeria was one. These institutions were considered "essential" in bringing about the needed leadership in the colonies, most of which were seeking to be independent of British rule. The British also considered these institutions "essential" for economic reasons. Without them, these colonies would continue to rely on other developed nations.

Not only were the British concerned with achieving the above stated goals, they were also concerned with assisting adults and undereducated persons who, for many reasons, were not able to attend the university or to participate in the activities of formal educational institutions. In calling for the establishment of extra-mural departments within every university in the colonies, the committee that was chosen to study the possibilities of establishing the departments stated that they (the extramural departments) were essential as a means for carrying university services to those outside the service areas. This committee also considered them essential as a way of providing educational opportunities to educationally disadvantaged adults, who otherwise could easily be divorced from the society of the privileged.

Based on the success of the Oxford University experiments in Nigeria, the department opened in October of 1949.
The Oxford tradition of providing non-examination-oriented courses continued with little regard to the ideals, culture, economy, and other factors in Nigeria that considerably differed from those in Britain. In Britain, for example, the economy permitted various institutions other than their university extra-mural departments to provide examination-oriented courses; however, in Nigeria very few institutions existed to provide such services.

Despite the large number of applicants seeking to utilize the services of this department to further their educational goals and aspirations, the Oxford tradition of providing short courses for self-enrichment continued. This policy, however, ceased during the 1954/55 academic year when the university changed to courses of longer duration. These courses were aimed at assisting learners to achieve their individual goals as opposed to those prescribed by the university. Another reason for such change was to protect the academic integrity of the department, which, as an arm of a university, was expected to provide university-level courses as opposed to short and elementary courses that were not of university caliber.

Upon the introduction of a two-year diploma course in adult education and community development during the 1964/65 academic year, the department changed its name from the Department of Extra-Mural Studies to that of Adult Education
and Extra-Mural Studies, a practice also in effect in
Britain. Not only did the department progress steadily in
its determination to be more responsive to the needs of
Nigerians, but 1954 through 1965 also marked a time of
great achievement for the department, particularly with
respect to its services in the areas of seminars,
conferences, and internal teaching.

In 1964 the Institute of African Adult Education was
established within the department. This was primarily aimed
at eradicating illiteracy in Africa. Established by UNESCO
in cooperation with the University of Ibadan and the Nigerian
government, its duties were to (1) carry out research and
evaluation studies and to promote new approaches and
techniques in adult education; (2) provide library and
a documentation clearing house on adult education; (3) prepare
experimental teaching and training materials for adult
education programs; (4) serve as a center for international
conferences, meetings, and seminars in these fields; and
(5) provide training facilities for senior- and middle-level
staff of adult education, as well as refresher courses.

Despite the good intentions of this Institute, it did
not survive; it ceased operating for financial reasons.
Funding ceased to come from its prime sponsor, UNESCO,
perhaps because its services were not being fully utilized
by African nations other than Nigeria. As a result of this
utilization on the part of Nigeria, it was expected to assume the Institute's financial obligations which, unfortunately, never materialized.

The early 1970s marked another great period in the history of this department. It served as a period of expansion. Not only was another diploma course, Certificate in Trade Unionism and Industrial Relations, added to the department, but courses leading to bachelors’, masters’ and doctoral degrees were also added. The achievements of the department as it stands today are immeasurable.

Conclusions

From this research, a number of conclusions are drawn.

(1) The founders of this department were a mixture of British and Nigerian politicians, educators, and humanitarians. Their purposes for participation varied immensely. Generally speaking, these purposes included eradicating illiteracy in Nigeria, assisting people to conduct their every day business and to solve their own problems, preparing Nigerians for the role of governing themselves, and improving their economy.

(2) The programs of the department were aimed at assisting all segments of the Nigerian population.

(3) The department developed out of the good will of the British and in response to the social, political, and
economic pressure in Nigeria and in Britain at the time of this development.

(4) The department was, and continues to be, extension-service and community-service-needs oriented.

(5) There is no clear-cut pattern in the management strategy of this department. Its leadership is generally selected on academic merit and on seniority. The students' role in management are considerably limited to their opinions concerning the courses they elect or those that are assigned to them.

(6) The staff and administrators of this department are from various academic disciplines. In addition, they are sometimes professionals with wide experience in different fields of study. In effect, their experiences are usually not limited to academics but to other areas of study and development as well.

(7) This department, in its early years of operation, relied heavily on the revenues from the local, state, and federal governments of Nigeria. It also relied on donations from profit and non-profit organizations and revenues derived from its services to the public. In the later years of its operation, however, it continues to rely on the federal and state governments and on the revenues derived from the services it provides.
(8) The department interacts with other departments of the university and with other education agencies nationally and to a limited extent, internationally, to provide programs and services.

(9) The educational programs of this department have always reflected and continue to reflect the educational needs and outcomes of the Nigerian government, private business, and various profit and non-profit organizations.

Recommendations for Further Research

The development of this department from an experiment to a full-fledged department in a renowned university seems ideal. It sounds like a story of a successful adventure. Nevertheless, many questions could be raised about the success of this department that could cast doubts as to whether it should have progressed beyond its experimental stages.

One question seeks the determination of the extent to which this department still strives to pursue the goals of its founders. These goals, to name just a few, include eradicating illiteracy, assisting educationally disadvantaged adults to utilize education for the purpose of enriching themselves, fostering economic development in Nigeria, and assisting people to think and act in a democratic manner.

A second question concerns the extent to which the department's degree programs are being used to deal with
Nigeria's contemporary problems. These programs overshadow the so-called elementary and short courses that are not expected of a university.

A third question deals with the knowledge of the extent to which this department has positively impacted the development of other university adult education departments in Nigeria.

A negative response to any of the questions above is likely to generate negative feelings as to the initiative of the faculty and administrators of this department to switch to the degree programs that have not adequately benefitted Nigeria. In recommending the above questions for further research, it is hoped that much more will be known about this department and about its contributions to adult education in Nigeria. Much will also be known about its benefit to Nigeria in general as opposed to adult education alone.
APPENDIX A

Permission Sought From the Head of the Department of Adult Education to Conduct This Study
SIR,

REQUEST FOR ASSISTANCE IN COLLECTING DATA RELATING TO THE DEVELOPMENT AND CONTRIBUTIONS OF THE DEPARTMENT OF ADULT EDUCATION OF THE UNIVERSITY OF IBADAN TO ADULT EDUCATION.

This letter serves as a follow-up of our conversation of April 21, 1986, on the above issue, for which you requested that I make an official request for assistance and provide a list of the areas of the research for which I specifically require your assistance.

Attached herewith is a copy of the research questions which I propose to be able to provide answers to and the letter of introduction from the chairman of my dissertation committee.

As you would see from the research questions, this research differs from previous ones in that it is not simply historically-oriented, but rather for the most part, it seeks to research into issues on items 5 through 10 of the research questions, most of which have not been previously dealt with or documented.

Although prior approval has been sought and obtained from the Dean of the College of Education, Professor Omolewa sometime in October of 1985 to conduct this research, your effort in delegating an expert to assist in collecting data beyond those that have not been previously documented particularly on the issues listed below would be sincerely appreciated.
These issues include:

(1) The department's management style, particularly as it relates to its decision making processes. Specifically, this would involve identifying the roles of the faculty members, the administrators, and the student in the decision making process of the department.

(2) The sources of finance of the department beyond the allocations from the University.

(3) The contributions of this department to other African nations and their adult education agencies.

(4) The department's previous and present collaborative efforts with other adult education agencies in providing programs and services.

(5) The past and present programs and services of this department and the basis for providing them.

Your effort in these would be most appreciated and it is hoped that this research would contribute to knowledge internationally in the area of comparative adult education.

Thanks in advance.

Yours sincerely,

(signed)

Olufemi Adeniji
Doctoral Candidate
North Texas State University
Denton, Texas, U.S.A.
RESEARCH QUESTIONS

1. Who were the founders of this department and what were the goals the department was expected to accomplish as a result of its being founded?

2. Toward what segments of the population was the department expected to serve? What segments of the population are currently being served?

3. What social, political, economical, and other forces led to the original development of this department or could be cited to justify its present existence?

4. Was the department originally aimed at being an extension-services oriented, community-service-needs oriented, or both? What is the current status of this today?

5. How is the department being managed? Specifically, what are the roles of the faculty, administrators, and the students in this regard?

6. What skills, academic backgrounds or prior experience do the staff and administrators of this department possess that enable them to successfully perform their duties?

7. Financially, how does the department operate?

8. Structurally, how is the department set up particularly in relationship to other departments of the university?

9. Do the educational outcomes of this department reflect the educational needs and outcomes of these groups in Nigeria: the government, the private business sector, various profit and non-profit organizations? If so, elaborate.

10. How does this department relate to other adult education agencies in Nigeria and other African nations, especially in its programming efforts?
APPENDIX B

A Letter of Introduction from the Chairman of This Research Committee
March 13, 1986

To Whom It May Concern:

This letter introduces Mr. Olufemi Adeniji, a Nigerian citizen and a doctoral candidate in Adult Education at North Texas State University in Denton, Texas, U. S. A.

Mr. Adeniji seeks to study the development and operation of the Department of Adult Education of the University of Ibadan. Such a study would be of great value to Adult Education as a contribution to the literature on international and comparative Adult Education.

I would greatly appreciate any assistance and help that you can provide Mr. Adeniji. Your efforts will benefit Adult Education as a field of study and practice.

Thank you in advance for your cooperation and assistance.

Sincerely,

Ron Newscar, Ph.D.
Associate Professor
Program Area Head for Adult Education
APPENDIX C

The Titles of the Radio Programs and the One-Year Classes Conducted by the Department in its First Year of Operation*

## RADI0 PROGRAMME

**THE VOICE OF THE UNIVERSITY COLLEGE**

### TITLE
- Introductory talk: The Voice of the University College
- Student Life
- The purpose of University Education
- A University Library for Nigeria

### ZOOLOGY
1. What is Zoology?
2. Systematic Zoology in West Africa
3. Man and Animal
4. The Philosophy of Zoology

### CHEMISTRY
1. Chemistry in Nigeria
2. Starch
3. Radioactive Tracer Method
4. Chemical Industry and Nigeria

### BOTANY
2. Botany: Pure and Applied (Pt. II)
3. Some Problems of Plant Life
4. Penicillin and the Mould that produces it
5. The Work of the Botanical Dept.

### CENTRES
#### Ibadan
- English Language
- Economics
- Political Science
- Mathematics
- Latin
- Geography

#### Abeokuta
- Political Science
- Economics
- French
- (Brevete 'Superieur, Diplome d' Aiptitude Pedagogique)
- Mathematics
- Latin
- Geography

#### Ilorin
- Economics
- Logic

#### Ile-Ife
- Mathematics
- English Language
- Latin
- Geography
- Economics
- Brit. Social History

#### Ijebu-Ode
- Economics
- Political Science

### SPEAKER
- The Principal: Dr. K. Mellanby, O.B.E., Sc.D.
- The Warden: Mr. K. S. Lambert, F.L.A.
- The Registrar: Mr. F.F.G. Hunter, LL.B., C.A.
- The Librarian: Mr. W. J. Harris, B.A.

### Head of the Zoology Department
- Dr. J. E. Webb, D.Sc., Ph.D.

### Prof. R.J. McIlroy, M.Sc., Ph.D., F.R.I.C.

### Rev. Fr. A.J. Foley, B.A., B.Sc.

### Mr. B. D. England, M.Sc.

### Mr. J. Hirst, B.Sc.

### (Prof. F.W. Sansome, B.Sc., Ph.D., F.R.S.E., F.L.S.

### Mr. E. Njoku, M.Sc., B.A., F.L.S.

### Mrs. E.R. Sansome, M.Sc., D.Sc.

### Mr. H.J. Savory, B.Sc.

### ONE-YEAR CLASSES

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APPENDIX D

Publications and Papers of the
Institute of African Adult Education
on Literacy*

IAAE PUBLICATIONS/PAPERS ON LITERACY


APPENDIX E

The Seminars and Vacation Courses Provided During the Department's 1961/62 Academic Session*

Vacation Courses and Seminars

The following were held:

   Attendance: 120
   October, 1961.

2. Special Course on Local Government for Councillors and Local Government Employees
   Attendance: 94
   December 1961

3. Refresher Course for Teachers of Geography (in collaboration with the Nigerian Geographical Association)
   Attendance: 50
   December 1962 – Enugu

4. Seminar on Student Press in Nigeria (in collaboration with the University College Ibadan Student’s Union)
   Attendance: 38
   March 1962

5. Course on Radio Scripting and Production (in collaboration with the Nigerian Broadcasting Corporation)
   Attendance: 16
   March 1962

6. Drama Workshop
   Attendance: 14
   June 1962
7. Writers' Workshop  
   (in collaboration with Mbali, Ibadan)  
   June 1962  
   Attendance: 14

8. Summer School in the Visual Arts  
   (in collaboration with Mbali, Ibadan)  
   July 1962  
   Attendance: 45

9. Seminar on Modern Uses of Concrete  
   (in collaboration with the Israeli Ministry of Foreign Affairs and NigerSol Limited)  
   Attendance: 57

10. Annual Seminar on Industrial Relations  
    (Theme: Labor Education and Training)  
    August 1962  
    Attendance: 136

11. Seminar on Extension for the Federation of Nigeria  
    (in collaboration with the FAO/UNICEF Africa Training Programme in Nutrition and the Federal Government of Nigeria)  
    September 1962  
    Attendance: 74

12. Summer School in the Visual Arts  
    (in collaboration with Mbali, Oshogbo)  
    September 1962 - Oshogbo  
    Attendance: 25

The total attendance at these courses was larger than any previous annual total.

In addition, two Departmental Conferences were held to discuss plans and policy.
One Resident Tutor attended the International Writers' Conference held in Kampala in June 1962; another attended the Fourth International Conference on World Politics - in Athens in September, 1962, and the Assistant Director attended a Conference on Universities and Adult Education in Africa, held in Accra in January, 1962.

The Assistant Director was also Secretary to the Organizing Committee of the First International Congress of Africanists until August, 1962, and thereafter Joint Secretary.
APPENDIX F

The Details of the Department's Tutorial Classes that Show that Instructors are Often from Various Academic Disciplines*

## TABLE IV
CLASS DISTRIBUTION BY CENTRES

<table>
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<tr>
<th>Extra-Moral Programme-Ibadan Centre</th>
<th>Subject</th>
<th>Level</th>
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<td>M  F  T</td>
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<td>53. French (b) (Beginners)</td>
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### IN-SERVICE PROGRAMME

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<td>A/L</td>
<td>E. N. Achilike, B.Sc.</td>
<td>21</td>
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<td>34. Government IA</td>
<td>O/L</td>
<td>M. O. Ogundiyi, B.Sc.</td>
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<td></td>
<td></td>
<td>2. Dr T. O. Odulola, B.Sc., Ph.D.</td>
<td>49</td>
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<tr>
<td>36. Government II</td>
<td>O/L</td>
<td>H. S. Nnamdi, B.A.</td>
<td>46</td>
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<td>37. History I</td>
<td>A/L</td>
<td>J. B. Daramola, B.A.</td>
<td>23</td>
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<td>38. History II</td>
<td>A/L</td>
<td>A. O. O. Oyegoke, B.A., M.A.</td>
<td>5</td>
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<tr>
<td>39. History I</td>
<td>O/L</td>
<td>J. A. Ajayi, B.A.</td>
<td>23</td>
</tr>
<tr>
<td>41. Mathematics I</td>
<td>A/L</td>
<td>O. A. Hondlor, B.Sc.</td>
<td>15</td>
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<td>42. Mathematics IA</td>
<td>A/L</td>
<td>G. B. Onalaja, B.Sc.</td>
<td>31</td>
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<tr>
<td>43. Mathematics IB</td>
<td>A/L</td>
<td>J. S. Aina, B.Sc.</td>
<td>26</td>
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<td>44. Mathematics IIA</td>
<td>O/L</td>
<td>M. O. Omotozho, B.Sc.</td>
<td>32</td>
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<tr>
<td>45. Mathematics IIB</td>
<td>O/L</td>
<td>1. Dr O. Akinwunye</td>
<td>24</td>
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<td></td>
<td></td>
<td>2. R. A. Ajayi, B.Sc.</td>
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<td>46. Mathematics IIC</td>
<td>O/L</td>
<td>J. A. Akinwunnuju, B.Sc.</td>
<td>16</td>
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<tr>
<td>47. Music</td>
<td>O/L</td>
<td>O. Omideyi, F.N.A.M., A.R.C.O. (London)</td>
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</tr>
<tr>
<td>48. Principles of Law</td>
<td>Prof.</td>
<td>Dr J. D. Ojo, LL.M., Ph.D.</td>
<td>27</td>
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<td>49. Secretarial Duties</td>
<td>Prof.</td>
<td>H. D. Kuyebl, M.I.R.</td>
<td>9</td>
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<td>Subject</td>
<td>Level</td>
<td>Name of Tutor</td>
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<tr>
<td>50. Shorthand (Beginners)</td>
<td></td>
<td>Prof. Mrs S. M. Lucas</td>
<td>11</td>
</tr>
<tr>
<td>51. Shorthand (100 w.p.m.)</td>
<td></td>
<td>Prof. Mrs C. M. Salako</td>
<td>16</td>
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<tr>
<td>52. Shorthand (120)</td>
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<td>Prof. O. Aluko, M.I.P.S.</td>
<td>10</td>
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<tr>
<td>53. Statistics</td>
<td></td>
<td>Prof. Miss V. A. Oke, B.SC.</td>
<td>18</td>
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<tr>
<td>54. Yoruba I</td>
<td>O/L</td>
<td>O. Ayeni, B.ED.</td>
<td>15</td>
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<tr>
<td>55. Yoruba II</td>
<td>O/L</td>
<td>S. A. O. Ayeni, B.Ed.</td>
<td>12</td>
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<tr>
<td>56. Yoruba I</td>
<td>A/L</td>
<td>S. A. O. Ayeni, B.Ed.</td>
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APPENDIX G

Details of the Conferences, Seminars and Workshops of the Department During its 1978/79 Academic Year*

I. DETAILS OF CONFERENCES, SEMINARS, WORKSHOPS, ETC.

<table>
<thead>
<tr>
<th>No.</th>
<th>Title of Programme</th>
<th>Duration</th>
<th>No. of Delegates</th>
<th>Nature of Programme</th>
<th>Sponsors</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>National Workshop on the Use of Socio-Economic Indicators</td>
<td>15-18 Oct. 1978</td>
<td>88</td>
<td>National</td>
<td>NISER, UNESCO AND NIGERIA NATIONAL COMMISSION FOR UNESCO</td>
</tr>
<tr>
<td>4</td>
<td>Aptitude Test Research Workshop</td>
<td>27 Nov. 1978</td>
<td>20</td>
<td>International</td>
<td>West African Examinations Council (WAEC)</td>
</tr>
<tr>
<td>5</td>
<td>International Meeting of the Administrative &amp; Finance Committee Meeting</td>
<td>24 Nov. 1978</td>
<td>20</td>
<td>International</td>
<td>West African Examinations Council (WAEC)</td>
</tr>
<tr>
<td>6</td>
<td>Nigerian National Committee Meeting</td>
<td>29-30 Nov. 1978</td>
<td>80</td>
<td>National</td>
<td>West African Examinations Council (WAEC)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No.</th>
<th>Title of Programme</th>
<th>Duration</th>
<th>No. of Delegates</th>
<th>Nature of Programme</th>
<th>Sponsors</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Science Editorial Board Workshop</td>
<td>11-12 Jan. 1979</td>
<td>12</td>
<td>National</td>
<td>Nigeria Educational Research Council (NERC)</td>
</tr>
<tr>
<td>13</td>
<td>Toxicology in the Tropics: an International Symposium</td>
<td>4-9 Feb. 1979</td>
<td>120</td>
<td>International</td>
<td>WHO Toxicology Forum, USA, WELLCOME TRUST United Kingdom and Department of Biochemistry, University of Ibadan.</td>
</tr>
<tr>
<td>14</td>
<td>WHO Trainers' Course for Public Health Workers</td>
<td>5 March, 1979</td>
<td>100</td>
<td>International</td>
<td>WHO and Department of Human Nutrition University of Ibadan.</td>
</tr>
<tr>
<td>15</td>
<td>Coordination Meeting on Research Programme of the World Bank</td>
<td>12-13 March, 1979</td>
<td>35</td>
<td>International</td>
<td>ECOWAS and NISER.</td>
</tr>
<tr>
<td>16</td>
<td>Workshop on Evaluation &amp; Continuous Assessment of Students' Achievement</td>
<td>19-23 March, 1979</td>
<td>50</td>
<td>National</td>
<td>Federal Ministry of Education, LAGOS.</td>
</tr>
<tr>
<td>No.</td>
<td>Title of Programme</td>
<td>Duration</td>
<td>No. of Delegates</td>
<td>Nature of Programme</td>
<td>Sponsors</td>
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<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>27.</td>
<td>Special Education Curriculum Workshop for Federal Advanced Teachers' College</td>
<td>2-3 July, 1979</td>
<td>10</td>
<td>National</td>
<td>Nigeria Educational Research Council (NERC) &amp; Department of Special Education, University of Ibadan.</td>
</tr>
<tr>
<td>29.</td>
<td>Occupational Health Nursing Workshop</td>
<td>2-6 July, 1979</td>
<td>80</td>
<td>National</td>
<td>Federal Ministry of Health and Department of Preventive &amp; Social Medicine, University of Ibadan.</td>
</tr>
<tr>
<td>30.</td>
<td>Conference on Alternative Development Strategies</td>
<td>4-7 July, 1979</td>
<td>100</td>
<td>International</td>
<td>NIRSC, Society for International Development (Rome) and Ibadan Chapter of SID.</td>
</tr>
<tr>
<td>31.</td>
<td>Science Education and National Development-an International Symposium</td>
<td>8-11 July, 1979</td>
<td>100</td>
<td>International</td>
<td>Nigeria Academy of Science (NAS) &amp; Committee on Science and Technology in Developing Countries (COSTED)</td>
</tr>
<tr>
<td>32.</td>
<td>4th Annual Africa Literature Conference</td>
<td>16-20 July, 1979</td>
<td>75</td>
<td>National</td>
<td>Department of English, University of Ibadan.</td>
</tr>
<tr>
<td>33.</td>
<td>WHO Steering Committee Meeting and Workshop on &quot;Recent Advances in Fertility Regulations&quot;</td>
<td>22-28 July, 1979</td>
<td>150</td>
<td>International</td>
<td>Collaborating Centre for Clinical Research in Human Reproductions and WHO Task Force on Long Acting Systemic Agents for the Regulation of FERTILITY</td>
</tr>
<tr>
<td>34.</td>
<td>6th MANDEV Workshop</td>
<td>29 July-2 August 1979</td>
<td>40</td>
<td>National</td>
<td>Centre for Management Development (CMD) Lagos.</td>
</tr>
<tr>
<td>No.</td>
<td>Programme Description</td>
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<td></td>
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</tr>
<tr>
<td>35.</td>
<td>International Workshop for Health Superintendents and Royal Society of Health Examiners' Tutors 13-17 August, 1979 80 International University of Ibadan, Department of Preventive &amp; Social Medicine and Institute of Education</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>36.</td>
<td>Harmonization Meeting for Federal Teacher's College on Special Education Curriculum 13-14 August, 1979 150 International Nigeria Educational Research Council (NERC), Department of Special Education, University of Ibadan</td>
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<td></td>
<td></td>
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</tr>
<tr>
<td>38.</td>
<td>Induction Course for Ogun State Secondary School Bursars 26-29 August, 1979 60 Local Ogun State Ministry of Education and Department of Adult Education, University of Ibadan</td>
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<td></td>
<td></td>
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<tr>
<td>40.</td>
<td>Seminar for NEPA Western District Engineers(Jointers) 6 September, 1979 30 National Raychen Administrative/Management Consultancy.</td>
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<tr>
<td>43.</td>
<td>Workshop on Maintenance Engineering 19-21 Sept. 1979 260 National The Nigerian Society of Engineers</td>
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<tr>
<td>44.</td>
<td>Workshop for Senior Accounting Assistants 24-26 Sept. 1979 30 National Food Specialities Nigeria Limited</td>
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</tr>
</tbody>
</table>

### II STATISTICAL ANALYSIS

**A. ATTENDANCE**

| 1. Total No. of Programmes | 44 |
| 2. Total No. of Participants | 3,452 |
| 3. Average No. of Participants per Programme | 79 |
| 4. Average No. of Programme per month | 4 |

**B. PROGRAMME CLASSIFICATION**

#### I. By Nature of Programme

- (i) Local (Restricted Participation) 2
- (ii) National 25
- (iii) International:
  - (a) Monolingual (English Language only) 11
  - (b) Bilingual (French & English) 6 17 44

#### II. By Participants

| 1 (i) | 1-100 | 35 (a) University Department |
| 2 (ii) | 101-500 | 9 (ii) Solely |
| 25 (iii) | 501-1000 | 11 (ii) Jointly with outside bodies |

#### III. By Sponsors

| (b) Others |
| 44 |

- (i) Government Agencies—Ministries/Corporation 17
- (ii) Voluntary Agencies 13
- Ogun State Ministry of Education and Department of Adult Education, University of Ibadan. |
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Books


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Publications of Learned Organizations


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Nigerian Union of Teachers, General Secretary, Letter to Mr. T. Hodgkin, Rewley House, Oxford University, July 10, 1947.


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Anyanwu, C. N., Department of Adult Education, University of Ibadan, Nigeria, Interview, November 12-14, 1985.

Okedara, J. T., University of Ibadan, Department of Adult Education, Ibadan, Nigeria, Interview, April 24, 1986.

