DEVELOPMENT OF EDUCATIONAL INSTITUTION AND SOCIAL CHANGE IN NIGERIA, 1953-1973

THESIS

Presented to the Graduate Council of the North Texas State University in Partial Fulfillment of the Requirements

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MASTER OF SCIENCE

By

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Denton, Texas
August, 1976

Changes and developments of the educational institution of Nigeria are discussed. The analysis is based upon available data. Historical developments, including social movements and nationalism, are related to changing educational needs of an emerging nation. Developments during the past twenty years are discussed in detail.

Increased levels of education are related to social mobility, agencies and types of socialization, and the development of Nigerian independence. Demographic changes, particularly decreases in mortality and differential fertility, are described in detail. The demands for technical and vocational training are related to urbanization. Based upon analyses of these historical trends, recommendations are suggested which should better enable Nigeria to cope with the modern world.
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CHAPTER I

INTRODUCTION

The process of development and the educational response to urbanization and technological developments are of interest in discussing social change. The study of African countries, or other countries in developing areas, enables the sociologist to analyze rapid social change as related to institutional development. In this study, changes in the educational institution are analyzed as related to the changing needs of one African country, Nigeria, particularly during the last two decades.

Historical Overview

Nigeria is one of the developing countries that lies at the extreme corner of the Gulf of Guinea in West Africa. It is a compact area of 356,999 square miles\(^1\) with a population of 79.76 million in 1973.\(^2\)

The country is bordered on the east by the Federal Republic of Cameroon and for a very short distance in the northeast by the Republic of Chad. The northern and northwestern borders are bounded by the Republic of Niger, and

---


\(^2\) *African Recorder*, XII, No. 13 (April, 1974), 3728.
Map I

Nigeria: States and Population, 1973

<table>
<thead>
<tr>
<th>States</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Benue-Plateau.</td>
<td>5.17</td>
</tr>
<tr>
<td>East-Central.</td>
<td>8.07</td>
</tr>
<tr>
<td>Kano.</td>
<td>10.90</td>
</tr>
<tr>
<td>Kwara.</td>
<td>4.64</td>
</tr>
<tr>
<td>Lagos.</td>
<td>2.47</td>
</tr>
<tr>
<td>Mid-Western.</td>
<td>3.24</td>
</tr>
<tr>
<td>North-Central.</td>
<td>6.79</td>
</tr>
<tr>
<td>North-Eastern.</td>
<td>15.38</td>
</tr>
<tr>
<td>North-Western.</td>
<td>8.50</td>
</tr>
<tr>
<td>Rivers.</td>
<td>2.23</td>
</tr>
<tr>
<td>South-Eastern.</td>
<td>3.46</td>
</tr>
<tr>
<td>Western.</td>
<td>8.92</td>
</tr>
<tr>
<td>TOTAL.</td>
<td>79.76</td>
</tr>
</tbody>
</table>

and the western border is bounded by the Republic of Dahomey (see Map I). Its four important physical features can be distinguished. Along the coast line, there is a dense belt of swamp and mangrove forest which is followed by a fairly defined belt of tropical rain forest and oil palm bush intersected by rivers and streams. Next is a 300-mile wide belt of open woodland and grass savannah which finally shades off into a vast undulating plateau with occasional hills, until at last, the sandy tracts of the Sahara Desert are reached.

Agricultural activities in the area are based upon and limited by the tropical climate. Agricultural products in Nigeria include cocoa, palm oil, rubber, rice, cotton, palm kernel and maize. Agriculture is the primary source of the country's wealth. Production of export crops by peasant farmers was the mainspring of economic growth from 1900 to 1965. Because of the varied climate, almost every product of tropical agriculture can be grown successfully on the land. In the early 1970's, agriculture still contributed about 70 or 80 per cent of the labor force and provided 48 to 56 per cent of export income. The country's past financial needs and foreign exchange requirements were made almost entirely by peasant farmers, whose earnings

---

3 James S. Coleman, Nigeria: Background to Nationalism (Berkeley and Los Angeles, 1958), p. 11.
4 Ibid., p. 11.
financed the development of infrastructure, built schools and hospitals and supplied capital for new industry.\(^5\)

Today, Nigeria is one of the leading countries in agricultural economy. Table I below indicates the main agricultural products in Nigeria, 1970 to 1973.

**TABLE I**

**AGRICULTURAL PRODUCTION IN NIGERIA, 1970-1973**

(THOUSANDS OF METRIC TONS)

<table>
<thead>
<tr>
<th>Year</th>
<th>Palm oil</th>
<th>Palm Kernel</th>
<th>Cocoa</th>
<th>Rice</th>
</tr>
</thead>
<tbody>
<tr>
<td>1970</td>
<td>660.0</td>
<td>432.0</td>
<td>305.0</td>
<td>490</td>
</tr>
<tr>
<td>1971</td>
<td>662.0</td>
<td>430.0</td>
<td>257.0</td>
<td>580</td>
</tr>
<tr>
<td>1972</td>
<td>650.0</td>
<td>423.0</td>
<td>241.0</td>
<td>500</td>
</tr>
<tr>
<td>1973</td>
<td>650.0</td>
<td>423.0</td>
<td>218.0</td>
<td>550</td>
</tr>
</tbody>
</table>


Historically, Nigeria was governed by the British from 1861\(^6\), until October 1, 1960, when she achieved independence. Twelve states within Nigeria were created in 1967 to facilitate internal administration in the nation. (See the twelve states in Map I, p. 2).

Before the arrival of the British, Nigeria had been subjected to external influences from the medieval kingdoms

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\(^5\) Nelson and others, p. 315.

\(^6\) Coleman, p. 36.
of Egypt, Morocco and Tripoli in North Africa as early as the seventh century.\textsuperscript{7}

At that time, disturbances resulting from the spread of Islam in North Africa forced the Hausa, the Fulani and the Kanuri to migrate to what is now known as Northern Nigeria where they settled peacefully. The Hausas are identified as a negroid stock. Physically, the Hausa group can be distinguished by their broad noses, forward-jutting jaws, woolly hair and dark skin color.\textsuperscript{8} The distinguishing features of the Fulani are relatively fair skin, narrow nose, thin lips, and wavy rather than woolly hair. The Kanuri peoples are best regarded as of mixed Negro-white origin. They have been Muslims for centuries and are characterized by considerable physical homogeneity as mixed Negro-white origin.\textsuperscript{9}

In the early part of the thirteenth century, Northern Nigeria was economically tied to the Islamic centres of North Africa by series of trade routes in slaves and commodities. The Hausa and the Kanuri in Northern Nigeria exported woven clothes, skins and crafts across the Sahara to North African parts; the caravan brought back to North

\textsuperscript{7}Ibid., p. 36.

\textsuperscript{8}Keith, M. Buchanan, \textit{Land and People in Nigeria} (London, 1962), p. 79.

\textsuperscript{9}Ibid., p. 80.
Nigeria European trade goods, mostly clothes, metal work and glass.10

It was trade in slaves that brought North Africa, Northern Nigeria and Southern Nigeria together with the Europeans in early part of sixteenth century. The rapidly increasing demand for slaves as West Indian and tropical American plantation production began to boom, encouraged the Europeans to have a close contact with Nigeria, where they found a large number of slaves they needed. It has been said that in the 1620's, the number of African slaves reaching the Americas was about 7,000-8,000 a year. In the last quarter of the seventh century the average American import of slaves was 25,000 and the total number of slaves imported during that century was estimated at about 1,300,000. In the 1780's, 70,000 slaves were being landed in the Americas each year.11 The volume of slave trade in West Africa grew rapidly from its inception around 1500 to its peak in the eighteenth century. About 6.3 million slaves were shipped from West African slave ports and more than 4.5 million from 1701 to 1810.12 During that period (1701 to 1810), the average number of slaves exported from

10 Coleman, pp. 36-39.
11 "West Africa", The New Encyclopaedia Britannica, XIX (Chicago, 1974), 768.
12 Nelson and others, p. 48.
West Africa was estimated at 41,000 a year. The slave trade adversely affected Nigeria's development. Nigeria's economy and intersocietal relations were disrupted and many lives were lost. In examining the effects of slave trade and slavery in Nigeria, Frederick A. O. Schwarz writes:

Slavery played a major role in Nigeria's precolonial history. The coastal regions which now are parts of Nigeria were known as the slave coast. What is now Nigeria provided a high percentage of the Africans who were cruelly torn from their families and homes, crowded into the stinking dark holds of ships, and, if they survived the voyage, put to work in the New World as beast of burden. During a twenty-year period 370,000 people from the Ibo tribe alone were sold into slavery. Slave wars, slave raiding, and hiding from slave raiders all kept Nigerian groups fragmented.

Missionaries began to go to Nigeria in order to educate and Christianize the people and to help check the adverse effects of the slave trade. When the slave trade was legally stopped by the British government in 1807, both the missionaries and the British government worked hand in hand in establishing schools and legitimate trade in Nigeria. The legitimate trade (or non-slave trade) included such commodities as palm oil, palm kernels and ivory, which the Europeans exchanged for guns, gin and rum.


14 Frederick A. O. Schwarz, Nigeria: The Tribes, the Nation or the Race--The Politics of Independence (New York, 1965), pp. 16-17.
The efforts of the Christian missionaries were more intensive than those of the non-slave traders. Through their extensive evangelical activities, the missionaries played a very critical role in the field of education in the country. Unlike the legitimate traders, they did not limit their endeavors to port towns, rail or river lines or commercial centres; they penetrated into the most remote areas in the interior with the determination to remain there until Christianity was firmly established.

In the mid-1840's, the Wesleyan Methodist missionaries and the Church Missionary Society began work in Southern Nigeria. During the next half-century, these pioneer missionaries were followed by the Church of Scotland, Baptist, Presbyterian, Episcopalians and the Roman Catholic in 1900. By the end of World War I, fifteen European Missionaries and American Evangelical groups were operating in southern provinces and the Middle Belt of Nigeria. James S. Coleman noted that more than 600 European missionaries assisted by nearly 5,000 Nigerians, had established close to 3,000 churches, and Christendom claimed more than 800,000 communicants by the end of World War I.\textsuperscript{15} Table II below shows the differential development of Christianity in Nigeria, 1875-1953.

\textsuperscript{15} Coleman, p. 94.
TABLE II
DIFFERENTIAL DEVELOPMENT OF CHRISTIANITY IN NIGERIA, 1875-1953

<table>
<thead>
<tr>
<th>Region and Ethnic Group</th>
<th>No. of Stations By Ethnic Group 1875 1900 1925</th>
<th>No. of Christians by Region 1880-1885 1900-1910 1920 1952-1953</th>
<th>% of Regional Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Region</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yoruba</td>
<td>12  24  47</td>
<td>6,500  17,700  260,500</td>
<td></td>
</tr>
<tr>
<td>Edo</td>
<td>.  3  15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eastern Region</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ibo</td>
<td>2  7  28</td>
<td>few  18,500  514,395  3,915,500</td>
<td>50</td>
</tr>
<tr>
<td>Ibibio-Efik</td>
<td>4  12  24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Northern Region</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Muslim North Groups</td>
<td>0  0  5</td>
<td>few  few  19,200  558,000</td>
<td>3.3 (^b)</td>
</tr>
<tr>
<td>Middle Belt Groups</td>
<td>2  2  57</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: J. S. Coleman, Nigeria: Background to Nationalism, Berkeley, University of California Press, 1958, p. 95.

\(^b\) Of the Christians in Northern Region, 73 live in Middle Belt

. Number not known
Table II indicates that the impact of missionaries was first felt by the Yoruba, Ibo and the Ibibio-Efik ethnic groups. Although the Ibo and Ibibio-Efik groups had very few converts between 1880 and 1885, the number of converts grew rapidly from 514,395 in 1920 to 3,915,500 in 1953, and 50 per cent of their population was Christianized. Because of the impact of Islam among the Muslim North group, there were no Christians Missionaries in that region.

The Yoruba and Edo ethnic group of the former Western Region (now Western State, see Map I, page 2), are the largest cultural aggregate in West Africa with a history of political unity and a common historical tradition. These ethnic groups originated from Mecca and Upper Egypt from where they migrated during the second millennium B.C. to what is now known as Western State of Nigeria. A research conducted by James Coleman in 1958 on Nigeria's ethnic groups describes the Edo-speaking people as "merely an offshoot" of the Yoruba.¹⁶

The Yorubas had been exposed to Western education at a much earlier date than any other group in Nigeria. They were the first ethnic group in Nigeria that had many religious stations and Christians as early as 1875. They are the wealthiest Nigerians with a substantial middle class based on cocoa farming. Their cities, such as Lagos,

¹⁶Ibid., p. 27.
Abeokuta, Ibadan and Ife are Nigeria's intellectual and political centres.\footnote{17}

The Ibo and Ibibio-Efik groups dominant in the former Eastern Region (now occupying East-Central and South-Eastern States respectively,) are the next ethnic groups that felt the impact of missionaries during the later part of the nineteenth century. The basic social unit among the Ibo and Ibibio-Efik has been a single extended family or a kindred composed of several families. The extended family of the Ibo and Ibibio-Efik consists of the elder or the surviving brothers, together with their wives, married sons with their wives and unmarried daughters and so on down to the great grandchildren. The Ibo and Ibibio-Efik groups' languages belong to different branches of the large Niger-Congo linguistic family. Sociopolitical surveys in the mid-1960's indicate that most Ibibios willingly support the Ibo-led regional government.\footnote{18} The main occupation of these groups is farming in which palm oil and palm kernels, rubber and cocoa are the main exports.

In Lagos alone, the missionary activities as shown in Table III, showed that as the population of Lagos increased between 1868 and 1878, the number of Christians also increased.

\footnote{17}{Schwarz, p. 66.}
\footnote{18}{Nelson and others, p. 215.}
### TABLE III

**POPULATION OF LAGOS BY RELIGIOUS GROUP - 1868, 1878**

<table>
<thead>
<tr>
<th>Religious Group</th>
<th>1868</th>
<th>1878</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pagans</td>
<td>14,797</td>
<td>44,788</td>
</tr>
<tr>
<td>Mohammedans</td>
<td>8,422</td>
<td>10,595</td>
</tr>
<tr>
<td>Episcopalians</td>
<td>2,664</td>
<td>n.a.</td>
</tr>
<tr>
<td>Wesleyans</td>
<td>974</td>
<td>1,048</td>
</tr>
<tr>
<td>Presbyterians</td>
<td>n.a.</td>
<td>2</td>
</tr>
<tr>
<td>Roman Catholics</td>
<td>290</td>
<td>572</td>
</tr>
<tr>
<td>Church of England</td>
<td>n.a.</td>
<td>3,145</td>
</tr>
<tr>
<td>Baptists</td>
<td>42</td>
<td>71</td>
</tr>
<tr>
<td><strong>Total Population of Lagos</strong></td>
<td>27,189</td>
<td>60,221</td>
</tr>
</tbody>
</table>

n.a.: Data not available


The table further indicates the initiation and acceleration of social change by missionaries. Within ten years (1868-1878) the increase in Roman Catholic was 282 and 74 people were converted to Christianity by the Wesleyan missionaries during the same period.

Before the coming of the pioneer missionaries, Nigeria was basically a polygynous country. Polygyny is defined as the marriage of one man with two or more women. Polygyny is not based simply on a desire for sexual variety because in most societies such a desire can be satisfied in other ways. One anthropologist, Edward Ward, has given several bases for polygyny in Nigeria. Ward contends that the decision to take another wife may stem from one or all of the following motives—the desire for children, the desire to
prove virility, a taboo against sexual relations for three years after the birth of a child, chance inheritance of a wife, usually from a brother, the death of men in warfare, the economic usefulness of wives in bargaining and labor, and the fact that the number of wives that a man marries indicates his wealth and prestige.19

Although polygyny still exists today in Nigeria, the missionaries' efforts in changing Nigerian polygynous life to monogamous one has been felt.

The mission churches' doctrinal requirement of monogamy or marriage of one man with one woman, is a chronic source of controversy and tension in the nation. Some of their adherents practice polygyny more or less openly despite the clergy's disapproval. Many of the smaller independent churches fully acknowledge polygyny as honorable and attempt to vindicate the traditional African custom by calling on Old Testament Biblical authority. Despite the strong existence of polygyny in the country, the pioneer missionaries' effort in changing the Nigerians from polygynous life to monogamous one is explained in Table IV below.

TABLE IV
THE NUMBER OF CHRISTIANS THAT ACCEPTED MONOGAMY IN NIGERIA, 1866-1886*

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
<th>No. of Christians that Accepted Monogamy</th>
</tr>
</thead>
<tbody>
<tr>
<td>1866</td>
<td>25,000</td>
<td>4,000</td>
</tr>
<tr>
<td>1876</td>
<td>36,000</td>
<td>4,800</td>
</tr>
<tr>
<td>1886</td>
<td>53,500</td>
<td>6,700</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>15,500</td>
</tr>
</tbody>
</table>


This table indicates that during the pioneer missionary era in Nigeria, the number of monogamists increased as the population increased. Today, there are no records to show the accurate number of monogamists in the country; however, the general belief is that there are more polygamists than monogamists. Monogamy as a secular Western institution is practiced in the south but indigenous marriage customs permitting unlimited polygyny and based on payment of bride-wealth are common to many groups.

Historical development of educational institutions in Nigeria had been the major concern of the pioneer missionaries as early as the nineteenth century. The first mission school was founded at Badagri in the former Western Region in 1842 and by 1859 the number of mission schools had risen to fifty. 20

20 Nelson and others, p. 177.
In 1861, Lagos was made the British Colony and the British administration in Lagos Colony favored the establishment of schools by the missionaries.

In 1862, the Church Missionary Society and the Methodist Mission established 3 schools in the Lagos Colony, while the Wesleyan Mission opened one school in the same year (1862) in Lagos. In 1870, about 40 pupils were enrolled in that school with the number fluctuating between 25 and 40 between 1871 and 1878.21

The British government in Lagos Colony first concerned itself with education in 1877, when it approved an annual grant to support mission schools. In 1886, the administration of Lagos Colony passed an education ordinance that granted the government of the colony some control over the mission schools.22 After a decade, (1906) about 126 primary schools with an enrollment of about 11,872 pupils and one secondary (King's College in Lagos) with about 20 pupils had been established in Southern Nigeria.23 Table V below indicates the expenditure for educational development in Nigeria from 1877 to 1952.

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22Nelson and others, p. 177.
The table above indicates that until 1951-1952, the colonial government spent less than a half of the total expenditure for the country. The Nigerian government at this time, consistently treated education as a low-priority item in its annual estimates.

Because the Eastern and Western parts of Nigeria are near the coast and therefore had early contact with Europeans, those sections of the country had more primary and secondary schools than the northern Region of the country as indicated in Table VI below.
<table>
<thead>
<tr>
<th>Year</th>
<th>Eastern &amp; Western Nigeria</th>
<th>Northern Nigeria</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Schools</td>
<td>Pupils</td>
</tr>
<tr>
<td></td>
<td>Primary</td>
<td>Secondary</td>
</tr>
<tr>
<td>1906</td>
<td>126</td>
<td>1</td>
</tr>
<tr>
<td>1912</td>
<td>150</td>
<td>10</td>
</tr>
<tr>
<td>1926</td>
<td>3,828</td>
<td>18</td>
</tr>
<tr>
<td>1937</td>
<td>3,533</td>
<td>26</td>
</tr>
<tr>
<td>1947</td>
<td>4,984</td>
<td>43</td>
</tr>
<tr>
<td>1957</td>
<td>13,473</td>
<td>176</td>
</tr>
</tbody>
</table>

Source: Coleman, Nigeria: Background to Nationalism, Berkeley; University of California Press, 1958, p. 134.

a = Number unknown.
The areal differentials in the literacy shown in Table VI above can be explained by the geographical condition of the Western and Eastern Nigeria (see Map II). Proximity to the coast meant earlier and more protracted contact with the pioneer missionaries who were the founders of the schools. The Northern part of Nigeria had no earlier contact with them as it is far away from the coast. The most important factor that hindered the progress of Western education in the North is that the Northerners are Muslims and the traditional Muslim rulers at that time were strongly opposed to Christian missionary activities. The British government maintained its policy of not supporting Christian missions in the Muslim North.24

After the establishment of the Protectorate of Southern Nigeria in 1900, the first inspector of schools was appointed. By 1929, the government was more concerned with education. There was an average attendance of nearly 60,000 pupils in all government assisted schools while 81,000 were in unassisted schools. There were 90 male students in four government teacher training colleges and 8 crafts schools in the north in 1929.25

Towards the middle of this century, the mission school system had been criticized by Nigerian leaders and outsiders.

24 Coleman, p. 133.
Map II

Regions of Nigeria

POPULATION, 1953, 1963

<table>
<thead>
<tr>
<th>Year</th>
<th>Northern</th>
<th>Eastern</th>
<th>Mid-Western</th>
<th>Western</th>
<th>Lagos</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1952/1953</td>
<td>1,684,000</td>
<td>7,218,000</td>
<td>a*</td>
<td>6,087,000</td>
<td>272,000</td>
<td>30,417,000</td>
</tr>
<tr>
<td>1963</td>
<td>29,809,000</td>
<td>12,394,000</td>
<td>2,636,000</td>
<td>10,266,000</td>
<td>665,000</td>
<td>55,770,000</td>
</tr>
</tbody>
</table>

a* Mid-western Region was not created in 1952-53 until 1963

Source: Ibid, p. XVI.
Too much emphasis had been laid on white Christian civilization and emulation of European culture. Education by the missionaries was concentrated on the three R's, namely, reading, writing and arithmetic. Very little or no attention was given to vocational training that would transmit social changes to the community. Nigerian language was not taught as a subject, the pupils were not allowed to wear native dresses to the schools. Nigerian life-style, such as working with hoes and matchets in the farm, was not taught in the mission schools. All this proved that the schools in the colonial days were factors that disrupted Nigeria's traditional societies, hindered social changes, technical innovation, discovery of new knowledge and isolated the Nigerians from their traditional environment.\(^{26}\)

Social movements in favor of Nigerianization of school curricula and textbooks to hasten modernization in the country had been conducted during the last few decades. In 1948, the first major educational development plan applying to the whole of Nigeria was made by the Nigerian Education Department to the government. The terms in the development plan include that education should: (1) be adapted to the mentality, aptitudes, occupations and traditions of Nigerians (2) training of teachers and technicians (3) include adequate facilities for primary, secondary and vocational

\(^{26}\)Schwarz, p. 7.
schools of all kinds (4) be subsidized by the government's grant in aid (5) in addition, the native authority should levy local rates to alleviate their insatiable hunger for education.\textsuperscript{27}

The government was urged to implement the proposed terms and in 1952, there were 1,039,422 total number of pupils in primary schools and about 817,484 pupils in secondary schools as indicated in Table VII below.

\begin{table}
\centering
\begin{tabular}{|l|c|c|}
\hline
\textbf{Locations} & \textbf{Number of Pupils} & \\
& Primary Schools & Secondary Schools \\
\hline
Eastern Region & 504,340 & 329,926 \\
Western Region & 418,851 & 351,082 \\
Northern Region & 114,231 & 136,476 \\
Total & 1,037,422 & 817,484 \\
\hline
\end{tabular}
\caption{Number of Pupils in Primary and Secondary Schools and Location of Schools in Nigeria, 1952}
\end{table}


In a decade later, (1962) education system in the country was extended to include not only primary and secondary schools but also teachers and technical training. This is shown in Table VIII.

\textsuperscript{27} Coleman, p. 135.
TABLE VIII
LOCATIONS, PRIMARY SCHOOL PUPILS, SECONDARY SCHOOL STUDENTS, TEACHERS AND TECHNICIANS
IN NIGERIA, 1962

<table>
<thead>
<tr>
<th>Location</th>
<th>Primary Students</th>
<th>Secondary Students</th>
<th>Teachers</th>
<th>Technicians</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eastern Region</td>
<td>1,266,566</td>
<td>34,283</td>
<td>11,160</td>
<td>9,167</td>
</tr>
<tr>
<td>Western Region</td>
<td>1,108,999</td>
<td>145,798</td>
<td>12,954</td>
<td>1,041</td>
</tr>
<tr>
<td>Northern Region</td>
<td>259,934</td>
<td>10,603</td>
<td>6,320</td>
<td>2,518</td>
</tr>
<tr>
<td>Lagos Colony</td>
<td>98,511</td>
<td>12,056</td>
<td>736</td>
<td>3,248</td>
</tr>
</tbody>
</table>


If Table VIII is compared with Table VII, one could realize the rapid increase in primary school children. The number of primary school children in Eastern Region was increased by 762,226 within ten years. In the Western and Northern Regions, the increase is 690,138 and 245,703 respectively at the same period.

The implementation of the educational ordinance of 1948 was continued to increase literacy from 1960 to 1971. The terms of this ordinance include: a new system of grants-in-aid; an appropriation for education which doubled that of the previous years. The ordinance further gave native authority councils the power, previously denied in the south, to levy education rates. Table IX indicates the continued

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28 Ibid., p. 315.
growth in primary, secondary schools, teacher and technical trainings, from 1960 to 1971 in Nigeria.

**TABLE IX**


<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Pupils in Primary Education</th>
<th>No. of Pupils in Secondary School</th>
<th>Technical</th>
<th>Teachers Trained</th>
</tr>
</thead>
<tbody>
<tr>
<td>1960</td>
<td>2,912,616</td>
<td>135,364</td>
<td>4,741</td>
<td>26,212</td>
</tr>
<tr>
<td>1966</td>
<td>3,025,981</td>
<td>211,305</td>
<td>15,059</td>
<td>30,493</td>
</tr>
<tr>
<td>1967</td>
<td>1,778,976</td>
<td>137,242</td>
<td>16,214</td>
<td>19,310</td>
</tr>
<tr>
<td>1968</td>
<td>1,791,309</td>
<td>200,378</td>
<td>19,428</td>
<td>22,756</td>
</tr>
<tr>
<td>1971</td>
<td>389,539</td>
<td>343,313</td>
<td>30,201</td>
<td>34,220</td>
</tr>
</tbody>
</table>


Table IX indicates that except in technical training, there was a general decrease in all categories in 1967 and 1968. This is explained by the adverse effect of the last Nigerian Civil War which started in late 1967, causing many schools and teacher training centers to be closed down. When the war ended in 1970, all the school enrollments increased in 1971. The years 1969 and 1970 are excluded from the table since there are no data available because of the war in those years.

In 1960, a very important social movement was focused on post-secondary and university education. The movement was headed by Eric Ashby and was officially known as the Ashby Commission on Post-secondary Certificate and Higher
Education in Nigeria. The Commission consisted of nine members--3 British, 3 Americans and three Nigerians, all of whom have had long experience in higher education planning.

The following statement about Nigeria expresses the burning need for the country to expand its higher education facilities to cope with its future:

Nigeria is a nation of some fifty million people, with industries, oil, and well developed agriculture; intimately associated with other free nations . . . a voice to be listened to; with its traditions in art preserved and fostered and with the beginnings of its own literature, a nation which is taking its place in a technological civilization.29

The task of the commission was to present a developmental plan for future Nigeria with regard to post secondary and higher education and to urge and help the government to implement the plan as presented by the commission. The recommendation of the commission emphasized establishment of universities in all the regions in Nigeria by the Federal government and maintenance of all the universities that had already existed before the Ashby Commission Recommendations were presented. Table X below shows all the universities in Nigeria and the year in which each was established.

### TABLE X


<table>
<thead>
<tr>
<th>University</th>
<th>Year of Establishment</th>
<th>Location</th>
<th>No. of Students</th>
<th>1966</th>
<th>1970</th>
<th>1973-74</th>
</tr>
</thead>
<tbody>
<tr>
<td>University of Ibadan</td>
<td>1948</td>
<td>Western State</td>
<td>3,000</td>
<td>3,165</td>
<td>5,479</td>
<td></td>
</tr>
<tr>
<td>University of Nigeria</td>
<td>1960</td>
<td>East Central</td>
<td>3,000</td>
<td>1,815</td>
<td>4,154</td>
<td></td>
</tr>
<tr>
<td>University of Ife</td>
<td>1961</td>
<td>Western State</td>
<td>1,000</td>
<td>1,803</td>
<td>4,041</td>
<td></td>
</tr>
<tr>
<td>University of Almadu Bello</td>
<td>1962</td>
<td>Northern State</td>
<td>1,000</td>
<td>2,425</td>
<td>6,865</td>
<td></td>
</tr>
<tr>
<td>University of Lagos</td>
<td>1962</td>
<td>Lagos</td>
<td>1,000</td>
<td>2,404</td>
<td>3,400</td>
<td></td>
</tr>
<tr>
<td>University of Benin</td>
<td>1970</td>
<td>Midwestern</td>
<td>n.a.</td>
<td>110</td>
<td>710</td>
<td></td>
</tr>
</tbody>
</table>


n.a. = Not available


As indicated in Table X above, in 1948 Nigeria had only one university located in Western Nigeria (now Western State). Its enrollment rose from 3,000 in 1966 to 5,479 in 1974. Between 1960 and 1970, five more universities were established in Nigeria. Of the six universities existing today in the country, the Ahmadu Bello University located in what is now known as Northern State, had the largest enrollment of
6,865 students. The University of Benin in Mid-Western State was opened about five years ago. The starting enrollment was 110 in 1970, which grew rapidly to 710 in 1974.

Education in all its levels is now socially acceptable in Nigeria. It is thought of as the best means whereby the individual may change his own social, economic and political status. The Nigerian masses have a very strong faith in the capacity of educational system as the agent for increasing social mobility, socialization, technological innovation, modernization, urbanization, employment opportunities and spread of new knowledge.

Statement of the Problem

Nigeria is developing rapidly. The first census conducted in 1911 showed the total population of Nigeria as 15,966,380. In the second census of 1921, it rose to 18,624,690. Table XI shows the rapid development of Nigeria from 1911 to 1973.

The development of educational institutions to cope with the need or rapid growth of the country has been the major problem in Nigeria. People outnumber the jobs available in the nation. During the last two decades, several attempts have been made to alleviate the problem of unemployment, lack of social change and technology.
TABLE XI
RAPID GROWTH OF NIGERIA, 1911 TO 1973

<table>
<thead>
<tr>
<th>Year</th>
<th>Growth in Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1911</td>
<td>15,966,380</td>
</tr>
<tr>
<td>1921</td>
<td>18,624,690</td>
</tr>
<tr>
<td>1931</td>
<td>19,922,729</td>
</tr>
<tr>
<td>1941</td>
<td>World War I, No census</td>
</tr>
<tr>
<td>1952-3</td>
<td>29,093,007</td>
</tr>
<tr>
<td>1963</td>
<td>55,770,056</td>
</tr>
<tr>
<td>1973</td>
<td>79,760,000</td>
</tr>
</tbody>
</table>


The major focus of the government's efforts to expand the educational base and restructure the school system to meet the national development needs has been on the ultimate provision of a primary level of education for children of school age. A general teacher shortage exists throughout the country but attempts are being made to alleviate this problem. Technical education is critically needed to develop man-power for national development.30

Despite inadequate educational facilities in the early part of this century, educated Nigerians found bush farming unattractive and uneconomical. They obtained education to secure salaried employment, which was largely an urban phenomenon.31 During the first half of this century,

30 Nelson and others, pp. 9-10.
31 Coleman, pp. 144-145.
Nigerians' educational improvements have been felt, indicating a brighter hope for social changes in the future.

**Purpose of the Study**

Education is studied as related to mobility, socialization, communication, and population. Although education is viewed as the independent variable to economic development, it is recognized that an alternative perspective may be equally relevant.

**Review of Related Literature**

A review of related literature on educational development and social change in Nigeria indicates that the concept of education and social changes in Nigeria is not new.

According to James S. Coleman's research in 1958, education in Nigeria was started by the initiative of the missionaries. Coleman cited the Church Missionary Society (C.M. .) and the Methodist Mission as the pioneer missions that showed early interest in opening up schools in Nigeria before 1882. The mission school was a very powerful instrument for changing the Nigerian traditional social ways of heathenism to Christianity. Education at that time, Coleman noted, encourages the emulation of European cultures and fostered disdainful feelings toward the heathen brothers in Nigerian society. He says:
From the standpoint of acculturation, the real significance of the missionary monopoly over education lay in the evangelical approach of mission schools. The mission was an instrument, a very powerful instrument, for the rapid Christianization (and hence Europeanization) of the youth of Nigeria. It was an institution in which the full pressure of acculturative influence was applied. The schools taught young Nigerians to aspire to the virtues of white Christian civilization. They consciously encouraged the emulation of European cultures and unwittingly fostered disdainful feelings toward the heathen brothers of their students.\(^32\)

Coleman again (1958) in his study of Nigerian system of education noted that education is the means by which Nigerians had a new social class and the individuality that class had been endowed with knowledge and skill which helped him to achieve a good political status in the country. He says:

\[\ldots\] Education did not merely facilitate the emergence of a separate class, it endowed the individuals in that class with knowledge and skills, the ambitions and aspirations, that enabled them to challenge the Nigerian colonial government and ultimately to wrest control over the central political power from it.\(^33\)

Michael Crowder contends that the missionaries, by educating the Nigerians, played a very powerful role in changing their social and traditional status. He writes:

The most powerful factor of change introduced by early missionaries was Eastern education. In traditional society, the wealth and power that education could

\(^{32}\) Coleman, pp. 113-114.

\(^{33}\) Ibid., p. 115.
bring introduced education as a new indicator of status.\textsuperscript{34}

According to Crowder, before the end of the 19th century, education in Nigeria had been conducted in various parts of the nation. The need for education at that time was the maintenance of a homogenous language throughout the society. Nigeria is known as a country with diversity of tribes. Each tribe has its own different dialect from the other. By education, Crowder contends that Nigeria can now maintain a common means of communication. Crowder says:

\begin{quote}
.. until the end of 19th century, education had been conducted at various levels in Nigeria. .. The revolutionary effects of education were widespread. English was established as a "lingua franca" so that different tribes now had a common means of communication. Education soon came to be seen as a means not only of economic betterment but of social elevation. It opened doors to an entirely new world. .. Since Missionaries had a virtual monopoly of schools, they were able to use them as a means of further proselitization, and continued to warn their pupils of the evils of their former ways of life.\textsuperscript{35}
\end{quote}

Tilman and Cole in 1962, noted two important problems facing present-day school leavers in Nigeria. First, the school leavers do work with their own hands and are classified as laborers. Secondly, the curricula do not include farming and crafts and should be changed so that the school leavers may work in farms. Tilman and Cole say:

Present-day school leavers do work in farms with their hands and many may be classified as general

\begin{itemize}
\item \textsuperscript{34}Crowder, M., \textit{A Short History of Nigeria} (New York, 1962), p. 132.
\item \textsuperscript{35}Ibid., p. 212.
\end{itemize}
laborers. . . Their pay is between four and five shillings a day. Some harbor thoughts of becoming as a headman of the gang. But even jobs as general laborers are not plentiful and employers often prefer more mature, stronger people, who, as it happens, are illiterates. . . . A second piece of folklore about school leavers produces the belief that by making massive changes in the curricula of primary school to include "environmental" subjects, school leavers will be encouraged to remain in villages and work in home farms. . . more important is to have qualified teachers to teach them.36

In 1967, Okoi Arikpo conducted a research on the educational system of Nigeria. He observed that the years in primary schooling had been devoted to training in the three "R's" (Reading, Writing, Arithmetic), and no training in skilled vocation had been given. Arikpo says:

. . . every year, a vast and growing number of primary school leavers entered the Nigerian labour market. Their eight years in primary schooling had been devoted mainly to training in the three R's, they had acquired no practical skills by the end of the course.37

The same author (Arikpo, 1967) sees the expansion of education as a need for technical teachers, because secondary school leavers (High School graduates) with technical training have no problem in securing paid employment. Arikpo says:

. . . The secondary school leaver with technical training has any difficulty in obtaining paid employment, because there is a critical shortage of


technicians. Nigeria as a whole has lagged behind many other African countries in technical education. In 1965, Blitz, in his research on Nigerian system of education, observed that educational facility in the nation has attracted many youths to migrate from rural areas to the urban areas where a wider employment awaits them. He says:

The attraction for the cities was not only for the wider employment opportunity which they provided. Most modern urban centers were islands of a much higher level of social amenities such as good educational facilities, piped water supply and improved commercial goods and services. The young school leavers finding little stimulation in their surroundings, and already trained to appreciate largely urban values, drift into the towns in the almost hope of securing jobs.

The Nigeria Year Book (1972) contains the following statements that indicates that unemployment in Nigeria is due to the problem of low level of education in that nation:

... . In spite of the rapid development of the educational system in Nigeria, there are still gaps. The main problems are the low literacy rate (the highest being 25% in Lagos), the lack of certificated teachers, insufficient number of schools, and inadequate facilities; an increasing problem is the growing gap between the number of primary schools and available places in secondary schools, which has led to unemployment among school leavers.

38 Ibid., pp. 107-108.
40 Nigeria Year Book (Lagos, 1972), p. 197.
In comparing primary school education with that of secondary school education, Nelson and others observe that the secondary school level has not kept pace with the rapid growth of primary education in the country. These researchers point out the great need for development of educational system in Nigeria and the effort of the government in trying to alleviate this problem. Nelson and others write:

... Attempts have been made to create greater educational equality on the primary level, but inequality of access to the secondary level (based on economic factors) had proved difficult to eliminate. Aspirations stimulated by the educational process, more over, led certain young people away from rural areas to urban areas where they hope to find suitable employment. Many were unable to find positions that fulfilled their expectations and were living in highly crowded urban areas, suffering privations they would not have sustained in their rural villages. Although these problems had not been solved by mid-1971, the government was aware of the need for curricular reform and for better planning coordination.

George H. T. Kimble in his research in 1960, on Nigerian educational development in particular and in tropical Africa as a whole, found out that the attitudes of African parents toward the education of their daughters were unfavorable to white man's schools because several aspects of teaching in those schools dominated by the whites did not conform to the original Africans' way of life--attitudes toward land and kin, valuation of leisure and regard for the world of spirits. Kimble says:

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41 Nelson and others, p. 182.
... most parents contend that all a girl needs to know of such matters as cleanliness, good manners, industry in the house and field, sex, morality and family hiring, they are capable of teaching her. They are also likely to say that the things she might learn in a white man's school could bring them and her future husband no profit, if indeed they might not make her less docile and effective in the performance of her wifely duties.  

Kopytoff, after his research in 1965 on the reasons why missionary educational progress was delayed in Nigeria during the first half of the nineteenth century concluded:

The missionaries were reluctant to send prospective Nigerian children for schooling, arguing that their education would mean great expense for the society and depleting the supply of assistants, who would more over, lose touch with local problems.  

Mackintosh, (1966) in his research agreed with Kopytoff (1965) that developing educational institutions that would transmit social change into the Nigerian community involves much expenses. Mackintosh says:

Education . . . has always excited intense political feelings and each region has been determined to strike out on their own. But . . . it proved to be extremely expensive. The West carried through a plan for free primary education but costs soared until over half the regional revenue was being absorbed.  

Rex Niven investigated the problems that were involved in educational development and social change in Nigeria.

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Unlike Kopytoff, (1965) and Mackintosh, (1966), Niven pointed out that before educational institutions would serve as agents for social change in Nigeria, there should be adequate teaching staff, standards for educational levels should be established, excessive religiosity should replace real work and learning. All these, Niven says, are not found in Nigerian school system. He writes:

The staff of some schools left a great deal to be desired. Teacher-training institutions were inadequate and, even where they existed, were so restricted that their efforts could not raise the general level. Secondly, there were no common standards, and so, while some schools might be good, others were remarkably poor in quality. Thirdly, cunning pupils . . . soon realized that the way to the headmaster's heart sometimes might be more in excessive religiosity than through real work and learning.45

Gallaway and Musone A., contend that inadequacy of qualified teachers to teach the child is the main problem facing the Nigerian school systems unless there are well qualified teachers in Nigerian schools, the children will still live in their traditional ways and no social changes can be transmitted into the society. These researchers found that the enrollment throughout Nigerian schools increased rapidly. Gallaway and Musone contend:

. . . during the years covered by the present report (1962-1966) the pace of development was remarkably rapid. Enrollment through the Federation increased at the annual rate of 17.2 per cent, with regional rates showing increases of 19.5 per cent in the North,

17.7 per cent in the West and 14.4 per cent in the East. ... The scarcity of adequately qualified teachers was obviously one of the main problems.\textsuperscript{46}

In 1969 T. M. Yesufu conducted a research on the Nigerian school system and its development. He noticed that the traditional educational pattern introduced by the European missionaries has contributed in no small measure to the failure of social and economic progress in Nigeria. Yesufu writes:

Traditional educational pattern has contributed in no small measure to the failure of social and economic progress in Nigeria. ... The cause for the slow process of change is partly due to the fact that many of the African leaders are attempting to solve their problems with an antiquated tool, which in this case, is the old colonial system of education.\textsuperscript{47}

Joseph Okpaku, (1972) studied why educational system in Nigeria failed to inspire social changes in Northern Nigeria. Northern Nigeria seems to lack social changes because the government did not encourage the Christian schools to operate in the north, where the Muslims are the dominating figures. Superstitions, lack of socialization and social mobility still prevail in the northern part of the country since it had no early contacts through western education. Okpaku writes:

\footnotesize{

\textsuperscript{47} Yesufu, T. M., Manpower Problems and Economic Development in Nigeria (Ibadan: Oxford University Press, 1969), pp. 140-141.}
Social change and educational progress in Northern Nigeria in the nineteenth century was slow because the bulk of Northern Nigerians are Muslims and are not willing to be converted to Christianity.

Nigeria's need for a rapid development in education for her social changes, modernization, technological innovation, new discoveries, increased manpower, labor force and social mobility was recognized before her Independence on the first October, 1960. Therefore, from the early part of 1960's education has been the focal point of interest by the federal, regional, state and local governments. Nelson (1972) contends:

Jurisdiction over education has been variously the responsibility of regional, state, or local government. ... Federal government jurisdiction exercised through the Ministry of Education, establishes the provision and regulation of education; the setting of uniform basic curricula and ... maintenance of institutions of higher learning that can generate social changes in the nation.

Recent literature on social change and Nigerian education indicates that Nigeria's educational system today strongly advocates major social changes in the secondary school curricula. In the past, secondary school curricula dealt with non-technical subjects such as the teaching of English language and its grammatical structures, computations involving heavy numbers applied to the "four rules" namely,

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49 Nelson and others, p. 178.
mechanical addition, subtraction, multiplication and division. The modern educational system should teach environmental subjects that relate to the lives of Nigerians. These subjects should include: agriculture in the rural area, technical subjects that would elevate the problem of unskilled workers in urban areas, social sciences that would enable the Nigerian citizens to interact socially within the community and to emphasize social and cultural development in the near future. Wouter Tims, (1974) after studying the educational system of Nigeria sees the need for a change in the secondary school curriculum and suggests:

. . . In expanding secondary education, both federal and state investment should concentrate on increasing facilities for the teaching of science and technical subjects . . . science should be related to the local environment and the academic studies should be adopted to emphasize the social, and cultural development of the individual.  

Methodology

The topic chosen for this paper is a descriptive one. All the data that are used are available data. The data are put in tables showing years and related data. Simple percentages are used in describing social changes and development of educational system in Nigeria.

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Sources of Data

The following sources of data are used: Population Census of Nigeria 1952-53. This source was obtained from Demographic Analysis Branch, International Statistical Programs Center, U. S. Bureau of the Census, Washington, D. C. 20033. The 1963 Population Census of Nigeria, was obtained directly from Nigeria. It contains population distributions by states, age-group and sex. It also contains population of rural and urban areas. Useful data are obtained from the Nigeria Year Book. The book is comprehensive survey of the Nigerian activities. It reflects the recent changes which have taken place in the country and provides an essential and comprehensive information about Nigeria's economic, social and statistical data.


The following journals and magazines provide both data and information that are used in the thesis:
Delimitation

This paper does not describe Islamic education, its characteristics and effects in Nigerian society.

Definition of Terms

Educated Nigerians: All Nigerians that complete either the first six years of training in primary schools and obtain Nigerian First School Leaving Certificate at the end of the six years; those Nigerians, who, after
obtaining their First School Leaving Certificate, further their education for five years in secondary schools and obtain the West African School Certificate at the end of their schooling; Nigerians that have university educations and obtain either B.A., B.S., M.A., M.S., and Ph.D. degrees.

Illiterates: Those people that do not attend any school and therefore can neither read nor write.

Primary education: The first six years of schooling. Children of about five years old may start their first year of schooling in the primary school.

Secondary education: This implies education obtained after completing the first six years of schooling in primary schools.

School dropouts: All Nigerians, who, owing to certain circumstances, fail to complete either primary or secondary school education. (In the United States of America, people in this category would be known as high school drop-outs).

Social change: As used in this paper, implies changes in Nigeria's social, cultural and traditional ways of life.

University education: Higher education achieved after secondary school education.
CHAPTER II

EDUCATION AND SOCIAL MOBILITY IN NIGERIA

A recurring theme in much of the sociological literature dealing with education is the close relationship between social mobility and education. Although the concept of social mobility has diverse meanings, social mobility may be defined as movement of individuals, families and groups from one social position to another.¹

Biesanz describes mobility as movement from higher strata to lower strata.² Social stratification and social mobility are characteristics of a society. The degree of mobility and the means to which it is achieved vary greatly from one society to another. In Nigeria, the educational institution functions as an important agency for stratification and mobility by training the young for adult status.³

Movement from Traditional Occupations Through Education

The major traditional occupations of Nigerians had been small-scale farming, fishing, local trading, hunting, and handicrafts. During the nineteenth century parents had to


teach their children the various traditional occupations; the children participated actively in the parents' occupation. At that time, the missionary schools were meant to teach only the 3 R's (Reading, Writing and Arithmetic) which had little relation with satisfying the changing needs of the occupational structure in the country.

Coleman contends that the Nigerians and outsiders were dissatisfied over the educational system of the missionaries for failing to teach the Nigerians occupational skills. Critics advocated a shift from literary training to a more practical education which would teach agriculture, handicrafts (other than the traditional ones) domestic and industrial skills.4

In the period between the two world wars, public interest in education was heightened in Nigeria by a gradually developing intellectual elite and by a growing national consciousness. During the last two decades, the Nigerian school system began to expand tremendously. Plans were initiated in 1955 by the government for free universal compulsory education. Changes were made in the school syllabi to reflect Nigerian life as noted by Nelson and others:

A syllabus provided by the state government and keyed to Nigerian background is followed by each school. Textbooks adopted to the Nigerian educational system

4Coleman, p. 117.
have largely replaced earlier books of British origin written for British pupils.\(^5\)

The British textbooks written in English were replaced by textbooks written in Nigerian language including Yoruba, Hausa, Edo, Ifik and Ibo. Textbooks which formerly included European histories, geography of British countries and descriptions of European dress and food were replaced by local geography, history of Nigeria and description of Nigerian dress and food. More attention was devoted to how local crops could be cultivated in Nigerian farms.

Secondary schools were expanded. In 1966 there were 1,350 secondary schools; enrollment in 1968 was estimated at 215,000 students.\(^6\) The expansion of educational system during the last two decades in Nigeria would not be complete without mentioning the changes in occupations transmitted by higher education into the community. Nelson and others have given an account of how university education has changed to better serve the demands and the changing occupational structure. They contend that in 1966, 1,203 persons graduated from Nigerian universities. Of this number, about 42 per cent had received degrees in humanities, education and fine arts; about 27 per cent in law and the social sciences;


\(^6\)Ibid., p. 182.
16 per cent in the natural sciences, and 15 per cent in medicine and agriculture. Table XII below indicates that the number of University graduates increased from 1,203 in 1966 to 8,600 in 1968. The percentage of physicians (medical doctors) also increased from 15 per cent to 25 per cent in the same period.

TABLE XII

OCCUPATIONAL STATUS ACHIEVED BY MEANS OF UNIVERSITY EDUCATION IN NIGERIA, 1968*

<table>
<thead>
<tr>
<th>Occupation</th>
<th>No. of University Graduates</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Humanists and Artists</td>
<td>3354</td>
<td>39</td>
</tr>
<tr>
<td>Lawyers and Social Scientists</td>
<td>1806</td>
<td>21</td>
</tr>
<tr>
<td>Natural Scientists</td>
<td>1290</td>
<td>15</td>
</tr>
<tr>
<td>Medical Doctors and Agriculturists</td>
<td>2150</td>
<td>25</td>
</tr>
<tr>
<td>Total</td>
<td>8600</td>
<td>100</td>
</tr>
</tbody>
</table>


In the colonial period of the nineteenth century, Nigerians had very limited schooling. Most of those who were gainfully employed at that time performed farm mining or manual work. Those occupations that require skills and education were performed only by British and missionaries.

7Nelson and others, p. 185.
Berghe noted that British and foreigners occupied most of the senior positions in the administrative sector of the University of Nigeria in 1947. In that year, of the twelve foundation members of the senior staff, nine were British, with a strong representation of Cambridge graduates, one was a New Zealander, and only two were Nigerians.\(^8\) This proportion of one-sixth Nigerians among the senior staff in a Nigerian university showed the need for Nigeria to expand her educational system. During 1960's, high level occupational status, such as senior directors managers, professional and technical personnel also consisted of British and other foreigners.\(^9\)

In 1970, Nigerians acquired better occupational skills through formal education and therefore began to replace higher levels of occupations formerly held by the British and foreigners. In that year 45,650 Nigerians with university degrees or the equivalent, received positions as senior directors, managers and professional and technical staff members. In the same year, 126,880 secondary school graduates qualified for the positions of junior clerks, managers, supervisors and teachers.

From the foregoing description it is observed that educational developments in Nigeria have greatly influenced occupational change in the nation. These changes in

\(^8\)Pierre L. van den Berghe, Power and Privileged at an African University (New Jersey, 1973), p. 16.  
\(^9\)Nelson and others, op. cit., p. 91.
occupations lead to changes in socioeconomic status of the people in Nigeria.

Educational Changes and Changes in Socioeconomic Status

During the pre-colonial days Nigerians depended largely on working with their hands to produce food for their subsistence. N. A. Fadipe contends that some of them were hunters while others were fishermen. Each family taught the children how to till the field, plant crops and harvest them. The tools used for farm work were primitive ones made out of wood or stones. In describing the Nigerian pre-colonial economy, Fadipe noted that at that time, the only regular source of commercial labor which could be obtained was that of slaves and pawns. The Nigerians did not sell labour, the labour of free-born men was freely given when required.\(^{10}\)

The socioeconomic status of the people at this time was very low and the people had not the idea of using money as local trade was done by barter.

After the abolition of slave trade in 1807, the British, who governed Nigeria, introduced educational systems that later changed the socioeconomic status of the community from low income families of the uneducated parents to a high socioeconomic status of their educated sons. Labor was no more

\(^{10}\)N. A. Fadipe, *The Sociology of the Yoruba* (Ibadan, 1970), pp. 147-149.
free but was paid for in money. Buying and selling with money automatically replaced trade by barter.  

Table XIII below shows the number of educated sons whose income came from wages paid for their labor and the level of education achieved from 1913 to 1966. The table indicates that the higher the level of education the higher the wages received. This clearly shows the relationship between education and socioeconomic status in Nigeria.

Changes in Nigeria's Political Institution

Before the establishment of British rule, each locality in Nigeria had its own unwritten traditional political organization. Political organization of a society is defined as the network of integrating roles performed by all those who participate in the choice of personnel and of policies, or who have the potential power to do so, as well as by the body of citizens subject to those decisions.

The basis for Nigeria's traditional political institution varies according to the three main tribes that exist today in the country. In the Yoruba tribe (see detailed identification on page 10), the city was ruled by the traditional king who claimed descent from the Yoruba god of creation.

\[ \text{References:} 
\]

\[^{11}\text{J. S. Coleman, p. 40.} \]

\[^{12}\text{J. Biesanz and M. Biesanz, } \text{op. cit.}, \text{ p. 588.} \]

\[^{13}\text{Nelson and others, p. 136.} \]
<table>
<thead>
<tr>
<th>Year</th>
<th>1 Completed Primary Education</th>
<th>2 Type of Labor</th>
<th>3 Daily Wages Paid</th>
<th>4 Completed Secondary Education</th>
<th>5 Type of Labor</th>
<th>6 Daily Wages Paid</th>
</tr>
</thead>
<tbody>
<tr>
<td>1913</td>
<td>31,000</td>
<td>Unskilled</td>
<td>U.S. $1.08</td>
<td>1,000</td>
<td>Semi-skilled</td>
<td>U.S. $1.29</td>
</tr>
<tr>
<td>1937</td>
<td>239,000</td>
<td>&quot;</td>
<td>U.S. $1.08</td>
<td>4,000</td>
<td>&quot;</td>
<td>U.S. $1.29</td>
</tr>
<tr>
<td>1946</td>
<td>619,000</td>
<td>&quot;</td>
<td>U.S. $1.08</td>
<td>10,000</td>
<td>&quot;</td>
<td>U.S. $1.29</td>
</tr>
<tr>
<td>1954</td>
<td>1,673,000</td>
<td>&quot;</td>
<td>U.S. $1.08</td>
<td>28,000</td>
<td>&quot;</td>
<td>U.S. $1.29</td>
</tr>
<tr>
<td>1966</td>
<td>2,912,000</td>
<td>&quot;</td>
<td>U.S. $1.08</td>
<td>220,000</td>
<td>&quot;</td>
<td>U.S. $1.29</td>
</tr>
</tbody>
</table>


(a) $1.08 = 8 Nigerian shillings (Approximately)
(b) $1.29 = 9 Nigerian shillings (Approximately).
Usually a king ruled not only his city and its lands but also a number of smaller towns around it and the size of his kingdom depended on his potential power as a king. Below the king were a number of officers known as chiefs. In the city of Ife, for example, shortly before the independence, the king ruled the capitol through a group of town chiefs who presided over each of the wards of the city. Each ward was in turn divided into walled compounds, each housing the members of a single lineage. The number of these lineage groups could range from a few hundred to over a thousand. At a certain point, a large compound would divide, so that a number of compounds in the city represented the same lineage.

Apart from the town chiefs, who served as representatives of the people to the king, a number of palace chiefs resided at the king's palace. These palace chiefs were spokesmen for the king and were the first people to know the king's feelings on any political issues. The important job of the palace chiefs was to serve as the main link between the rulers of the towns whose hierarchy resembled that of the city, and the king. Sons of the palace chiefs served as the king's functionaries, policemen, body guards and as judges in the court.14

All political offices including that of the king were elective and depended on the support of a broad base of the

14 Ibid., p. 137.
people. At Ife, in the Yoruba tribe for example, the king was usually chosen from a clan of over 5,000 members and could be deposed if he became unpopular. The deposed king was expected to commit suicide; if he did not, he could be killed by the people.¹⁵

The Yoruba traditional political system was heavily hierarchical. This system made it impossible for one class to monopolize all privileges and high ranks. It encouraged social mobility. An ambitious Nigerian could move upward in the social scale and obtain any title or privilege to which his lineage was entitled.

Unlike the Yoruba, the Hausas (see page 5 for detailed identification of the Hausa people) based their traditional political organization on recognizing the "Emir" as the highest ruler in the hierarchy of their political system. Under the emirs were the chiefs who were responsible for deciding minor political issues in the society. The emirs had to live and rule according to Muslim laws.¹⁶ The qualification of the ruling chiefs was reviewed by a council of men learned in the Koran (Koran is the Holy Book of Muslims that contains the religious teachings and laws observed by Muslims in northern Nigeria).

¹⁵Ibid., p. 137.

According to anthropological perspective, the traditional political organization in Ibo and Ibibio-Efik tribes (see page 5 for identification and description of these tribes) of Eastern Nigeria resembled the type of political institutions adopted by many other tribal societies in the world as noted by anthropologist, Harry L. Shapiro. "There are chiefs who have power to decide issues or to lead in decision-makings; there are councils; there may be groups to police the people."\(^{17}\)

In the Ibo and Ibibio-Efik tribes, the chiefs ruled the villages. A village may contain about 5,000 people. The people lived in separate several houses, but compounds (groups of houses) were used by extended families. The importance of villages as the first step in political organization was observed by Rex Niven:

> In the whole of West Africa, it was the village which was the first step in the government system: if in the past a village prospered and grew in importance, it might dominate other villages and might eventually become a larger centre, its ruler would then become an independent princeling or even a king. Power would remain with it only so long as the rulers were strong enough to keep it.\(^{18}\)

The position of the village chief was the highest status in political scale. Although there was no formal election in selecting the chief, he was expected to be a person of high


moral character; but he could marry as many wives as he wished to indicate his wealth and ability to control and rule the village council in which he was the chairman.\footnote{Ibid., p. 196.} The village council consisted of influential persons in the village. The chief had a multitude of duties. The most important function of the village chief was the maintenance of the peace which he achieved through the medium of the village councillors. There was no central political authority to lend strength to a formal system of social stratification since the village council was the only political unit.

In 1900, Lord Lugard was appointed the first British High Commissioner in what was then called the Protectorate of Northern Nigeria. Lugard was satisfied with the rulings of the chiefs and emirs. He, therefore, based his political authority on what he called the "Indirect Rule." Lugard defines the Indirect Rule as:

The system of Native Administration based on the authority of Nigerian chiefs. The policy of the government is that these chiefs should govern their people, not as independent but as dependent rulers.\footnote{Michael Crowder, \textit{A Short History of Nigeria} (New York, 1962), p. 217.}

In 1914, when Northern and Southern Nigeria were merged, Lugard was appointed the Governor-General of all Nigeria. He extended the principle of indirect rule formerly introduced in the North to southern Nigeria, saying that the Nigerian Chiefs were born rulers:
I am anxious to prove to these people that we (the British) have no hostility to them, we only insist on good government and justice, and I am anxious to utilize their wonderful intelligence for they are born rulers.\textsuperscript{21}

Although the Indirect Rule provided a training ground for the chiefs' greater political responsibilities, yet, it had many defects. The real life of the people was centered about their traditional communities, thus, the policy reinforced a natural parochialism, which has been difficult to eradicate in the higher councils at regional and central levels.\textsuperscript{22} Nigerians today believe that the principle of indirect rule was the British deliberate effort to divert the people's attention from the issue of who is to control the super structure. Another defect of the indirect rule was that the educated Nigerians did not participate in the system to any meaningful extent.\textsuperscript{23} The exclusion of educated Nigerians from participation in their government had been noted by Michael Crowther:

Cameron, the new Governor, suggested that the native authority should have a mixed council in which the educated elements could play their part. . . the exclusion of educated Nigerians from participation in both central and local government was one of the main stimuli to early nationalist activity.\textsuperscript{24}

\textsuperscript{21} Ibid., p. 196.

\textsuperscript{22} Coleman, p. 53.

\textsuperscript{23} Ibid., p. 234.

\textsuperscript{24} Crowther, p. 234.
In theory, the indirect rule took into account the interrelatedness of the different aspects of African social systems including political and economic institutions, kinship organizations, ritual life, and envisaged the support of traditional authorities, the preservation of indigenous systems of land tenure and the encouragement of peasant production. But in practice, the indirect rule failed in providing these important aspects of Nigerian life.\(^{25}\)

In the next three decades that followed the British indirect rule, outsiders and educated Nigerians saw the need for a change in the existing political system. Several social movements were carried out to change this system in the nation.

The most important social movement that brought changes in Nigeria's political institution was organized by educated Nigerians who studied in the United Kingdom as noted by Crowther:

\[\text{... student organizations were the main instrument in arousing the new spirit of nationalism. Foremost among the student organizations abroad was the West African Students' Union... with the object of promoting the understanding of African culture.}\(^{26}\)

The West African Students' Union (W.A.S.U.) was established in 1925 by West African Students who returned to Nigeria after receiving higher education elsewhere. The Union had the following objectives: "To promote good will and understanding between Africans and other races and to foster a

\(^{25}\)Coleman, p. 53.

\(^{26}\)Crowther, p. 237.
spirit of national consciousness and racial pride among its members."

The West African Students' Union sent several letters to the Colonial Governor in Nigeria and to the Colonial Secretary in London urging that the indirect rule be stopped in Nigeria since it was not practical. One of the sectors leading to the abolition of indirect rule was the submission of these reports as noted by Crowther:

By the end of 1934 no less than 199 reports had been submitted, and in the light of these and subsequent reports, the indirect rule and native authorities were re-organized.

At the end of World War II, the number of educated Nigerians, who obtained secondary education in Nigerian mission-operated schools and university education from foreign educational institutions increased.

Through their instrumentality, several political movements, organizations and parties were organized with an aim of changing Nigeria's political system from British Colonial government to independence which she achieved on October 1, 1960.

Through independence, Nigerian society today strives to achieve freedom of movement and enhance social mobility. Every citizen has a right to climb to the highest social scale

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27 Coleman, p. 204.
28 Crowther, p. 234.
he may aspire. The citizens participate actively in the governmental issues of the country. Nigerians can now negotiate freely with foreign countries in matters that concern international trade and commerce. Educational curricula and planning are focused on promoting the Nigerians' ways of life that include maintenance of kinship lineage, high moral conducts, tribal pride, self-help, African heritage and the spirit of technological innovation.
CHAPTER III

EDUCATION, SOCIALIZATION AND COMMUNICATION

Changes in Socialization

A universal function of education is the socialization of the young into the culture of the society. Socialization has two meanings: the transmission of culture and the development of personality. From the point of view of society, socialization is the process by which culture is transmitted to the individual; from the point of view of individual, socialization is the fulfillment of his potentialities for personal growth and development through social interaction.

Before the introduction of education by missionaries in Nigeria, socialization was concentrated only on the family. The parents were the main agents for socializing their children by teaching them the norms and values of the society. Values that included good table manners, personal cleanliness, promptitude of action, respect for family authority, obedience and moral conducts were transmitted to the children at an early age. Although today in Nigeria, socialization is still an important function of the family, universities

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are functioning for socialization of the youths. The Nigerian government in 1952, introduced the policy of free universal primary education so that all children of school age (5 or over) may attend schools without paying fees and tuition:

As early as 1952 the regional governments began to advocate plans for free universal primary education. Such plans had mass appeal because education was regarded ... as the first step toward political, social and economic development.  

Since primary education is now free, the number of school-age Nigerians (6-2 for primary school children and 13-19 for secondary school children) increased from 2,944,330 during 1959-60 3 to 3,894,539 in 1971.  

Today, formal schooling in Nigeria performs a socialization function that could no longer be performed by the individual family unit. Sociopolitical values are transmitted to the individual in schools. Students are taught to support the government and to take an active part in the sociopolitical aspect of the society. This type of socialization enables the youths to aspire to a higher political status after their education. Nigeria is a democratic country. The schools socialize the students in voting behavior, thereby enabling them to choose the right persons to govern them as observed

by Schwarz, "... they (Nigerians) became sufficiently aware
of issues to vote upon them or sufficiently aware of their
strength of democratic principles to win their right."

Technical and Vocational Education

Nigeria places a very high value on hard work and on
development of individual skills and technical knowledge.
According to a survey of Ibo attitudes, 95 per cent of the
Ibos in Nigeria believe that a hard-working man is a good
man and 98 per cent believe that a man who gets money through
hard work finds happiness. In 1970, 1,660 Nigerians, of whom
152 were females, received training in skills and technology,
and in 1971, 67 trade centers were established as the pri-
mary agents of socialization with regard to transmission of
technical knowledge and skills to the youths of the country.
Table XIV indicates the development of Nigerian education
for technical and vocational skills and technology by the

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5Schwarz, F. A. O., Nigeria: The Tribes the Nation or
the Race (Massachusetts, 1965), p. 150.
6Nelson and others, p. 276.
7Statistical Yearbook, 1974 (New York, 1975),
p. 834.
8The Stateman's Year Book, 1975-1976 (New York,
Table XIV shows that in all regions of Nigeria, technical and vocational education increased rapidly. Lagos has the highest number of students in Nigeria. The reason for this is that Lagos is the capital of Nigeria and, therefore, it is most urbanized and industrialized than any other region in the country. Before introduction of free education, Nigerians although possessing skills in weaving with raffia, carving with wood and pot-making with clay were unable to use machines. Through education, they are becoming socialized into a more technologically-oriented society. They are able to use office machines effectively as noted by Peter Kilby:

A well-known office machine company gives a five year training course for Nigerian mechanics. To date (1969) 150 have been trained and about 10 per cent are as efficient on a broad range of office machines as a European or an American.  

Socialization through education has changed many aspects of Nigerian social life. Unlike illiterate Nigerians, (see definition of terms page 41) the educated Nigerian develops motivation for role playing during his socialization process. The concept of role serves as a bridge between the individual and the society. As the Nigerian youths leave schools, socialization equips them with tools and skills that better enable them to function within the society.

Self-awareness and self-appraisal is recognized today in Nigeria. During the 19th century and early part of the present century, Nigerians depended on the British government for almost all aspects of their endeavors—political, social or economical. Today Nigeria is becoming independent of other countries. Development of self-awareness may be viewed as functional for nationalism, adaptability and facilitates entrepreneurship and further economic development. Greater participation in democratic government exists in the country. Self-awareness created during socialization process in Nigerian schools has resulted in Nigeria's present economic progress, increased technology and national security.10

Education and Communication

In Nigeria there are more than 100 languages spoken:

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More than 100 languages are spoken as mother tongues by members of the country's various ethnic groups. Each serves as the normal medium of communication within a group's home territory. Nigerians are keenly aware of the language and dialect differences that are practical barriers to communication and test or badges of social identity.\textsuperscript{11}

Each tribe in Nigeria speaks a distinct language so that intertribal communication and person-to-person interaction was quite impossible before education was introduced.\textsuperscript{12}

According to the 1963 census, there was still a multiplicity of languages (Table XV).

**TABLE XV**

<table>
<thead>
<tr>
<th>Tribe and Language</th>
<th>Population</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yoruba</td>
<td>465,406</td>
<td>72.2</td>
</tr>
<tr>
<td>Ibo</td>
<td>99,638</td>
<td>15.5</td>
</tr>
<tr>
<td>Ibibio-Efik</td>
<td>18,425</td>
<td>2.9</td>
</tr>
<tr>
<td>Hausa</td>
<td>13,225</td>
<td>2.0</td>
</tr>
<tr>
<td>Other Nigerians</td>
<td>48,985</td>
<td>7.4</td>
</tr>
</tbody>
</table>


The majority of Nigerians spoke Yoruba, (72.2 per cent). Only 2.0 per cent of the population spoke Hausa. Each tribe spoke its own language and the name of the tribe was also the name of the language spoken by that tribe. Diversity of

\textsuperscript{11}Nelson and others, p. 119.

language which still persists has affected Nigeria's development adversely. It is very difficult for illiterate Nigerians to understand what other tribes say even though they come from the same nation. This isolated Nigeria, retarded innovation and change, as there was no education to promote communicative relationships between outsiders and among Nigerian citizens. In the colonial period, native interpreters were used as a means for communication between the European missionaries and Nigerians. This was often misleading as the natives' interpreter did not fully understand what the Europeans were saying, particularly since there was little mutual understanding and integration between the Europeans and Nigerians. Fear of not understanding the verbal expression of the people resulted in lack of self conscientious and normative patterns of behavior. The lack of communication among tribes may have been functional for European control.

The Nigerian government was aware of the problem caused by diversity of language in the nation. In 1925, it was realized that development of educational institution might help alleviate the linguistic problem. A committee was appointed by the Secretary of State for the colonies to assist

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him in advancing the progress of education in British Nigeria.¹⁵

The terms of the committee include: (1) Centralization of controlled educational policy and government cooperation with missionary educational agencies (2) Teaching vernacular in the early stages of primary schools (3) Teaching English in upper classes of primary schools, secondary and in technical schools (4) provision of grant-in-aid by the government to all agency schools (mission schools).¹⁶

The main concern of education in the colonial period was to teach both vernacular (Nigeria's original languages) in lower classes of primary schools and English in the upper classes of primary schools and all classes in secondary schools. This teaching of vernacular and English was first concentrated on writing the language. Table XVI shows the written vernacular taught in lower classes in Nigerian primary schools in all the 12 states. Four languages are written and taught in the schools. These languages are Hausa, Yoruba, Efik and Ibo.

Before the introduction of primary education, the children were informed orally about the history of their tribes and other countries. They often forgot what they were told verbally. Through more formal education, the people can

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¹⁵ Sloan and Kitchen, p. 367.

¹⁶ Ibid., p. 368.
TABLE XVI
WRITTEN LANGUAGES TAUGHT IN LOWER CLASSES OF PRIMARY SCHOOLS IN 12 STATES OF NIGERIA*

<table>
<thead>
<tr>
<th>States</th>
<th>Written Languages</th>
</tr>
</thead>
<tbody>
<tr>
<td>North-Western</td>
<td>Hausa</td>
</tr>
<tr>
<td>North-Central</td>
<td>Hausa</td>
</tr>
<tr>
<td>North-Eastern</td>
<td>Hausa</td>
</tr>
<tr>
<td>Kano.</td>
<td>Hausa</td>
</tr>
<tr>
<td>Kwara</td>
<td>Hausa and Yoruba</td>
</tr>
<tr>
<td>Benue-Plateau</td>
<td>Hausa</td>
</tr>
<tr>
<td>Lagos</td>
<td>Yoruba</td>
</tr>
<tr>
<td>Western</td>
<td>Yoruba</td>
</tr>
<tr>
<td>Mid-Western</td>
<td>Edo and Yoruba</td>
</tr>
<tr>
<td>East Central</td>
<td>Ibo or Igbo</td>
</tr>
<tr>
<td>South-Eastern</td>
<td>Efik</td>
</tr>
<tr>
<td>Rivers.</td>
<td>n. a.</td>
</tr>
</tbody>
</table>


n. a. = Not available.

now write and read their own history and stories about other countries. The English Bible, hymnals and religious tracts are translated and written in Nigerian languages. Local newspapers are written in both English and Vernacular. Table XVII shows the number of newspapers written in both Nigerian languages and in English. Table XVIII indicates the extent to which Nigerians are interested in reading newspapers. Two newspapers are widely read: Daily Times, with a total circulation of 114,434 in 1971 and Yoruba

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**TABLE XVII**

**NIGERIAN NEWSPAPERS AND CIRCULATION, 1971***

<table>
<thead>
<tr>
<th>Publication</th>
<th>Language</th>
<th>Place of Publication</th>
<th>Circulation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily Times</td>
<td>English</td>
<td>Lagos</td>
<td>114,434</td>
</tr>
<tr>
<td>Eastern Nigerian Guardian</td>
<td>English</td>
<td>Port Harcourt</td>
<td>17,000</td>
</tr>
<tr>
<td>Irohin Imole</td>
<td>Yoruba</td>
<td>Lagos</td>
<td>n. a.</td>
</tr>
<tr>
<td>Nigerian Outlook</td>
<td>English, Efik Ibo</td>
<td>Enugu</td>
<td>35,000</td>
</tr>
<tr>
<td>Nigerian Daily Standard</td>
<td>Efik, English</td>
<td>Calabar</td>
<td>9,000</td>
</tr>
<tr>
<td>West African Pilot</td>
<td>English</td>
<td>Lagos</td>
<td>47,323</td>
</tr>
<tr>
<td>Akedo Eku</td>
<td>English, Yoruba</td>
<td>Lagos</td>
<td>5,000</td>
</tr>
<tr>
<td>Eleti-Ofe</td>
<td>English, Yoruba</td>
<td>Lagos</td>
<td>n. a.</td>
</tr>
<tr>
<td>Jakadiya</td>
<td>Yoruba</td>
<td>Lagos</td>
<td>65,000</td>
</tr>
<tr>
<td>Yoruba Challenge</td>
<td>Hausa</td>
<td>Kaduna</td>
<td>n.a.</td>
</tr>
</tbody>
</table>


n. a. = Not available.

Challenge, with 65,000 circulation. The front page of most newspapers focus on domestic news. Other pages include foreign news, classified advertising sections, letters to the editor, cultural pages and columns, and often, a number of African comic strips.\(^\text{18}\)

\(^\text{18}\) Nelson and others, p. 200.
Newspapers function in Nigerian society as a means of communication. An individual is able not only to enjoy reading the newspapers for recreation but is also able to understand others' opinions on articles in the newspapers, and therefore may share in the general opinions and normative behavior focused on the papers read.\(^{19}\)

One of the important changes transmitted by education to the Nigerian society has been interaction with the outside world. Before education was introduced in Nigeria, the people had very little or no social interaction with outside countries. They did not participate internationally in commerce, economic and political affairs.\(^{20}\) It was realized that to develop Nigeria on the basis of meeting needs the system of education should be expanded to include not only primary and secondary education, but also university education. University education is a means by which foreign languages are taught to widen the scope of communication.

To achieve this aim, a social movement was initiated by Nigerians in 1960. This movement was known as the Ashby Commission.\(^{21}\) The aims of the Ashby Commission included primarily: (a) Increasing the number of universities and maintenance of the existing ones (b) Teaching foreign


\(^{20}\)T. M. Yesufu, p. 140.

languages, social sciences and engineering.\textsuperscript{22} The activities of the commission resulted in urging the government to increase the number of universities from one in 1948 to six in 1974 with a total enrollment of 24,649 students in that year.\textsuperscript{23}

The foreign languages taught in Nigerian universities include:\textsuperscript{24}

- English
- French
- German
- Russian
- Spanish

With the knowledge of foreign languages, Nigeria today can send to and receive letters from other countries of the world. In 1930, Nigeria sent 1,105,000 letters to other countries and received 3,368,000 letters from other countries.\textsuperscript{25} There has been an increase in association of Nigerians with outside countries since 1930, as shown by increasing communication by letters mailed to and received from Nigeria (Table XVIII).

\textsuperscript{22}Ibid., p. 258.


\textsuperscript{24}Ibid., p. 1796.

### TABLE XVIII

LETTERS SENT TO AND RECEIVED FROM FOREIGN COUNTRIES 1969-1973*

PER THOUSAND

<table>
<thead>
<tr>
<th>Year</th>
<th>Letters Sent</th>
<th>Received</th>
</tr>
</thead>
<tbody>
<tr>
<td>1969</td>
<td>23451</td>
<td>28459</td>
</tr>
<tr>
<td>1970</td>
<td>25674</td>
<td>48602</td>
</tr>
<tr>
<td>1971</td>
<td>28896</td>
<td>65386</td>
</tr>
<tr>
<td>1972</td>
<td>32946</td>
<td>87049</td>
</tr>
<tr>
<td>1973</td>
<td>33606</td>
<td>88790</td>
</tr>
</tbody>
</table>


There has been a rapid increase in communication within five years (1969-1973).

Formerly, Nigerian society was marked by a lack of communication with other countries. The school system then did not encourage external communication and mutual interdependency. The educationa system was not meaningful to the citizens as Yosufu contends:

> When we say that an educational system if it is to be meaningful must relate to the needs of the people it serves, we mean that it must take into consideration the social economic political and cultural needs of the citizen . . . . It should be remoulded to suit the changing needs of a changing society.\(^{26}\)

Increased educational opportunities and the use of foreign languages has aided in the growth of commercial-export

\(^{26}\)T. M. Yesufu, p. 140.
activities. Nigerian export in cocoa for example, increased from 221.0 thousand metric tons in 1969 to 257 in 1971.27

Nigerians are now well equipped through the use of foreign languages to interact with foreign countries of the world. This facilitates increased innovation, freedom of movement from Nigeria to other countries that enables the country to have more social, political and economic relationships within their society.28


28Bryan, p. 73.
CHAPTER IV

EDUCATION AND DEMOGRAPHIC CHANGES IN NIGERIA

Demographic changes, particularly since 1953, have occurred in Nigeria. The three basic demographic processes or variables are fertility, mortality, and migration. There are many methods used by demographers to measure the levels of these three measures. The fertility rate, a measure of fertility, is defined as the number of live births reported in calendar year per 1,000 female population, aged 10 to 49 years in that year.\(^1\) Mortality rate or crude death rate is the number of deaths in one year per 1,000 people in the mid-year population,\(^2\) and migration is the movement of individuals or groups from one place of residence to another who have the intention of remaining in the new place for some substantial period of time.\(^3\)

Fertility and Population Growth in Nigeria

Of the three demographic variables described above, changes in fertility are perhaps the most significant for


\(^3\)Ibid., p. 55.
Nigeria and its development. Although there are no reliable data available on fertility rate during the earliest part of this century, it is generally believed that the fertility rate in Nigeria at that time was very high. This may be confirmed by the rapid population increase from the first census held in 1911 to 1931 in the nation. Table XIX indicates those censuses.

**TABLE XIX**

**POPULATION, NIGERIA, 1911-1931***

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1911</td>
<td>15,966,380</td>
</tr>
<tr>
<td>1921</td>
<td>18,624,690</td>
</tr>
<tr>
<td>1931</td>
<td>19,922,729</td>
</tr>
</tbody>
</table>


Table XIX indicates that the increase in population when the level of education was low in the country, was 3,956,349.

According to Nigeria's census records of 1952 and 1963 shown in Table XX below, the per cent increase in population in each region is high. Table XX indicates the per cent of increase of population for all regions. The highest was 145.4 per cent for Lagos compared with 69.9 per cent for Mid-Western Region. Annual rate of growth during the period was almost the same for all regions except Lagos. Lagos is the federal capital of Nigeria today. Between 1952 and
TABLE XX

NIGERIA: POPULATION, % INCREASE, ANNUAL GROWTH, RATE AND
DENSITY BY REGIONS, 1952, 1963*

<table>
<thead>
<tr>
<th>Region</th>
<th>Population</th>
<th>% Increase</th>
<th>Annual % Growth</th>
<th>Area Sq. Mi.</th>
<th>Persons per Sq. Mile</th>
</tr>
</thead>
<tbody>
<tr>
<td>Northern</td>
<td>17,007,377</td>
<td>29,808,659</td>
<td>75.3</td>
<td>281,782</td>
<td>106</td>
</tr>
<tr>
<td>Eastern</td>
<td>7,217,829</td>
<td>12,394,462</td>
<td>71.7</td>
<td>29,484</td>
<td>420</td>
</tr>
<tr>
<td>Western</td>
<td>4,595,801</td>
<td>10,265,846</td>
<td>123.4</td>
<td>30,454</td>
<td>337</td>
</tr>
<tr>
<td>Mid-Western</td>
<td>1,492,116</td>
<td>2,535,839</td>
<td>69.9</td>
<td>14,922</td>
<td>170</td>
</tr>
<tr>
<td>Lagos</td>
<td>271,800</td>
<td>665,246</td>
<td>145.4</td>
<td>27</td>
<td>24,639</td>
</tr>
</tbody>
</table>

1963, Lagos had the finest harbor, and handled more traffic than any other region in the country. It was the first region that had easy access to fuel, power, raw materials and large local supply of labor that encouraged the growth of factory industry and this resulted in population growth.

Several researches conducted on Nigeria's demography reveal that in general, the fertility rate in the country is very high. Ansley J. Coale and Frank Lorimer, described Nigeria as having exceptionally high birth rate. They contended that a strip of exceptionally high fertility is found along the coast in West Africa from coastal Nigeria to the Ivory Coast with a branch extending up through the western part of Nigeria into parts of Niger and Upper Volta.4

Table XXI indicates Nigeria's fertility rate from 1950 to 1962.

TABLE XXI
NIGERIA: BIRTH RATES, 1950-1962*

<table>
<thead>
<tr>
<th>Year</th>
<th>Crude Birth Rates</th>
</tr>
</thead>
<tbody>
<tr>
<td>1950</td>
<td>48.7</td>
</tr>
<tr>
<td>1954</td>
<td>44.6</td>
</tr>
<tr>
<td>1955</td>
<td>47.5</td>
</tr>
<tr>
<td>1956</td>
<td>48.7</td>
</tr>
<tr>
<td>1957</td>
<td>48.7</td>
</tr>
<tr>
<td>1958</td>
<td>49.7</td>
</tr>
</tbody>
</table>

TABLE XXI (Cont.)

<table>
<thead>
<tr>
<th>Year</th>
<th>Crude Birth Rates</th>
</tr>
</thead>
<tbody>
<tr>
<td>1959</td>
<td>-.-</td>
</tr>
<tr>
<td>1960</td>
<td>-.-</td>
</tr>
<tr>
<td>1962</td>
<td>-.-</td>
</tr>
</tbody>
</table>


Nigeria has indicated a continued increase in the birth rate since 1950, one of the earliest years for availability of national statistics. The birth rate nearly doubled between 1950 and 1962.

Several reasons have been given for the high birth rate in the country. One of the most important factors contributing to the high birth rate has been the relation to the structure and characteristics of Nigeria's family institution. According to Caldwell and Okonjo, traditionally, the family institution makes it not only possible but also desirable and praiseworthy for a woman to bear children all through her procreative years.\(^5\) A woman who bears many children is respected in the society while a barren woman is a source of gossip, is humiliated and is suspected of having contracted a bad disease or of having committed a sin for which she is punished by God.\(^6\) The majority of Nigerians

\(^5\)Caldwell and Okonjo, op. cit., p. 245.

\(^6\)Hance, p. 19.
are farmers; therefore, children are commonly used in farming and are viewed as economic assets.\(^7\) Nigerians place a very high premium on having many children in a family. This is due to the traditional role of children in providing care for their parents in old age.\(^8\)

Low age at marriage contributes to Nigeria's high birth rate. Most girls are married at the age of 15, and at the age of 25, all rural girls in Nigeria are married.\(^9\)

Because the age at marriage is low, so too, is the age of entry into sexual union which results in high fertility of young women.\(^10\)

Polygeny, the marriage of one man with two or more women, is recognized and accepted in Nigerian society. This has contributed to the high birth rate in the nation. Fear of being divorced by her polygynous husband induces her to compete with her co-wives in the number of children she bears. This is noted by Hance who observes:

... in most African societies ... if she is allowed to stay with her husband when he marries a second wife, she faces all the unjust accusations of causing sickness to the co-wife and her children.

\(^7\)Zanden, p. 317.
\(^8\)Hance, pp. 18-19.
\(^10\)Ibid., p. 23.
Thus to the African woman, whether educated or uneducated, child bearing is still the sole basis of a happy and permanent marriage.\textsuperscript{11}

During the last decade, the government has been attempting to reduce the high fertility rate in the country. Family planning programs have been introduced to teach the people the use of various contraceptive measures. William Hance notes:

In Nigeria the federal government has only recently shown an interest in fostering a family-planning program and in considering support of the private Family Planning Council of Nigeria (FPCN), but the Western and Midwestern states have already adopted several measures, designed to promote dissemination of information on birth control.\textsuperscript{12}

The first organized work in family planning was started in 1958 in Lagos.\textsuperscript{13} The national Family Planning Council was established in 1964 with the assistance of the International Planned Parenthood Federation and other international agencies. The council had about twenty-five clinics in operation in 1970 in different parts of the country, and in 1969, about 4,700 new individuals visited these clinics, more than double the number of new patients in 1968.\textsuperscript{14}

\begin{itemize}
  \item \textsuperscript{11}Hance, p. 19.
  \item \textsuperscript{12}Ibid., p. 22.
  \item \textsuperscript{13}Nelson and others, \textit{Area Handbook for Nigeria} (Washington, D. C., 1972), p. 88.
  \item \textsuperscript{14}Ibid., p. 88.
\end{itemize}
University education was extended to include information on family planning. For example, the University of Lagos and Ibadan had family planning demonstration clinics for medical and nursing students and the University of Lagos Medical School, trained practicing physicians, and other workers in family planning techniques.\textsuperscript{15}

Family planning techniques taught in the universities and clinics include coitus interruptus, intra-uterine device (IUD), use of spermicides, rhythm, condom and oral contraceptives. According to Hance, as of mid-1968 only about 7-8,000 of about 10,000,000 Nigerian of child-bearing age had received contraceptive services through organized family planning programs; most of these women were in the capital city, Lagos. Only in 1968 was the Family Planning Council of Nigeria able to extend the program to other parts of Nigeria.\textsuperscript{16}

In Nigeria, most contraception has been practiced by educated population in the towns, an environment where pre-marital and extra-marital sexual relations are frequent.\textsuperscript{17}

\textsuperscript{15}Ibid., p. 88.
\textsuperscript{16}Hance, p. 22.
The practice of modern contraception in towns declines as distance from the capital, Lagos, and coast increases. Within the towns it declines with socio-economic group.18

It is very difficult to convince illiterate Nigerians to practice contraception. They have no access to radios or television which are used for demonstrations. Fears and substitutions that the pills will sterilize them psychologically drive them away from using contraception, as William Hance has observed:

Family planning goes against deeply held convictions of African women. Objections reflect the fears and superstitions, and prejudice of populations with still high rate of illiteracy and generally low levels of educational achievement. 19

The educated Nigerians are interested in practicing contraception and this helps to change the size of the family especially in Lagos, Nigeria's capital city. A demographic research conducted in 1964 by the Department of Geography, University of Ibadan, Nigeria, revealed that change in family size in Lagos is related to the level of education. In that research, the ideal number of children of illiterates was 7.8; people with primary education had 7.0 children. The average number of children for people with secondary

education was 6.2 and 4.8 was the average number of children for people with university and professional education. Although these differentials exist the size of the ideal family is high, compared to that of industrialized societies.

Changes in Mortality Rate

Changes in mortality rate are also related to educational development in Nigeria. Before education was introduced in Nigeria, various kinds of diseases killed many people. One of the reasons for the high mortality rate in the country has been lack of adequate educational training. The people were treated in traditional ways including rubbing herbs, leaves or roots into wounds in the hope of curing the wounds. The uneducated people believed in magical powers in curing their sicknesses. For example, direct applications of herbs were used to treat eye and ear problems as well as headaches. The traditional treatment was harmful. Bush tea, made from a wild plant that grows in some parts of the country and used as a cure for numerous maladies, was found to induce a liver disease that was fatal to one-third of those stricken.

---


21 Nelson and others, p. 166.
Included among diseases that killed many Nigerians during the last two decades are tuberculosis, cholera, dysentery, small pox, measles, malaria and birth injuries (Table XXII). Table XXII shows cause of death, 1960-1963.

With the lack of educational facilities for training medical doctors and adequate nurses before 1960, the country's mortality rate was high and the few doctors had many patients that they could not treat well. In 1948, there were 70,000 inhabitants per physician, only 976 nurses were employed in 6691 hospitals in Nigeria in that year.\textsuperscript{22}

Mortality rates from 1950 to 1962 are shown in Table XXIII.

Percentages of deaths by cause for the whole nation are available (Table XXIV). Table XXIV indicates that pneumonia, measles and small pox were the three major killers. This table does not include all deaths in Nigeria; many deaths are unreported.

The high mortality as indicated in Tables XXIII and XXIV was recognized by the federal government as early as 1962. Plans were made to reduce the death rate. The first health plan was in 1962-68 and known officially as the First National Development Plan, 1962-68. One of the principal health objectives of this plan was to develop as rapidly as possible

TABLE XXII

CAUSES OF DEATH IN NIGERIA, 1960-1963*

<table>
<thead>
<tr>
<th>Cause</th>
<th>NUMBER (000)</th>
<th></th>
<th>RATE (Per 100,000)</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuberculosis</td>
<td>83</td>
<td>77</td>
<td>59</td>
<td>76</td>
<td>22.8</td>
<td>20.3</td>
</tr>
<tr>
<td>Cholera</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Dysentery</td>
<td>72</td>
<td>60</td>
<td>51</td>
<td>59</td>
<td>19.5</td>
<td>15.8</td>
</tr>
<tr>
<td>Small Pox</td>
<td>6</td>
<td>1</td>
<td>4</td>
<td>-</td>
<td>1.6</td>
<td>0.3</td>
</tr>
<tr>
<td>Measles</td>
<td>40</td>
<td>88</td>
<td>29</td>
<td>258</td>
<td>11.0</td>
<td>23.2</td>
</tr>
<tr>
<td>Malaria</td>
<td>433</td>
<td>629</td>
<td>520</td>
<td>473</td>
<td>119.0</td>
<td>116.0</td>
</tr>
<tr>
<td>Birth Injury</td>
<td>154</td>
<td>149</td>
<td>184</td>
<td>158</td>
<td><strong>651.6</strong></td>
<td><strong>651.6</strong></td>
</tr>
<tr>
<td>Senility</td>
<td>627</td>
<td>595</td>
<td>361</td>
<td>575</td>
<td>172.3</td>
<td>157.0</td>
</tr>
</tbody>
</table>


**Rate per 100,000 live-born.
### TABLE XXIII

**NIGERIA: CRUDE DEATH RATE, 1950-1962**

<table>
<thead>
<tr>
<th>Year</th>
<th>Crude Death Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1950</td>
<td>14.4</td>
</tr>
<tr>
<td>1954</td>
<td>13.0</td>
</tr>
<tr>
<td>1955</td>
<td>12.6</td>
</tr>
<tr>
<td>1956</td>
<td>11.7</td>
</tr>
<tr>
<td>1957</td>
<td>13.9</td>
</tr>
<tr>
<td>1958</td>
<td>12.5</td>
</tr>
<tr>
<td>1959</td>
<td>13.4</td>
</tr>
<tr>
<td>1960</td>
<td>11.8</td>
</tr>
<tr>
<td>1962</td>
<td>14.1</td>
</tr>
</tbody>
</table>


### TABLE XXIV

**NIGERIA: CAUSES OF DEATHS IN PERCENTAGES, EARLY 1960's**

<table>
<thead>
<tr>
<th>Cause</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pneumonia</td>
<td>24.8</td>
</tr>
<tr>
<td>Measles</td>
<td>21.6</td>
</tr>
<tr>
<td>Small Pox.</td>
<td>11.8</td>
</tr>
<tr>
<td>Malaria</td>
<td>11.0</td>
</tr>
<tr>
<td>Tetanus</td>
<td>9.0</td>
</tr>
<tr>
<td>Meningitis</td>
<td>6.7</td>
</tr>
<tr>
<td>Dysentery</td>
<td>4.2</td>
</tr>
<tr>
<td>Tuberculosis</td>
<td>3.9</td>
</tr>
</tbody>
</table>

opportunities in education. Great emphasis was placed on the training of a greatly increased number of medical doctors and the expansion of hospital services for the physical welfare of the nation.\(^{23}\)

By the end of 1967, three universities in Nigeria (the University of Ibadan, the Ahmadu Bello University, and the University of Lagos) were expanded to include training in medical technology. Eight-hundred-sixty-eight students were enrolled in nursing, and one-hundred sixty-five were enrolled in pharmacy. Graduates for the same year (1967) included fifty-two in medicine and thirty-five in pharmacy. Courses in nursing and midwifery were also offered.\(^{24}\) In 1971, there was a total of 2,897 medical installations in the country. About 71 per cent of these were state or local government institutions. There were two-hundred fifty-eight general hospitals and nursing homes, forty-seven infectious disease hospitals, 1,274 dispensaries, forty-two leprosy settlements, thirty-five special hospitals and 1,141 maternity centres, clinics and rural health centres. The total number of beds in these facilities was about 27,000 in 1971.\(^{25}\)


\(^{24}\) Nelson and others, p. 169.

\(^{25}\) Ibid., pp. 169-170.
The strides in reducing adult and infant mortality in the country have been major contributions of educational development. Because of Nigeria-Biafra war (1967-1970), reliable records are not available to show changes in mortality for all parts of the country. However, in Lagos and Western State, where the effect of the war was not seriously felt, the available records reveal that 90 per cent of Lagos population received treatment in smallpox. The major aim of vaccination was at children under five. By 1970 cases in measles had been reduced by 60 to 80 per cent of the previous years' cases. In the Western State, 10.4 million people or 92 per cent of the state's total population were vaccinated against smallpox at the beginning of 1968. By mid-1968 there were only 17 cases of smallpox reported, in contrast to 173 cases of the previous year. By the end of 1968, the occurrence of smallpox had dropped to 2 cases a month.\(^{26}\) In 1965, when educational development was slow, the rural survey revealed a death rate of 26.9 per 1,000 persons. With the expansion of educational facilities to include medical technology in 1968, the rate was reduced from 26.9 to 22 per 1,000 persons, indicating the influence of educational development in changing the nation's

\(^{26}\)Nelson and others, p. 163.
mortality rate.\textsuperscript{27} Despite all of these advancements, the mortality rate remains relatively high.

**Migration and Urbanization**

The concept of migration was known in Nigeria before the British came to the country in early nineteenth century. The pre-British migration had three bases. The first migration was associated with slaving. This included not only export of slaves to the western world, transportation of slaves to North Africa but also the subjugation of one group by another within Nigeria and escape by individuals to avoid seizure by others.\textsuperscript{28} The volume of the slave trade in West Africa (including Nigeria) grew rapidly from its inception around 1500 to its peak in the eighteenth century. Reliable estimates indicate that approximately 6.3 million slaves were shipped from West African ports, and more than 4.5 million in the period from 1701 to 1810.\textsuperscript{29} This caused depopulation and disruption of the normal economy and intersocietal relations.

Another type of early migration was the movement of cash-crop farmers. The cash-crop farmers moved from one part of Nigeria where the land was not fertile to another place.

\textsuperscript{27}Ibid., p. 87.
\textsuperscript{28}Hance, p. 129.
\textsuperscript{29}Harold Nelson and others, p. 48.
where they found fertile land for their crops. They settled and grew various cash-crops including oil palms and subsistence crops, palm products, then ranking as the leading cash crop of the area.

Movement of breadwinners or laborers has been included in the pre-British migration. The laborers moved in search of work that might be available in other parts of the country. Some of the breadwinners moved with their wives, and after a while, they came back to the family. This was repeated as often as there was a shortage of food in the family. 30

When the British took over the government of Nigeria, during the nineteenth century, they changed the former migratory pattern. The former migration had disrupted the economy of the people and caused societal disintegration. In order to rule the people in a better way, the British government stopped intertribal wars, abolished slave trade and tied the people to given areas of land as their permanent homes. 31 This resulted in a more stable population, and in formation of regions, clans, and villages. The people were better controlled, and the economy of the community was increased.

31 Hance, p. 131.
With political stability and internal security assured by the British presence, new economic forces emerged. The new economic forces, according to Coleman, were establishment of internal peace and security, development of communication network and transportation grid, encouragement of production of export crops, compulsory use of a standard coin currency. All these gave rise to new urban centers and accelerated the growth of most traditional centers. Since the major employing agencies (government and commercial firms) had their headquarters in cities, the majority of Nigerians employed became urban dwellers. As the economy progressed, cities became the center of activities for the new urban class of traders and merchants. Table XXV shows the population of principal urban centers 1911 to 1953.

**TABLE XXV**

**POPULATION OF PRINCIPAL URBAN CENTERS IN NIGERIA, 1911-1953**

<table>
<thead>
<tr>
<th>Urban Centers</th>
<th>1911</th>
<th>1921</th>
<th>1931</th>
<th>1953</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ibadan</td>
<td>175,000</td>
<td>238,094</td>
<td>387,133</td>
<td>459,196</td>
</tr>
<tr>
<td>Lagos</td>
<td>73,766</td>
<td>99,690</td>
<td>126,108</td>
<td>267,407</td>
</tr>
<tr>
<td>Onitsha</td>
<td>a</td>
<td>10,319</td>
<td>18,084</td>
<td>76,921</td>
</tr>
<tr>
<td>Enugu</td>
<td>a</td>
<td>3,170</td>
<td>12,959</td>
<td>62,764</td>
</tr>
<tr>
<td>Calabar</td>
<td>a</td>
<td>15,438</td>
<td>16,958</td>
<td>46,705</td>
</tr>
<tr>
<td>Kano</td>
<td>a</td>
<td>49,938</td>
<td>97,031</td>
<td>130,173</td>
</tr>
</tbody>
</table>


\[a = \text{exact figure not known.}\]

Table XXV indicates the growth of urbanization in Nigeria following the British rule in late 19th century. An urban city in modern Nigeria is defined as a city with 20,000 people and over. The increase in population of urban cities is clearly seen. The composition of the urban centers was mainly Europeans, because at that time, the Nigerians had not developed their skills and technology to fit them into urban occupations. For example in 1953, only thirty-four per cent of those with a Standard II (now Elementary II) education lived in Onitsha and Enugu urban centers combined. In 1921 forty-three per cent of all Europeans in Nigeria lived in Lagos town. Thirty years later (1953), sixty per cent of the Europeans of the southern regions lived in Lagos.\(^3\) Although it is true that thousands of Standard VI (Elementary VI) boys continued to flock to Lagos and other cities for job opportunities, nevertheless, other thousands returned to their rural villages because of unemployment.\(^4\)

Because of the increased public interest in education and urbanization, the government began to take a more active part. Efforts to expand and improve educational institution and urban towns were included in the First and Second National

\(^{33}\text{Coleman, op. cit., p. 144.}\)

\(^{34}\text{Ibid., pp. 144-145.}\)
Development Plans, 1962-1968, 1970-1974, respectively. The government spent more money in education and town planning than in any other social aspects of the country (Table XXVI).

**TABLE XXVI**

GOVERNMENT EXPENDITURES, SOCIAL SECTOR, 1963-1974
(FIGURES PER THOUSAND NIGERIAN POUND STERLING)

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Water</td>
<td>133</td>
<td>35</td>
<td>116</td>
<td>225</td>
<td>51.7</td>
<td>na</td>
</tr>
<tr>
<td>Education</td>
<td>4,362</td>
<td>2,916</td>
<td>6,095</td>
<td>5,569</td>
<td>138.9</td>
<td>49.1</td>
</tr>
<tr>
<td>Health</td>
<td>728</td>
<td>818</td>
<td>860</td>
<td>197</td>
<td>53.8</td>
<td>10.1</td>
</tr>
<tr>
<td>Town Planning</td>
<td>1,499</td>
<td>2,361</td>
<td>1,618</td>
<td>2,143</td>
<td>19.1</td>
<td>5.3</td>
</tr>
<tr>
<td>Social Welfare</td>
<td>311</td>
<td>93</td>
<td>97</td>
<td>22</td>
<td>10.0</td>
<td>3.0</td>
</tr>
</tbody>
</table>


na = not available

*Figures per million Nigerian pound sterling.

In 1963, the urban population of nearly 9 million represented an average annual growth rate from the preceding 1952-1953 census of about 6 per cent, compared with 2.5 growth rate estimated for the population as a whole. This move to urban center took place in all parts of the country in Nigeria. In 1963 there were 183 urban centers. In 1971, Lagos as a whole was growing at an estimated rate of 11 per cent a year; and areas inside the city limits were increasing about 8 per cent annually.\(^{35}\)

\(^{35}\) Nelson and others, pp. 84-85.
The increase in urbanization is in part related to education. In all urban cities job opportunities are now available to the graduates. According to the report of Unesco, International Institute for Educational planning estimates 1963/64, the total number of university graduates needed for jobs in the urban areas was 5,418, advanced teachers, 752 and technicians, 3,017.36

CHAPTER V

SUMMARY, IMPLICATIONS AND RECOMMENDATIONS

Summary

Educational development and social change, particularly during the last two decades, have been described and analyzed. Until the last two decades, educational activities were carried out primarily by Christian Missionaries. The first mission school was established at Badagri in the former Western Region in 1942 and by 1959, the number of mission schools had increased to fifty. Thereafter, several mission schools were established in all parts of Nigeria.

The early mission education had contributed in no small measure to the inflexibility of the social and economic structure of Nigeria to adapt to current technological and nationwide demands. Missionary teachers were interested mainly in developing a literate population with a Christian-oriented elementary education. They adopted the British system and methods and introduced a classical education, paying very little or no attention to vocational and practical training or to secondary or higher education.
They taught Nigerians to read the Bible, perform simple mathematical calculations and write English.

In the period between the two world wars, the need to develop an educational institution that would facilitate social change was felt. Public interest in education was heightened, and gradually, the educational system was developed to the secondary level. There was a shift from literary training to a more practical education that included agriculture, handicraft, and development of domestic and industrial skills. British textbooks written were replaced by textbooks written in Nigerian language including Yoruba, Hausa, Edo, Efik and Ibo. Textbooks which formerly included only European history, geography, particularly of British countries, were replaced by textbooks describing the Nigerian cultural traits.

The knowledge and occupational skills provided by education encouraged social mobility. Income levels were increased. Buying and selling with money automatically replaced trade by barter.

In the late nineteenth century, when the British introduced the Indirect Rule of government, the Nigerians had no direct say in the political affairs of the country. The Indirect Rule had afforded no means for the educated Nigerians' participation in the government. As the educational institution expanded and as educational levels increased,
Nigerians began to see the adverse effect of the British movements, organization and parties were organized with an aim of changing Nigeria's political system from British Colonial government to independence. Through independence achieved in 1960, Nigeria strives to achieve freedom and enhance social mobility. The citizens participate more actively in the political issues of the country.

Before formal education was introduced, socialization was concentrated in the family. Although socialization is still an important function of the family, formal educational institutions serve increasingly as agencies for socialization, particularly for youths.

Universities have functioned to provide skills in the use of foreign language, thereby facilitating communication and technical innovation. These developments have aided Nigerians in foreign export activities and decreased isolation from non-British countries.

In part, demographic changes have been both causes and consequences of educational changes. When there was very little or no formal education, fertility was high in Nigeria. Education has provided information on the use of contraceptive measures. Family planning is welcomed in urban centers of the country. There are more medical doctors and nurses who have been trained to help eliminate the fatal effects of tropical diseases including malaria, small
pox, measles and cholera. Therefore, both infant and adult mortality which were high in the past have been greatly reduced.

Since education has provided technical skills needed in many urban factories, urbanization and urban areas are increased tremendously. The educated urbanites practice various kinds of contraceptive measures. This practice helps to reduce the ideal family size in urban areas. In the rural areas where birth control is not practiced, the fertility and mortality rates are high.

Implications

The further development of educational institutions in Nigeria has several implications. As the educational system is expanded to include technical training, many Nigerians develop skills and technology. This implies that more manufacturing goods will be produced. Cost of food may be higher as there may be shortages of food production in the country unless technological agricultural advances are also introduced. Economy in the country would be increased as more goods are sold. There would be various kinds of competitions among the factories.

Technical education would result in increased urbanization. As urbanization would increase, Nigerians may need to shift from their traditional extended family pattern to
a nuclear one. Nigerians would probably place less emphasis on having as many children. With the acquisition of work skills, they may need to move into urban areas where they assume existing job opportunities for these skills.

Expansion of the educational system entails additional capital expenditure by the government. In addition, the government must give grants-in-aids to various schools and award scholarships (financial aids) to the students. Since the government is the people, higher taxes would be levied by the government. This would cause additional financial burdens to the poor parents as they would pay both tax money to the government and tuition fees for the education of their children.

Tribal warfare may be reduced or limited. Recently, Nigeria experienced a serious tribal war. As education is expanded, the people are socialized to possess national pride. This could further increase unity and nationalism. Mutual interdependence of tribes within Nigeria would be encouraged.

Nigerian educational advancements have included training in medical technology. Many doctors, nurses and midwives are needed to reduce the death rate in the country. The fertility rate is still high and is increasing in rural areas. The combination of declining death rate and
Recommendations

1. Primary Education: Most of the children in primary schools start schooling at five or six years of age. The government should make it compulsory, so that children should start schooling at five years of age. Courses in algebra should be taught at the last year of primary education so that children that would continue to secondary education may have a better background in mathematics.

2. Secondary Education: This research reveals that the number of secondary schools for Nigerian population is inadequate for the needs and size of the population. More secondary schools should be provided. A fundamentally required knowledge of mathematics is necessary for higher education particularly in the natural and applied sciences. Secondary education should be free to encourage qualified Nigerians to participate.

3. Teacher Training: The program for Teacher Education should include Family Planning. Throughout this study, there was no indication that family planning program had been introduced in teacher education. Family planning and birth control was concentrated on university education. The teachers who would teach the people should be taught
this also. Family Planning should be introduced in secondary schools also.

4. University Education: Attention should be given to more improvements on university education. Foreign languages should be required in all the universities.

5. Technical Training: Throughout this study, technical training seems to receive the most attention by the government. More students should be encouraged to obtain training in engineering.

6. Adult Education: The illiterate adults are neglected. Adult education, should be subsidized by the government. Throughout this study no indication of emphasis on adult education has been noted. The illiterate adults need education too.

7. Physical Education: This has been also neglected. For the body to function well, it should be exercised. Physical education should be included in Nigeria's educational program. Physical education should include physical exercises, hygiene and sanitation.

These recommendations may necessitate changes in the priorities of the national government and may often conflict with traditional values. Although it may be difficult to implement these recommendations, such changes should better enable Nigeria to adapt to increasing social and
economic changes necessitated by a developing country in the contemporary world scene.
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