Promotion of social change through adult and nonformal education in the Nigerian national mass literacy campaign.

Musa Moda

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PROMOTION OF SOCIAL CHANGE THROUGH ADULT AND NONFORMAL EDUCATION IN THE NIGERIAN NATIONAL MASS LITERACY CAMPAIGN

A Dissertation Presented

By

MUSA MODA

Submitted to the Graduate School of the University of Massachusetts in partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

September 1984

School of Education
ABSTRACT

PROMOTION OF SOCIAL CHANGE
THROUGH ADULT AND NONFORMAL EDUCATION
IN THE NIGERIAN NATIONAL MASS LITERACY CAMPAIGN

September 1984

M.Ed., Ed.D., University of Massachusetts, U.S.A.
Directed by: Professor Norma Jean Anderson

Many observers express concern about the slow rate of development in some Third World countries. They criticize these nations for not performing up to the standards of the international community. Sometimes even citizens within these nations become frustrated because their efforts are still viewed as sub-standard.

Nigeria, a country classified under the Third World nations, is a creation of the British colonial administration. It has the largest number of black people in the world and comprises about a quarter of the African population. It is made up of about 394 socio-linguistic groups.

In her march towards development and move to enhance the quality of life for most of her citizens, Nigeria has encountered many problems of appropriate strategies for development.

The purpose of this study is to investigate the historical development of the Nigerian society and to identify some of the major changes
that have occurred in the country as a result of its contact with the Middle East and the West.

A critical review of the general literature on the role of education in the promotion of social change was made in the study. It emphasized the nonformal aspect of education with special reference to literacy campaigns. References have been made to various studies, archival documents and newspaper reports on education and development in Nigeria. Some data obtained by the researcher through interviews, questionnaires and on-site observations have been used to elucidate some aspects of the study.

Finally, the study addressed some implications of the Universal Primary Education and the National Mass Literacy Campaigns for the Nigerian society. It concluded with suggestions for improving these services through careful selection of language for instruction, production of materials and training, active participation in planning by the people and effective supervision.
Musa Moda

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A Dissertation Presented

By

MUSA MODA

Approved as to style and content by:

Dr. Norma Jean Anderson, Chairperson

Dr. Robert J. Mintz, Member

Dr. Ralph Faulkingham, Member

Dr. Mario Fantini, Dean
School of Education
TO MY COMRADES, BLACK, BROWN AND WHITE
THROUGHOUT THE WORLD
WHO ARE MAKING CONSCIOUS AND POSITIVE EFFORTS
TO MAKE THE WORLD A BETTER PLACE
TO LIVE IN
I owe my awakening of interest in Adult and Nonformal education to God's wonderful working in my life to reveal the fact that ordinary people can improve their qualities of life if they are given the right direction and encouragement. He first used Kwadon primary school where many parents did not encourage their children to go to school because they feared the consequences of "Western" form of education, to stir my interest. Then God directed me to Shinga to start a primary school that was built through communal effort. It was there that I came to recognize the validity of nonformal education as an instrument for constructive change. This done, God in his wisdom, drove me to University Ibadan in Nigeria, where the importance of adult and nonformal education directed toward community and national development was established in me.

I owe an indebtedness to many who brought me up through the formal school system. I received help and guidance from the faculty and staff of the Department of Adult Education at the University of Ibadan in Nigeria; The Department of Educational Studies at the University of Edinburgh in the United Kingdom; Department of Adult Education at the University of Manchester in the United Kingdom; and the Center for International Education at the University of Massachusetts in the United States of America. The members of the Nigerian National Council for Adult Education have served as sources of inspiration to me for a long time.

Through the generous offers by the German YMCA's and Operation
Cross Roads Africa, I have been able to gain first-hand information on the efforts made in West Germany and the United States of America to provide nonformal educational services to their citizens. The information and materials that I received from UNESCO's Representatives in Nigeria, the Regional Office for Africa in Dakar Senegal, and the Head Quarters in Paris; have been of tremendous help to me.

I am grateful to Alhaji Gidado Muazu who identified my capabilities and recommended that I should take over the leadership of the Division of Adult Education in Bauchi State of Nigeria from him in 1977. Mrs. M.D. Sikuade was instrumental in making my capabilities known to Adult Educators in Nigeria. Professor Lalage Bown and Mrs. Helen Callaway helped to crystalize my thoughts about the promotion of social change through nonformal education. Alhaji Musa Kidda, Alhaji Jibir H. Dukku, Alhaji Shekarau Omar, Alhaji Adamu Aliyu and Dr. Dauda Bagari made me realize the serious problems of educational planning and administration in Nigeria. Mr. S.R. Allen helped to start the Adult Education Training Institute in Bauchi Nigeria, and encouraged me and the staff of the Division of Adult Education in Bauchi State to improve our performances on the job through advance training. Dr. Carol Martin introduced me to and encouraged me to study for my advance degrees at the University of Massachusetts. Bauchi State Government provided all the financial support to make this study possible.

The members of my dissertation committee: Dr. Norma Jean Anderson, Dr. Robert J. Miltz and Dr. Ralph Faulkingham gave me all the special help and advice they could so generously; so as to ensure the success
of my work. Dr. Jaquilyn Smith Crooks volunteered to serve as my personal advisor and editor of my dissertation. Revered La Verne Anderson and his family gave me the spiritual guidance and family support that I needed throughout the period of my stay in the United States of America.

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To all these and many others too numerous to mention, I have great pleasure in tendering my sincere thanks. May God reward you bountifully.
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<td>UPE</td>
<td>Universal Primary Education</td>
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<tr>
<td>NNCAE</td>
<td>Nigeria National Council for Adult Education</td>
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<td>UNO</td>
<td>United Nations Organization</td>
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<td>UNESCO</td>
<td>United Nations Education, Social and Cultural Organization</td>
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<td>UNICEF</td>
<td>United Nations Children's Fund</td>
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<td>UK</td>
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<td>NFE</td>
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ABSTRACT

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CHAPTER I
FOUNDATIONS OF THE PROBLEM

The utilization of human resources is probably the most important moral issue to be confronted in creating national development policies. It impinges on every aspect of all programs, i.e., who is to benefit? Who shall work, and under what conditions? What will be the effect of the development program on the pattern of the population?

The ultimate outcome of executing such programs is the improvement of social, economic and possibly political conditions of the people. For instance, it may involve incorporating womanpower into recognized full productive employment. It may delay the marriage age. It may settle nomadic population and urbanize rural populations. It may introduce health measures and increase life expectancy while decreasing infantile mortality; thereby resulting in overpopulation. It may encourage intensive utilization of the land and stimulate the expansion of industries.

While apparently the potential areas of human development are in great demand in most developing nations, it has also been observed that each of the measures taken can create other problems. For example, settling the nomadic Fulanis in Nigeria will allow the government to provide some basic human services to them, such as health care, schooling and cooperative organizations. This action will, however, bring together several herds of cattle, and that will create the problem of providing adequate grazing areas and effective control of epidemics.
among such herds.

Development workers in such nations are, therefore, faced with constant challenges of devising relevant programs geared towards satisfying the immediate needs of the people. Such programs must be presented as systematically as possible to minimize sending conflicting messages to the people. By so doing, the beneficiaries will gradually appreciate the need for change and willingly adapt themselves to the new changes (see Table 1 below):

Table 1

SPHERES OF CHANGE IN THE NIGERIAN SOCIETY AS A RESULT OF CONTACTS WITH THE WEST AND THE MIDDLE EAST

Most of the Third World countries have identified the high rate of illiteracy, particularly in the rural areas, as one of the most serious and dangerous constraints impeding the political, economic, and social progress of their respective nations. They argue that the high rate of illiteracy among the people makes it very difficult to raise their standards of living, build an advanced and progressive society capable of confronting the constant changes taking place within and around them (UNESCO 1970).

Nigeria happens to be one of the countries classified as Third World nations; and it shares many of the aforementioned problems of development.

Despite the fact that the British Colonial administration ruled Nigeria directly for sixty years, only five percent of Nigerians were literate when the country was granted independence in 1960 (Ikejiani ed, 1964). Even this small percentage was very unevenly distributed in the country. Various steps have been taken since that time to provide educational opportunities to Nigerians, through formal and non-formal education, in order to provide the necessary human resources for various services in the public and private sectors.

These efforts have been directed towards fulfilling the five major objectives of Nigeria namely:

1. Building a free and democratic society;
2. Building a just and egalitarian society;
3. Creating a united, strong and self-reliant nation;
4. Building a great and dynamic economy;

Unfortunately, only very few Nigerians could benefit from such educational services. For example, the Ashby Commission (1960) recommended that the following goals be met by 1970 in the then Northern Nigeria:

a. Twenty-five percent of all children to have completed primary education.

b. Ten percent of all children completing primary schooling will have proceeded to secondary education.

c. Thirty percent of those completing the school certificate course to have been given advanced training, including university level.

In an effort to meet these goals, the Nigerian Government launched the gigantic program of Universal Primary Education; which was based on the following premise:

It has been recognized that universal primary education is a pre-requisite for equalization of opportunities for education across the country in all its know facts. Since equalization is a major government objective, one of the most far-reaching policy decisions in the plan is, therefore, the introduction of a free universal and compulsory primary education (UPE) throughout the Federation. The scheme will start in September, 1976 at the beginning of 1976-77 school year. From that date, primary education
will be free and universal throughout the country, while from 1979 it will become compulsory (Gowon, Y.1970).

Shortly after the UPE project was launched, problems emerged. They included a shortage of qualified teachers to meet the growing number of schools, unwillingness of parents to cooperate with the school authorities in some areas, and shortage of funds. The prospects of achieving the goals of the UPE project, therefore, are not very bright.

This situation has led the country into having thousands of school-age children to be either left out, dropped out or pushed out of the formal school system. These children continually join the millions of the adult population as illiterate, nonliterate or semi-literates.

Whereas the Nigerian government is encouraging all Nigerians to assume important roles in the democratic government of their country, many are incapable of exerting themselves fully in their country's affairs because they have little or no knowledge of written language.

This problem became a major concern for the Nigerian National Council for Adult Education (NNCAE) in 1973, and the council drew the attention of the Nigerian Government to take a look at the problem and find suitable methods for solving it.

The need to mobilize these millions of people for their own development through adult and nonformal education became apparent. This process of education will help the people to become active agents of change, with control of their own lives. This active role will then replace the passive role that had been assigned to them in the guise of "people's participation."
Bearing in mind that there are about 68 million Nigerians who need such services, the difficulty in accomplishing such a task becomes obvious (NNCAE, 1980). It calls for a clear, long-term strategy based on identification of basic social problems and the designing of effective programs including highly motivated and trained workers. This study represents an attempt to identify workable guidelines for a successful Mass Literacy Campaign in Nigeria.

**Purpose of the Study**

On Monday, August 18, 1980, the former Nigerian President delivered a moving speech to the adult and nonformal education workers throughout the country in which he stated:

> It is thus imperative that all citizens, whether they are in rural or urban areas, should receive some basic education. For this reason, the Federal Government regards adult literacy as a national priority and is committed to the National Mass Literacy campaign in 1982.

He concluded his speech by presenting a challenge to the adult and nonformal education staff by saying:

> The nation is expecting a great deal from its adult educators in the next few years. I can assure you of the full support of the Federal Government. I know we can count on you (Shagari 1980).
In his effort to fulfill his promise to the nation, the former President Alhaji Shehu Aliyu Shagari launched a ten year national mass literacy campaign in Nigeria (1982-1992) on the 8th of September, 1982.

The goals of this study are to first identify the range and importance of factors that appear to affect the development of educational services in the country. Secondly, it will compare them with findings in the international literature on this process. Then the study will focus particular attention on the aspect of Nonformal Education generally referred to as Literacy Campaigns. The study will also investigate the historical development of the Nigerian Society and identify some of the major changes that have occurred in the country as a result of its contacts with the Middle East and the West. Finally, it will assess the specific implications of the current National Mass Literacy Campaign on the socio-economic and political development now taking place in Nigeria.

The guiding questions throughout this study are:

- To what extent can Mass Education in Nigeria be regarded as a tool for national integration and development?

- What are the steps to be taken to ensure greater success in the current National Mass Literacy Campaign?

The enormous problem of providing basic education for all Nigerians during the Colonial period and after independence invited serious reflection. The following are operational questions that will guide us in finding suitable answers to our guiding questions:
1. What is indicated in the international literature about the problems encountered in the choice of relevant educational services in the Third World countries?

2. How did Nigeria as a member of the Third World nations come into being; and what are some of the factors that contributed to its present rate of development?

3. What are the limits of the formal school system in providing educational services in Nigeria? Are there nonformal alternatives to the formal school system that could be applied to either complement or supplement the efforts made through the formal school system?

4. To what extent have nonformal education services been applied to promote overall national development in Nigeria?

5. What are some of the socio-economic and political implications of the current National Mass Literacy Campaign in Nigeria?

6. How can the approach to the Campaign be improved so as to ensure the attainment of permanent literacy by the estimated 68 million Nigerians who are to be reached during the period of the campaign (1982-1992)?

Assumptions

This investigation is based on the following assumptions:

- That every person shall be entitled to freedom of expression including freedom to hold opinions and to share ideas without inter-
- That a country which is unable to develop the skill and knowledge of its people and to utilize them effectively in the national economy, will be unable to develop other aspects of itself.
- That education is now recognized as one of the principal vehicles for social change.
- That education of the people is directly related to rapid development of the country.

**Definition of Terms**

Terminologies are understood best in the contexts in which they are used. The following are some definitions for the terms that are used throughout the investigation.

**Education** - Any method used to systematically influence people's knowledge, skills and attitudes. It can take place in a well-organized institution with rigid rules or loosely structured situation where learners take instruction on a voluntary basis. It can also occur through continued exposure to certain issues, events and circumstances over a period of time.

**Nonformal Education** - Nonformal education as described by Callaway (1970) is the array of learning activities that take place outside the schools and universities. These include programs of literacy for youths and adults who have had little or no formal schooling; apprenticing and on-the-job training; inservice training and continuing education;
and a wide range of educational services designed to encourage community development.

Adult Education - This approach to education refers to a multiplicity of educational activities, designed for adults without legal compulsion and without such effort becoming a primary occupation.

Literacy - This refers to the ability to communicate and compute in the written form with some degree of proficiency to meet the demands of a particular society.

Traditional Literacy - Teaching of rudimentary skills of reading, writing, and arithmetic without relating the content of the reading materials to any particular needs of the learners.

Functional Literacy - This approach deals with selective and intensive literacy teaching that is tailored to particular needs of the learners.

Work-Oriented Functional Literacy - This refers to the teaching of literacy through vocational knowledge, technical skills, and related social matters, to the extent that the generative literacy abilities, knowledge and acquired skills will enable the learners to improve their working efficiency. It attempts to have the learners improve productivity in their areas of professional interests and to play more active roles in their daily life activities.

Mass Literacy - Refers to an organized nationwide literacy campaign aimed at raising the literacy level of the population so that they may be able to adjust to the social, economic, and political changes that are occurring in the move towards development.
Underdevelopment is a constellation of circumstances, namely: physical, social, economic and political, which contribute to the denied access to opportunities which might improve the quality of life of the people.

Social Change refers to the multiple and interrelated transformations in all or most of the systems by which members in a given society organize their daily life activities. Such changes must result in enhancing the quality of life for the majority of citizens in the society.

Development is the situation wherein human beings become both objects and the subjects of their own improvement, not merely instruments in a process imposed from above and/or from without.

Social Development as a Concept - Involves considerations of social integration, including national unity and elimination of disruptive cleavages.

Significance of the Study

The art of reading, writing and computation was first introduced into Nigeria by Islamic scholars and traders from the Middle East. Then Christian missionaries, traders, and the colonial administration from Europe brought in their own ideas on reading, writing and arithmetic. All of these were introduced through nonformal education techniques to the adult population. However, the provision of educational services to the adult population diminished with the introduction of the formal school system.
It has been noted that too much attention has been focused on the children to the exclusion of the adults. Harold Houghton et al. observed that:

Traditional education has certainly not provided the answer. Rather it has produced a generation of young people who are not only frustrated themselves, but are also becoming progressively more estranged from the adults in their communities, including very often their own parents (Houghton et al., 1969).

Furthermore, the dangers of partial development of human resources in the nation have been identified as a crucial issue that needs immediate attention (Olatunbosun, 1975). The introduction of the ten-year National Mass Literacy Campaign by the Nigerian Government has, therefore, provided the nation with some hope of raising the standard of literacy among the large population outside the formal school system.

Experience has, however, taught us that many developing nations, including Nigeria, generally embark enthusiastically upon well-intended programs which fail to yield desired results because of inadequate planning and very low standards for implementation.

This study aims at informing policy makers in education about some of the causes for failure to provide educational services that directly address the needs of the nation. It will provide some insights into Nigeria as a nation and some of the unique problems of its historical development. It will then suggest ways that a well-organized and pro-
perly implemented nonformal education program can reinforce the current efforts of the formal school system thereby aiding the struggle for national integration and development.

It is expected that this study will present a model for successful implementation of the current ten year National Mass Literacy campaign now underway in Nigeria. There will also be implication for other nations.

**Approach of the Study**

In order to achieve the desired goals in this study, a critical review of the general literature on the role of education in the promotion of social change, with particular emphasis on nonformal education programs, will be presented. Efforts will be made to focus the study on one aspect of nonformal education generally referred to as literacy campaigns. Reference will be made to studies, archival documents, and newspaper reports from Nigeria.

In addition, some of the data obtained through interviews, questionnaires, on-site observations and institutions in Nigeria will be used to elucidate some aspects of the study.
CHAPTER II

THE ROLE OF EDUCATION IN THE PROMOTION
OF CHANGE AND DEVELOPMENT

It has been observed that "few problems facing mankind are as
challenging as that of devising an educational system capable of res-
ponding to society's needs in the late twentieth century" (Brown 1972,
p.113). Lewis Emery of the International Labor Organization (1976)
presented the following grim situation of the Third World and called
for immediate attention.

In the developing countries, excluding China, there
are at present 300 million people unemployed, which
is over 35 percent of their total labor force.
Productive employment opportunities will have to be
found for an additional billion people in the same
developing countries between now and the year 2000.
Seventeen million people are at present unemployed
in the industrialized market economy countries, which
is over five percent of their total labor force.
Seven hundred million people in the developing
countries live in acute poverty and are destitute,
which is thirty-nine percent of their total pop-
ulation.
Four hundred sixty million persons were estimated to
suffer from severe degree of protein energy malnu-
trition, even before the recent food crisis. The number of illiterate adults has been estimated to have grown from 700 million in 1960 to 760 million in 1970.

Bhola (1980) said that in 1980, there were some 814 million illiterate adults in the world, and that there will be a total of 884 million illiterate adults by 1990. He went on to say that massive measures have to be undertaken to provide some kind of schooling to the estimated total of 200 million school going children around the world, who have no access to formal schooling. Unless this is done, about a quarter of the world's population will continue to be handicapped in this literate society.

If the quality of life for the majority of the above mentioned people is not to deteriorate, far reaching changes in human behavior must occur in the next few years. Education becomes crucially important as a means of informing people about the need for positive changes, change of attitudes, and for stimulating acceptance of new opportunities. Thomas Balogh (1965) discussed the important role that education plays in national development.

It can never be stressed strongly enough that the education process and the development process must be taken as an organic whole and not divided into little compartments independent of one another. Educational methods should accelerate the development process and the development process should result in
broadening educational methods (UNESCO/IIEP, 1965).

Most nations around the world have now realized that education is one of the most effective tools for stabilizing their citizenry. Education is also seen as a catalyst for the improvement of international relations which is considered a basic factor in reordering global priorities. A brief study of national and international conference reports on education reveal that nations around the world are trying very hard to provide educational services to make all citizens partners in the adventure of developing their respective countries (Montreal 1960, Addis Ababa 1962, Teheran 1965, Tashkent 1966, Khartoum 1968, Nicosia 1969, Tokyo 1972, Kano 1972, Persepolis 1975, Nairobi 1976, Udaipur 1983).

Frederic Harbison (1973) presented the great task of educating the citizens of any nation:

- Human resources—constitute the basis for wealth of nations. Capital and natural resources are passive factors of production, human beings are the active agents who accumulate capital, exploit natural resources, build social, economic and political organizations, and carry forward national development. Clearly, a country which is unable to develop the skills and knowledge of its people and to utilize them effectively in the national economy, will be unable to develop anything else.
Neither illiteracy nor other deficiencies in education have been easy to overcome in these emerging nations. Some of the efforts already made in providing educational services among the Third World nations will be discussed.

A. Approaches to Formal Education in the Third World Countries

In order to satisfy the above expectations, most nations, especially the Third World countries, have embarked upon massive educational programs. They claim that formal schooling is an important component of a lifelong process of education—teaching youths not only an understanding of important phenomena but also the process of learning itself (Balogh, 1966). Employers see schooling as providing skills, preparing youth for economic functions in an increasingly complex technological society, including socializing them to fit into new kinds of economic organizations (Hodder, 1968, Berg, 1971, Hanson, 1980). Parents, and eventually the pupils themselves, regard schooling as a key to higher incomes and status, and as a step towards success in a competitive success-oriented world (Carnoy, 1977, p.1-2). For those who are poor, this last function of education is held to be particularly crucial. This newly acquired social mobility may mean the difference between lifelong poverty and access to the consumer society.

It is interesting however, to discover that the following patterns of providing educational services have emerged from the actions taken by respective nations:

1. Education as a Human Right
The argument for a universal right to education happens to be the most popular one, at least in theory. In 1948, the United Nations Organization (UNO) passed the Bill of Human Rights which says that every human being, by the mere fact of birth, has as much right to an education as to life, liberty, or the pursuit of happiness ...

It is, however, obvious that there is no uneducated society (Mon-dlane, 1962). All societies educate their members, through a long learning process, to the speech and customs and techniques that are passed from one generation to another. This process has been described clearly by Joseph K. Hart (1946):

No child can escape his community. He may not like his parents, or his neighbors or the ways of the world. He may groan under the process of living and wish he were dead. But he goes on living in the community. The life of the community flows about him, foul or pure: he swims in it, drinks it, goes to sleep in it and wakes each new day to find it still about him, it nourishes him or starves him, or poisons him; it gives him the substance of life. And in long run, it takes its toll on him and all that he is.

Schooling becomes essential when the techniques (reading, writing and arithmetic) available to society become more specialized, when the opportunity to earn a living depends upon learning them, and when parents have neither time nor formal knowledge to impart them (Hunter, 1967).
One might assume that in the Third World countries where the art of reading and writing is relatively new, economic opportunities would precede schooling and that these would create the corresponding need for education so that there will be immediate employment available for those who have assimilated the new techniques. Unfortunately, this has not been the case. Hunter (1976) observed that formal education has acquired a worldwide importance independent of opportunity, especially in the Third World countries. One of the reasons for this expansion is that it gave the first beneficiaries of Western education great rewards. More people continue to rush for it, and so it expanded beyond the opportunity to use it especially at the lower levels. As education spreads faster than employment, the number of years required to escape from the ruck increase. More and more children receive some education, but not enough to reach the receding threshold of qualification for the modern sector. The education they receive in most cases lie underutilized or unused and in many instances irrelevant to the only life known to them.

If mass support of the formal school system at the lower level does not yield the desired result, why are these nations wasting huge sums in such a fruitless venture? Todaro (1977) answered this question by asserting that most Third World countries have been led to believe or have chosen to believe that it is the rapid expansion of quantitative educational opportunities which holds the basic key to national development. All countries have, therefore, committed themselves to the goal of "Universal" primary education in the shortest possible time.
This quest has become a politically sensitive issue which is often economically costly, "sacred cow." Until recently, few politicians, statesmen, economists, or educational planners inside or outside the Third World countries would have dared to publicly challenge this gigantic project. Hunter (1976) gave three possible reasons for nations' insistence on the expansion of primary education in the Third World. They include (1) political pressure, (2) belief that everybody is entitled to education and (3) the belief that an educated population would improve national productivity.

The basic problems of quantitative expansion of the formal school system has been summarized by Todaro (1977) as inertia and inefficiency on the part of most teachers who are poorly trained and paid. There is poor performance by the management who displays distorted incentives to the teachers, learners and the general public.

The pathetic outcome of this kind of educational service was described by a former Deputy Director General of UNESCO quoted by Todaro (1977):

The learning techniques ... remain the same: the rote method, the technique of cramming ... the examination system is not an evaluation of a student's personality and intellectual equipment ... It is a challenge to resourceful deception and display of superficial cleverness ... Looked at as a business enterprise, the school ... present a woe-be-gone spectacle. We find in education antediluvian technology which would not
survive for an instant in any other economic sector. The teaching methods and learning techniques ... are rusty, cranky and antiquated.

The nature and expansion of education as described above aimed at fulfilling fundamental human rights has not fulfilled its objectives. First, it has not prepared the child for the real environment in which he/she will live. Secondly, since there is no apparent human resource requirement for more primary school learners in the wage-paid sector, as the graduates are generally too young to be gainfully employed in any sector of the workplace. Further expansion of such schools might be regarded as both costly to the state and frustrating to the individual.

2. Education as an Indispensable Service

Historically, many nations have made large investments in education and more recently, formal education has become the largest industry that consumed public revenues. Michael Todaro (1977) reported that by the mid-1970's, educational budgets in many Third World nations had absorbed twenty to thirty-five percent of total government expenditures.

The Ominde Report to the Kenyan Government in 1965 clearly shows how much the Third World nations expect from the educational services offered to their people:

Looking out over the next thirty or forty years, we see a radical transformation of our national life, for which large numbers of our citizens will remain permanently
unfitted, unless provided ... with opportunities for training. Save in rare, exceptional instances, the minimum foundation for such training consists of fundamental education in respect to literacy, numeracy, manual dexterity and general knowledge of the world furnished by the primary school. Thus, to use an economic metaphor, a primary education is the minimum basic educational requirement for take-off into the modern sector of our national life. Those that lack such advantages are liable to remain for the rest of their days largely outside the range of modern ways of living, unable to benefit from training or share greatly in the rewards of a developed economy and becoming in the end impoverished residue of a bygone age (Kenya, Republic of 1965).

Good as these intentions may be, they are not without serious consequences. Michael (1968, p.17) rightly observed that as people begin to become more educated, healthier, and more politically aware through exposure to the services now being developed, they will demand still more services. In most cases they push their demands with protest actions of all sorts including violence. Already many Third World countries have begun to learn with their expanded educational programs that designing and implementing such programs, on the one hand, and keeping them in line with other national projects, are enormously com-
plex tasks. They are beginning to realize that programs, personnel, organizational styles, money, politics and people must be interfaced and kept engaged. These tasks, however, continue to become more complex as demands increase. The rapid population increase is another serious problem which emerges in the effort to provide basic educational services. Castle (1972, p.37) observed that:

--Two-thirds of the world's population live in Africa, Asia and Latin American; by the end of the century, four-fifths will be found in this Third World.

Unlike Europe, whose increase in population followed the Industrial Revolution, population explosion has preceded full industrialization in the Third World countries. This situation then makes it more difficult for such nations to adequately provide their ever-increasing population with most of the basic social services. Even those who are lucky to have access to formal schooling are often disillusioned in the long run. This situation was clearly described by John Simmons (1974):

Schooling, the poor quickly learn, in most countries, is an escape from poverty for only a few. The poor are the first to drop out because they need to work, the first to be pushed out because they fall asleep in class as a result of malnourishment, and the first to fail their French or English tests because upper income children have had better opportunities at home. The hope brought to village parents by the construction of the primary school soon fades. Enough schooling to
secure a steady, even menial jobs for their son, let alone for their daughter, seems just beyond their grasp. Before ... any schooling would have done to achieve their aspiration. Now a primary school certificate is needed, and some are saying that even students with ... secondary schooling cannot get a steady job ... (World Bank Working Paper No. 188, 32).

This sad situation makes it impossible for most countries in the Third World to achieve their goal of providing educational services to their citizens as an indispensable service.

3. Education Creates Elites

Joseph A. Lauwerys (1956) and Guy Hunter (1967) reported that in the older European tradition, within the highly hierarchical societies, education had a very strange position. These societies (English and French) believed that the wise should lead and wisdom comes from the right education; therefore, higher education must be restricted to a small and select group. This accomplishment was not related to national economic needs; at best it was felt to contribute to wisdom and far-reaching control over an ignorant class of people.

Some of the relics of this attitude Hunter (1967) said, persisted particularly in Britain. The reason being that Britain in the nineteenth century was a kind of Roman Empire, having to breed governors for distant provinces and kingdoms. Men in whom character and 'wisdom', rather than technical knowledge, was required.
The application of the elite theory has produced very lasting effects in the areas where the colonial powers ruled. The colonial administration believed that if a local leader were to assist in tapping the resources in the colonies effectively, he should be a person of intellectual, educational, or social distinction. The best method of raising the cultural standards of the colonial areas, therefore, was to educate leaders who would perpetuate such a system. Neither primary nor secondary schools were consciously planned as terminal courses. Therefore, the majority who fall by the wayside either as left-outs, drop-outs, or pushed-outs, would have neither professional skills nor interest in manual labor.

Khrushchev (1958) regarded this situation as not only socially unfortunate but also politically unacceptable.

We still have a sharp distinction drawn between mental and manual labor--This is fundamentally wrong and runs counter to our teachings and aspirations. Some (boys and girls who have finished secondary school) even consider work beneath their dignity ... If a boy or a girl does not study well, the parents ... will frighten him/her by saying that he/she will have to work as a common laborer. Physical work becomes a thing to frighten children with ... Such views are an insult to the working people of socialist society. Such an incorrect situation ... can no longer be tol-
erated. It must be constantly inculcated in the young people that ... work is a vital necessity for every ... person.

The education system that is geared towards creating an elite, sifts out its candidates through arbitrary examinations, thereby restricting the number who will receive higher education. Many children are, therefore, sent to school in many parts of the world under this system only to be told after a few years that they are total failures, incapable of making any progress educationally. Consequently, very few become administrators, doctors, lawyers, engineers, chemists, teachers, or other professionals that the economy needs.

This action unfortunately creates a great number of frustrated individuals that constitute a very serious threat to the society (Balaraba, 1969; Stearn, 1969; Bachelor, E.N. et. al., 1968). In addition to the problems already mentioned, there is also the problem of a huge income gap between management and labor. This situation breeds instability that can lead to national disasters (Berg 1971).

4. Education as a Means of Thought Control

One of Paulo Freire's basic tenets is that there is no neutral education ... only education to domesticate or liberate people (1977). The idea of domesticating the people by the colonial powers was clearly echoed by the first Governor General of Nigeria, Lord Lugard (1922).

As Roman imperialism laid the foundation of modern
civilization, and led the wild barbarians of these islands (Britain) along the path of progress, so in Africa today we are repaying the debt, and bringing to the dark places of the earth -- the abode of barbarism and cruelty -- the torch of culture and progress, while ministering to the material needs of our own civilization ... We hold these countries because it is the genius of our race to colonize, to trade and to govern (British Tropical Africa, 1922).

Since barbarism and cruelty was the label that the colonial administration chose to give the new colonies, especially those in Africa, they deliberately overlooked the large scale external practices employed to meet their own selfish ends. They also decided to overlook the internal exploitation of the underaged and women and brutality to minorities in their own home countries (Rodney, 1974).

Martin Carnoy (1974, p.123) beautifully described the process taken to control the thoughts of the people in the colonies when he said that the English trader on the one hand had to be induced to come to Africa, and the African had to be induced to cultivate. The missionary would serve as the agent of civilization, teaching the African moral codes of Christianity, which forbade slavery, and showing him the advantages of agriculture. From the beginning of their efforts in Africa, then, the missionary societies were dependent on the trader and the capitalist for success, since their objective of halting the slave trade depended
on the development of a new trade that would replace slaving. Also, transforming African society was as important to the missionary as converting the African to Christianity.

Therefore, the education system served as a selective valve through which flowed only the kinds of knowledge and skill which the ruling class considered good.

This system of education has been described as useful (Lauwerys, 1956; Stanley, 1967; and Al Imfeld, 1935) when a nation is trying to mold the characters of its people into a desired pattern. This view, however, makes it difficult for one to distinguish between education and propaganda, between learning and advertising, between political consciousness and regimentation.

The dangers of this system as observed by Lauwerys (1956) are that it leads to brainwashing and regimentation. Education, according to him, has consciously or unconsciously been used as an instrument of economic and social control.

David Bradford Werner (1977) summarized it beautifully by saying that if education is used to domesticate people, it encourages dependency and loss of freedom. If, however, it is used to liberate people, it encourages independence, self-reliance, and equality. (See Fig. 2)

5. **Education for National Development**

This pattern of attitude towards the provision of educational services is becoming very popular especially among the Third World nations. They consider education as a tool for achieving social integration, national unity as well as the promotion of national development.
TWO APPROACHES TO EDUCATIONAL SERVICES: DOMESTICATION VERSUS LIBERATION

Taking care of others

Take 2 pills 4 times a day. Don't ask questions.

Thank you O Great One!

encourages dependency and loss of freedom.

Helping others learn to care for themselves

Let me help you up here where I am.

Thanks, pal.

encourages independence, self-reliance and equality.

Source: Bradford Werner: 1977

Lauwerys (1969) described the great faith that many Third World countries have in education:

... The great nations of the world are great because they have available trained leadership and skilled personnel.

If we have the same, we can develop our country, utilize
the resources and achieve our rightful position in
the world's community of nations.

The concept of education as the essential element for national
development seems to be based, in part, on the recognition of the status
and prestige of the educated. In addition, there is the belief that
education is directly related to economic, political and social power
(Altbach, 1978; Hunter, 1967; Lauwerys, 1969; Berg, 1971; Nicosia Con-
ference Report, 1969). This belief seems to be based on the idea that
only a lack of education interferes with technological, economic, social
and political development.

As mentioned earlier, the educational systems of most of the Third
World nations have been based on the system of education of the coun-
tries that colonized them. While a series of compromises were reached
between the worlds of the colonizer and the colonized to provide 'rel-
evant' educational services, (British Education Ordinances 1882 and
1887, The Phelps-Stokes Commission on Education in Africa 1920-1926,
The Asquith and Elliot Commissions on Higher Education 1943), it has
always been very difficult to integrate the Western systems into the
traditional systems of education in the Third World (Brown et al.,
1975). The Waziri of Sokoto, Alhaji Junaidu had this to say:

... I must state that your university, like all others in Nigeria,
is a cultural transplant whose roots lie in another tradition.
Like other institutions to which we have been struggling to
adjust, it is part of the cultural baggage bequeathed to us
through our associations with those traditions. Wise men know that change is part of the necessary processes through which all societies must pass if they are to grow and to survive in an improved state. Wiser men know that change can have other faces whose influence might well lead to the impoverishment of the very society we wish to nourish.

The wave of intense nationalist feelings among members of the Third World nations since the end of the Second World War contributed to the rejection of the slow process of evolutionary changes as managed by the colonial administration. It was very clear that these nations were absolutely determined to control their own lives at any cost (Emerson et al., 1965; Cartey et al., 1970; Lowe et al., 1971). The success story of Japan has been cited continuously by most nations in the Third World to justify the need for rapid development.

In their frantic search for alternative systems of education geared towards national development, many saw the new role of education as an aid to technology and economy in the United States and Russia. They began to identify themselves with these new powers hoping to learn from them (Robert King et al., 1954; Hunter 1967; Chomsky, N. et al., 1979, Sewel, J.W., 1980; Young and Crawford, 1982).

The United States after breaking away from the colonial hierarchy, was faced with a sizeable fraction of an entire continent, rough in climate, desert and mountain barriers to overcome. Hunter (1967) reported that although some of the first American universities were foun-
ded on the older tradition, the new ones threw themselves wholeheartedly behind the frontiersmen, the development of agriculture and technology, as popular colleges in the best sense. Their teachers were more in the practical needs of farmers and engineers.

The Russians, as their system of education developed, carried the American idea even further (Lowe J. et al., 1971). They recognized education as the ultimate tool for creating a major industrial technology and for the advancement of science. In any case, they needed no study in ancient political philosophy, having settled this issue through Marxism and Leninism. Their teachers were closely related to the daily working lives of the people. The results in science and industry are not difficult to observe.

Whereas Europe had time for gradual evolutionary change (King Hall, 1954), America started off with a handful of educated people (Lockridge, 1977; Soltous et al., 1981) and western Russia developed along with Europe (Lowe et al., 1971); the Third World nations started off as independent countries with very few human and material resources. The survival of these young nations, however, depends on a rapid, almost revolutionary adjustment to new demands on their societies. Unfortunately these adjustments involve great challenges and fundamental changes in values, patterns of attitudes, thought and behavior.

In most cases, the leaders of these young nations with the assistance of foreign agencies and international organizations (Brown, 1972), have been experimenting with various programs geared toward encouraging rapid development. One of such projects is the establishment of Uni-
versal Education for all (Addis Ababa, 1961). There is no doubt that such provisions are considered as wise and economically rewarding as was clearly described by W.A. Lewis (1961):

The question of how much education is needed implies that there are limits to the capacity of a country to absorb even the kind of education which adds to productive capacity. It implies that the need even for investment types of education spring from the level of development of the community, rather than that the level of development will depend upon the supply of education. For if the latter were true, the community would be capable of absorbing any quantity of education, however large, on the ground that the more educated it is, the faster it will develop (UNESCO, Addis Ababa, 1961).

It is however, a common sight in many Third World countries to see very attractive policies in education that fail to yield the desired goals in the long run. Michael Todaro (1977) described the reasons for such failures as inertia and inefficiency that come about as a result of incompetence and inadequate motivation of most teachers. They are usually underpaid, and lack incentive or opportunity to learn any more than they had initially. Secondly, there is the problem of poor management and distorted incentives. Lack of necessary information of the society's needs, conditions and developmental possibilities and lack of practically oriented research, experimentation and evaluation are
perceived as the roots of rigidity that discourage positive changes in the management. There is sometimes political interference in the educational system and distortion of its governing policies. Thirdly, the educational system is very inconsistent with the social needs of the larger population. Given the fact that the majority of primary school drop-outs will not have access to further schooling one might assume that the curriculum of primary education should be geared towards immediate participation in national development.

In the struggle of the Third World countries to "catch up" with the "developed" nations, there is a tendency to forget that historically, the powerful and rich nations of the world have accumulated experiences and capital as well as powerful alliances, and exploitative economic links with different societies and markets. It is, therefore, clear that the idea of transplanting foreign systems of education without modifying them to suit local conditions are not only counter-productive but also dangerous to the efforts toward national development.

B. The Role Played by Advanced Nations in Promoting Educational Services in the Third World Countries

The role of formal schooling in promoting change and development had already become well established in much of the Third World countries by 1945. Even if there were just a handful of highly educated people in the colonies, the concept of success through schooling was part of the local culture in all the countries dominated by the colonial administration. One example of acceptance of the formal school system was the rapid expansion of the school system soon after these
countries were granted independence (Addis Ababa, 1961).

In the effort to "catch up" with the European levels of development, the Third World countries attempted to produce a literate and highly skilled population. However, since these newly independent countries had very little capital both human and material, they looked up to their former colonial masters for help. Lauwerys (1969) reported that countries such as France and Great Britain tried to lend money, and human and material resources for some time, but they reached a position where they could no longer meet the needs of the young nations. France has been bled white by a long and rapacious occupation, and has been stretched so much by a continuing effort to reconstruct the French Union on a new political basis (Carnoy 1974). Nevertheless, since 1948 France has devoted its energy to developing its new territories and continues to do so even after independence. The United Kingdom has done whatever her resources allowed to assist the countries within the Commonwealth of Nations.

By receiving education through schools, many people in the former colonies began to improve their market "worth" considerably (Carnoy, 1974). Thus, the improvement of the skills of the traditional craftsman and the transformation of the unskilled person into a valuable input for the capitalist production process became the most important function of schooling in most of these new nations. This, however, was not enough. Human resources continued to be very scarce in the newly independent nations and their leaders began to look beyond their former colonial masters for assistance. Moreover, the leaders of these count-
ries were beginning to see the irrelevance of the type of education provided by the former colonial masters, to the immediate developmental needs of the young nations. Roby Kidd (1962) cited an education officer from the West Indies who made this point clear:

Our educational system is modelled after the British. Of course it is irrelevant to our present needs. But they didn't know that. They simply gave us the best they had, out of affection for us, and we have nothing but affection for them in return. But of course we have to change it all (Hunnicutt, 1962).

The search for alternative systems of education by the Third World nations coincided with the period when the United States was becoming highly industrialized and was beginning to reach out for markets and sources of raw materials. They too became interested in transmitting certain aspects of their culture (President Harry Truman, 1949). Since the United States did not rule over colonial domains, their efforts were channelled in most cases into the activities of independent commercial enterprises or specialized agencies of international organizations such as the following:

i. International clubs and associations i.e.,:

   Rotary International
   International Chamber of Commerce
   Masonic Lodge

ii. International Labor unions and professional associations, i.e.,

   International Air Transport Association

iii. Great philanthropic foundations, i.e.,:

   Rockefeller Foundation
iv. Governmental and International Organizations:

Pan-American Union
Institute of Inter-American Affairs
The British Council
The Alliance Francaise
The United States Information Service
The Institute of International Education
UNESCO

The development of these international organizations as opposed to national agencies were viewed as a welcome relief by most governments in the Third World nations. Most of them became so protective or proud of their national independence that they were not only suspicious but resentful of anything that might be interpreted as economic imperialism. At the same time, they recognized the task ahead and their need for assistance, both material and technological.

The United States of American knew that it had some capital to help in the development of the Third World countries but it very carefully invested more in what Roby Kidd (1962) describes as "social capital" as opposed to direct economic investment (Hunnicutt, 1962). It was in 1949 that Americans were made to realize that more was needed when President Harry Truman (1949) delivered his Inaugural Address, The Faith of the American People, popularly knows as the "Point Four Policy." He pointed out that although there were limits to what the USA could do to assist other nations, "... imponderable resources in technical knowledge are constantly growing and are inexhaustible."
He called upon all Americans to "... embark on a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of under-developed areas."

President Truman's statement, however, aroused mixed feelings among Americans, and exaggerated hopes in the Third World countries. Hall et al., (1954), explained that many Americans were made to believe that the world's material problems could easily be solved if only other nations could acquire these industrial virtues and learn the technological "know-how". Paul Duncan (1954) assessed the situation in these terms: "In its application, Point Four has been essentially a gigantic effort in mass education ... in earning a living, in maintaining health, in raising a family, in contributing to community and national life ... self-help is the key note."

He went on to say that the Point Four Policy was hoping to foster capital investment in areas needing development, which was for the good of the young nations. He emphasized his conviction in the policy by saying: "The old imperialism—exploitation for foreign profits—has no place in our plans."

Most of Americans who were in favor of the Point Four Policy accepted the basic political thesis that the United States has a moral obligation. They believed that the nation would ultimately benefit economically by building markets for high priced goods. They believed too, that the United States would benefit strategically by opposing communism with strong and economically healthy regimes.

The opponents of the Point Four Policy were seen as fitting into
several categories. First of all, there were those who felt that interference in foreign policy is none of America's business. Secondly, some felt that although it is good to help people in depressed areas, such help might perpetuate bad political regimes and social classes. Thirdly, there were those who entertained the fear that identifying with bad regimes might discredit America in the eyes of the world. Fourthly, there were those who strongly believed that the policy was good but the method of achieving it was bad. They felt that there were too many political risks in this venture. Finally, there were those who held the view that the Point Four Policy is neo-colonialist in outlook. Therefore, it must not be encouraged.

Although there was a general welcome of America's assistance and anticipation of material benefits in the Third World countries. Hall (1954) pointed out that some of these young nations feared possible economic social and political changes as part of America's generosity. There were those who felt that such assistance could be degrading and have elements of anti-democracy for the recipients. Some argued that forging capitalism cannot be idealistic; and what is proposed as philanthropy is actually a disguised attempt to secure foreign markets and controls. There were yet others who tended to look at the program as a "pork-barrel." This group maintained that the United States owed them more help, and threatened cooperation with communism if aid were not forthcoming.

It is also important to note that it had not been easy even for the United States to pursue development programs on a unilateral basis
in most of the Third World countries. Many other Western nations and Russia were brought in at different points to assist in the development of these young nations. Roby Kidd (1962) presented the following as possible reasons for the preference of multilateral assistance in development of Third World countries:

a. Recipient countries rarely want unilateral aid.

b. The recipient may behave much less responsibly, attempt grosser forms of political blackmail, than when there are more partners.

c. A country that accept unilateral American aid is in a poorer position to refuse unilateral Russian aid.

d. The complexity of problems of development makes it difficult for one advanced country to provide all of the technical and material assistance that is needed.

In its Universal Declaration of Human Rights of 1948, the United Nations stipulated that "everyone has the right to education" and that "education shall be free, at least in the elementary stages" (New York: UN, 1967). In the 1960's, UNESCO organized three major conferences in Santiago, Banoeg and Addis Ababa, respectively, for Latin American, Asian and African countries. The main objective of those meetings was to determine the future educational needs and goals of these countries.

The leaders of the Third World nations have continually found themselves under heavy pressure, not only from international agencies such as UNESCO, but also from the citizens of their respective countries,
to provide at least some formal education to the entire school-age population. In response to these pressures many leaders vowed to promote comprehensive socio-economic development by means of formal education.

They were supported by the various nations and agencies mentioned above, so that they could join the rest of the world in effectively coping with what Roby Kidd (1962) described as some characteristics of our world—circa 1962-1992 (Hunnicutt, 1962):

(1) **A time of revolutions**: Since most progress that has taken place in the past came far more from evolutionary than revolutionary changes, many tend to fear swift, radical change. Some nations feel they may lose some of their material advantages as a direct consequence of these revolutionary changes.

(2) **A time of irrationality**: People, nations and whole blocks of nations will act because of emotional compulsion, or will react because of the things they aspire to or fear—and will then proceed to give rational and moral explanation of why they so act.

(3) **International Development a central motif**. People of all nations will be interested in such terms as international development, overseas aid, technical assistance and the like. Such programs will increase in number; and they shall be supported by groups of nations instead of single nations.

(4) **Central role of extension personnel**: People engaged in various forms of extension and community development in the Third World countries will assume important roles. Their work will speed up pol-
itical advancement.

(5) **Difficulties with the developing countries:** The have-not countries will present many ambivalences and paradoxes. Countries of Asia, Africa and Latin America will gain in political strength in international meetings. At the same time their economic positions will be the worst for many years. The economic positions of the advanced countries will continue to improve very fast, thus widening the gap. The leaders of the Third World nations will often appear to be short-sighted in their development plan and ungrateful for some of the aid given to them. (See Figure 2)

(6) **Difficulties with the advanced countries:** Some people in the advanced countries will display resentment toward the new countries. They may attempt to cut off aid programs. Some will even threaten to get out of the United Nations Organization, UNESCO and other international agencies.

(7) **A desperate search for survival in place of struggles for power:** The possibility of total annihilation through germs, agents that threaten peoples' sanity or the increase of nuclear weapons. Faced with such threats, people of all nations may work together for survival. It should, however, be noted that the emotion of fear and hate have rarely resulted in rational, intelligent behavior.

This is indeed a clear picture of the present international situation. The efforts made so far to improve the situation have provided mixed results that have much room for improvement.
FIG. 3

THE WEALTH OF THE POOR

SHARE OF THE DEVELOPING COUNTRIES IN WORLD EXPORTS

Source: Dev. & Co-op. No. 5/1982 p.32

Too many resources leave the developing countries at giveaway prices in return for very expensive imports.
DROWNING IN DEBTS: THE RICH CONTINUES TO OWE THE POOR

Foreign debts in 1982

(in billions of US dollars)

- Brazil: 87
- Mexico: 81
- Argentina: 37
- Venezuela: 36
- South Korea: 35
- Poland: 26
- Indonesia: 22
- Egypt: 19
- Chile: 18
- Philippines: 18

FIG. 5
THE DILEMMA OF FOREIGN AID

Our usual cures don't seem to work with this African disease.

Source: Development & Cooperation No. 5/1982 p. 33
C. Achievements Made So Far In the Provision of Educational Services In the Third World Countries

In the period of euphoria that followed the achievement of independence in these countries, many national leaders believed that education was the passport to development, prosperity and economic independence. Education for them meant getting more children into schools (Todaro, 1977). In this mood, African leaders went to Addis Ababa in 1961 for the famous conference of African Ministers of Education, held under the auspices of UNESCO (May 15-19, 1961). Every Minister was enthusiastic. It was agreed that certain targets should be set for the periods ending 1966 and 1980. It was agreed for example, that by 1980, primary school enrollment in each African country should increase by 100%.

Seven years later, African Ministers of Education met again, this time in Nairobi, in 1968, under the joint auspices of UNESCO, and the Organization of African Unity (OAU). This conference was mainly to review educational achievement since Addis Ababa, and consider problems relating to specific and technical training in Africa.

The review showed that some progress had been made. Rapid expansion was reported from almost every country, particularly in the fields of secondary and higher education. In the field of secondary education, there was an increase of 11.2%. Higher education exceeded by far the minimum recommendation made in the Addis Ababa plan. But primary education failed to keep pace with the rising population of the African countries. The Nairobi Conference revealed that the enrollment for
1965-66 was 1.1 million short of the total predicted; and it appeared that unless the trend reversed, the primary schools of Africa would be in danger of losing the fight against illiteracy.

Several reasons were given for this shortcoming. First, there were inadequate resources to meet the huge cost of expanding education. Secondly, education had not been related to general economic development and to employment. This coupled with low quality of education resulting from unplanned expansion, had led to the great problem of "left-outs," "drop-outs," and "push-outs" from schools. Again, there is the shortage of trained teachers, particularly at the primary school level (Cookey, 1970).

A brief look at the progress made in providing educational services, especially in Africa when compared with achievements made in advanced countries points to the need for improvement (See Figures 6, 7, 8 and 9).

D. Emerging Problems that Followed Poor Planning and Implementation of Educational Services.

The poor results of educational attainment in these countries mentioned above, especially in Africa, have created many problems, inequalities, and contradictions. For instance, many social reform projects hardly move beyond the planning stage. Those that proceed are generally abandoned along the way and the recipients are left almost worse off when the project started. (See Fig. 10)
GROWTH OF ADULT (15+) POPULATION AND INCREASE IN NUMBER OF LITERATES AND ILLITERATES

FIG. 7

DECREASE IN ADULT ILLITERACY RATE

Source: Prospects, op.cit., p.100.
FIG. 8


Source: Prospects, op. cit., p.101
FIG. 9
RATES OF FEMALE AND MALE ILLITERACY IN 1980 IN THE WORLD BY CONTINENT

EVIDENCE OF POOR PLANNING AND IMPLEMENTATION OF SERVICES

WE SAY PREVENTION IS MORE IMPORTANT THAN CURE—
BUT WHERE SHOULD PREVENTION BEGIN?

Disproportionately high morbidity and mortality
(especially infants, mothers, and young men)

Infections, such as diarrheas and pneumonia, violence, etc.

Poor nutrition, poor hygiene; low literacy, high fertility
Low initiative, misdirected anger

Inequity of:
Wealth
Land
Health Care
Education
Representation
Human Rights

Existing Power Structure
-financial power groups
-political power groups
-medical establishment
-legal profession
-religious power groups

Private
Foreign
Multinational

GREED
(short sighted self-interest)

CAUSE

PREVENTIVE MEASURES:
Social reform
(or revolution)

Needless Suffering and Dehumanization

AID CYCLE

DEBT

EXTRACTION

HUMANIZATION

(Evolution)
Whether or not education as described in this chapter has been deliberately designed to increase the earning capacities of the learners, the results have so far proved that it has been used for this purpose; at least among the people living in the Third World countries. It has helped many to overcome a number of hazards of life. Furthermore it has become clear that education usually confers some social status on the learner, and it has led many to influential positions.

Those who have not had access to educational services (They are in the majority in most Third World countries) continue to live with social and economic handicaps. Their children are generally malnourished, and hence, more susceptible to diseases. Next, most of these children rarely get much initial formal education. In many cases, they may not go to school at all, and will be expected to supplement the scanty family income by working. Such people are generally confined to unskilled and laborious work which leaves them very little time and energy for personal improvement. Bertelsen (1980) described the serious complications in the lives of these unfortunate people in the society thus:

Social and psychological problems become superimposed on the economic problems, and, worst of all, they may lose their sense of dignity and equal human worth and come to accept themselves and their likes as inferior human beings, dependent on other people and on forces they think they cannot control.
The consequences of poor educational attainment in Africa was put into a dramatic perspective by Neff Smart (1974) in presenting data from the UNESCO report of 1970:

Africa generation at mid-century. Statistically, of 100 children, twenty-one died before entering school, forty-one did not enter school and twenty-two attended first level of schools but did not complete first level and remained illiterate. Four of the 100 did not complete first level but attained literacy, seven completed first level and became literate. Three completed part of second level and were literate, one and one-half completed the second level and were literate. One-half of one percent entered the University.

The 20.2 percent of literacy has not changed significantly because of various factors described earlier in this chapter, e.g., inadequate supply of human and material resources, poor planning and management, poor parental backgrounds and living conditions, unstable political climate, and poor health conditions of the children.

Again, according to UNESCO (1981), while the percentage of adults (persons aged 15 and over) who are illiterate has fallen in the three 10-year periods 1950-1960, 1960-1970, and 1970-1980, from 44.3 percent to 39.3 percent, then 32.4 percent and now 29.9 percent (UNESCO, Literacy). The total adult population has swelled by about 814 million in the same period. Thus the actual number of illiterates in Africa and worldwide continued to rise.
The cry for more assistance to provide educational services to the needy still continues to be heard from concerned leaders around the world. For instance, Pope John Paul II (1981) had this to say:

All humans have an equal right to be free, or to be liberated, from the distressing conditions of illiteracy ... The effort to eradicate illiteracy should bring great hope to almost a thousand million people and must not be dashed by those who, already enjoying a higher level of overall development, have a duty to share with others. This is a service rendered by man to man in which each of us must use all the means at his disposal to ensure that all can develop as human beings.

Although this discussion of the role of education in promoting change and development has presented numerous problems and discouraging results in many instances, it is encouraging to note that much has been achieved during the same period in the Third World countries especially in Africa. It is now clear that there is a more structural educational system in almost every country. There is also a teaching force that has been built up in each country through which the foundations for acquiring modern knowledge can be given in various sections of each country in the Third World.

Guy Hunter (1967) rightly pointed out that if the real weight of economic planning and finance can be thrown into development at local
level in each of these new nations, and if the real weight of educative
effort can be deflected now from adding complexity to the top formal
levels and be devoted to the varied, nonformal, practical training of
producers, and the development of the youth, the great leap forward in
the Third World nations may not prove to be an illusion anymore.

The next chapter will discuss some of the achievements made so
in building what is now known as Nigeria. It will describe the role
played by various services to promote the desired changes and develop-
ment among its people.
CHAPTER III

HOW THE NIGERIAN SOCIETY CAME INTO BEING
AND ITS DEVELOPMENT THROUGH THE YEARS

Nigeria is a country composed of approximately 394 ethnic groups, that existed independently of one another (Hansford, 1976). Gradually, kingdoms and empires brought certain groups together (Crowder, 1976). The British colonial administration brought all of them together as members of one nation. Hodgkin (1960) had this to say:

Nigeria as a polity was an imperial, and specifically a British, construction, whose frontiers were determined primarily by considerations of European power-politics ... It contains within itself a large number of constituent peoples, with widely different levels of technological and social development, and were organized in distinct and separate political systems.

As an independent nation, the Federal Republic of Nigeria is today divided into nineteen states (see maps one through seven).

A. Nigeria's Contacts with Arab and Islamic "Civilization"

As early as the ninth century A.D., some Arabs from the Northern Coastal Region of Africa migrated into the Western part of Africa. This movement was popularly known by the Arabs as "Maghrib" meaning westward movement (Hogben, 1967). As they continued with their journeys, they discovered that the skin of the inhabitants was different from theirs. So they decided to call this new area Bilad-es-Sudan, and Arabic term meaning "the land of the Blacks" (Beacham, 1928).
THE EXPANSION OF ISLAM AND ARAB CULTURE IN AFRICA: ABOUT 800 - 1000 A.D.

MAP II

LANGUAGE MAP OF NIGERIA

Source: Hansford et al.
MAP III

STATES OF THE NIGERIAN REGION IN THE SIXTEENTH AND SEVENTEENTH CENTURIES

MAP IV

STATES OF THE NIGERIAN REGION IN THE NINETEENTH CENTURY

MAP V - THE FOUR REGIONS OF NIGERIA JUST AFTER INDEPENDENCE
MAP VI
NIGERIA AND ITS TWELVE STATES: 1967 - 1976
MAP VII

NIGERIA WITH NINETEEN STATES AND THEIR CAPITALS, 1976 - PRESENT

8,000 square kilometres have been chosen because of:

1. The area's central position
2. Good climate
3. Abundant water
4. Sparse population
5. Freedom from control by any major ethnic group or traditional ruler
The Arabs settled among the black people, intermarried and introduced Islam, Islamic education, and Arab culture/tradition (Ibrahim, 1979). This action influenced the lives of the inhabitants, especially among the Hausa, Fulani and Kanuri who occupy most of what is now known as the Northern States of Nigeria.

The effort to spread Islam was intensified in 1804 when Sheikh Usman dan Fodio (Commander of the Faithful) staged the holy war aimed at refining Islam throughout the Savana region of Africa (see map 4). Thomas Hodgkin (1960) described the holy war (jihad) as a "revolution of intellectuals." He said that it was directed not only against (kufr) religious unbelief, but also against ingorance, educational backwardness and low standards of teaching. This action resulted in an extraordinary literary renaissance that stimulated what was described as "the extraordinary outpouring of Arabic writing" during the period of 800 - 1850 A.D.

Usman dan Fodio himself produced eighty-five pieces of written work, his brother Abdullah dan Fodio had seventy-five pieces of written work and his son Muhammad Bello had ninety-three. They found it necessary to produce much written work to explain and justify their jihad. Their main tasks were: 1) to reform government and morals, 2) to record the past--especially their own revolutionary history, 3) to re-educate their supporters, and 4) to develop an adequate system of internal communication.

As a scholar, teacher and religious reformer, Usman dan Fodio emphasized the importance of seeking knowledge no matter how far they had
to go to obtain it. He, in fact, set an example by giving personal instructions to all the Emirs and chiefs of the towns that came under his influence (Crowder, 1978).

In his effort to bring about equal development among the people, Usman dan Fodio stressed in his article Nur-al-albub ("Light up the Way") the rights of women and the corresponding responsibilities of men:

... Most of our educated men leave their wives, their daughters ... morally abandoned ... without teaching them what God prescribed should be taught them, and without instructing them in the articles of the law which concerned them. Thus they leave them ignorant of the rules regarding ablutions, prayer, fasting, business dealings and other duties which they have to fulfill, and which God command that they should be taught.

He lamented over the fact that men treated their wives and daughters like household implements that can be used and discarded at will. This according to Usman dan Fodio is an abominable crime.

... Alas, how can they thus shut up their wives, their daughters ... in the darkness of ignorance while daily they impart knowledge to their students? In truth they act out of egoism, and if they devote themselves to their pupils, that is nothing but hypocrisy and vain ostentation on their part ...

Usman dan Fodio emphasized the fact that an educated person is not
strictly obligated to teach unless there is no other person who can teach. But, everyone owes in the first place his care to the members of his family. He noted the fact that Muslim women resorted to listening and practicing what some selfish men wanted them to do instead of obeying God's commandments:

Muslim women ... do not listen to the speech of those who are misguided and who sow the seed of error in the heart of another. They deceive you when they stress obedience to your husbands without telling you of obedience to God and his messenger.

....

They seek only their own satisfaction, and that is why they impose upon you such tasks which the law of God ... never especially assigned to you. Such are the preparation of foodstuffs, the washing of clothes, and other duties which they like to impose upon you ...

... (New Nigerian Magazine, 1960)

The effort to revive Islam was so successful that Muslim schools were established on a fairly large scale. Most of these schools were Quranic schools where religious instruction was emphasized by "Mallams" (instructors) who were able to read the Quran and write in Arabic. There were in addition subjects as Arabic grammar, law, exegesis, theology, rhetoric, prosody, Islamic and local history at higher levels in the school. There were few higher schools usually conducted by "alkalis" (judges) and "Imans" (religious leaders) aimed at training judges,
administrators, and teachers. The students in each of the schools mentioned above followed the traditional (still operative, in many parts of Nigeria) method of education which involves studying under various masters who specialized in particular works. They received from each master after the completion of their studies, the "Ijaza" (license) which permitted them to pass on what they had learned (Hisket, 1957). By 1913, the number of Islamic schools in the present ten Northern States of Nigeria was estimated at 19,073, with a total attendance of 143,312 (Ogunsola, 1974).

Inspired by replacing the "Habe" (indigenous people) misrule, and the drive towards reforming the Islamic way of life, which included moral behavior, political institutions and the system of law. Usman dan Fodio succeeded in creating the Fulani Empire as seen in map 8 (Hogben, 1967).

Usman dan Fodio himself established his capital at Sokoto, and assumed the title of Sarkin Musulmi, "Commander of the Faithful", a title that has been worn by every subsequent ruler of Sokoto. He divided his empire into two. The Eastern Empire, which included Kano, Katsina, Zaria, Bauchi, Gombe and Adamawa continued to be controlled from Sokoto. The Western Empire which included Kwantagora, Ilorin and Argungu, had their headquarters in Gwandu under the leadership of his brother Abdullahi dan Fodio. All Emirs were initially installed by Usman dan Fodio and their successors in office, acknowledged the overlordship of Sokoto and Gwandu respectively.

Each emirate had a number of officers, each bearing a title and
with specific duties. Appointments to such offices were made by the Emir. The most common were:

1. Madawaki. Commander of the Cavalry.
4. Sarkin Fada. Head of the palace officials.
5. Maaji. The Emir's Treasurer.

In conducting the affairs of the Emirate (state) the Emir generally consulted the senior councillors in his area of jurisdiction. This is very similar to the Emirate councils as they operate today.

The Emirates were divided into districts headed by a "Hakimi" District Head. The district consists of several villages, each with a village head appointed by the Hakimi. His main responsibility was to collect taxes from the people and maintain law and order with the help of some junior title holders.

Judicial functions were organized and administered by "alkali" (judges). The Muslim Law known as "Sharia" was applied throughout the Emirates. Rules dealing with marriage and divorce, custody of children, inheritance, debt, slander and the like, were strictly observed according to the Islamic law (Keay, 1965).

The Fulani jihad did not affect Borno area very much because Sheikh Mohammed El-Kanemi was organizing similar religious reform at that time.
MAP 8
FULANI AND BORNO EMPIRES

Crowder 1978
The few misunderstandings between the two religions reforms were settled by their leaders through correspondences and negotiations (see appendix).

B. Nigeria's Contacts with the Europeans

While all these activities were taking place in the northern part of what is now known as Nigeria, Portugal and Spain became interested in finding a new sea route to India, which would likewise "... save them from trading for Indian goods through Arab intermediaries" (Crowder, 1978). In addition they were interested in appointing a Christian king to tropical Africa so that they could build a strong ally in the struggle against Islamic invasions (Hilliard, 1957).

They reached the Nigerian coast in 1472 and were able to establish some contacts with the Oba (king) of Benin. They became so friendly that they began exchanging goods, introduced the Christian religion and taught groups of converts how to read the Bible. This relationship was short-lived as a result of unrest in Portugal and loss of interest by the people of Benin (Crowder, 1978).

The year 1553 marked the end of Portuguese influence in the West coast of Africa. England took over and established itself as the leading trader in many ways including slave trade until 1870 when the inhuman activity of slave trade finally came to an end (Crowder, 1978). From that time on, Great Britain and other European nations focused their attention on exploring the interior, trading with the natives and evangelization by Christian missionaries (see map 10).
Prior to the arrival of the Christian missionaries to the southern part of Nigeria, there was no education in written form, and the population was virtually illiterate. There was less resistance to the establishment of churches and schools in these areas.

By the year 1885, almost every town in Southern part of Nigeria had one kind of Christian missionary station or another. They started adult literacy classes, established numerous primary schools, teacher training centers and Bible training institutions (Solarin, 1964).

As the British traders and explorers became interested in colonizing the area now known as Nigeria, they became very critical of the activities of the Christian missionaries in certain parts of the country. For instance, Governor Lugard refused to allow missionaries to preach against the Muslim faith because it would jeopardize the success of political and commercial agents in the Northern part of Nigeria. Lugard made agreements with the Emirs to obey the laws of the protectorate, to aid British political representatives, to place no restrictions on traders, to impose no taxes without British consent, to assist in construction of roads and barracks, to cede all mineral and unhabited land rights in the Crown; all in return for military protection and no religious interference (Sonia Graham, 1966).

When the Christian missionaries tried to move into the northern part of the country, they encountered very strong resistance to their new religion and method of instruction by the Muslims. Miller (1949) described the resistance of the missionaries by the Muslim chiefs
when the Emir of Kano (Aliyu) made his position very clear to those who tried to establish their station in Kano:

We do not want you: you can go. I give you three days to prepare: a hundred donkeys to carry your loads back to Zaria, and we never wish to see you again.

In trying to explain the reason for total rejection of the missionaries by the Muslim Emirs, Tugwell et al, (1901) said that the Muslims remembered how Islamic agents preceded military activities during the Jihad (Holy War) of Usman dan Fodio. These Emirs connected the European missionaries with the European government, and they resisted the idea of allowing history to repeat itself. In fact, Charles W. Orr wrote (1908) that some missionaries seemed to have considered themselves as people paving the way for the British forces.

In a political memorandum, Lugard (1918) made his administration's position about the work of the missionaries among the Muslims clear:

... I myself am of opinion that it is unwise and unjust to force missions upon the Mohammedan population for it must be remembered that without the moral support of the Government these missions will not be tolerated. And if they were established by order of the Government, the people have some cause to disbelieve the emphatic pledges I have given that their religion shall in no way be interfered with ...
The exclusion of the Muslim areas from missionary activities meant that the limited resources of the missionaries will be used in the "pagan" areas. They quickly established their stations among the non-Muslims and continued with their work of preaching and teaching. Governor Lugard, however, carefully monitored most of the activities of the missionaries in the North. When he became suspicious of some of their activities, he sent them letters of warning. The following excerpt from one of his letters of warning to the Sudan Interior Mission was cited by Graham (1966):

I am informed that they (S.I.M.) preach the equality of Europeans and the natives, which, however, true from doctrinal point of view, is apt to be misapplied by people in a low stage of development, and interpreted as an abolition of class distinction.

The uncontrolled expansion of mission education in the North was opposed by the Government (Kalu, 1978). This point was made clear in the 1916 Education Ordinance that said that no grant was to be paid to a mission school in the North in any district where a mission had not been established at the commencement of the Ordinance. Lugard did not hesitate to let the missionaries know that he was in control:

In every British territory, the ultimate authority in education is the Government ... In British territory the principle underlying government control is that it is a proper function of the state to educate its citizens and to train them for citizenship (Lugard, 1926).
These threatening letters did not prevent the missionaries from doing their work. Unlike the colonial administration, they were more dedicated to the efforts of educating the natives because this was believed to be a moral imperative. Pope Pius XI clearly supported this in one of his speeches:

"... It is therefore an important matter to make no mistake in the question of education, as important in fact as it is to make no mistake in regards to man's final destiny, for it is to this that the entire work of education is directed (Pontifical Feb. 6, 1922)."

Governor Lugard's policy in the Northern part of Nigeria as revealed so far, was to disturb the existing system as little as possible. His policy of not allowing the missionaries into the Muslim areas restricted the spread of Western education. The North, therefore, continued to lag behind in producing a comparable number of modern educated elites needed for the various needs of modern Nigeria (Coleman, 1958).

Even when Lugard's administration started planning for the education of the Northerners, in 1900, Miller (1936) reported that they were debating the question of whether Roman or Arabic script should be adopted in the official Hausa orthography. Although some of his officials would have preferred the Arabic script, Lugard chose the Roman script. If they had chosen Arabic, it would have been more difficult for students from the North to learn the English language later in their school careers. The gap between the systems of education in the North and South would have been further widened.
CHRISTIAN MISSIONARY ACTIVITIES IN NORTHERN PART OF NIGERIA

MAP 9

Ogunsola 1974
MAP 10

THE GROWTH OF BRITISH INFLUENCE IN NIGERIA

Crowder 1978
C. The Formation of Nigeria

It was not until the year 1885 that the British Government made definite plans to colonize the area now known as Nigeria (Flint, 1966). By 1900, the three major British spheres of influence, i.e., The Royal Niger Company, The Oil Rivers Company and Lagos colony including the Yoruba States were brought together and given the name Nigeria. These three separate areas became separate units of government under three different governors. The north became the Protectorate of Northern Nigeria; the Oil Rivers and its surrounding areas became the Protectorate of Southern Nigeria; and Lagos Colony together with the Yoruba States were administered from Lagos.

The Protectorate of Northern Nigeria was under the leadership of Lord Lugard between 1900 and 1906. During this period, he introduced a system of government called "indirect rule." The idea behind this system was that the government of the people was to be administered by the Native Administrations which maintained the authority of the traditional rulers, the original controllers of the Emirates. The British administrators, posted to each of the Native Administration areas, and subject to the ultimate control of Lugard (The High Commissioner), were to act as advisers rather than as interfering rulers (Hogben, 1967; Kaly, 1965; Kalu, 1978). Lugard asserted that:

The Government utilizes and works through the native chiefs and avails itself of their intelligence and powers of governing, of the Fulanicaste in particular, but insist upon their observance of the fundamental laws
of humanity and justice (quoted in Keay et al., 1965).

The idea of indirect rule was a welcome relief to most of the traditional rulers in the Northern Protectorate. These traditional rulers were allowed to continue with the system of government that was inspired by Islam, Islamic education, Arab culture and traditions. The standard of philosophy and ethics that they acquired from the Islamic literature and the traditional system of the government were so strong that introduction of Western ideologies and system of government had to be approached cautiously. After all, the conquest of Northern Nigeria by the British was a "cultural and religious compromise" (Ayandele, 1974). The administrative hierarchy of the Native Administration developed in the Northern Protectorate of Nigeria is described in chart one.

Since the administrators in the Emirates had an organized system of written language (Arabic Script), Western education (Roman Script) was not a necessary qualification for employment in the Native Administration. In Zaria Native Authority, for instance: Kirk-Greene (1965) stated that out of the 506 office holders within Zaria Native Authority in 1945, only seventy-nine members of staff had ever attended school where reading and writing were taught in Roman (boko) instead of Arabic (ajami) script. The education department had the highest number of educated people in the Roman script. In the same Native Authority, 343 posts were held by members of the ruling class, against 186 positions occupied by the ordinary citizens.

In 1912, Lcrd Lugard was instructed by the British Colonial Office
CHART I
SYNTHESIZED STRUCTURE OF A TYPE-EMIRATE ADMINISTRATIVE HIERARCHY: c. 1950

EMIR

Waziri
District Administration

Wali
Native Courts

Mo'aji
Native Treasury

Goladimo
Police &
Development

Wali
Prisons

DAN
Health

DAN
MADAMI
Works

TAFIDA
Natural
Resources

DAN
Education

Legend
CAPITALS = related to EMIR's family
underlined = related to Waziri's family
underlined = related to Galadima's family
underlined = related to rival royal dynasties
underlined = related to Wali's (legal) family

Others are commoners (shigege) posts
to arrange for the amalgamation of the three protectorates to form one nation. Arrangements were made and Nigeria as a nation came into existence as one nation under a central Government on January 1, 1914. The destinies of the North were then connected to those of the South, but Lugard still retained the distinction between them and maintained the unity of the North. Although there was one Nigeria after 1914, the policies followed in the North were different from those in the South (Perham, 1960). Even as late as 1960, the late Premier of Northern Nigeria, Sir Ahmadu Bello, on the day of independence confirmed this position in his speech:

... We of this Region, put a high value on our traditions which have given us a stable society and an orderly administration. We intend to do all in our power to preserve what is good in our way of life. But we have no illusions about the sanctity of traditions and are fully aware of the need to keep pace with the march of time. We shall not allow ourselves to be a static society; for we shall be unworthy of our legacy if we ourselves do not pass it on to future generations with the impress of our times (Ahmadu Bello, 1960).

As Governor-General of Nigeria, Lugard attempted to apply the principles of indirect rule to the southern regions, but he was only partially successful. The areas consisting of the former eastern and mid-western regions had been subjected to direct administration since 1900
through "Native Councils." Warrant chiefs were nominated by the colonial administration to assist the District Commissioners in running the districts. They became very unpopular because the people did not recognize them as true chiefs. Keay et al., (1965), attributed the policy of direct administration in the south to destruction of traditional and political organizations of many tribes in the Delta area, by slave trading in earlier centuries and the influence of European traders and missionaries.

Although the Yoruba Kingdoms were not disorganized when the idea of indirect rule was introduced in their area in 1914, the idea of taxes to be collected by the Alafin (chief) of Oyo who never did anything like that before, led to the riots in the town of Iseyin in 1916. There were several reactions in various parts of the Yoruba Kingdoms to this order. The internal problems of adjusting to the changes and the global problem of the first World War slowed down the progress of unifying Nigeria. Shortly after improvements were introduced, the depression of the 1930's also had its impact on the slowed progress. The second World War (1939-45) took away many officials (British and Nigerians) from their works, and many able-bodied men left to fight in the war. In short, real efforts to address the unique problems of Nigeria started after the second World War; and it was intensified during the 1950's (Hogben, 1967; Hodder, 1968; Yesufu, 1964; Taiwo, 1980).

In addition to global problems of wars and depression, the internal struggle to adapt to the various socio-cultural and political changes, the colonial administration was more interested in exploiting the
natural resources than in developing human resources of the young nation. Great Britain, just like other European countries that colonized many parts of the Third World did so during the rise of nationalism in Europe to give themselves added prestige. With the arrival of the Industrial Revolution, the need for expansion became imperative. The colonial policy was, therefore, directed towards:

- economic exploitation of the resources of the colonial territory
- sale of manufactured goods to the colonials
- establishing political authority over colonials
- providing some services such as schools, roads, clinics, hospitals
- exposing the colonials to the culture of the ruling power

(Ikejiani et al., 1964).

The British, like their counterpart in the colonies, convinced themselves that they had to continue to rule the new-found-land so that they might protect it from internal strife and foreign invasions. In order to justify their continued control over the colony, they introduced some health, education and socio-economic programs. While these efforts were commendable to some extent, it is very clear that they were by no means compensations for the absence of political freedom (United Nations General Assembly, 7th Session). Indeed, the dispensation of these social services did not hide the real intentions of the colonial administration which were carefully observed and recorded as follows:

1. Leonard Woolf in his book titled *Imperialism and Civilization*
There was an element in the new Western Civilization issuing from the Industrial Revolution, which inevitable made it outside the Europe predatory. Economically, it required ever more markets and ever more raw materials: the more industrialization proceeded the more necessary became the opening up of new markets and new sources of raw materials.

2. Halford Hoskins in his book titled *European Imperialism in Africa* found it difficult to justify the idea behind colonization when he said:

The benefits of European control to the people of Africa are problematic. It was not philanthropy which took the white man to Africa, and he has not remained for philanthropic reasons. He has in one way or another expected to derive material profits from his enterprise. In order to do so, he has resorted to all sorts of forced labor, oppressive taxes and levies, and cruel punishments (Hoskins, 1963).

3. The crux of the colonial intentions was revealed by Deidrich Westerman (1937) in his book, *The African Today and Tomorrow* in the following words:

... Colonial policy which favored the maintenance of colonial territories for the production of raw materials was against the introduction of any large scale indust-
rialization in the territories and would not, therefore, promote the conditions necessary for the rapid progress of the colonies. The time is not in sight when Negro Africa will be a manufacturing country.

It will primarily remain a market for European goods.

4. After observing the web of obstacles to development set by the colonial masters that the African had to go through before achieving independence, and the fact that Africans through the years have played their role in supporting industrial development as planned by the colonial administration. Joyce Cary in her book titled *The Case For African Freedom* made the following observations:

If we admit that the African can be a skilled worker, a foreman, a manager, we will have to allow also that the African is capable of full, industrial development, on his own account; we will have to say: "It must be accepted that Africa is destined to become a citizen of the world in equality with Europe the Americas and Russia."

The suggestion may seem laughable, especially to those who know anything about Africa. It is obvious that such a development will take a very long time. But to see that it is possible is important because it alters the whole approach to the African problem (Joyce, 1963).

Lord Lugard's belief that the formation of character was the pri-
mary objective of his educational program in the North was surely a misdirected effort:

The fundamental principle of the education policy now advocated is that the training of character is more important than the training of intellect— that the development qualities of integrity, self reliance, and a sense of responsibility as an individual and as a citizen, is of greater moment, both to the individual and to the State, than high proficiency in the passing of examinations.

The educational services, which were thought to be major instruments of social change, did not work entirely in the interests of the people especially in the Northern part of Nigeria. For instance, the Annual Report of the Education Department of the Northern Region of Nigeria (1954-55) outlined the following weaknesses of the education system.

1. It failed to take account of the needs of the locality in particular and the country in general. (No effort was made to train personnel for clerical and artisan positions).

2. The educational system which was declared to be truly indigenous in character included in its curriculum subjects like the history and geography of the British Empire.

3. Where agriculture was taught, particular attention was paid to cultivation of crops which might form the staples for export.
4. The perpetuation of the use of local languages in giving instructions under difficult conditions such as lack of textbooks, native teachers and numerous languages and dialects, slowed down rapid expansion of education (p.8.).

In addition to the fact that the curricula were not directed to the specific needs of the nation, there was very slow expansion of schools especially in the Northern part of the country. The Muslims in the North whose inspirations came from the Islamic religion, education and Eastern culture/traditions, found it difficult to accept the new change. In contrast, prior to the arrival of Europeans to the Southern part of Nigeria, there was no organized system of education, and the population was almost entirely illiterate. The few areas that had mission stations and schools, expanded their services with the support of the colonial administration (Perham, 1960).

Phillipson (1948) reported that the expansion in provision of Western (European) education was faster in the South than in the Northern part of the country. For instance, in 1912, there were 35,716 children going to school in the South while there were only 954 school children in the North. By 1926, there were 138,248 school children in the South and 5,210 in the North. Although the percentage increase appeared impressive, the majority of children that should have benefitted from schooling were left out. The major reason for the poor expansion of schools was the colonial administration's poor attitude toward educating the natives and the Christian missionaries' lack of funds, personnel and power to expand the services freely.
The lukewarm attitude towards encouraging expansion of educational services by the British Colonial Administration in Nigeria, coupled with the fact that the Muslims in the Northern part of the country were suspicious of the motives behind this form of education, poorly prepared the country for independence. Only five percent of Nigerians were literate according to Western standards when the country was granted independence in 1960 (Ikejiani et al., 1964). Even this percentage was very unevenly distributed as can be seen in Table II.

**TABLE II**

**PRIMARY AND SECONDARY SCHOOLS IN NIGERIA**

1906-1957

<table>
<thead>
<tr>
<th>Year</th>
<th>Southern Nigeria</th>
<th>Northern Nigeria</th>
</tr>
</thead>
<tbody>
<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>

The problems of different cultural backgrounds, different religious affiliations, different approaches to colonization by the British Colonial Administration and the different levels of educational attainments created certain degrees of incompatibilities among Nigerians.

These incompatibilities have been described by Chief Obafemi Awolowo (1947) as some of the factors that militate against the smooth unification of the country. He expressed the fear that the incompatibilities were bound to interfere with the progress of certain sections of the country and this could ultimately engender unfriendly feelings among the different groups that have been brought together as one nation.

In contributing to the House of Representatives' debate on Nigeria's self government, the late Prime Minister of Nigeria, Alhaji Abubakar Tafawa Balewa (1957) drew the attention of the members to the efforts made by the people in the North in his statement:

... We have not been idle in exercising our energies to catch up with the South, for if we compare the progress that we in the North have made in the last 50 years of our British connections with the progress made by the South in more than 100 years, we can be satisfied that we have not done badly. We should not forget ... that the first elementary school in Northern Nigeria was opened in Kano in 1908. I think that it is to our credit that we are today able to speak on equal
terms with the South (Tafawa Balewa, 1957).

He pointed out the fact that in 1957, there were 46,000 men and women working in the Federal Public service, and expressed the doubt that less than one percent of that number was from the Northern part of the country.

In discussing the question of Nigerian independence, he made a very strong point about national unity:

National unity in a country like Nigeria where the means of easy communication have only been opened in the last fifty years, is a thing which cannot be achieved overnight. Both time and patience are required, particularly if one remembers the diverse tribal communities which make up the country. Many parts of Nigeria did not know the existence of the other parts as recently as the beginning of this century (Tafawa Balewa, 1957).

Against the uncompromising background described in this study, Nigeria's political leaders surprisingly reached an agreement on a Federal constitution at the Conference on the Nigerian Constitution held in London in 1953. The constitution stipulated that there will be wider powers at the center, and residual powers distinct from that of the center would be transferred to the regions. The colonial administration in addition to this great success, offered self-government to those regions that wanted it in 1956 but not to the federation as a whole (Crowder, 1978).
The former Western and Eastern regions took up the offer of self-government immediately. But the former Northern Region had to go through very careful preparation before it became self-governing in 1959. The nation as a whole was granted independence on the first of October, 1960. Under the Nigerian constitution at independence, the Federal capital was at Lagos, and there were three regions, later four. There was a Prime Minister to preside over the Federal House, of Representatives and there was a Premier in each of the Regions. In 1963, Nigeria became a Republic, but remained a member of the British Commonwealth.

D. Social Change and Development in the Nigerian Society

It is often difficult to avoid the tendency to treat the 394 ethnic groups in Nigeria as if they were a homogenous group (Hansford, 1976). To assume too readily that they share a common heritage and experience and to disregard their differences can be very misleading. However, there are indeed many characteristics common to all Nigerians that allow general description.

Since 1900 A.D. when Nigeria was given its present name, the British colonial administration intensified its colonial influence in all parts of the country. This experience left some indelible marks on many aspects of Nigerian life and culture. For instance, English which was foreign to Nigeria is now the official language. Although there is a dual system of law i.e., traditional/British, Nigerians lean more toward the British system of law in the highest court of law. The
Nigerian police and the Nigerian armed forces are modeled after the British forces. The construction of more roads and railways have contributed to bringing more Nigerians together.

Most Nigerians have retained certain elements of tradition and incorporated them into modern ways of life. A few of these are: modes of dressing, marriage customs and ceremonies for births, harvest, major achievements by members of particular groups in the society. Collections of monuments, artifacts and written materials from various parts of the country have helped to bring together some aspects of the nation's historical development. There is a fairly high degree of religious tolerance among the Christians and the Muslims in Nigeria. It is very common to see members of one religion attend a major social event such as wedding, naming ceremony, funeral service, return of pilgrims and religious ceremonies of another religious group. Prayers are chanted by members of both religious groups during some governmental functions such as launching of rural development projects.

In the field of technology, Nigerians have been able to use old technologies for new purposes. For example, the blacksmiths are using their traditional skills to make buckets, boxes, watering cans, and beds. The potters are now making a variety of ornamental objects. Musicians are using their traditional skills to produce modern music.

The fact that the same traditions have been blended so smoothly into modern music values, Nigeria emerged with characteristics that can help to readily identify Nigerians as members of one nation.

These common characteristics are examples of the kind of changes
that are occurring in the lives of people in Nigeria, Africa and, indeed, in many other countries around the world (Thompson, 1981; Castle, 1972). Busia (1962) described the absorptive capacity, and the way that old and new cultures can live together:

The old and the new are both parts of Africa as it is today. The talking drum belongs as much to contemporary African culture as does the telegraph and jazz band; the baby on its mother's back as the baby in the pram; the lineage of clan as much as trade union or political party; the chief as much as the president. All have been accepted and incorporated into the ever-changing and growing cultures that constitute Africa's way of life.

A major impact of change has been on the work people do. Many men and women are now employed in jobs which did not exist at the turn of this century. A look at the kind of work that people are doing in a Nigerian town like Bauchi reveals many new jobs, e.g., people work in offices, schools and hospitals, as well as industries. There are people who repair motor cars and bicycles by the roadsides and those who make buckets or plow with oxen and tractors. None of these types of work existed during the era of their grandparents. This aspect of change has affected many Nigerians.

Another example is the rapid increase in the Nigerian population. The 1963 census in Nigeria estimated that there were 55 million people (Green, 1970). Today, there are almost 100 million people in Nigeria
This increase has affected patterns of living. People are now living more closely together. A critical look at urban areas in Nigeria reveals the large number of new buildings that have sprung up and the ever increasing demand for more, to house the growing population.

Nigerians are brought even closer by new forms of communication and improved transportation. Many are now at the ends of telephone lines. Even in the remote areas, thousands of transistor radios are being used. It is now possible to visit more states in Nigeria by air (see map II). The road conditions have also improved, and people can move faster than they did before independence in 1960. Nigeria's contact with other countries has also improved. It is possible for a Nigerian to leave Nigeria and be in Europe on the same day, the following day in New York, and the day after in Tokyo.

The last form of change, by no means the least, is political transformations. October 1, 1960 was a memorable date in Nigerian history as it marked the transition from colonial government to legal independence. Since then, government forms have changed, and Nigeria has evolved from four regions to twelve states, then nineteen states; and the federal capital has moved from Lagos to Abuja. Nigeria has also changed from civilian administration, modeled after the British system of government (1960-1966), to military rule (1966-1979). It operated under a civilian administration modeled after the American system of government (1979-1983). It is now under the leadership of another military rule. These various forms of transformations have in many ways modi-
II

NIGERIA AIRWAYS: DOMESTIC ROUTES
fied the roles of the Nigerian citizens and influenced their views of their country.

It is, therefore, very clear that a man or woman living in the 1980's has to adjust to new technology and new types of work, to increased populations and larger towns and villages, to swifter means of communications and shifts in government and civic responsibilities. Diagram 12 describes some of the changes that have taken place within the Nigerian society as a result of their contacts with other civilizations, i.e., the Middle East and the West.

E. Imbalance Between Change and Development

Nigeria, through the discovery of petroleum and other mineral products (Liedholm, 1970) has been witnessing an era of unparalleled economic, social, cultural and educational growth. Halford (1983) noted the dangerous situation in which many of such Third World countries find themselves:

... All to often, national leaders try to prove that their country has 'come of age' by grandios projects that they don't need and can't afford ... five-star hotels to impress the trickle of visitors ... six-lane highways that lead to nowhere, or color television service before most of the people have radios. Or worse still full scale industrialization is started before an adequate pool of trained manpower is available or a transportaion and distribution system is
established. Foreign capital and precious assets are frittered away in vanity and the people become poorer than ever (Plan Truth, April 1983).

While all these activities are occurring, one might ask whether it is possible to have growth without development. John Dewey (1916) made this point clear when he said that human development, attitudes and dispositions necessary to the continuous and progressive life of a society cannot take place by direct conveyance of beliefs, emotions and knowledge. It takes place through the intermediary of the environment. Dewey stressed the fact that the environment consists of the sum total of conditions which are concerned in the execution of the activity characteristic of a living being. As a society becomes more complex, special social environments, which will look after the gentle upbringing of the less informed have to be instituted.

Real development of a nation, therefore, involves what Dewey (1916) referred to as "simplifying and ordering the factors of the disposition it is wished to develop, purifying and idealizing the existing social customs; creating a wider and better balanced environment than that by which the young would be likely, if left to themselves, to be influenced. Stanley (1963) further pointed out how to measure the progress of a particular nation when he said:

Productivity, the measure of the efficiency with which a nation's resources are transformed into commodities and services, is not simply a function of the amount of manpower, raw materials, physical capital and equipment
available and in use. Productivity also depends heavily on the attitudes, knowledge, and skills of people which in turn reflect the education, training and complex organization which modern technology requires (Stanley, 1963:16-17).

This proves the fact that no nation can rise above the level of its non-literate population, especially if the majority of the population is non-literate. Until such a nation can mobilize the whole population, it cannot claim to live in a technological age. It is sad to say, but most of the Third World countries (Nigeria included), are living at the level of what might be described as 'headpan technology.'

Nigeria in its efforts to hurry up and 'catch up' with advanced nations in development, depends increasingly for its human resource needs on a very small percentage of its population (Olatunbosun, 1975). Over 60 percent of its population is illiterate. Indeed just about 10 million Nigerians speak, read and write some language linked to English. Altogether, not more than 35 million Nigerians can read and write in the official script (Roman), in any language out of the whole population of about 100 million (NNCAE 1980). Although it is a safe and accurate appellation of Nigeria as a country in a hurry (Chukudum, 1981), only a small number is affected. The majority remains static; thus creating enormous imbalance socially, economically, and culturally.

Alhaji Ahmadu Coomassie (1968), the first Nigerian Chief Adult Education Officer for the former Northern Region of Nigeria, saw this grim situation and described it vividly:
Nigeria is a big country, amongst the biggest in size in the world. It is a new nation divided into states. It has some big cities, many thousands of villages and hamlets. The great majority of its people live in the countryside, but the countryside lies the backwaters of life. Civilization marches through the cities where fast and quick changes take place; but the countryside, especially the educationally backward areas, remain almost untouched and unaffected. (Ahmadu Bello Univ. 1988).

Alhaji Coomassie went on to describe how the majority of the Nigerian population live and toil in the rural areas, with their age old traditions and ideas. Such people move slowly and change very slowly. Their contacts with the fast-moving world outside theirs are minimal. Coomassie further described how some city dwellers visit the rural areas to achieve their own personal goals. However, there are other city dwellers of good will who go to help the rural people out of their situation. This action creates another set of problems:

There is then a drift from the countryside towards the cities which lure the best among the villagers to urban life with all its glittering charms and attractions; and once they leave the countryside, they seldom go back. So the countryside remains neglected and half forgotten (Ahmadu Bello Univ. 1968).
In table 12 Fafunwa presented a comparison of Nigeria and other developing nations in relation to the advanced countries with the hope that the developing nations would reorganize themselves to improve the situation.

Each of the descriptions listed on this table relates to human factors such as attitudes, skills and tools, incentives, aspirations, and education. It is clear from the table that there is some relationship between underdevelopment and mass illiteracy, low level economy, low per capita income, shortage of technical and skilled labor, and high mortality rate. This table confirms the fact that illiteracy is the twin sister of underdevelopment, which seems to be evident in many parts of Nigeria today.

Nigeria's most valuable asset is its people; and the ultimate goal of Nigeria's national development has to be improving the quality of life for the people; not merely dams, roads, stock exchange, gigantic edifices, steel mills, and foreign exchange.

In its effort to improve the quality of life for the people, the Nigerian government has introduced various social services to as many people as possible throughout the country. But a closer look at the dispensation of the services shows some physical, historical, social and organizational constraints which prevent some people, particularly those living in rural areas and women, from availing themselves to such services.

The next chapter will examine the development of educational services in Nigeria, some of its achievements and failures and some of the recent efforts that have been made to solve the problems.
## TABLE 12

 CONTRASTING CHARACTERISTICS OF DEVELOPED AND UNDERDEVELOPED COUNTRIES

<table>
<thead>
<tr>
<th>Developed Countries</th>
<th>Underdeveloped Countries</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. High level economy</td>
<td>1. Low level economy</td>
</tr>
<tr>
<td>2. High percentage of literacy 80-90%</td>
<td>2. Low percentage of literacy 3-50%</td>
</tr>
<tr>
<td>3. Large percentage of technical labor force, specialists and highly industrialized community, efficiency</td>
<td>3. Peasant and agrarian economy; inefficiency and poor organization</td>
</tr>
<tr>
<td>4. High per capita income</td>
<td>4. Low per capita income</td>
</tr>
<tr>
<td>5. Low mortality rate, preventive and health program</td>
<td>5. High mortality rate, disease and squalor</td>
</tr>
<tr>
<td>6. Independent for many years</td>
<td>6. Recently independent or still colonial</td>
</tr>
<tr>
<td>7. Well organized and fairly stable political system</td>
<td>7. Transitional political stage</td>
</tr>
<tr>
<td>8. Citizenship rights and obligations recognized</td>
<td>8. Transitional stage</td>
</tr>
<tr>
<td>9. Education geared to the needs of the people</td>
<td>9. Inherited system from the colonial era with little relevance to the needs of the people and the country or sheer imperviousness to changing times</td>
</tr>
<tr>
<td>10. Manufacturers</td>
<td>10. Consumers</td>
</tr>
<tr>
<td>11. Masses by and large scientifically oriented, less superstitious and generally efficient</td>
<td>11. Masses largely superstitious, scientifically illiterate and lacking technical efficiency</td>
</tr>
</tbody>
</table>

CHAPTER IV
TRENDS IN NIGERIA'S EDUCATIONAL DEVELOPMENT

The term "third world" is supposed to be a gentler substitute for "less-developed" or "developing" that describes a number of countries, many of which face vastly different obstacles to their socio-economic, cultural and political development. For example, Nigeria, with its wealth in natural resources, abundant but unevenly distributed population and good geographic location, faces quite a different set of problems from those of many nations in Africa.

There are, however, a number of factors that are common to almost all of the Third World nations. These are:

1) High mortality rate;
2) High birth rate;
3) Low per capita production resulting in low per capita income;
4) Low rate of saving and investment;
5) Heavy reliance on the export of primary products;
6) Labor-intensive rather than capital-intensive production methods;
7) Low level of literacy; and
8) Shortage of "social over-head capital" (transportation and communication facilities, developed power resources, educational facilities, health-care facilities, etc.) (Neff, 1960).

Education as viewed in this study is a tool for promoting socio-economic development in order to eliminate the various problems afore-
## CHART 2
THE MATRIX OF CHANGE: SOCIO-ECONOMIC "CHALLENGE"

<table>
<thead>
<tr>
<th>Socio-Economic Changes</th>
<th>Impact on Society's Aspirations and Expenditures</th>
<th>Human Resource Implications of Changes</th>
</tr>
</thead>
<tbody>
<tr>
<td>- in education</td>
<td></td>
<td>- rapid growth in professional, technical, and service occupations.</td>
</tr>
<tr>
<td>- technological changes</td>
<td>- in health</td>
<td>- slow growth in jobs requiring limited skills and education.</td>
</tr>
<tr>
<td>- increasing leisure</td>
<td>- in housing</td>
<td>- problems of manpower supply in highly skilled occupations.</td>
</tr>
<tr>
<td>- Concentration of poverty in the rural areas and 'left-outs' in the urban centers</td>
<td>- in manpower training</td>
<td>- differential impacts of nation's priority choices for manpower needs.</td>
</tr>
<tr>
<td></td>
<td>- in research and development</td>
<td>- employment opportunities for special groups --women, regional balances and the physically handicapped.</td>
</tr>
<tr>
<td></td>
<td>- in social welfare</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- in urban development</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- in rural development</td>
<td></td>
</tr>
</tbody>
</table>
mentioned. More importantly, education attempts to attack these problems collectively through the dynamic process of promoting change (see chart 2).

Nigeria, like most Third World countries, is in a state of transition. Some of the changes are gradual and others come rapidly, sometimes with violence. Modern education is supposed to create the desire for change, nourish it and teach people how to implement and incorporate the change. Unfortunately, the changes dawned on the majority of Nigerians without prior notice. Consequently, there was a general breakdown in the people's inner social harmony that was oriented around the wisdom of former sages and long established customs (Achebe, 1959).

This sudden change resulted in some consequences which were elaborated on by Ciahrd D'Aeth (1973) at a conference on "conflict and harmony between traditional and Western education":

A striking feature of the countries in Africa is that an alien education from Europe has been spread in varying degrees over what existed before, whether it was indigenous African or Islamic; producing a range of situations which can only be understood in intercultural terms.

He further addresses the precarious situation in which many African nations find themselves:

Western education is hard to resist because it enables an African country to take advantage of modern tech-
nology which seems to be essential for economic and social development, yet it threatens also to bring disruptive changes. Hence the dilemmas: Is it possible to modernize without destroying the very fabric of society? So fundamental is this question that education has been described as the key to a country's cultural self-appraisal. It is bound to express, whether overtly or not, views about a desired form of society, and about an individual's opportunities and responsibilities within it. Therefore a social and cultural understanding of education is a prerequisite for planning it (Brown and Hiskett, 1975).

A brief look at the advanced countries reveals that through the application of science and scientific methods, most of nature's gift to humankind have been released to work for human services and convenience. The miraculous transformation of living conditions in such countries are testimonies to the effective use of nature's gift. Such are the transformations that many leaders of Third World countries want to see taking place among their people.

Unfortunately very little was done to consider some of the basic issues listed above in the planning of educational programs in Nigeria. As mentioned in the previous chapter, educating the natives was not the priority during the British occupation of Nigeria. They knew very well that the position Nigeria would take in the ever-changing world
would be determined by the rate of educational advance and the application of modern ideas to their daily affairs.

The lukewarm attitude toward providing relevant and adequate educational services to the masses has created the phenomenon commonly associated with less developed countries, the "vicious cycle of poverty." Many Nigerians are confronted with a host of forces which tend to perpetuate the state of poverty and economic underdevelopment. For example, most Nigerians in the rural areas and many in the urban centers are undernourished. They are undernourished because their incomes are low. Their incomes are low because their productivities are low; their productivities are low because they do not have the required skills, are undernourished and cannot work hard (Olatunbosun, 1975).

This dismal picture implies that most Nigerians are doomed to continue living as they now do. Fortunately, this cycle can be broken and production can increase. This chapter, therefore, will trace the development of educational services in Nigeria and will identify some of its strong and weak points. This will conclude with recommendations for possible solutions to the vicious cycle.

A. Islam and Islamic Education

About the year 800 A.D., the majority of the northern coast of Africa was under the Muslim rule. They were divided under the three kingdoms known as the Moors (Ummayads), Saracens (Abbasids), and Fatimids (Egypt), (Hogben, 1967). The increasing attacks on these kingdoms by what was left of the Roman Empire, constituted continuous dangers of
invasion and general lawlessness among the people. They, therefore, began to turn their eyes to the south, towards the lands across the Sahara Desert about which they had heard tales of gold, riches and plenty. Most of the Arab immigrants brought them with them the civilization of Eastern Mediterranean to the areas occupied by the black people whom they met. They settled among the black people, introduced Islam and Islamic Education and intermarried with the natives (Hogben, 1967).

Islam, as a religion of a Book (the Holy Quran), by its nature induces its converts to learn to read and write. As a religion in which faith involves both personal and social practice and in which both ethical and legal codes are implied, it has produced the need for a transmission of accurate legal and moral authority. The various authorities and licenses that have to be learned have ensured an enduring body of scholarship. The size of the body of knowledge as well as the weight of the subject matter have resulted in a very interesting network of travelling teachers (Mallamai), and also of travelling seekers-after-knowledge (Almajirai) who may be of any mature age (Lalage Bown, 1974).

In the northern part of Nigeria especially in the predominantly Muslim areas, the importance of the Mallam (teacher) in the community cannot be overestimated. They have played very important roles for centuries. There were and are mallams skilled in Quranic exegesis, mallams involved in court business, and mallams of advanced specialist knowledge such as grammar, law, theology, rhetoric, prosody and the study of Islamic and local history (Hodgkin, 1960). The number of mall-
ams grew and knowledge spread far and wide. It was reported in The Song of Bagauda for example, that there were 3,000 mallams in Kano alone in the fifteenth century (Hisket, 1965).

Several other centers of learning were established in all the major towns and cities throughout the predominantly Muslim dominated areas of the Northern states of Nigeria especially in Sokoto, Katsina, Borno, Zaria, Bauchi and Adamawa areas (Hogben, 1967).

In most of these were Quranic schools, religious instruction was emphasized by the mallams. By 1913, the number of Muslim schools was estimated at 19,073, with a total attendance of 143,312 (Hilliard, 1956).

Because the religion of Islam had become so widespread in the grassland region of West Africa and the language of the Quran, Arabic, being considered a sacred script, many people indulged themselves in learning to read, write and recite the Quran. Arabic was not only used for the more conventional religious reasons, but was also widely employed in the making of religious charms (Layu). In addition to an Arabic religious literature, the language was used for documentation of political and trade matters (Usman dan Fodio, Abdullahi dan Fodio, Mohammed Bello and Sheikh Mohammed Elkanemi were reported to have written several documents each). A number of family records and regional histories have been uncovered (Hodgkin, 1960). A further important use of Arabic was for correspondence between African rulers, which included writing of passports which permitted a trade diplomatic delegation to travel from one territory to another. Rulers often wrote letters of greeting or introduction which a traveller carried with him, to introduce him to
the ruler of another area (Hodgkin, 1960; Hogben, 1967).

Harrell-Bond and David Skinner (1977) observed that from the onset of colonialism, the European attitude towards literacy was to define it strictly with reference to European languages. Colonialists in the 19th century did not appreciate the fact that West Africa had very long history of Arabic literature which dealt with religious, historical and economic matters.

The Sultan of Sokoto, Alhaji Saddiq Abubakar III (1976) noted how the great achievement in Islamic education was being pushed into the background instead of being brought to light so that the nation could build on an existing foundation. He said that Universal Primary Education had been a tradition for centuries in many parts of pre-colonial West Africa, particularly the Western Sudan, where the Shehu Usman dan Fodio, founder of the Sokoto Caliphate, had himself contributed greatly to the spread of literacy. The Sultan, therefore, questioned the idea that such activities as development programs or Universal Primary Education belonged exclusively to "something called modern." He went on to say that there is no doubt that the motor car and the tractor have virtues which the horse and the hand-hoe lack; but this has nothing to do with the "superiority" of modern concepts over indigenous tradition.

The Sultan concluded his speech by calling on Nigerians not to discard traditions completely just because a new idea had been introduced:

Enough it seems to me exists to suggest that when we seek inspiration for our future progress, we do less than jus-
tice to our own native creative genius by simply ignoring it. I am sure, of course, that we need only to look hard enough in other Nigerian indigenous traditions to find worthy examples (West Africa Magazine, Dec. 1976, 1938).

There are indeed, many social organizations in the traditional setting of the Nigerian societies that could have been used to speed up national development, but very little has been done to encourage them. For instance, respect for elders and acceptance of their counsel, if not carried to the point of becoming an impediment to learning new ways, will improve the present level of social restraint and stability. Respect for learning in any form and the authority enjoyed by the mallams in the Northern States of Nigeria and by teachers and students in the southern states, suggest a key role which the teaching profession can play in developing new attitudes, and in adopting new institutions and techniques (Hodder, 1968).

The failure by the colonial administration to take a firm stand on the integration of Islamic and Western education among the Muslims of Nigeria has created an unnecessary imbalance in the country which has been one of the major causes of unrest in the country. This imbalance was observed by Bunting (1962):

... After two decades of British occupation the Northern Provinces have not yet produced a single native ... who is sufficiently educated to enable him to fill the most minor clerical post in the office of any government
The African staff of these offices throughout the Northern Provinces are, therefore, manned by men from the Gold Coast (Ghana), Sierra Leone and from the Southern Provinces of Nigeria ... (Bunting, 1962).

The failure to recognize the amount of literacy among the Muslims, and the failure to integrate it properly with the Western form of literacy has resulted in several impediments to development.

1. To be classified as an illiterate carries with it the stigma of ignorance.

2. People who are disparagingly labelled illiterate suffer a loss of esteem which is psychologically debilitating.

3. Many people are unnecessarily deprived of written information which could be made available to them.

4. The resulting lack of self-confidence may produce an inability to assess new ideas.

5. A sense of inferiority may engender feelings of antagonism and often outright rejection of new proposals which are put forward by governments or other agencies.

6. The psychological factors may explode into anger by the knowledge that the label "illiterate" has been unjustly applied, as the individual knows fully well that he/she is able to read and write.

On the other hand, official acknowledgement of the fact that thousands of people can read and write in their own language could promote a stronger sense of achievement and self-esteem (Harrel-Bond and Skinner...
Fortunately, the educational system in Nigeria recently introduced the idea of Islamiya Schools where both Islamic and Western education are encouraged throughout the elementary school period. Most Muslim parents see this idea as a welcome relief from the fear of indoctrinating their children with other beliefs and practices. Most of the children who attend the Islamiya schools have learned the Arabic script and phonetics before they are enrolled. They generally feel more comfortable with their work in school because their teachers are able to lead them from what they already know to something new. They eventually grow up with the ability and respect for both skills. This system should have been introduced much earlier.

B. The Christian Missionaries and their Role in Establishing Western Forms of Education

One of the major tools used by the European colonial powers in the education of the African people is the Christian missionary effort. As it was in the countries of Western Europe, so in their African colonies, formal education was first conceived as a function of the Christian churches. The earliest European-controlled schools in Africa were instituted by Christian missionaries in the sixteenth century (Graham, 1966). It was at the mission schools, in practically all parts of Africa, that the first steps in education were taken to teach systematically the skills of reading, writing and arithmetic (3R's) in the Roman script. This interest was enhanced by the desire to convert the African to Christianity. Most of the educational efforts by the Christian groups was initiated, financed, and staffed by Europe and North America
It can, therefore, be said that the Christian missions were responsible for demonstrating to the rest of the people in Europe that Africans could engage in the same intellectual pursuits as any other human being; given the same or similar opportunities and facilities. For quite a long time, Christian missionaries bore alone all the responsibilities of planning, financing and running the schools in Africa with little help from the colonial governments (Lewis, 1954).

The Christian missionaries made it very clear right from the beginning of their adventure to Africa that their main purpose was to convert the African. Consequently, the philosophy guiding the Christian mission schools has tended to be more consistent with Christianity and to a great extent, European morality, than African principles. Although this approach helped to direct the African toward European ways of life that are likely to result in industrialization, the approach could have been modified to incorporate more of the African way of life. For instance, the missionaries in most cases ignored indigenous African methods of education. Character training and instruction in crafts, or in cases of girls, training in duties of domestic life, were always part and parcel of African education. Initiation ceremonies are usually the culminating point and the system is directed toward preparing the youth to take his/her place in the traditional life of the people (Lord Hailey, 1956).

Lord Hailey brought to light the importance of incorporating the traditional system of education into the modern when he said:
Social obligations form the core of all teaching given by tribal elders. It would be wrong to overlook the value of this indigenous type of education (Hailey, 1956).

Some Christian missionary groups and many European colonial governments concluded that African cultures could not provide the proper base for modern education; which was very presumptuous, to say the least. Pedagogy, if nothing else, dictates that the African child be introduced to the world of thought, of achievement, and of conduct which lies ahead of him/her through the backdrop of his/her own cultural experience. Anything short of this will be the continuation of the European idea of creating an elite and the so-called "civilized Africans" (Mondlane, 1962). Africa has always needed formally educated Africans who not only understand, but live the spirit of their continent.

Nigeria's experience has not been totally different from the general experience of the Christian missionaries' work throughout the Continent of Africa; but for the sake of this study, some comments on their major achievements and some of their weak points will be highlighted.

The Portuguese missionaries started the work of evangelizing Nigerians between 1515 and 1571 A.D. They concentrated their efforts in Benin area, Warri and the island of Sao Thome which is off the coast of Nigeria (Ogunsola, 1974). Their efforts did not last very long partly because of internal problems in Portugal and partly because of the intensification of slave trading along the West coast of Africa.
It can be clearly seen that slave trade and evangelization could not take place at the same time.

The British and other European countries gradually withdrew from slave trade, and focused their attention more on exploring the interior of the continent. Trading with the natives and a lot of evangelization began to take place by various Christian organizations (Kalu, 1978). The freed slaves who were able to identify their home areas, reunited with their relations. These were among the first natives to encourage missionary activities in Nigeria (Ogunsola, 1974; Ayandele, 1974). A typical example of such encouragement is shown in the following letter written to the Wesleyan Mission by an ex-slave among the Yoruba people in 1841:

So I humbly beseech you by the name of Jehovah to send one of the messengers of God to teach us more about the way of salvation because I am now in a place of darkness where no light is ... So I humbly beg you that ... you send us one of the servants of Christ to instruct us, by so doing, if we ourselves are well instructed, I will speak to them the same as I have been instructed (James Ferguson, quoted in Solaru, 1964).

The missionaries responded quickly to this request and sent a team of evangelists to preach and teach the natives. By the year 1885 when the area now known as Nigeria was officially recognized as British sphere of influence (after the famous Berlin Conference) almost every city in southern Nigeria had one kind of missionary station or another.
A few out of the many missionary organizations at the time were Church Missionary Society (CMS), Christian Reformed Church (CRC), Evangelical United Brethren (EUB), Methodist Missionary Society (MMS), Roman Catholic Mission (RCM), Qua Iboe Mission (QIM), Society of African Mission (S.A.M.) and United Missionary Society (UMS). They started adult literacy classes, established numerous primary schools, secondary schools, teacher training centers, and Bible training institutions (Solaru, 1964).

When the missionaries tried to move into the northern part of the country, they encountered very strong resistance to their new religion and method of instruction by the Muslims. The colonial administration was then in the process of establishing some relationships with the Emirs and Chiefs of the North, and they saw the missionary activities as potential threats to the Muslims. The colonial administration, therefore, diverted the missionaries to the non-Muslim parts of the North. Even among the non-Muslims of the North, many of the British administrators were rather uncomfortable with the missionaries. For instance, the missionaries stayed in the various locations longer than most of the British administrators; they knew the people and their problems very well. They were quick at bringing to the attention of the Government and the people of Britain any acts of injustice committed by the Administration or the Chiefs (Miller to Manley, 1913, in Kalu, 1978).

The problems that were emanating from the Muslim chiefs and the colonial administrators as a result of the missionaries' penetration into the northern part of Nigeria, led to the first interdenominational conference held at Lokoja (Nigeria) in 1910 where a series of resolutions
were agreed upon. The fifth read:

That the conference does not consider that the pledge of non-interference with religion given by Government to the Mohammedan rulers is in any way violated by the presence of Christian missionaries peacefully and tactfully setting forth the claims of their faith (CMS, G3/A9 1901, No. 74).

The eyes of the Governor, Lord Lugard were always on the watch during most of the activities of the missionaries in the North. Apart from sending several warning letters, he made his administration's stand very clear to the missionaries when he said:

Whatever threatened the Mohammedan religion threatened the authority of the Emirs and so imperilled the organization if Indirect "Rule" (Statement of C.O. 1917).

Kalu, however, pointed out a possible hidden agenda of the British colonial administration. He said that the longer the western-type liberal education of the missionaries could be kept out of the North, the longer the "natives" would be able to occupy the positions of those Europeans. The genuine interest and respect for Islam, was perhaps unconsciously utilized by some administrators as a rationalization of the desire that the "natives" should not be like them (Kalu, 1978).

These threatening letters and statements did not in any way stop the missionaries from penetrating the Muslim areas. In fact, one missionary (Brooke) was reported to have said that he did not want Government protection, and he did not mind being insulted or even worse for the
sake if his Master who was mocked and crucified (Nicholson, 1969). Slowly but surely, the missionaries established their stations among the non-Muslim areas, and then gradually made some impacts on some of the predominantly Muslim areas as seen in map 9.

The Northern missionaries, much like their counterparts in the South, were more dedicated to the efforts of educating the "natives" because they were convinced that it was their moral duty to do so. This attempt was, however, clouded by several difficult situations: First of all, it was difficult for parents who had no formal education themselves to send their children to school at the peak of the farming season. Some missions used enticements to attract children. For instance, the Danish S.U.M. (Sudan United Mission) missionaries provided food and lodging for the first students. Secondly, since there was a lack of teachers, the first teachers were the missionaries themselves. Gradually a few converts were trained as teachers to assist the missionaries. A few of the converts who helped in teaching were Mallam Abdul Majid in Zaria, Mallam Alhamdu Miller in Wusasa, Mallam Amlai in Billiri, Mallam Poloma in Gelengu, Mallam Atuman in Zambuk, Mallam Yusufu in Gindiri, Mallam Rwang Pam in Jos. Some missions like the Roman Catholic Mission which moved northward from the south were able to use teachers from the more educationally advanced areas of the country. Thirdly, the missionaries had great problems in choosing people who would teach according to their outlined principles and beliefs. They found that an efficient teacher was not always a satisfactory Christian and that a fervent evangelist could not always teach (Kalu, 1978).
Table 13 shows the first attempt to introduce Christianity in the northern part of Nigeria and the first formal school of Western style of education.

There was continued progress in the establishment of more schools by the Christian missionaries; and the colonial administration joined them later (1908). By the end of 1924, together they were able to make an impact on 0.244% of the school age children in the Northern Provinces (See Table 14).

By the time of self-government in 1959, the missionary societies were playing a major part in the educational system of Northern Nigeria. It was in those areas in which Christianity was strongest that the demand for further facilities to expand the educational services were raised by the people. By that time, the educated northerners were becoming more concerned about the educational backwardness of their people in comparison with those in the South.

Although the activities of the missionaries in Nigeria have been tremendous in opening the doors to wisdom that can be obtained through modern education, there are, however, some areas in their work that raise a lot of concern for Nigerians today. It will be recalled from the previous chapter that the expansion of missionary activities in Nigeria coincided with British interest in the commercial and political drive to penetrate and occupy more of the land. While the missionaries were basically dealing with the redemption and regeneration of the 'heathens' of Africa, they assisted the colonial administration in making the African accept the new economic order and the imposed new
TABLE 13

STATISTICS FOR UPPER NIGER ARCHDEACONRY 1882

<table>
<thead>
<tr>
<th></th>
<th>Lokoja Trinity</th>
<th>Lokoja Bunu</th>
<th>Gbebe</th>
<th>Kipo</th>
<th>Katsu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Native Clergy</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>Lay Teachers</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>Child Baptism</td>
<td>12</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>Adult Baptism</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td>Native Communicants</td>
<td>50</td>
<td>10</td>
<td>-</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>Native Christians</td>
<td>70</td>
<td>22</td>
<td>14</td>
<td>21</td>
<td>-</td>
</tr>
<tr>
<td>Natives at School</td>
<td>29</td>
<td>-</td>
<td>-</td>
<td>10</td>
<td>-</td>
</tr>
<tr>
<td>Average Congregation</td>
<td>100</td>
<td>40</td>
<td>30</td>
<td>39</td>
<td>11</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Government</th>
<th>Aided Private</th>
<th>Other Private</th>
<th>Total Average Attendance</th>
<th>Estimated School Population</th>
<th>% age School Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average Attendance</td>
<td></td>
<td>No Ave Attendance</td>
<td>No Ave Attend.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>North</td>
<td>50</td>
<td>2,063</td>
<td>2</td>
<td>139</td>
<td>2,407</td>
<td>4,099</td>
</tr>
<tr>
<td>South</td>
<td>43</td>
<td>6,674</td>
<td>188</td>
<td>27,582</td>
<td>2,70577,812</td>
<td>112,062</td>
</tr>
</tbody>
</table>
social organization (Boxton, *African Slave Trade*, 1967). The missionaries did all they could to discard or undermine most of the customs, traditions, and beliefs of the people labelling them as unprogressive. There can be no doubt, however, that individuals cannot be properly educated without some determination of the attitudes, values, and objects of endeavour that are to be presented to them as desirable or undesirable. Some "cake of custom" is a necessity. When traditional loyalties, disciplines and modes of social usefulness are abandoned or disrupted, others must be substituted effectively, or the individual is left to an empty liberty which is no better than chaos (UNESCO, 1947). There was total absence of relating new ideas to the past. Many Nigerians have started resenting the way things have been operating under the conditions laid down by the system (Ayandele, 1974).

This situation could have been avoided earlier if mutual confidence had been created between the missionaries and the African so that workable ideas and opinions of the Africans would have been appreciated and implemented by the missionaries, by integrating the new ideas of the Africans. Together, they would then set out to find solutions to the identified problems.

C. The Colonial Administration's Involvement in Educating Nigerians

For almost sixty years (1842-1900), Christian missionaries had complete monopoly in the provision of modern educational services to Nigerians. The education given was generally of a very simple character. Infants and adults were in most cases taught in the same schools. Major emphasis was on the three R's (reading, writing, and arithmetic)
and rote learning was the order of the day. Some Christian institutions were set up to train teachers locally while others were sent abroad to be trained (Hilliard, 1956). It is interesting to note that although Nigeria was colonized by Britain, most of the missionaries that worked and promoted education in Nigeria have been Americans (Wilson, 1966). The reason for this action was described by Professor L. J. Lewis (1960):

... This is not unexpected as might at first appear. American missionaries had been less seriously handicapped in their work by the demands and the pressures of war either in terms of resources or in terms of involvement... Furthermore under the idealism of President Wilson's leadership (1913-1921), and with the stimulus of the mandatory system of the League of Nations, a new appreciation of the need for special attention to the education of the dependent countries was aroused (cited in Wilson, 1966).

The colonial administration was virtually a spectator in the field of education. Apart from inadequate financial contribution, very little had been done to assist the missions. Although a network of schools had been established in most parts of the Southern protectorate of Nigeria by the middle of the 1880's, Nigeria's educational services were administered by an inspector of schools who was based in Gold Coast (Ghana). This same person was also in charge of the educational services in Sierra Leone (Hilliard, 1957). There were no funds for inspection or for training of teachers; and the schools were not only
poorly equipped, but were for the most part entirely without supervision. In the middle of these difficult situations, however, the efforts of the missionaries formed the economic and administrative basis that enabled most Nigerian elites to work with and eventually replace the colonial administration.

One of the products of the Christian missionary school system, Dr. Henry Carr (1863-1945), joined the education department of the British colonial administration in 1889 and continued to make positive impacts on the Nigerian Education system until his death in 1945 (Taiwo, 1975; Hilliard, 1957; Nduka, 1964).

**General West African Education Ordinance**

The first general West African Education Ordinance of 1882 applied to the colony of Lagos but not other areas in Nigeria that may have schools. This ordinance made it possible for a Board of Education to be set up with the following responsibilities:

1. Establish local boards that will advise the general board on opening of new schools and identify schools that were qualified for grants-in-aid.

2. Contribute one third of the salary of the Inspector of Schools.

3. Introduce a system of grants-in-aid for school buildings and teachers salaries.

**First Nigerian Education Ordinance**

In 1886, Lagos and the surrounding territory under its control was formally established as an independent colony and Protectorate of Lagos. This was also the year that Nigeria instituted its own Educa-
tion Ordinance. It provided for:

1. The continuation of the Board of Education. Members of the small Legislative Council took over the duties of the Executive Council.

2. The conditions under which grants were made to schools were more fully prescribed. The board was empowered to distinguish between grants to infants, primary, secondary and industrial schools; and to grant scholarships to enable poor children to attend secondary schools (Hilliard, 1957).

Turning Point for Colonial Education in Nigeria

In 1892, Henry Carr became the Inspector of Schools for the Lagos Colony and Protectorate of Lagos. Seven years later, through his effort, the Government established its first school in the colony (Phillipson et al., 1948). This school was for the Muslim children in the township of Lagos. In the same year that Henry assumed office as Inspector, he submitted an inspection report in which he advocated greater government involvement in educating Nigerians. First of all, Henry called for general improvement of the classroom environment, training and re-training of teachers and then ensured that all teachers were paid salaries equivalent to that of their counterparts in the civil service (Murray, 1929). On the issue of social change, Henry observed that there were many positive changes taking place among Nigerians as a result of schooling, e.g., improved health through change of habits, change of general outlook on life and greater tolerance of other people.
Henry asserted that such a social change should precede school education. He, therefore, called for general improvement of the quality of education as a means of promoting further social change. He was emphatic in his position that the time had come for the government to exercise public supervision of the mission schools with a view to promoting their efficiency and testing their intellectual impact (Murray, 1929). The Inspector appealed for more generous support of education by the Government and observed that "... a really suitable system of education cannot be cheap and cannot be provided under the voluntary system (quoted by Phillipson & Holt, 1948). Henry concluded his report with the following: "... But bright as the prospect of education in Nigeria may appear to be, I am persuaded that the prospect will not be realized until the Government takes an active part in organizing and promoting public instruction (Colonial Report No. 315 on Southern Nigeria, 1900).

This report formed the main item of annual report of the colonial office in 1900 (quoted in Taiwo, 1975). The following measures were, therefore, taken in the subsequent years to improve the educational services of the Southern Protectorate of Nigeria:

1. In 1900, the Government established a scheme by which industrial education such as carpentry, book-keeping, shorthand and mathematics might be combined with primary education in many places through the protectorate.

2. In 1901, the missions were invited to submit their schools for inspection and thus qualify for grants-in-aid. District primary schools were established through joint efforts of the Government and
the people (HMSO, London, 1913).

3. In 1902, first inspection of mission schools by Government staff with a view to recommending some for grants-in-aid was conducted.

4. In 1903, a Board of Education was established and given the power to draw a code of rules governing education and supporting European African staff. The Director of Education was to be appointed by this Board too. The District Primary Schools were expanded, and formally recognized as Government schools.

5. In 1905, the High Commissioner in charge of the Protectorate took over many of the powers of the Board of Education. This action made the Government become more involved in providing the needed educational services to Nigerians (Colonial Report No. 512 on Southern Nigeria).

6. In 1906, after the unification of the United Colony and the Protectorate of Southern Nigeria, a new Educational Ordinance was passed (1908) which gave authorities to the provincial education boards to prepare detailed regulations to suit their local conditions.

With the improvement in Government educational service, more schools were started both by the Government and the missionaries. By 1912, the enrollment of children in schools in the Southern Protectorate of Nigeria had improved considerably. (See Table 15)

D. Education in the Northern Part of Nigeria

On the first of January 1900 at 7:20 a.m., there was a shorth ceremony in Lokoja at which the Union Jack (British flag) was hoisted to
TABLE 15
ENROLLMENT IN SCHOOLS IN SOUTHERN NIGERIA 1912

<table>
<thead>
<tr>
<th>Province</th>
<th>Government Schools</th>
<th>Assisted Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>Western</td>
<td>914</td>
<td>13</td>
</tr>
<tr>
<td>Central</td>
<td>2,647</td>
<td>108</td>
</tr>
<tr>
<td>Eastern</td>
<td>1,947</td>
<td>53</td>
</tr>
</tbody>
</table>


mark the birth of the Protectorate of Northern Nigeria, and the beginning of the effort to administer Nigeria as one Nation (Burns, 1929; Perham, 1960). Although Ilorin, Borgu and Kabba were the only areas of the North under the control of the British at the time Lord Lugard was satisfied with the cartographical expression of the Protectorate as Northern Nigeria. This was indeed his ultimate goal.

In addition to laying the groundwork of political relationships with people, Lord Lugard set forward what he considered to be the educational objectives for the Northern Nigerians, and he set out to suggest some means of attaining them. Right from the beginning, Lugard convinced himself that formation of character was to be the primary objective of his educational program. He said:

The fundamental principle of the education policy now advocated is that the training of character is more
important than the training of intellect—that the development of the qualities of integrity, self-reliance and a sense of responsibility as an individual and as a citizen, is of greater moment, both to the individual and to the state, than high proficiency in the passing of examinations (Lugard, 1925).

Lugard continued to say that the names of British counties or even binominal theorem must count less than gentlemanly conduct and some elementary knowledge of economic laws. Education, for Lugard, should seek to equip the ordinary individual to fulfill a useful role in his/her environment, happiness for him/herself, and to ensure that the exceptional individual shall use his/her abilities for the advancement of the community and not to its detriment or to the subversion of constituted authority. He went on to say that education should train a generation able to achieve ideals of its own, without a slavish imitation of the European, capable and willing to assume its own definite sphere of public and civic work and to shape its own future (Lugard, 1926).

Although Lugard pretended to help Nigerians to improve their qualities of life, he did not believe in equality of races. In his book Education in Tropical Africa, he gave the following definition of education:

As applied to backward races the word 'education' must be used in its derivative sense as the 'bringing forth' of the latent possibilities of the individual, or in the
community, the guiding of the evolution of a race to a higher plane of thought and action ... In Africa the object in view is to enable the African to 'find himself'—to emerge from the habit of mind which has through centuries marked him out as the slave of other races; to show him the higher rungs of the ladder which lead from mere obedience to cooperation, from servile imitation to individual initiative and a sense of personal responsibility—in short, 'a new way of life,' with higher standards of duty and efficiency (Lugard, 1925).

From the above definition it is very clear that Lugard's idea of educating Nigerians did not go beyond the idea that the African was to be educated only to the level that he may assist or aid his more worthy brother, the European. On several occasions he pointed out that the Africans should be placed into the position of assistants and tools:

As trustees for their advancement we are pledged to afford to the races of the tropics the best education we can give to fit them for an increasing share in governmental and municipal duties ... The irresistible material progress of the country demands an ever increasing supply of Africans with both literacy and technical education (Lugard, 1926).

Guided by his attitudes and beliefs about the position of the Africans and the amount of education they should get, Lugard started
off in Northern Nigeria in 1900 by suggesting that Arabic script should be used in teaching in schools through the medium of the Hausa language. It was Miller who convinced him to adopt the Roman script because, according to Miller, the scholars of the future would use the Roman script to draw from the endless storehouses of Western literature (Miller, 1936). Even after he was convinced to start schools, Lugard took his time. In 1905, the resident of Sokoto, Major (later Sir) John Burdon started a small school for the sons of chiefs, under the direction of a Muslim teacher called Mallam Ibrahim who was selected by the Government. Efforts were made to found other schools in the Protectorate (Orr, 1911).

According to Orr, the educational requirements thought necessary in those early years fell under three categories:

1. Clerks were badly needed in Government and other offices;
2. Schools for the sons of chiefs were necessary if the idea of 'Indirect Rule' was to become efficient, and
3. General elementary schools on a secular basis with industrial teaching, were thought desirable (Orr, 1911).

Thus, it becomes more obvious that these arrangements were outgrowths of British intervention, and it was not expected that there would be much Muslim enthusiasm about meeting them. The Sultan of Sokoto had this to say:

Between us and you, there are no dealings except as between Muslims and Unbelievers, War, as God Almighty
has enjoined on Us. There is no power or strength save in God on high. (Part of letter from Sultan of Sokoto to Lord Lugard, 1902).

However, in 1910, the Education Department of the Northern Protectorate came into being. Hans Vischer, a Christian missionary, Swiss by nationality, gave up his missionary work and nationality and became a British citizen. He joined the Imperial Service as an Assistant Resident; and, in 1910, he was appointed as Director of Education, to be in charge of the newly established Education Department of the Northern Protectorate of Nigeria. During the following years, a system of education was gradually built by the establishment, at convenient centers, of elementary schools in which the medium of instruction was Hausa. At the same time a few more advanced schools (Middle Schools) were opened in which the English language was taught. Great care was exercised that the schools should fit in harmoniously with the existing social system. The schools were built and supported by the native administrations, and the emirs had a proprietary interest in them. The emirs and chiefs made every effort to keep the schools filled with children and expected to be consulted on matters affecting them. Religion occupied a prominent place in the curriculum and the Arabic language was also studied (Bittinger, 1941).

Satisfied with the progress made so far in educating the people in the Northern Protectorate, Hanns Vischer wrote the following in his report: "The most encouraging part of the work is the native's ready
response to our efforts, and this fact, I think, justifies our highest hopes for the future," (Graham, 1966).

There were people with greater foresight who saw the dangers ahead and expressed their disapproval of Vischer's system of education. For instance, in an answer to the question, "Have we persevered long enough with the vernacular policy as seen by Dr. East to be sure that Hausa is not the vehicle of progress that we wish it to become?" Governor Bourdillon (1943) responded:

... The answer is that a horse-drawn vehicle built for speed only will never go as fast as a moderately good motor car! ... I have no hesitation in stating that if the Northern Provinces rely on Hausa as their vehicle of progress, they will lose the race. If this statement implies a change of policy, then policy has got to be changed. Hausa has got an important part to play, but it cannot compete with English (National Archives Kaduna) (File No. 31727).

The imbalance in the provision of educational services between the Northern and Southern protectorates increased as a result of the slow pace in expanding the service and the unnecessary restriction of instruction to the Hausa language. The North started very late with few schools. The missionaries who could have helped in the expansion were restricted, and the colonial administration failed to fill the gap either in creating a demand or in producing a supply of more personnel and materials for the expansion of the services. The imbalance, there-
fore, continued almost unchecked as can be seen in Table 16.

Dr. Miller in his book, Have We Failed in Nigeria, reflected on what was taking place in the provision of educational services to the people of Northern Nigeria and made the following observation:

All these might have foreseen and prevented. The foolish policy which withheld the study of the English language during the earlier stages of education and development of the Northern Provinces, has brought sad nemesis upon the people themselves. Many years ago I pleaded for full instruction in English not only as a subject, but as a vehicle of instruction, realizing that English must certainly become the language both of literature and of commerce of the near future (Miller, 1947).

The objection to introducing English language in the elementary schools of the Northern Protectorate and the adoption of English as the official language in Nigeria, led to an influx of people from the Southern Protectorate, Ghana and Sierra Leone to occupy important civil service posts in the North (Bunting, 1962). The Northerners who by this action were made to be observers, became suspicious of the whole process. Great resentments started building up among them. This action was noted by Auberon and Suzanne in their book, Biafra: Britain's Shame as the beginning of tension that paved the way for the unfortunate outbreak of the Nigerian Civil War (Auberon & Suzanne, 1969).
<table>
<thead>
<tr>
<th>Year</th>
<th>Primary Schools North</th>
<th>Primary Schools South</th>
<th>Primary Enrollment North</th>
<th>Primary Enrollment South</th>
<th>Secondary Schools North</th>
<th>Secondary Schools South</th>
<th>Secondary Enrollment North</th>
<th>Secondary Enrollment South</th>
</tr>
</thead>
<tbody>
<tr>
<td>1906</td>
<td>1</td>
<td>126</td>
<td>N.A.</td>
<td>11,872</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>20</td>
</tr>
<tr>
<td>1912</td>
<td>34</td>
<td>150</td>
<td>954</td>
<td>35,716</td>
<td>0</td>
<td>10</td>
<td>0</td>
<td>67</td>
</tr>
<tr>
<td>1926</td>
<td>125</td>
<td>3,828</td>
<td>5,210</td>
<td>138,249</td>
<td>0</td>
<td>18</td>
<td>0</td>
<td>518</td>
</tr>
<tr>
<td>1937</td>
<td>549</td>
<td>3,533</td>
<td>20,269</td>
<td>218,610</td>
<td>1</td>
<td>26</td>
<td>65</td>
<td>4,285</td>
</tr>
<tr>
<td>1947</td>
<td>1,110</td>
<td>4,984</td>
<td>70,962</td>
<td>538,391</td>
<td>3</td>
<td>43</td>
<td>251</td>
<td>9,657</td>
</tr>
<tr>
<td>1957</td>
<td>1,080</td>
<td>13,473</td>
<td>185,484</td>
<td>2,343,317</td>
<td>18</td>
<td>176</td>
<td>3,643</td>
<td>28,208</td>
</tr>
<tr>
<td>1965</td>
<td>2,743</td>
<td>12,234</td>
<td>492,829</td>
<td>2,419,913</td>
<td>77</td>
<td>1,305</td>
<td>15,276</td>
<td>180,907</td>
</tr>
<tr>
<td>1972</td>
<td>4,225</td>
<td>10,313</td>
<td>854,466</td>
<td>3,536,731</td>
<td>255</td>
<td>964</td>
<td>63,515</td>
<td>337,288</td>
</tr>
</tbody>
</table>

E. Unification of Nigeria and the Move Toward A National Education Ordinance

The peculiar circumstances that Lord Lugard met among the emirs of Northern Nigeria and their emirates, made it possible for the colonial administration to crystallize their principles of Indirect Rule, i.e., governing a colonial territory by using the traditional administrative, jurisdical and fiscal institutions of the local rulers. After six years of absence from the Nigerian soil (1906-1912), Lord Lugard returned as Governor General of Nigeria, with the main task of amalgamating the North and Southern Protectorates. His mission was accomplished on the first of January 1914. But his attempt to extend his idea of Indirect Rule was only partially successful because the system of native administration had either never existed (as was the case among the Ibo) or had, under Western influence, already been fatally weakened (Weiler, 1964).

In order to stop what Lugard saw as the decline of 'social discipline' that came about as a result of the activities of the Christian missionaries, he drew up his own educational policy that was directed toward reforming the system under the following headings:

a. emphasis of the formation of character and habits of discipline;

b. religious education and secular moral instruction;

c. better education in government and assisted schools;

d. cooperation with the missions and more grants-in-aid for their schools;
e. special encouragement for training of teachers;
f. a measure of government control over all schools, including unassisted schools;
g. adaptation to the needs of the pupils (Lugard, 1912-1919, para. 166).

Guided by the above policy, the Education Department was able to draw up the education ordinance of 1916.

1. The 1916 Education Ordinance

This ordinance was drawn up with the hope of building an educational system which would promote "a better standard of discipline, self-control and integrity," combined with educational qualifications more adequate to the demands of the state and commerce.

Three types of education were envisaged: literacy, rural and technical.

a. Literacy education was to provide clerks and teachers. Instructions led the students up to standard VII. Evening classes were organized for specialized training in agriculture and survey. The headmasters of such schools were British (Solaru, 1964).

b. Rural schools were meant for peasants under the leadership of African schoolmasters. The curriculum included crafts, practical agriculture, carpentry and smithing, hygiene, local geography, English (South), Hausa (in the North) and rudimentary arithmetic. The idea was to improve the standard of living of the pupils within the rural areas.
Technical education was directed towards training men of low levels of education to become artisans. No effort was made to make any of them first class workmen (Ogunsola, 1974).

This ordinance which was supposed to be a compromise between the systems of education in the North and South, succeeded in maintaining the slow growth in the North and speedy growth in the South. (The missionaries were given more grants as they started more schools in the South, whereas the missionaries in the North were restricted to the non-Muslim areas).

2. The 1926 Education Ordinance

In 1925, a committee was appointed by the Secretary of State for the colonies to "assist him in advancing the progress of education" in British Tropical Africa. The committee submitted thirteen broad principles in its 'Memorandum on Education Policy in British Tropical Africa':

A. Although educational policy will be centrally controlled, the government should cooperate with and encourage other educational agencies.

B. Education should be adapted to the mentality, aptitudes, occupations and traditions of the various peoples, conserving as far as possible all sound and healthy elements in the fabric of African life and adapting them where necessary to changed circumstances, and progressive ideas in the interests of natural growth and evolution.

C. Every effort should be made to improve what is sound in indigenous tradition in the important fields of religion and character
training.

D. The crucial field of education should be made attractive to the best British personnel available.

E. Grants should be given to voluntary agency schools that satisfy the requirements.

F. The content and methods of teaching in all subjects should be adapted to the conditions of Africa.

G. The rapid training of teachers will increase the number of indigenous teachers both in qualification and in character.

H. Village schools should be improved by the use of specially trained visiting teachers.

I. Thorough inspection and supervision of schools should be enforced.

J. Technical industrial training should be given through an apprenticeship training in government workshops.

K. Additional vocational training should be given in and through government departments.

L. Particular attention should be paid to the education of women and girls.

M. An educational system should include infant, primary, secondary education of all types, technical and vocational schools, some of which develop to university level in such subjects as teacher education, medicine, agriculture and adult education (HMSO, 1925).

The main emphasis of the 1925 education policy was humanistic in terms of its recognition of community and individual development.
Throughout the policy there is a general emphasis on the development of human resources, adaptation to local needs, conservation of indigenous culture and development of the whole community for the benefit of all the people. The requirement of economic development in the colonies was of major importance, but the Advisory Committee was also anxious to point out the danger of advancing material prosperity faster than the people's ability to turn it to good use. The committee could not ask the Governors or Directors of Education in the colonies to act, but the suggestion under which people lived was very clear (HMSO, 1925).

Guided by these recommendations, the 1926 Education Ordinance aimed at providing better quality of education through:

a. increased direct government control and supervision.

b. Cooperation with voluntary agencies by means of increased subsidies to schools and training institutions.

c. Attempt to improve the quality and status of teachers. This education ordinance created positive changes in the teaching service, as the Government stressed quality and the need for better qualified teachers. This resulted in raised qualification of teachers in many schools. The increase in grants-in-aid to the mission schools made it possible for missions to hire more qualified teachers.

Unfortunately, the problem of improved medium of instruction in the Northern Provinces was not addressed at all. The South continued with instructions in English and the local languages but the North concentrated on instructions in Hausa language only (at the elementary school level). In addition to not using English language in the schools
the educational policy in the Northern Provinces was that of trying to maintain the relationships with the Muslim chiefs by avoiding the following:

1. Offending the ruler by producing people who would be disrespectful to him or the establishment,

2. Interfering with the traditions and customs of the people so that there would be a "transmogrification of the dignified and courteous Muslim,"

3. Bringing about violent changes by producing "discontented irresponsible and semi-educated politicians" (avoiding the mistakes of southern Nigeria),

4. Producing a 'babu' class (classless society). In effect, everybody remain in his/her class. The rulers (masarauta) would continue to rule, and the commoners (talakawa) continue to serve (Ozigi and Ocho, 1981).

It was difficult to make progress under such tight measures. Since there was more emphasis on religious and moral instruction than on the development of intellectual capabilities, very little was achieved in preparing the people for the inevitable changes that were taking place within and around them. The editorial opinion of 'Gaskiya ta fi Kwabo' of 15th December, 1948 had this to say:

Northerners have no one to blame but the Government.

They feel that they were deceived by the Government because, until 1932, the most important aspects of
Northern education was obedience and respect. It was good character and not academic achievement that was considered in awarding certificates (Adamu, 1973).

Although the education departments of Northern and Southern Nigeria were merged in 1929, they continued to operate under different policies, (see Chart 3).

3. Evaluation and Commitment

A. Education for African Communities 1935

Ten years after the "Memorandum on Education Policy in British Tropical Africa", another report, "Education for African Communities" was published in 1935. It was a comprehensive community development program that was conceived in terms of the coordination of all the social services, including those services provided by private agencies, and in close cooperation with the councils and organizations responsible for economic development. The emphasis on education for community development presented new problems for the committee, both in the acquisition of statistical information from the colonies as well as in reorientation of the colonial office to reflect the priorities of community development (ACEC, 1934).

The thrust of the idea of community development was in part directed at financial limitations of most of the colonial governments. They were offered an opportunity to get more out of their social service expenditure by elimination of duplicate services and the coordination of field work in several departments.
CHART 3

EDUCATIONAL SUPERVISORY ORGANIZATION IN NIGERIA

Governor

Legislative Council

Director of Education

Master of Methods and Lecturers

Chief Inspector
Asst. Inspector

Asst. Director and Deputy

Chief Inspector
Asst. Inspector

Asst. Director and Deputy

Chief Inspector
Asst. Inspector

Provincial Superintendents

Provincial Superintendents

Government Schools
Mission Schools
Native Admin. Schools

Government Schools
Mission Schools
Native Admin. Schools

Although it was rather slow initially, it did get underway. An Economic Department was created in 1934, and the Social Service Department came into being in 1939 (A.C.E.C. March, 1939).

The impact of this change was not felt very much in Nigeria because the depression of the 1930's and the departure of many teachers to join World War II caused serious setbacks to the educational department (Taiwo, 1980).

B. Mass Education in African Societies, 1943

The subject of popular or mass education was discussed by Lord Hailey in 1939, and it became the central focus in 1943. A sub-committee was formed to consider the best approach to the problem of mass literacy and adult education, other than literacy, in the more less educated dependencies. They took into account the emphasis which the advisory committee laid in past years upon community education, and made recommendations (HMSO, 1943). The development of policy recommendations for Mass Education in African Societies took off immediately along with the recommendations for higher education. The approved report for mass education published in 1943 insisted on the education of the young and the old. Therefore, the words "mass education", meaning the community as a whole, was used (H.M.S.O., 1943). The emphasis, however, was not placed on formal schooling although universal schooling was considered. It placed emphasis on out-of-school education of the young, adolescent and adult (H.M.S.O., 1943).

The memoranda on mass education coincided with the request by West
African students in Britain and soldiers who were returning from the second World War to the Nigerian Government. They expressed their deep concern for a mass literacy campaign in Nigeria by submitting the following reasons for all Nigerians to achieve literacy:

1. Literacy opened their eyes
2. Literacy would assist in the upliftment of the black race
3. Literacy is most essential for the development of political awareness
4. Literacy will help to eradicate ignorance, disease and poverty
5. Literacy remains a potion for the generation of knowledge (Omolewa, 1980)

The colonial office in Britain increased the expenditure for colonial development from $2 million to $10 million in 1940. Fortunately, adult education was included in this program. With the help of the memorandum on Mass Education, the Department of Education in Nigeria drew up a program for adult literacy in 1943 which emphasized the following points:

- insist on reading and writing in the vernacular;
- English language for those who need it;
- basic arithmetic for farmers
- discussions on matters of interest
- sewing, cooking and childcare for women (in Omolewa, 1980).

Reading materials were prepared, officers selected, and instructors were trained. The mass literacy campaign was launched in 1944. The
areas specifically associated with the initial campaign in Nigeria are listed in chronological order (see Figure 17).

There were some mass education centers around Anchau area, but they dealt mostly with the campaign against sleeping sickness. The statistical information on the campaign in the above mentioned areas are presented on Figure 18.

Classes initially lasted six months each and later extended to nine months. Within this period, the students were expected to:

- read and write a letter.
- read a receipt.
- read a produce scale and measurement.
- read a book.
- read a newspaper.
- read a public notice.
- use a reckoner.


This was, indeed, the beginning of the general political awakening in the country. Traditional rulers and Native Administration officials having accepted the idea, consented to join hands with the Regional Governments both morally and financially. The traditional rulers encouraged their people; the missionaries continued with their work, and the District Officers supported the campaign. It was, indeed, a festive spirit everywhere in the country especially in the Northern Region. In order to confirm his satisfaction over what was happening in the Northern Provinces, Mr. Vanter, one of the Mass Literacy campaign off-
FIGURE 17

FIRST CENTERS OF ORGANIZED LITERACY CAMPAIGNS IN NIGERIA

1945 - Katsina Province - principle towns (Native Administration)
- Udi Division (Native Administration and Education Department)
1946 - Ilaro Division (Education Department and Native Administration)
- Eket Division (Education Department)
- Kankiya District, Katsina Province (Native Administration and Education Department)
- Ado-Ekiti Division (Education Department and Native Administration)
1947 - Misau Emirate (Native Administration and Education Department)
- Zuru Area (Native Administration and Education Department)
- Aba Division, Ngwa Clan (Education Department)
- Abuja Emirate (Native Administration and Education Department)
- Cameroons, Tiko Plantations (Education Department)
- Tiv Division, Jecira District (Native Administration and Education Department)
- Calabar Division (Education Department)
- Bende Division (Education Department)
1948 - Ijebu Division, parts (Native Administration and Education Department)
- Musawa District, Katsina Province - (Native Administration and Education Department)
- Lagos Town and Badagry (Education Department)
- Ikeja and Epe Division (Native Administration and Education Department)
- Northern Oyo Province (Education Department and Native Administration)
- Afikpo Division, parts (Native Administration and Education Department)
- Jos Division, Birom clan. (Native Administration and Education Department)
**FIGURE 18**

**STATISTICS CONCERNING LITERACY CAMPAIGN**

**COMPILED NOVEMBER, 1948 (FROM FIGURES AT LAST VISIT)**

<table>
<thead>
<tr>
<th>AREA</th>
<th>Date started</th>
<th>Places with Adult</th>
<th>No. of classes</th>
<th>Pupils enrolled during year (a)</th>
<th>Pupils registered on last inspection</th>
<th>Approx. No. made fully literate in last 12 mos.</th>
<th>School</th>
<th>Target No. of annual enrol. in literacy classes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NORTHERN REGION</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kankiya District (Katsina)</td>
<td>Nov.46</td>
<td>22</td>
<td>31</td>
<td>3,200</td>
<td>1,689 90% attendance</td>
<td>1,500</td>
<td>?</td>
<td>3,200</td>
</tr>
<tr>
<td>Musawa District (Katsina)</td>
<td>Apr.48</td>
<td>-</td>
<td>60 (a)2,100</td>
<td>1,200</td>
<td>?</td>
<td>1,500</td>
<td>?</td>
<td>2,400</td>
</tr>
<tr>
<td>Katsina Province (less above Districts)</td>
<td>1945</td>
<td>-</td>
<td>240</td>
<td>5,500</td>
<td>?</td>
<td>2,500</td>
<td>2</td>
<td>?</td>
</tr>
<tr>
<td>Bunu Area</td>
<td>Mar.47</td>
<td>24</td>
<td>46</td>
<td>1,300</td>
<td>651 60% attendance</td>
<td>400</td>
<td>2</td>
<td>1,650</td>
</tr>
<tr>
<td>Misau Emirate</td>
<td>Jan.47</td>
<td>23</td>
<td>39</td>
<td>683</td>
<td>683 40% attendance</td>
<td>230</td>
<td>4</td>
<td>1,320</td>
</tr>
<tr>
<td>Abuja Emirate</td>
<td>May.47</td>
<td>27</td>
<td>50</td>
<td>855</td>
<td>855 60% attendance</td>
<td>130</td>
<td>12</td>
<td>1,200</td>
</tr>
<tr>
<td>Tiv Division (Jecira Sept)</td>
<td>May.47</td>
<td>40</td>
<td>80</td>
<td>2,200</td>
<td>1,469 80% attendance</td>
<td>1,600</td>
<td>20</td>
<td>3,000</td>
</tr>
<tr>
<td>Jos Division</td>
<td>Oct.48</td>
<td>27</td>
<td>54 (a)</td>
<td>1,453?</td>
<td>1,453</td>
<td>?</td>
<td>In most</td>
<td>?</td>
</tr>
<tr>
<td><strong>EASTERN REGION</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Udi Division</td>
<td>1945</td>
<td>21</td>
<td>60?</td>
<td>1,453?</td>
<td>1,453</td>
<td>?</td>
<td>In most</td>
<td>?</td>
</tr>
<tr>
<td>Cameroons Plantations</td>
<td>Jun.47</td>
<td>-</td>
<td>24</td>
<td>300</td>
<td>?</td>
<td>-</td>
<td>-</td>
<td>600</td>
</tr>
<tr>
<td>Ekot Division</td>
<td>Nov.46</td>
<td>36</td>
<td>108</td>
<td>2,300</td>
<td>1,565 60% attendance</td>
<td>1,600</td>
<td>?</td>
<td>2,300</td>
</tr>
<tr>
<td>Aba Division (Ngwa Clan)</td>
<td>Jan.47</td>
<td>26</td>
<td>80</td>
<td>2,000</td>
<td>1,482 70% attendance</td>
<td>1,400</td>
<td>?</td>
<td>2,500</td>
</tr>
<tr>
<td>Calabar Division (not Calabar)</td>
<td>Nov.47</td>
<td>21</td>
<td>53</td>
<td>400</td>
<td>620 60% attendance</td>
<td>520</td>
<td>?</td>
<td>1,800</td>
</tr>
<tr>
<td>Afikpo Division</td>
<td>1948</td>
<td>(a)</td>
<td>60 (a)</td>
<td>1,200</td>
<td>640 80% attendance</td>
<td>900</td>
<td>-</td>
<td>1,000</td>
</tr>
<tr>
<td>Bendu Division</td>
<td>Oct.47</td>
<td>13</td>
<td>40</td>
<td>1,200</td>
<td>640 60% attendance</td>
<td>900</td>
<td>-</td>
<td>1,000</td>
</tr>
<tr>
<td><strong>WESTERN REGION</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Igaro</td>
<td>Sept.46</td>
<td>29</td>
<td>87</td>
<td>2,000</td>
<td>1,486 60% attendance</td>
<td>1,200</td>
<td>n.m.v.</td>
<td>4,000</td>
</tr>
<tr>
<td>Akoko</td>
<td>Oct.46</td>
<td>48</td>
<td>144</td>
<td>5,000</td>
<td>3,400 70% attendance</td>
<td>3,000</td>
<td>?</td>
<td>5,000</td>
</tr>
<tr>
<td>Ijebu-Ode</td>
<td>Feb.48</td>
<td>13</td>
<td>34 (a)</td>
<td>?</td>
<td>944 70% attendance</td>
<td>- (a)</td>
<td>-</td>
<td>3,000</td>
</tr>
<tr>
<td>Northern Ibadan</td>
<td>Nov.48</td>
<td>8</td>
<td>(a)</td>
<td>(a)</td>
<td>?</td>
<td>(a)</td>
<td>?</td>
<td>3,000</td>
</tr>
<tr>
<td>Lagos and Badagry</td>
<td>June.48</td>
<td>15</td>
<td>(a) (a)</td>
<td>700</td>
<td>?</td>
<td>(a)</td>
<td>(a)</td>
<td>4,000</td>
</tr>
<tr>
<td>Ikoja and Epe</td>
<td>June.48</td>
<td>28</td>
<td>(a) (a)</td>
<td>900</td>
<td>?</td>
<td>(a)</td>
<td>(a)</td>
<td>19,000</td>
</tr>
</tbody>
</table>
TABLE 19
INFORMATION SUPPLIED BY THE PRINCIPAL MISSIONARY BODIES ON CLASSES OF
RELIGIOUS INSTRUCTION WITH SPECIAL REFERENCE TO INSTRUCTION IN LITERACY

Northern Provinces:

<table>
<thead>
<tr>
<th>Body</th>
<th>Pupils</th>
<th>Classes</th>
<th>Course Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>R.C.M.</td>
<td>5,000</td>
<td>130</td>
<td>Three-year</td>
</tr>
<tr>
<td>C.M.S.</td>
<td>1,505</td>
<td>90</td>
<td>Two-year</td>
</tr>
<tr>
<td>Assemblies of God</td>
<td>1,700</td>
<td>40</td>
<td>Two-year</td>
</tr>
<tr>
<td>Church of Brethren</td>
<td>350</td>
<td>30</td>
<td>Three-year</td>
</tr>
<tr>
<td>United Missionary Society</td>
<td>1,136</td>
<td>90</td>
<td>Two-year</td>
</tr>
<tr>
<td>Sudan United Mission</td>
<td>7,620</td>
<td>381</td>
<td>Two-year</td>
</tr>
</tbody>
</table>

No returns were received from the Dutch Reformed Church Mission and the Sudan Interior Mission.

Approximate number acquiring literacy (at least able to read) in a period of 12 months is 12,500. A high proportion of these are children.

Western Provinces (and Colony):

<table>
<thead>
<tr>
<th>Body</th>
<th>Pupils</th>
<th>Classes</th>
<th>Course Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>R.C.M.</td>
<td>11,000</td>
<td>200</td>
<td>Three-year</td>
</tr>
<tr>
<td>Assemblies of God</td>
<td>143</td>
<td>14</td>
<td>Six-year</td>
</tr>
<tr>
<td>Salvation Army</td>
<td>22</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Methodist</td>
<td>4,093</td>
<td>232</td>
<td></td>
</tr>
</tbody>
</table>

Approximate number acquiring literacy (at least able to read) in a period of 12 months is 2,000.

Eastern Provinces:

<table>
<thead>
<tr>
<th>Body</th>
<th>Pupils</th>
<th>Classes</th>
<th>Course Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>R.C.M.</td>
<td>11,000</td>
<td>200</td>
<td>Three-year</td>
</tr>
<tr>
<td>C.M.S.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Assemblies of God</td>
<td>2,205</td>
<td>60</td>
<td>Six-year</td>
</tr>
<tr>
<td>Basel Mission</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salvation Army</td>
<td>355</td>
<td>504</td>
<td>Two-year</td>
</tr>
</tbody>
</table>

No returns were received from the Church of Scotland Mission.

Approximate number acquiring literacy (at least able to read) in a period of 12 months is 13,500.

No reading is taught in the religious classes.
icers presented the following arithmetical poser: \[ 12 \times 12 = 1,710,508. \]

This poser means that in twelve years, five million people benefitted from the Mass Literacy Campaign and about two million people were made literate in the twelve provinces. In 1955, the colonial office stopped investing money in adult education directly and asked the Nigerian Government to manage the campaign with its own local resources. The nature of development in the country brought about a division of interests in areas of priorities by the respective regions. The Southern regions being more advanced in Western education, preferred universal primary education; and the Northern region was more interested in adult literacy. These two actions reduced the tempo of the campaign (Omolewa, 1981; Awokoya, 1980; Bray, 1980; Ozig and Ocho, 1981).

C. Education for Citizenship in Africa 1948

Education for citizenship in Africa was the last memorandum issued by the Advisory Committee on Education about Africa. It reflected an attempt to focus on the educational process as a means of promoting good citizenship, which in turn would lay the foundation for self-government (A.C.E.C., 1947).

The principal recommendation of the Report on Education for Citizenship in Africa called for the use of character training as a foundation for citizenship both in and out of school. It also called for cooperative efforts in assisting adult education programs through participation in local government, along with a wide range of community service projects (H.M.S.O., 1948).

The key question, which the Report raised and attempted to answer,
was whether or not the political institutions of Western democracy or the main principles inspiring then, could be rapidly and successfully transferred to tropical Africa or other colonial areas (H.M.S.O., 1948). The Report questioned whether Britain had developed an adequate public sense of responsibility, tolerance, and objectivity in political discussion and practice in order to promote the operation and preservation of democracy. If education in Britain were inadequate as preparation for citizenship, then there was no reason to claim it was more adequate in the colonies (H.M.S.O., 1948).

The Report recognized that the solution to education for citizenship was not simply an increased number of trained personnel although that would help a colony to become self-sufficient. It was more a matter of educating the general public to understand and experience political freedom as a mechanism for all the people and not merely the favored few. If this collective benefit were to be realized, all the people must be guided to use it for the common good (H.M.S.O., 1948).

The Report further recognized that for education to be effective, it must be partially based on local cultural foundations. It was not for the purpose of allowing the African to remain African (H.M.S.O., 1948).

The Report, therefore, focussed the attention of the people in the colonies on the importance of appreciating the study of their own culture, especially when it fostered the development of human spirit. It was recognized that tribal societies in many parts of Africa were more advanced than European political institutions in the practice of democ-
Democracy is not merely a matter of political institutions, but of the spirit in which they are worked, democracy must arise from within, and cannot be imposed--though it may be helped or hindered--from without, democracy can only be judged by being seen in action (H.M.S.O., 1948).

Teacher training became a key link in the development of character training; for the teacher was to be a role model for the student. The Report stressed the importance of teacher training which emphasized the school and the teachers' participation in community development. The non-school affiliated segment of the community was included in the report as well; it further suggested that all segments of the community should be involved in the process of becoming educated.

Councils in which young men with education met with traditional elders to discuss problems and policy in an attempt to gain from both the experience and knowledge were encouraged. This was necessary because it was observed that change was more acceptable to the young, but the power and prestige needed to facilitate change rested with the older generation. The success of education for citizenship needed greater harmony with the idea of social symbiosis. The committee was of the opinion that this action would facilitate living together for mutual benefits through political actions that would maintain community interest paramount to the individual and subordinate individual rights to individual responsibility (H.M.S.O., 1948).
This idea was first manifested in Nigeria through the work of the Mass Literacy Campaign. Simple vernacular literature suitable for adults was published in Hausa, Yoruba, Ibo, Efik and Tiv. Scripts for this literature were produced in several different ways:

1. Written in the vernacular as an original piece of work,
2. Translated from another vernacular language,
3. Translated from English language,
4. Adapted and modified scripts and/or publications.

The British Government released a grant in 1945 which enabled the Northern Nigeria Translation Bureau to be transformed into Gaskiya Corporation. The corporation was able to expand its services in printing and publishing materials in several languages around the country (Carpenter and Skinner, 1950).

Another organization that provided education for citizenship was the "Man O'War Training". Its center was originally located in Victoria, Cameroon (1951) and later moved to Kurra-Falls in 1961. It is now based at Shere Hills near Jos under the new name, "Citizenship and Leadership Training Center."

This training provides the opportunity for young people to appreciate the essence of good citizenship, and to develop a sense of responsibility, integrity and leadership; to engender self-confidence and self-help, and to provide an antidote to potential problems such as:

1. the decline in national unity, friendship and brotherhood as a result of tribal leanings;
2. the decline of intitiative as a result of present civilization.
3. the decline in the use of hands as a result of the system of education;

4. the decline in national pride as a result of unwillingness to respect anything that is Nigerian;

5. the decline in seeking adventure away from the crowded town and city life;

6. the decline in civic duties as a result of selfishness;

7. the decline in the ability to render an honest service as a result of indolence and an easy life;

8. the decline in the ability to exert oneself as a result of the great temptation to watch rather than to participate;

9. the decline in the feeling and concern for victims of disasters and nonchalant attitude with which Nigerians conduct their daily lives (R.A. Alegbe, 1969).

Those who attend the courses are drawn from all parts of Nigeria and the Cameroons, and from all walks of life--government officials, students, clerks, business and commercial employees, police and local authority personnel. Other African countries have also been represented at the different courses. This intensive training teaches the skills of moulding a nation--how to work together, to endure hardships, to conquer fear, to develop initiative, leadership and responsibility (Bunting, 1961).

The formal school system continued to be geared toward satisfying the requirements of external examinations until 1956 when Professor Awokoya introduced the teaching of civics and citizenship into the app-
roved syllabus at primary school level in the Western Region of Nigeria. This action marked the first conscious attempt to train children to understand and practice the duties of active democratic citizenship. Awokoyas' ideas spread to other schools, both in primary and secondary schools throughout the country. Students were taught the difference between the active and passive citizen, the importance of paying rates and taxes, election procedures, the fallibility of the printed word, the use of bribery and corruption in undermining a nation, the nature of religious tolerance, and the fallacy of racial prejudice (Bunting, 1961).

The memorandum on Education for Citizenship in Africa passed in 1948 and became the seal to previous memoranda. Subsequent Education Ordinances in Nigeria up to independence were guided by the humanistic values that were emphasized especially in this memorandum that was so loaded with ideas about human socio-economic development.

4. **The 1948 Education Ordinance**

This education ordinance was enacted during the period of political awakening of the country. Nigerians participated actively in drawing it up. Definite efforts were made to make the contents of the ordinance acceptable to all the three regions and the colony. The central control of educational services was weakened, thus giving the regional governments more input in the running of the educational services in the different regions. It further provided for the establishment of Local Education Authorities.
Among other things, this ordinance classified existing schools into junior primary (infant junior), senior primary and secondary schools. Secondary schools were further divided into grammar, modern and technical. It also classified as "further education" vocational courses and "courses of a more general nature that aim at continuation of general education" (Ikejiani, 1964). It was during this period that the University of Ibadan was established as a branch of London University (Ikejiani, 1964).

There was a considerable improvement in the quantity and quality of education during this period especially in the Northern Provinces. It was estimated that there were half as many children in school in 1953 (143,809) as there were in 1947 (71,000) in the Northern Provinces. The number of children going to school in the Southern Provinces increased very rapidly too. The voluntary agencies seemed to have shouldered the greatest responsibilities for education even up until now (Government Printer, Northern Nigeria, 1956).

4. The 1956 Education Ordinance

This education ordinance aimed at reorganizing the educational system for greater productivity. The Education Department for instance was merged with the Ministry of Education.

A new seven-year primary school syllabus was introduced. This compromised a four-year primary and three-year senior primary course. They replaced the former four-year primary followed by three-year middle school syllabus previously used in the North, and the eight-year syllabus that was used by some voluntary agencies in the Southern regions.
With the increase in the number of schools, it became noticeable that no fees were paid in the Government schools especially in the Northern region. Nominal fees were collected in some Native Authority Schools, and all voluntary agency schools collected fees from their students.

The former Western region launched an impressive Universal Primary Education scheme in 1955, and it was able to raise enrollment in the primary schools from 35 percent in 1954 to 61 percent in 1955, and 90 percent in 1960 (Nigeria, Western region, 1961).

The former Eastern region attempted to launch a Universal Primary Campaign in 1956, but it was not successful. The following are some of the reasons for its failure:

a. The local taxation assessment was badly done, and collection was often poorly timed and organized.

b. Corrupt practices were common both in collecting and distributing taxes.

c. Many councillors and members of their staff had a poor reputation for integrity, and people were, thus, unwilling to pay money for schemes controlled by local councils.

d. In some areas, education rates were too low to meet the assumed local contribution. There were areas where the people were not prosperous enough to meet the assessment levied on them (Weiler, 1964).

Despite the various problems confronting the former Western and Eastern Regions in expanding their educational services; they continued to move far ahead of the former Northern Region. This was due to the
late start, strong resistance to the new system of education, and the colonial Administrator's greater interest in governing than educating the people. The North itself has not been free from educational imbalance. For instance the non-Muslim areas like Ilorin, Kabba, Benue and Plateau Provinces have made much more educational progress than the areas that are predominantly Muslim such as Sokoto, Katsina, Kano and Borno. (See Map 12).

This danger was observed by the then Minister of Education in the Northern Region (Alhaji Aliyu Makaman Bida), and he made the following remarks:

... It is my duty once more to invite the public's attention to the danger of uneven development which is likely to be caused by this difference

............... 

A Region in which some citizens thirst for "Western" knowledge and others show little or no interest in it manifestly sets the Regional Government extremely difficult problems to solve (Northern Region Nigeria Annual Report 1954).

The facts revealed in the statistical figures presented in map 12, and the former Minister's comments had several implications for future plans for effective National Development. These are:

1. Less representation in all sectors of the Federal service.
2. Shortage of skilled human resources of northern origin to plan and execute projects.
3. Greater participation in government by the educated non-Muslim Northerners.

4. Re-allocation of resources to educate more people in the predominantly Muslim areas.

5. Greater participation by voluntary agencies in the non-Muslim areas was needed to reduce cost of maintaining the schools (Weiler, 1964).

Despite the fact that the provision of educational services in Nigeria during the colonial administration encountered serious setbacks for a number of reasons aforementioned, it is interesting to note that the British were able to create the awareness in the people of membership to a wider community called Nigeria, and Nigerians became active in Nigerian affairs. Nigerians have been introduced to some ideas that will help to improve their standard of living. They have also been introduced to the wider concept of national unity. In addition, they have been alerted to the need for them to preserve, in the midst of change, some of the things that are of value in the old African way of life, while at the same time preparing themselves to face moral problems in new forms (Hilliard, 1956).

This, at face value, may represent a remarkable achievement, and indeed it was. Even so, the provisions made were deficient at every level and brought imbalance in the provision of educational facilities, as well as lack of balance in the geographical distribution of educational services between the three regions (Lewis, 1965; Ikejiani 1964).
After a map produced by the Ministry of Education, Northern Region, Kaduna.
One great advantage, however, that Nigeria had despite all these problems on the eve of independence, is the people's appreciation of and willingness to make sacrifices for education. Although some tensions have built up as a result of all these imbalances, these tensions can prove to be creative stimuli that may help speed up its overall national development.

F. Nigeria as an Independent Nation Struggling to Educate Its Citizens

Nigeria with an area of 913,072.64 square kilometers (about 356,600 square miles) and an estimated population of 100 million (1983), began its independence efforts in 1960 with only a five-percent level of literacy (Ikejiani, 1964). This low percentage was achieved after 389 years of contact with the Western World (1571-1960). Sixty out of those years were those of direct colonization by the British Government. Worse still, the five percent who were literate were unevenly distributed, leaving large portions of the country unrepresented and unaware of most of the activities taking place. Many Nigerians became very concerned about the slow progress and the imbalance in providing educational services to the people. Late Sir Abubakar Tafawa Balewa (First Nigerian Prime Minister) was one of those concerned:

There are 46,000 men and women in the Federal Public Service ... I very much doubt if they (Northerners) even amount to one percent ... this is an intolerable situation and unless some solution is found, it will continue to be a cause of dissatisfaction and friction
Chief Obafemi Awolowo (1972), in his foundation lecture at the University of Ibadan, expressed his concern over the fact that a majority of Nigerians is not participating effectively in the process of national development due to lack of education:

If we accept the proposition that man is the sole active causative agent of production, then we will not hesitate to agree that the causes of economic backwardness reside in man alone ... in his physical, mental, and psychological make up ... which he applies to the exploitation and utilization of available natural resources (Awolowo, 1972).

Professor Kenneth Dike, the first African Principal of University of Ibadan, expressed discontent with the slow progress in the spread of educational services:

The Nigerian discontent was concerned not so much with the contents of education. To a great extent the argument as to whether there should be more industrial and technical education rather than of literacy education did not very much concern the majority of Nigerians. The overriding complaint was that there was not enough education ... of any kind ... for the masses of the people. The key to the understanding of the whole problem of education in Africa, is the appreciation
of the fact that the whole region thirst for knowledge. The wealthy and the poor, the aristocrats and the lowest peasants, Christians and Muslims, and the "pagans," cry out for it ... (Dike, 1962).

In order to improve the situation, a new and bolder approach to the problem of Nigerian education was drawn up in the 1960's by a Commission of Higher Education. The Commission was under the chairmanship of Sir Eric Ashby, and it was composed of three Nigerians, three British, and three American Educators. They recommended a "massive, unconventional, and expensive" set of proposals that:

... will be practicable only if Nigerian education seeks outside aid and if the Nigerian people themselves are prepared to accord education first priority and make sacrifices for it (Ashby Commission Report, 1960).

The Commission's frame of reference was to project Nigeria into the year 1980:

... a large country of some 50 million people, engaged in industrial and agricultural pursuits, and a voice to be listened to in the Christian and Muslim worlds (Ashby Comm. Report, 1960).

The flow of high level manpower in the next twenty years was the determining factor in the Commission's recommendation for alteration and expansion of the existing educational system. The Commission found it
necessary to estimate the number of pupils and teachers who would be in primary schools and secondary schools up to 1970. Then they based their report on concepts of the country's needs in 1980.

The recommended target for Northern Nigeria to be achieved by 1970, for example, was:

a. Twenty-five percent of all children attending school to complete primary education.

b. Ten percent of all children completing primary schooling to proceed to secondary education.

c. Thirty percent of those completing the school certificate course, to be given higher education, including university training (Kaduna, 1967).

These targets were to be the first stage of development only. Universal Primary Education (U.P.E.) with a suitably enlarged superstructure in post primary education facilities, was the ultimate goal (Kaduna, 1967). Similar recommendations were made for the Southern regions. The Federal government, regional government and the Native authorities made organized efforts to improve educational services were treated independently through coordinated efforts at the Federal level to ensure rapid development:

a. Primary Education

b. Secondary Education

c. Teacher Training

d. Technical Education
e. University Education

(Kaduna, 1967).

The comprehensive and far-reaching concepts of the Ashby Commission Report became a basis for rapid development in Nigeria. It can be recalled that the birth of new Nigerian universities was almost simultaneous with the report and with the granting of political freedom to Nigeria.

The Commission asked for more universities, more students, more members of faculty and education for rapid development. Within a short time following independence, several universities were established: University of Nigeria at Nsukka, University of Ife at Ile-Ife, Ahmadu Bello University at Zaria and Kano, and the University of Lagos (Ikeji-ani, 1964). Many colleges of education and politechnics followed immediately (Nigeria, 1961).

The Federal government realized that in spite of the funds allocated for expanding the education services, under the 1962-8 National Development Plan, external aid would be required. Many countries promptly responded. The establishment and development of Advanced Teachers Colleges for example, was achieved through the cooperative efforts of UNESCO, UNICEF, USAID, U.K. Technical Aid, Ford Foundation and Canadian Technical Aid. Each of these foreign missions either constructed the site, equipped science laboratories, or provided the communication aid such as media and instructional aid centers, donated language laboratories, or supplied books for college library services.
The quality and variety of background of the staff of the new institutions during the period of aid contracts (up to 1968) gave them the international atmosphere of universities. The high quality of staff was assured by the training strategy that enabled Nigerians to study for advanced degrees abroad so that they could take over from the aid personnel.

The first five years of growth of the colleges were guided by the skilled hands of educated Nigerians, lecturers and professors on loan from colleges and universities in the U.S.A., Canada, United Kingdom, France and a few other European countries that were members of the various contributing agencies. This was a great advantage since it ensured a broad perspective on the new educational venture (Ikejiani, ed 1964; Mobolaji A. Adekumle, 1970; C.O. Taiwo, 1971). These achievements were reflected in the subsequent Education Ordinances and National Development plans.

1. The Education Ordinance of 1962

This was the first time in the history of Nigeria as a nation that the Nationals were able to make their own decisions about their country's educational policy.

The powers of the Minister of Education were clearly stated in the ordinance in the light of the powers conferred by the constitution. The officers of the Ministry were reorganized so that they could cope more effectively with the work load as enumerated in the Ashby Report. Local education authorities were set up and voluntary agency schools especially in the Northern part of the country were transferred to them.
The system of grants-in-aid for primary schools was changed. Instead of being based on teachers' salaries plus additions for recognized expenses, grants were paid on the basis of the number of children at the rate of $50.00 per child.

There was a significant increase in primary school enrollment during this time. In less than eight years, the increase was more than 100%. There were dramatic increases in the enrollment in secondary schools, craft schools, teacher training colleges and the universities also (Ikejiani, 1964). (See Table 20).


In 1970, the Federal Military Government promulgated the Second National Development plan 1970-1974 in which five nation objectives were stated:

(a) To build a united, strong and self-reliant nation;
(b) To create a just and egalitarian society;
(c) To create a great and dynamic economy;
(d) To develop a land of bright and full opportunities for all citizens;
(e) To ensure a free and democratic society.

The performance of the education sector in this plan was limited to that of taking account of the needs of the country in terms of human resource development in various skill areas. The major aim of the education policy at that time was to provide formal education to every school age child at least up to the end of elementary school. The objective was the creation of appropriate skills needed in the process
FIGURE 20

PRIMARY SCHOOL ENROLLMENT BY SEX

<table>
<thead>
<tr>
<th>Year</th>
<th>NORTH</th>
<th></th>
<th>SOUTH</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>1961</td>
<td>230,500</td>
<td>72.8</td>
<td>85,764</td>
<td>27.2</td>
</tr>
<tr>
<td></td>
<td>1,509,868</td>
<td>60.7</td>
<td>977,704</td>
<td>30.3</td>
</tr>
<tr>
<td>1966</td>
<td>367,776</td>
<td>70.8</td>
<td>151,088</td>
<td>29.2</td>
</tr>
<tr>
<td></td>
<td>1,477,591</td>
<td>58.9</td>
<td>1,029,526</td>
<td>41.1</td>
</tr>
</tbody>
</table>

of social and economic development.

It might be recalled that this Development Plan was drawn up immediately following the end of the civil war. The policy, viewed as a short term measure, was realistic because it helped to restore and reactivate educational facilities, especially in the war affected areas. However, for an effective long range policy, a more clearly defined role for educational development in the country was necessary.


The Federal Military Government reconfirmed the adoption of education as one of the major instruments for affecting national development. Education was, therefore, given a prominent position in the plan.

Efforts were made by the Federal and state governments to remove any existing contradictions, ambiguities and lack of uniformity in educational practices throughout the country. The Federal Government also attempted to set out in clear terms the educational goals that would benefit all citizens of Nigeria.

The following measures were proposed to aid in implementing the educational policy:

(a) Education will continue to be highly rated in the national development plans. Education is the most important instrument of change. Any fundamental change in the intellectual and social outlook of any society must be preceded by an educational revolution;

(b) Lifelong education will be the basis for the nation's educational policies;
(c) Educational and training facilities will be multiplied and made more accessible to afford the individual a far more diversified and flexible choice.

(d) Educational activity will be centered on the learner for maximum self-development and fulfillment;

(e) Universal basic education, in a variety of forms, depending on needs and possibilities, will be provided for all citizens;

(f) Effort will be made to relate education to overall community needs;

(g) Educational assessment and evaluation will be liberalized by basing them in whole or in part on continuous assessment of the progress on the individual;

(h) Modern educational techniques will be increasingly used and improved at all levels of the education system;

(i) The educational system will be structured to develop the practice of self learning;

(j) At any stage of the educational process after primary education, an individual will be able to choose between continuing full-time studies, combining work with study, or embarking on full-time employment without excluding the prospect of resuming studies later on;

(k) Opportunity will continue to be made available for religious instruction. No child will be forced to accept any religious instruction contrary to the wishes of his/her parents; and

(l) Physical education will be emphasized at all levels of the education system (Lagos: Federal Min. of Information, 1977).
It is encouraging to note that already some efforts have been made to implement certain components of the policy within the development plan period. Chief among these are:

1. The establishment of an educational services division at the Federal Ministry of Education;
2. The opening of a new Federal technical teacher's college in Gombe;
3. The establishment of a national language center at the Federal Ministry of Education;
4. The establishment of a new department of special education;
5. The opening of Federal polytechnics in each of the nineteen states;
6. The establishment of an Open University.
7. The opening of six new universities and the establishment of a joint matriculation for the universities.
8. Establishment of an adult and nonformal education section at the Federal Ministry of Education.

Another major step taken by the Nigerian government was the launching of the Universal Primary Education project (1976). The government's commitment to provide some form of education for all is presented in the following declaration:

It has been recognized that Universal Primary Education is a prerequisite for equalization of opportunities for education across the country in all its known facets. Since equalization is a major government objective,
one of the most far reaching policy decision in the
plan is, therefore, the introduction of a free, universal, and compulsory primary education throughout the
and II).


The programs and projects planned for the education sector
during the current development plan period embody to a large extent
the major plans drawn up in the previous plan. The central theme of
the plan for education, which was guided by the National Policy on edu-
cation, is that education should serve the goal of social transforma-
tion and the development of people. The strategy for achieving this is
to consolidate the quantitative gains made during the preceding Plan
periods through measures to improve the quality of education at all
levels. It is at the same time trying to maintain a steady rate of in-
crease in enrollment and classroom space.

The most recent of the efforts to provide educational services to
every Nigerian is the current Ten Year National Mass Literacy Campaign
1982-1992. In 1980, the former President (Alhaji Shehu Shagari) annou-
counced the proposal to launch the campaign:

... It is thus imperative that all citizens, whether
they are in rural or urban areas, should recieve some
basic education. For this reason, the Federal Gov-
ernment regards adult literacy as a national priority
and is committed to the National Mass Literacy Campaign...
In his effort to fulfill his promise, the former President (Alhaji Shehu Shagari) launched the ten-year National Mass Literacy Campaign in Nigeria (1982-1992) on the 8th of September, 1982 (National Concord, Sept. 10, 1982). The educational services offered up to this point, have only made partial contribution to human resource development in Nigeria and, indeed, Africa and other Third World countries. Human resource development may be said to be the full utilization of human potential in terms of employment and modern scientific adventure-oriented attitudes as part of national economic and social development. At the primary school level, only a fraction of the youths have access to schooling, and a smaller percentage succeed in graduating. However, primary education is traditionally linked with secondary education, or with search for work in townships rather than with preparing youth for work in rural sector. Consequently, the development of human resources in the rural areas, where the majority of the people live and work, requires the reform of rural education. A massive and greater effort has to be made to provide suitable educational services for the adult population and the youths in the rural areas so that they might be able to participate more actively in National Development (Lyons, 1970).

This chapter has focussed on the formal school system, and very little attention has been given to nonformal education so far. However, the next chapter describes the achievements made so far in providing basic literacy education to Nigerians. It also addresses some of the concerns of selected groups of Nigerians about providing nonformal education in Nigeria.
CHAPTER V
PRESENT STATE OF BASIC EDUCATIONAL ACHIEVEMENTS IN NIGERIA

The previous chapters have revealed that improving human resources in the Third World countries has been receiving increasing attention. This action is generally viewed as a way of improving labor and capital inputs which will lead to overall national development. Indicative of this view was the adoption at the 1961 Addis Ababa Conference of African Ministers of Education of a policy of universal primary education by 1980 (UNESCO/ED/191, 1962). Nigeria, along with other African countries, seems to have recognized the importance of improvements in the quality of human resources to the development process. For instance, the Committee of Education and Human Resources Development noted that:

"...Wealth and vitality of nations rest ultimately upon the development of their people and upon the effective commitment of human energies and talents" (Nigeria, 1967). This observation, however, reminds us that education and other social services compete for funds. Any special financial effort that the country makes in favor of one of them is more often than not detrimental to the others. It is not only budgetwise that the 'interdependence' exists; all arms of government are interdependent. The rate of increase in the expansion of one service will depend inter alia on the level of development of all the services. These have been the battle that Nigeria has been struggling to win through careful allocation of funds to the various sectors both in the
recurrent and capital expenditures in recent years (see Figures 21 and 22).

The allocation to educational services both in capital and recurrent expenditure has been generous during recent years. This was a result of the Federal government's firm determination that equal opportunity for education should be made available to every part of the Federation. The Federal government is also determined to redress the educational imbalance that has developed over the years, as quickly and as effectively as possible (Cookey, 1970).

As often pointed out, one of the causes of disquiet in the world today is the widening gulf between the rich and the poor countries, between the haves and the have-nots (Hunter, 1967; Stanley, 1967; Hall, 1956; Brown, 1972). This situation exists right inside Nigeria and it has been responsible for several disturbances in the country over the years. The Federal Minister of Education (1970) noted this danger:

Nigeria cannot afford to have the situation develop whereby all educational progress is made by a few states while the rest trail meekly behind. Such a situation is bound to lead to dissatisfaction and will slow down the rate of Nigeria's economic and social progress. The whole nation must develop together in order to fully exploit and utilize the vast resources with which nature has endowed us (Cookey, 1970).
### Table 21

**FEDERAL GOVERNMENT RECURRENT EXPENDITURE BY SECTORS (%)**

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<td>13.7</td>
<td>17.5</td>
<td>23.5</td>
<td>11.1+</td>
<td>27.6x</td>
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* approved estimates  
** estimates  
+ grants to states for UPE included in 'Others'  
x includes grants to states for UPE (accounted separately in these years)  
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<td>3.3</td>
<td>3.7</td>
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<td>Commerce &amp; Finance</td>
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<td>0.7</td>
</tr>
<tr>
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<tr>
<td>Education</td>
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<td>5.3</td>
<td>5.2</td>
<td>5.9</td>
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<td>8.5</td>
</tr>
</tbody>
</table>

* approved estimates
** estimates
Providing Nigerians with relevant educational services as revealed in the previous chapters has not been an easy task. Identifying some of the problems in the education service is far from curing them. Forging ahead to give any kind of service to the people is not enough either. Considering the present state of Nigeria's resources and the technical means of disseminating knowledge, patience and careful planning are needed to create a literate society. Enthusiasm and energy must be backed by rational projects with successive targets classified according to urgent needs and priorities (Hennion, 1970).

It is important that budget for educational services be carefully planned to meet the desired goals. John Simmons (1980) commented on the dilemma of Third World countries in the provision of relevant educational services:

Most Third World countries are trying to cope with an education dilemma in which the alternatives have become increasingly well defined. Should a country's leadership decide to continue the expansion of expensive, secondary and higher education more rapidly than that of relatively cheap primary education? Or should major resources be shifted to expand the quantity and improve the quality of the first nine years of schooling including nonformal education for adults? (Simmons, 1980).

The following table describes the current dilemma in the execution of educational programs in a developing country like Nigeria in economic
The economist is always concerned with the best way to handle scarce resources to satisfy unlimited wants. In order to choose the most appropriate educational activities, the educational planner needs to answer the following questions/concerns:

1. **Allocation of funds**
   
   a. What proportion of the budget has been allocated to education?

   b. What proportion of the education budget should be allocated to the different educational sectors?
c. What nonformal education projects need immediate attention?

2. Efficiency
   a. How can we ensure that the resources are used properly?
   b. If the goal can be achieved with less labor and funds, what are some alternative uses of the unused resources?

The relationship between the responses to the above can be summarized in Figure 24.

TABLE 24

THE EDUCATIONAL TECHNOLOGY

The inputs in the educational system are staff, students, buildings and materials. When these are put into action, the educational management, teaching system and the method of disseminating information become functional. The entire process referred to in this chapter as educational technology must be stimulated in order to produce educational output.
It is pertinent at this juncture to point out that the educational system and, indeed, any other systems, do not operate in a vacuum. They operate within an environment and the quality of the environment affects all that is happening within the system as described below.

TABLE 25
THE OPERATION OF EDUCATIONAL SYSTEMS

Planners must always be aware of the fact that what happens in the educational system affects the environment and vice versa. For example, successful community development projects have helped several communities in the rural areas to appreciate new ideas. This change
of attitude enabled the members of these communities to support activities in the formal schools.

This chapter attempts to identify the extent to which Nigeria has been able to provide basic education to her citizens. It will examine the degree of success in bridging the educational gaps between its people. Finally, it will identify some areas in the education system that need greater attention.

A. The Universal Primary Education Scheme

The Federal Government's decision to launch the Universal Primary Education scheme was considered a step in the right direction, especially when one bears in mind that this decision affects almost every family in Nigeria. Its effort to equalize opportunities in education for all was very pleasing to every ear (Abdullahi Daura, 1978).

The impact of the Federal and State government's determination to provide basic education to Nigerian youths can be observed in the rapid increase in elementary school enrollment before and immediately following the launching of the scheme. In 1970, for example, the number of pupils in elementary schools was 3,515,027 which was roughly 33.5% of the estimated school age population. By the 1976-77 school year 8.33 million were in primary schools, or an estimated 71% of the school age population. The number of children rose to 10.2 million in 1978. Map 13 shows the initial impact that the UPE campaign has made on the different states in the country. Although enrollment schools increased in all states, it is very clear that the dream of equalization of educational opportunities between the states was very far from reality.
Before the introduction of the UPE scheme the estimated total primary school enrollment was about 5.1 million. It was estimated that about 2.3 million children would enroll in primary one under the UPE. Therefore, it was expected that the total primary school enrollment from class one to six to be served under the UPE scheme would be 7.4 million. The actual enrollment in primary one was 2.85 million, an increase of 0.55 million over the estimated figure. The overall increase in enrollment in all classes was 8.53 million, an increase of 1.13 million over the estimated figure.

This unexpected heavy enrollment was not only due to the fact that the projections were less than accurate but also because many parents failed to register their children at the time of registration. The idea of free education brought back many children who had dropped out of school due to financial reasons. By 1981, the percentage of children going to school in all states of the Federation improved, (see Map 14).

With regard to training of teachers, there were 157 teacher training colleges in the country. These prepared teachers for the Higher Elementary Teacher's Certificate. They were also preparing teachers for elementary schools throughout the country. One hundred and thirty-one of them were expanded during the preparatory period for the UPE scheme, and 74 new ones were built. A minimum of 30,000 teachers for elementary schools join the teaching service at elementary school level every year (Sikuade, 1979).
MAP 13

ENROLLMENT IN PRIMARY SCHOOLS AT THE BEGINNING OF THE U.P.E. CAMPAIGN 1976

Impressive as the turnout of trained teachers from the colleges may look, when spread around the country, they are just like a drop in the ocean. The shortage of teachers, both qualified and otherwise, has become a very serious matter. (see Graph 26). States are doing their best to supplement the number of teachers by bringing back retired but able-bodied teachers and employing auxiliary staff. At the Federal level, the National Teachers Institute (N.T.I.) has been established in Kaduna to help upgrade teachers on the job through correspondence education. N.T.I.'s courses went into operation in September, 1978.

Idachaba emphasized the fact that a major policy issue in the UPE scheme is the quality of education being provided. One measure of the quality is the proportion of all teachers that are trained. Ondo State has the highest proportion of trained primary school teachers (84%), while Benue State has the least (28%). The number of pupils per trained ranges from 37 in Ondo to 129 in Benue State. Smaller classes imply more attention to individual learning needs of pupils (Idachaba, 1981).

With regard to the provision of infrastructural facilities, the Federal Government, through the assistance of the state and local governments, was able to build a total of 7,900 new classrooms by 1978, and many more have been built since then (Sikuade, 1978).

The number of facilities is far from being adequate to meet the needs of the population. For it is not uncommon to find children attending classes under the tree shades or in borrowed buildings. Three reasons were given for the inadequacy of classes were. First, the rise in cost of building materials made it difficult for the original budget
MAP 14

ENROLLMENT IN PRIMARY SCHOOLS AT THE END OF THE FIRST CYCLE OF THE

U.P.E. PROJECT 1981

Source: UNESCO Commission, Lagos, Nigeria, 1983
GRAPH 26

Teachers in Primary Education, by Qualification (Percentage Distribution), 1960-61 (Bauchi, Benue, Evers and Ondo States, 1979-80)

Qualification:
- Untrained
- Trained, not qualified (Gr. II f; Gr. III)
- Trained, qualified (Gr. II and higher)

Note: Grade II failed included under 'Qualified'.

Data for Iko and Rivers States are not available.

Source: UNESCO Commission, Lagos, Nigeria, 1983
to meet the new cost. Secondly, there was the problem of transporting heavy building equipment over long distance along difficult roads. Thirdly, there was the problem of constructing classroom foundations in the marshy areas of the delta region and along the coastal areas.

Professor Idachaba and his team (1981) observed that pupils in almost all primary schools in the 19 states attend schools from their homes. The spatial density of primary schools ranges from 5.56 km$^2$ of land area served by a primary school in Lagos to 59.29 in Borno state. This translates into an average walking radius ranging from 0.22 kms in Imo State to 4.34 kms in Borno State, giving a sample range of 4.12 kms. Local Government Authority (L.G.A.) median value of average walking radius of a primary school ranges from 1.07 kms in Lagos State to 4.11 kms in Borno State (see Figure 27).

The number of primary schools ranges from 598 in Lagos to 5094 in Benue State, giving a sample range of 4496 schools. These facts confirm even further the great problems of bridging the educational gap between the different states.

The biggest constraint in the execution of the UPE scheme has been described as inadequate funds. Even though a substantial number of classrooms have been built and teachers trained, the rising cost of building materials and increase in the amount to be paid as teachers' salaries continue to be great problems for the government. In the 1977-78 school year, the Federal Government made direct grants of ₦548 million and the overall budget was ₦754 million. In 1978-79 financial
### TABLE 27


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<th>State &amp; L.O.A.</th>
<th>Pupil Enrolment Per School</th>
<th>Pupil Enrolment Per Trained Teacher</th>
<th>Trained Teachers as % of All Teachers</th>
<th>Walking Radius of a Secondary School (Km)</th>
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<td>Issa</td>
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</tbody>
</table>

(continued on next page)
year, the overall budget figure was ₦565.3 million. This figure constituted 14 percent of the education budget.

It was at this point that the Government reminded the nation of the Federal Commissioner of education's appeal to the public in 1975:

The community should play an active part in the development of its local schools. It should be encouraged to look upon them not just as Government institutions, but as their own, to care for and cherish and identify with, as the source of their children's well being and success (Coll. Dr. A.A. Ali, 1975).

Dr. Leyton, the Federal Commissioner for Education (1978), reminded the nation that the Federal Government could only absorb a maximum of 40 percent of the children in primary schools into secondary schools; even after the planned expansion in secondary education has been completed. He went on to say that even with a transition rate of 40 percent from the primary to the secondary schools, Nonformal Education programs have a huge task to plan for further education of the remaining 60 percent.

It was estimated that the 40 percent transition to secondary schools in 1982 was going to cost the nation ₦3 billion (Leyton, 1978). This only confirms the fact that viable nonformal alternatives to the formal school system must be created to provide relevant educational services to these youngsters to prepare them for gainful employment.

B. The Products of the Universal Primary Education Scheme

Alhaji Adamu Aliyu (1981), the Permanent Secretary of Education in Bauchi State reminded the nation that they must be aware of the
fact that many of the UPE products will not have the opportunity of furthering their education through the formal school system either because of poor performance at school or lack of places in the Post Primary Institutions to absorb them. At the same time, the nation was warned to be aware of the fact that rapid progress in economic, social, political, industrial and, in fact, in every facet of life, cannot be envisaged in any nation where most of the people are either illiterate or semi-literates. He urged all Nigerians to make organized efforts to provide educational activities outside the formal school system geared towards giving such school leavers/drop-outs training in useful skills that will help them to function more effectively in the society.

Musa Moda (1980) observed that many of such school leavers are confronted with the problem of retaining their reading and writing skills until they reach the age of 17 when they can be employed. Even when they are old enough to join the labor market, they face the problem of finding meaningful employment since they have not received training in any specific trade. Generally this situation creates sociological and psychological problems to these young school leavers/drop-outs.

The sociological problems are linked with the influx of youths from the rural to urban centers. In a young state like Bauchi State (created in 1976), this writer observed that most young people who stopped with primary education or Quranic studies find it difficult to stay and work in their homes. In most cases, such homes are located in the rural areas. The position is very clear. Given the state of development in
the rural areas and the general lack of facilities which do not match
the aspirations and ambitions of such people; the tendency for these
young people to abandon the rather monotonous rural life and flock to
towns is very high. They go into the cities in search of more lucra-
tive jobs or in search of further education, no matter what its content
and quality may be (Bauchi, 1979). In most cases, these young people
do not get the employment they expect, neither do they find opportuni-
ties for further education. As a result, many suffer from some sense
of frustration and generally end up as misfits in the urban communities.

There are some observed psychological factors that make life in
the urban areas more attractive. These factors include the need for
economic security, freedom from parental authority as well as that of
the clan, and the need to escape from the whispers that so and so's son/
daughter has wasted his/her parents' money by going to school because
he/she did not succeed in getting a salaried job. If the school leaver
follows his father to the farm, he would be doing something he could
have done without going to school at all (Hanson, 1980).

As a member of appointment and disciplinary committee in Bauchi
State Ministry of Education (1977-1981), this writer observed that it
is the job seekers with little or no formal schooling that present the
most serious problems of unemployment. Many can only do menial jobs,
and as their number increases, the problem of too many youths chasing
too few jobs becomes more serious. This picture of the desperate sch-
ool leaver/drop-outs applies to all states of the Federation (Olatun-
bosun, 1976).
While the idea of Universal Primary Education is a very good one, especially when one recognizes the fact that education is a vital instrument for social change and attainment of an egalitarian society, this writer has observed several obstacles along the path of success for the scheme. These are:

1. Disparities among the different states in educational development;
2. Disparities within the local governments of the states.
3. Disparities between different ethnic and religious groups in the enrollment which can be serious sources of friction.
4. Disparities in sex enrollment - more boys are enrolled than girls.
5. Disparities in the distribution of primary school facilities within states with regards to both quantity and quality. (Idachaba, 1981).

The greatest disparity in accessibility of primary schools to day pupils. In Lagos State, the coefficient of variation is 111.70 percent. The walking radius of primary schools ranges from 0.56 kms in Lagos Mainland Local Government Area to 6.47 kms in Epe Local Government Area. The least disparity was in Ondo State, with a coefficient of variation of 16.07 percent. Here the walking radius of primary schools ranges from 1.6 kms in Ero L.G.A. to 2.8 kms in Idanre/Ifedore L.G.A.

There is also great disparity in the number of schools per L.G.A. In Lagos state the coefficient of variation is 174.37 percent, ranging
from 30 schools in Somoku LGA to 992 in Lagos Island L.G.A. The least disparity was in Sokoto State, with a coefficient of variation to 19.38 percent and ranges from 138 schools in Yauri LGA to 285 schools in Gasau LGA.

On the quality of teachers, Lagos State shows the greatest disparity across LGA's in the proportion of teachers that are trained, with a coefficient of variation of 107.33 percent. The percentage of trained teachers ranges from 64 percent in Epe LGA to 94 percent in Ikeja LGA. The least disparity is in Ondo State with coefficient of variation of 12.25 percent and a range in the proportion of trained teachers from 54 percent in Kage/Ese Odo LGA to 94 percent in Akure, Ekiti Central and Ekiti East LGA's.

In terms of class size per trained teacher, Oyo State shows the greatest disparity (coefficient of variation equals 109.99 percent) with a range of 27 pupils per trained teacher in Irepo LGA to 400 pupils in Oluyole LGA (see Figure 28).

In addition to the problems outlined above, there is yet another constraint to the progress of the Universal Primary Education program. This problem is insufficient publicity needed to change the attitudes of the adult population in some parts of the country. While some parents storm the office of school principals with their children's admission requests, many others take their children into hiding because they think that the Government is trying to deprive them of the services rendered by these children.

The abovementioned facts resulted in the failure to maintain the
### TABLE 28


<table>
<thead>
<tr>
<th>State</th>
<th>No. of Primary Enrolment 1980</th>
<th>Pupil Enrolment (%)</th>
<th>Trained Teachers (%)</th>
<th>Walking Distance of All Primary Schools (Kms)</th>
<th>No. of Primary Enrolment Teachers</th>
<th>Trained Teachers (%)</th>
<th>Coefficient of Variation in Percentage</th>
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<td>783,171</td>
<td>74</td>
<td>4.24</td>
<td>4.34</td>
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<td>394,150</td>
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<td>59.85</td>
<td>2.4</td>
<td>32.47</td>
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<td>759,150</td>
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<td>4.1</td>
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**Note:** (1) Benue State number of Primary Schools appears too high relative to other States.

momentum and enthusiasm with which the UPE scheme was started. The prospects of achieving Universal Primary Education through the formal school system, therefore, are not bright. In 1976, it was a national slogan that primary education is a right to every Nigerian child and not a privilege. It appears now from the figures and problems that have been presented so far that the right cannot be guaranteed satisfactorily.

This situation has already begun to lead the nation into thousands of young primary school leavers/drop-outs, who have to join their unfortunate brothers and sisters who dropped out along the line, and those who have not even attempted to go to school. They are labelled failures for life. All of them grow up to join the team of adult population who have had similar experiences in life. Together, they are labelled illiterates and semi-literates. They form the majority of the Nigerian population, and they occupy the lowest positions in the system because their potentials have been left dormant.

Nigeria as a developing country has most of its inhabitants in the rural areas. It is estimated that about 80 percent of Nigerians live in the rural areas. Before Nigeria was colonized by Britain, rural Nigeria had fairly complex social organizations. These organizations were able to defend their communities against enemies in times of war. They were basically farmers and they engaged in simple trade with other communities. The nature of social organizations that formed the basis of economic organization among these rural people ensured distribution
of incomes that reduced inequalities and social injustices (Olatunbosun, 1975; Beacham, 1928).

A brief look at rural Nigeria today after 60 years of colonization and 23 years of independence, the traditional system of farming has not changed very much but the systems of social organization has broken down. This has been replaced by a regressive pattern of distribution of public expenditures in favor of urban communities. And that has created inequality and social injustice which never existed before. Underemployment is very rampant and many are unemployed.

It is now very clear that the salvation of the youngsters outside the formal school system, the majority of the adult population in the rural areas and pockets of the adult population in urban centers, lies in efficient and well organized nonformal education programs. They need skills which will bring material reward, and efforts should be made to link such programs with overall national development goals.

It is pertinent, however, to note the level of literacy among the adult population in Nigeria. Map 15 shows clearly that rural Nigeria is basically illiterate. No state has more than a 50 percent level of literacy among its adult population. In fact, 16 out of the 19 states scored less than the 40% minimum for meaningful economic take off as recommended by economists.

The level of literacy among the adult population in the urban centers is not very impressive either. Ten out of the 19 states scored 40% and below (see Map 16).
MAP 15

PERCENTAGE OF ADULT LITERACY IN THE RURAL AREAS OF NIGERIA 1980

The poor level of literacy among the adult population and the increasing number of young children who join the adults at an early age either as left-outs, drop-outs or push-outs of the formal school system, have begun to create a lot of concern among some Nigerians (Durojaiye, 1970; NNCAE, 1979; University of Jos, 1981).

This writer, therefore, set out to examine the general attitude of Nigerians towards the provision of alternative form of education to supplement and reinforce activities in the school system. Eighteen hypothetical situations were presented in a form of questionnaire and the respondents were asked if they agreed with, disagreed with or were undecided about each of the statements, (see Table 29). Four groups of Nigerians were contacted between June, 1983 and October, 1983 in the following order: Policy Makers and School Principals, Secondary school and teacher's College Tutors, Field Workers in Adult Education and Learners in Adult Literacy classes. The results of the investigation will be summarized in the following discussion.

C. Attitude Toward Basic Literacy

The four groups responded favorably to the first statement which said that "everybody should be taught to read and write." School Principals/administrators and field workers in adult literacy classes had 98 percent responses in favor of the statement. Ninety-seven percent (97%) of the responses from secondary teachers favored the statement. It is, however, very interesting to note that the beneficiaries of the literacy work had the least positive responses: 89 percent. This could be attributed to the fact that although everybody agrees
MAP 16

PERCENTAGE OF ADULT LITERACY IN THE URBAN AREAS OF NIGERIA 1980

with the concept of mass literacy campaign, some of the learners are not fully convinced that learning to read and write at this late stage in life could be of any real significance to them.

The four groups strongly agreed that people who are illiterate could easily be cheated. Eighty percent of the principals/administrators, 91 percent of the secondary school teachers, 87 percent of the learners indicated that this statement was true. Their favorable responses to this statement is not as high as to the first question. The reason for the low response to this question, especially among the principals who are generally older and more experienced than the other staff members, could be attributed to the fact that they recognize the unwritten wisdom and knowledge of so-called illiterates also constitutes education. The so-called educated people who have lost base with their traditional societies could be at the mercy of these "educated-illiterates."

The statement that "literacy programs for adult illiterates are a waste of time" was basically rejected by the four groups. The principals/administrators had 97 percent negative responses while the secondary school teachers had 96 percent negative responses. The learners had 84 percent negative responses, and the field workers had the lowest responses, 77 percent. The peculiarity of the field workers' response might be attributed to several factors. First, many of them have heard similar statements made by officials in the past; however, the projects were not usually implemented well. Secondly, most of them are convinced that the Adult Education Department has not been fully accepted and in-
<table>
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</tr>
<tr>
<td>Undecided</td>
<td>3</td>
<td>12</td>
<td>2</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>98</td>
<td>87</td>
<td>161</td>
<td>103</td>
</tr>
<tr>
<td>18 Disagreed</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Undecided</td>
<td>1</td>
<td>23</td>
<td>3</td>
<td>8</td>
</tr>
</tbody>
</table>
tegrated into the education system. Thirdly, several field workers have been humiliated on numerous occasions for engaging in rhetorical statements but no action. Fourthly, the field workers have noticed some disillusionment among the learners who could not find satisfaction in the types of programs offered to them.

The fact that the adult learners had the second lowest score could further support the field workers' belief that they were not offering the best service to the learners. It is interesting, however, to note that although the literacy services are not the best, many are looking for it so badly that they are willing to go through the process hoping to find satisfaction along the way.

The principals/administrators and secondary school teachers disagreed with the statement that says: "It is not necessary to be able to read to be a good farmer." They had 68 percent and 71 percent negative responses respectively. It could be that this is a manifestation of their desire to impart modern method of farming through the formal education system. The field workers who are constantly with the farmers know that the "illiterate" farmer could provide much information. Blending the two ideas might have been the ideal thing to do. These field workers had 47 percent negative responses. The learners who seem to be somewhat satisfied with their old ways of farming had 49 percent positive responses. There were 40 percent of the farmers who responded negatively to this statement. Again, this calls for developing a system of literacy that incorporates both modern and traditional methods
of farming so that it will address the needs of those who want to improve their agricultural practices as well as those who want to learn the skills of reading and writing.

The statement, "You do not have to learn to write in order to get messages to people in far places," had low responses in general. The learners in literacy classes had 64 percent responses against this statement. Their negative response to this statement could be a recognition that these people had to reveal their secrets to those who could read and write whenever they receive letters, or when they wanted to send one. They have been humiliated on different occasions whenever they were asked to participate in any activity that had anything to do with reading and writing. The field workers' different view of this situation could come out of their desire to diversify learning aids so to improve the quality and quantity of disseminating information to the learners.

The desire to involve more literate members of the public received favorable responses from the field workers and the learners. They each had 91 percent positive responses. The principals and secondary school teachers had 53 percent and 64 percent responses, respectively. This shows clearly the problem that is inherent in most social service organizations. While the different sections saw the need for improvement, those which are well established fear possible reallocation of resources as a result of a shift in priorities.

There is a very interesting difference between those who live and
work in a literate environment and those who live in predominantly illiterate environment. The principals and secondary school teachers thought that the ability to read and write would discourage illiterate from bringing their letters to be read because everybody around them would be literate. The people in the rural areas, however, know that the ability to read and write is a rare achievement among them. This revelation calls for greater publicity so that all Nigerians can know and appreciate the gravity of the problem of illiteracy in the country and make organized efforts to improve the situation.

The statement that "adults who can read and write often cause trouble in the society by wanting to be treated differently," received mixed responses from the different groups. The principals and secondary school teachers had 74 percent and 66 percent negative responses, respectively. The field workers were of the opinion that it is true. They had 68 percent positive responses. The learners were not very sure of what happens to people who become literate. Forty-eight percent disagreed with the statement while 39 percent agreed. The best way to avoid the problem seen by the field workers and the learners themselves is to devise programs that incorporate the use of the written word to promote economic and social change which will eventually enhance the personal lives of the beneficiaries.

The response to the statement which said that "only those who can read and write are able to vote properly," received mixed responses. The principals and secondary school teachers had 54 percent and 52 percent positive responses respectively. The field workers and learners
had higher percentage of positive responses. They had 71 percent and 63 percent respectively. The responses by the different groups could be attributed to the experiences of the field workers who in most cases became the polling clerks during the previous elections. They observed the difficulty illiterates had with their voting cards that were later discounted. The principals did not have the direct experience with the illiterate members of the society, hence their response.

The four groups disagreed with the statement, "that some people do not want to go to literacy classes because they think literacy makes people ignorant." The principals had 61 percent negative responses, secondary school teachers had 56 percent negative responses, field workers had 55 percent negative responses and the learners had 54 percent negative responses. The percentage response in each group has not been as high as in other statements because there is some truth in the statement. Many educated people tend to identify themselves with other cultures unnecessarily and thereby look down upon their own tradition.

The statement that looks at "literacy as a waste of time" was rejected by the four groups. Principals and learners had the highest responses against this statement. They had 98 percent and 94 percent, respectively. The school teachers had 68 percent responses, and the field workers seem to have had some reservations about their negative responses. They may be calling for an organized and integrated literacy project that address the needs of the farmers directly.

The four groups basically agreed with the statement, "more and more
adults should be taught to read and write, so that they may learn what to do to help in matters of health." Principals had 98 percent positive responses and secondary school teachers had 94 percent positive responses. The field workers and learners had 100 percent positive responses each. The general agreement on the role of education in promoting people's health may be attributed to the fact that educated people tend to apply the concepts of preventive health services more than the uneducated members of the society. The response of the secondary school teachers, however, is significantly different from the rest. Perhaps some of these teachers tend to believe that health and sanitation subjects are so complex that adult literacy may not address them properly. This problem could be solved through continuing education.

There is a general consensus by the respondents in the four groups that it should be compulsory for all adults to learn to read and write. The principals had 66 percent positive responses; secondary school teachers 59 percent; field workers had 73 percent; and the learners had the lowest percentage response, this might be linked to inadequate publicity and irrelevant literacy programs. The government should, therefore, intensify its publicity campaigns and diversify its literacy programs to address the needs of the learners.

There was very strong agreement among all respondents that "those who can read and write can help their children with their school work." The school principals had 95 percent positive response, secondary school teachers 100 percent, field workers 99 percent and the learners 95 percent. This is a positive sign for simultaneous development of Uni-
versal Primary Education and the National Mass Literacy Campaign. This spirit of integration of educational services should be encouraged as much as possible.

There were different levels of positive reaction by the four groups to the statement that "illiterates should feel sorry that they do not know how to read and write." While the field workers had 96 percent responses in favor of the statement, and the learners had 92 percent in favor, the principals and secondary school teachers had 64 percent and 63 percent positive responses respectively. This is an indication that people working in the formal school setting pay less attention to the educational services that take place outside the formal school system.

When the people in the four groups were asked whether "it is right that some people should be taught to read and write and others should not," different answers were given. The principals had 93 percent responses against the statement while secondary school teachers had 82 percent against it. Field workers seem to be saying that the statement is right. Only 49 percent of the learners were against the statement. Until the majority of the population sees the value of everybody learning to read and write by the entire population, Nigeria may not realize the fruits of the National Mass Literacy Campaign as quickly as it hopes to do.

The last statement on the list said that "those who can read should assist those who cannot." There were very high positive responses by
the members in the four groups. The principals had 98 percent positive responses to the statement; secondary school teachers had 79 percent positive responses; the field workers had 98 percent positive responses and the learners had 93 percent positive responses. The significant difference in this statement was the response by the secondary school teachers. Although most of them have seen the need for mass literacy, many are still saying that that should not be the area of national priority in education.

This study has shown that the difference between the various groups of people contacted who agreed and those who disagreed with the eighteen statements are significant in most cases. They are significant at 0.01 level of probability using Chi Square. The difference between the percentage of respondents in the different groups agreeing and those undecided about the statements are also significant at 0.01 level of probability using Chi Square.

The essence of the argument in this chapter is that both formal and nonformal education, because of their respective characteristics, can perform some educational tasks well, and others poorly. The formal school system which is the dominant form of education in Nigeria has been asked to perform too many tasks for which it is ill-suited. The aim of the educational planner in such a situation, therefore, must be to identify these tasks and reassign them to other nonformal programs which are more appropriate. The outcome is likely to be an educational system where the balance of provision has decisively shifted away from schooling. This process, if followed properly, will ensure the match
between capacity and function.

The other chapters in this study will address the three roles of nonformal education in the promotion of social change. Firstly, it may be complementary with schooling. For example, nonformal education complements the formal school system through such out-of-school activities designed to raise parental support for schools. Secondly, nonformal education programs may supplement schooling, through provision of pre-vocational training for early drop-outs, or on-the-job training to provide school leavers with the practical skills necessary on the farms and in industries. And thirdly, nonformal education programs may provide alternatives to schooling in certain areas. One of these areas could be literacy education, especially where resources for the expansion of formal education are limited.

The emphasis that this writer continues to make is that the correct criteria must always be used to allocate specific tasks to particular kinds of educational programs so as to ensure maximum output. Grandstaff (1973) suggests three possible criteria that could be used:

1. the economic rate of return;
2. the appropriateness of particular "learning styles" for specific target groups, and
3. the relation between educational form and the needed structures of particular groups.

These will also be highlighted in the next few chapters.
CHAPTER VI

THE NEED FOR MORE INTENSIVE NONFORMAL ALTERNATIVES IN THE EDUCATION SYSTEM, TO MEET DEMANDS BROUGHT IN BY CHANGE

Alva Myrdal (1965), the Swedish economist, describes education as "any systematic influencing of people's knowledge, skills and attitudes" (Carl-Gosta, 1965). By using the word "people," she includes all ages. It is, however, unfortunate that the term education is often defined as occurring in the formal setting exclusively. Historically, more attention, energy and funds have therefore been invested in formal schooling than any other form of education (Todaro, 1977; Yesufu, 1964; Hanson, 1980). While this idea is not altogether bad, it would be more productive if formal and nonformal education were viewed as an integrated whole and given equal importance (Lowe, 1973; Colin, 1973; Thompson, 1981).

Lalage Bown (1972) offered a useful approach to education when she said: "...Education must be thought of as a process which can go throughout our lives, starting (if we are lucky) when we are very young and continuing (if we wish) until we draw our last breath." In that continuum, certain concepts are best learned early in life; however, many people do not have access to certain structured learning experiences in early childhood. Consequently, skills and knowledge are delayed or acquired much later in life.

A hard and fast distinction between early childhood and adult education is difficult to make. The concept of lifelong or continuing
education (Lengrand, 1975) has helped to promote interest in wholistic education.

Granted all this, however, there are times when it is necessary to emphasize the education of older people and to see it as more reasonable alternative to education of the very young. President Julius Nyerere (1964) asserted that:

First, we must educate the adults. Our children will not have impact on our economic development for five, ten or even twenty years. The attitudes of the adult, on the other hand, have an impact now. The people must understand the plans for the development of this country: they must be able to participate in the changes which are necessary. The expanded expenditure on Agricultural Extension work, on community development, and also the new schemes for adult education are all parts of this preparation of ourselves for the work we have to do.

Thus, four factors are directly related to the unique role nonformal education must assume in Nigeria and other rapidly changing Third World countries. These factors are time, cost, differences in effect, and adult education.

1. Time

Change is occurring now, and adults have to adapt now. All of them could be contributing to economic and social growth; however, most of them have little or no formal schooling and training. Are we
to wait until they die and train only the next generation? We need the present generation's contribution now. This is a matter of sheer economic necessity. Development cannot be postponed until the 1990's or the 21st century; we have to use the existing work force for economic betterment now.

Another aspect of the time factor is that when children are educated, visible benefits are not immediately realized. For example, if parents decide that their six-year old should become a doctor, it will take about sixteen years to see this dream become a reality. On the other hand, an adult who is needed as a medical auxiliary can be trained in a shorter period of time and can provide more immediate service to the community. The time factor is, then, very important when preparing people for new jobs and roles in a rapidly changing society. One solution to this problem can be found in adult education.

2. Cost

Cost is one of the major contributing factors in choosing specific educational activities in most Third World countries. Johnson Simmons (1980) in his book, The Education Dilemma, noted that:

Most developing countries are trying to cope with an educational dilemma in which the alternatives have become increasingly well defined. Should a country's leadership decide to continue the expansion of expensive secondary and higher education more rapidly than that of relatively cheap primary education? Or should
major resources be shifted to expand the quantity and improve the quality of the first nine years of schooling including nonformal education for adults?

In 1961, the Addis Ababa Conference of African Ministers of Education set a target of Universal Primary Education by 1980. To date, many countries have not been able to start the program. The few who have initiated such programs encountered so many problems of material and human resources that most of the government's goals have not been realized (Abdullahi Daura, 1978; Nwagwu, 1976).

In trying to provide an alternative solution to the problem of education in African, Robert Gardiner (1970) the former Executive Secretary to the Economic Commission of Africa commented that:

Investment in Adult Education can make immediate impact on African development, whereas, the indiscriminate expansion of primary resources can have the effect of both delaying the developmental effort and diverting urgent capital resources.

This is a combination of the time and cost arguments. Nobody would want to deny the importance of primary education, but governments would be prudent to balance priorities in light of Mr. Gardiner's observation and allocate a portion of the budgets to adult and nonformal education.

3. Difference in Effect

When we educate children, we are rather in the position of "army generals" who are always accused of fighting the previous war we
educate them in light of mistakes made when we ourselves were educated. A teacher may be anywhere between 20 and 50 years old, and the students may not graduate for another few years. By the time they grow up, the problems they have learned to solve will have been replaced by new problems. This is why formal education tends to be more useful for conserving the status quo than for changing; it is a very useful instrument for consolidation and conservation.

The effect of the education of adults may be different; it can be geared to the problems of today rather than those of yesterday.

4. Adult Courses

There are some subjects which children, by nature of their lack of experience cannot comprehend. For instance, one cannot expect a six year old child to fully understand the concept of disposition; he/she does not have enough experience in life to know what this involves. Studies of this kind seem to be appropriate content for adult learning; and in times of rapid social, economic and political change, we must provide this type of adult study to enable people to understand and grapple with what is going on around them (Lalage Bown, 1972).

I. STRATEGIES FOR IMPLEMENTING NONFORMAL EDUCATION PROGRAMS

A. What is Nonformal Education?

Nonformal education is still a vague and ambiguous concept in the minds of many. It might be that this problem stems from the expression itself which is unfamiliar or rarely used in academic (Lalage Bown, 1978). Another reason might be the terminology used in ref-
ference to nonformal education activities, e.g. "adult education," "continuing education," "on-the-job training," "accelerated training," "farmer or worker training," and "extension services."

Philip Coombs (1967) noted the difficulty by describing nonformal education activities as "...an untidy melange..." Archibald Callaway (1970) has, however, provided a working definition of nonformal education:

Nonformal education is the array of learning activities going on outside the schools and universities. These include programs of literacy for youths and adults who have had little or no formal schooling; apprenticing and on-the-job training; inservice training and continuing education for those with professional qualifications extension programs for agriculture, health, cooperatives and small-scale industries, and a wide range of educative services designed to encourage community development.

It is very important at this point to note the difference between nonformal and formal education. There are two forms of out-of-school education, which parallels the education provided in the school system. For example, a young man or woman attending evening classes in order to earn a school certification pursues the same curriculum and takes the same examination as his or her younger brother or sister who attends school during the day. There may be some difference in method, but
for all intents and purposes, the out-of-school education program is part and parcel of the formal system. By contrast, a person who attends an Artisan Training Center or a Farm Institute is learning something specially designed for his/her immediate situation and does not have to meet requirement for academic exams or certifications.

Lalage Bown (1978) emphasized this:

We need to make a distinction between the use of nonformal methods for formal education purposes and nonformal education as such, in which not only method but content and objective differ from and complement the formal school system. It is important to make this distinction, since otherwise the current fashion for nonformal education, loosely understood, may lead to resources being put into out-of-school programs which merely duplicate the school system and do not really provide any genuine alternatives.

Nonformal education properly understood, provides activities different from those in the formal schools. Since it is concerned with occupational, environmental and social problems, agents of nonformal education may come from different professions and may themselves be employed in different organizations. Agriculture and home economics extension, health and nutrition education, cooperative training may all be seen as nonformal education.
Nonformal education is based on the philosophy that people are intelligent, capable and desirous of receiving information and using it for personal and community improvement. It assumes that a direct approach to the people is essential. This means friendly relationship and mutual trust between the facilitator, one who has traditionally been referred to as a "teacher," and the people. It also means that the facilitator must have some knowledge of the people's problems. 

Paulo Freire (1965) described rule and philosophy of field workers:

In order to be a good coordinator for a cultural circle, you above all have to have faith in man, to believe in his potential to create, to change things ... You must be convinced that the fundamental effort of education is the liberation of man and never his domestication. You must be convinced that this liberation takes place to the extent that a man reflects upon himself and his relation to the world in which ... he lives. And that takes to the extent that 'conscientizing' himself, he inserts himself into history as a subject.

Such individuals must be truly democratic in their approach to the people. Nonformal education activities must be based on the principles of helping people to help themselves. The nonformal education approach to development aims at developing the people's minds so that they will develop their surroundings, i.e., their farms, families,
livestock, educational and recreational facilities, public services, country and whatever else they deem important.

From these premises, Paulo Freire (1971) developed his ideas about literacy which he explained in Tanzania.

... If our choice as a liberating one is to invite people to discover that the importance for them is not to read alienated histories but to make history ... They have to create and recreate. They have to transform the reality in which they are being prevented from being full human beings. This is fundamental. The literacy process in your country ... must not stop with the national language mechanically, but it must challenge your people to create a new society. Without this, it is impossible to become new human beings ...

This is the type of nonformal education activity that is needed for immediate transformation of people in the "backwaters" of life. The approach inspires learners and facilitators to continue beyond the conventional mechanical exercises that often have no clear long term goals.

B. Aims and Objectives of Nonformal Education

The International Symposium for Literacy that met in Persepolis in 1975 adopted the declaration which

... considered literacy to be not just learning the skills of reading, writing and arithmetic, but a
contribution to the liberation of man and to his full development. Thus conceived, literacy creates the conditions for the acquisition of critical consciousness of the contradictions of society in which man lives and of its aims; it also stimulates initiative and his participation in the creation of projects capable of acting upon the world, of transforming it, and defining the aims of an authentic human development. It should open the way to a mastery of techniques and human relations. Literacy is not an end in itself.

With this as the underlying assumption, the following objectives for NFE seem appropriate:

a. To acquaint the learners with the knowledge and help that will enable them to be more productive and increase their income.

b. To help learners discover opportunities around them, the beauty and the privileges around and to know more about the world in which they live.

c. To promote better social, cultural, recreational, intellectual and spiritual lives of the people.

d. To help them discover new opportunities that will lead to greater development of talents and leadership.

e. To create citizens who are proud of their occupation; independent in their thinking, constructive in their outlook, capable, efficient and self reliant in character and having the love of home and country in their hearts.
C. Qualifications of Nonformal Education Workers

The qualification of nonformal education workers deal more with attitudes and personal characteristics than in technical qualifications. Technical knowledge can be gained through training, but attitudes do not necessarily change in the training process.

Paulo Freire (1978) states this more forcefully: "You don't need expertise, you need militancy. Afterwards you get the expertise through the militancy." Table 30 provides some of the questions asked by this writer when selecting and recruiting staff for Nonformal Education programs in Bauchi State of Nigeria. When interviewed under suitable conditions, most of those who responded positively answers to all the questions tended to be more effective in discharging their services.

To have actually lived in the local community is a great asset in qualifying for nonformal education work too. This provides invaluable knowledge and understanding of the people and their problems. Good training is highly desirable. The standard of training varies depending on the level of the various staff needed. There should be continuous programs such as seminars, workshops, inservice training, refresher courses for all categories of staff, to keep them abreast of the latest developments in the field.

II. TEACHING AND LEARNING PROCESS IN NONFORMAL EDUCATION

A. Fundamentals of teaching and learning

In an ideal situation, nonformal education activity stands
TABLE 30
QUESTIONNAIRE FOR RECRUITMENT OF NFE STAFF

1. Can you help people to help themselves and enjoy doing it?
2. Do you believe that those who do not go to school are intelligent, capable and responsible people?
3. Are you willing to learn from those who are less educated than you are?
4. Does it hurt you when less educated people are in trouble?
5. Do you rejoice at the success of others?
6. Do you resent criticisms from your learners?
7. Do you believe that there is always a quicker, easier, cheaper, safer, or better way to do a job? Are you anxious to look for it and get it underway?
8. Are you a creative thinker?
9. Are you able to discipline yourself?
10. Are you able to control your emotions?
11. Is your goal in life service rather than wealth?
12. Would you rather be the producer than the star of the show?
13. Would you rather be a "king-maker" than a king?
14. Are you sympathetic to less fortunate people and their difficulties and willing to listen to their problems, even when you would rather be doing something else?
15. Do you feel a sense of responsibility to the people you serve, over and above office hours and the pay packet?

(Modica, 1979)
out as form of education in which teaching and learning occur almost simultaneously. Such learning generally takes place outside the formal school setting (see Figure 31).

The instruments for measuring the impact of the new learning activity have indicated changes in human behavior such as:

1. Changes in knowledge or things known
2. Changes in skills or things done
3. Changes in attitude or things felt.

In order to bring about these changes Oloko (1961) identified the following principles of learning that must be observed:

1. The learner must be stimulated either by an existing felt-need or an aroused feeling of need or want.
2. The learner must gain satisfaction from his/her newly acquired knowledge.
3. To make knowledge usable, the learner must
   a. Have full and complete understanding of the information given, or he/she must know how to perform the skills being learned.
   b. He/she must repeat what has been learned soon after gaining understanding.
   c. He/she must have subsequent opportunity to practice the newly acquired skill.

If any of the above elements are missing, the process of teaching may fail, and learning is unlikely to take place. Effort must, therefore, be made to teach those things which can be repeated and used by
### TABLE 31

**TRADITIONAL AND IDEAL PATTERNS OF EDUCATION**

<table>
<thead>
<tr>
<th>EDUCATION</th>
</tr>
</thead>
</table>

#### METHODOLOGY

<table>
<thead>
<tr>
<th>For Whom?</th>
<th>- the isolated individual (ignorant)</th>
<th>- man in his environment (rich in experience)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Why?</td>
<td>- to adapt the individual to the established system of values: man must submit to history.</td>
<td>- to make man critical of the established system of values: man must make history.</td>
</tr>
<tr>
<td>What?</td>
<td>- a corpus of knowledge already organized: &quot;ready-made packages&quot;</td>
<td>- a corpus of knowledge to be discovered and organized: &quot;tailored packages&quot;</td>
</tr>
<tr>
<td>How?</td>
<td>- by a mechanical transfer of knowledge: use of repetition and memorization</td>
<td>- by the functional discovery of knowledge: use of observation, analysis and &quot;Interiorization&quot;</td>
</tr>
</tbody>
</table>

#### EDUCATIONAL COMPONENTS

<table>
<thead>
<tr>
<th>Group</th>
<th>- isolated individuals: &quot;empty vessels to be filled&quot;</th>
<th>- active human beings discovering the object of their knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instructor</td>
<td>- sole subject possessing &quot;knowledge&quot;; agent of transmission of &quot;knowledge&quot;</td>
<td>- coordinator acting as a catalyst in the search for &quot;knowledge&quot;</td>
</tr>
<tr>
<td>Program</td>
<td>- a uniform preconceived ensemble reflecting the &quot;knowledge accumulated by man&quot;</td>
<td>- learning units conceived and prepared in accordance with their identified needs of man and his environment</td>
</tr>
<tr>
<td>Method</td>
<td>- monologue encouraging memorization</td>
<td>- dialogue inviting creation</td>
</tr>
</tbody>
</table>

(Mashayekh, 1974)
the learner.

B. The Need for Variety of Methods

Learning does not always result in action, even though one may feel that the stage is properly set for it. The matter of generating interest is one of the biggest tasks in nonformal education (Ferguson, 1955). It usually requires a combination of methods to arouse interest to the point that subsequent use occurs after understanding is acquired. This topic will be discussed in greater detail later.

C. Effective Teaching Techniques

Since interest is such a big factor in the acceptance of nonformal education programs, facilitators must know how to generate it. We must learn how to appeal to people. We must understand the values of the people and then develop programs geared towards providing practical solutions to their problems.

The techniques used in nonformal education are not the same as those in the formal classroom setting. The learners do not have to go to a class nor do they have to learn what is offered to them (Skip, 1980). This means that facilitators in nonformal education programs must use techniques that are good enough to hold the interest of the learners. Phipps (1980) suggested using several approaches that might be effective with a group of learners who are farmers:

1. Approved practices which will result in the better conduct of one or more farm enterprises.

2. Approved practices which will result in improvement of the management of the farm business.
3. Production enterprise not previously conducted on enrollee's farm.

4. Improvement projects such as growing green manure or building a poultry house.

5. Cooperative activities with other farmers which will result in the improvement in the conduct of one or more enterprises.

The classroom might be a community hall, a shade tree or a farm. The facilitator and learners may make contacts using the printed page, spoken word or other audio visual aids.

Selecting appropriate techniques will generate interest in the learners for continuous learning as described by Hoberman (1976) in his problem-solving cycle (see Chart 4).

D. Motivating Forces

Nonformal education should always aim at satisfying the requests of the people. Human beings are generally motivated to action when they see possibilities of satisfying some of their needs (Boone, 1980). Therefore, it becomes necessary to understand not only what people want but why. By understanding their reasons, proper motivation can be used to help them meet their own needs.

Maslow (1970) and Knowles (1970) shed more light on the theory of human needs. Maslow said that human needs could be visualized as hierarchical and that higher needs were only potentially present as motivators and could not be actualized unless the need on the preceding level had been satisfied (Ingalls, 1973). (see Chart 5).
It is interesting to note that Maslow's theory is applicable to most human situations around the world. This writer (1972) tried to find out why people in different towns and villages in the northeastern part of Nigeria were interested in joining the various nonformal education programs in the state. Their responses were very consistent with the stages described by Maslow (see Table 32).

The most important step for nonformal educators in this case is to identify the motivating forces for learning among the people and design programs that will appeal to their strongest needs. By so doing the learners will become more interested in adopting some of the new practices.

III. THE NONFORMAL EDUCATION ORGANIZATION

A. Basic Principles

In order to be effective in the field, the nonformal education worker needs the support of an effective organization. In 1961, Cuba succeeded in its literacy campaign because the nonformal education staff was well organized and had the full support of the government. Ethiopia (1981) is also making very good progress in its literacy campaign because it has a well-organized adult and nonformal education department (see Chart 6). If the organization breaks down, the field worker's effectiveness is diminished.

From the Ethiopian organizational chart, five basic principles of successful nonformal education organization can be drawn. These are:

1. There must be a firm recognition of the importance of
TABLE 32
SOME BASIC NEEDS OF RURAL DWELLERS AS REFLECTED IN NONFORMAL EDUCATION PROJECTS IN THE NORTH EASTERN STATES OF NIGERIA 1973-1976

1. Have better health.
2. Learn how to grow high yielding crops.
3. Have security in old age.
4. Advance to a better position in life.
5. Resist domination.
6. Save time.
7. Make more money.
9. Have a good family and be good parents.
10. Belong to certain groups or organizations.
11. Avoid personal embarrassment.
12. Avoid discomfort.
13. Follow the accepted customs in appearance, action, and social intercourse.
14. Participate in recreation, ceremonies, and be entertained.
15. Be admired by others.
16. Win the affection of others.
17. Satisfy curiosity.
18. Display talents and capabilities.
19. Acquire property.
20. Be first.

(Modua, 1976)
CHART 4
THE PROBLEM-SOLVING CYCLE

INITIAL ANXIETY

(EXTERNAL PRESSURES: CRISIS
INTERNAL PRESSURES:)

SATISFACTION THAT THE PROBLEM HAS BEEN SOLVED OR DISSATISFACTION WHICH CAUSES THE BEGINNING AGAIN OF THE CYCLE

PERCEPTION OF A NEED AND DECISION TO DO "SOMETHING" ABOUT THIS NEED

APPLICATION OF A POSSIBLE SOLUTION

DIAGNOSIS OF THE NEED AS A PROBLEM

SEARCH FOR SOLUTIONS

Source: A.M. Hoberman 1976
CHART 5

MASLOW'S HIERARCHY OF NEEDS

Each higher need does not become potent as a motivator until the next lower need is satisfied.

Examples

To do what you must do to become fully yourself. To develop your own individuality.

Respect and liking for self and others. Strength competence; Freedom and deserved fame.

Membership, Acceptance, Belonging, Feeling loved and wanted.

Protection from physical or psychological threat. Fear and anxiety. The need for order and structure.

Food, water, shelter, etc.

the field worker who contacts the people. This means that administrators, supervisors, specialists and all others must realize that the organization and the success or failure of the project depends on the person who has direct contact with the people.

2. The personnel at all levels must be capable and have good skills in human relations. They must all aim at the highest level of human relations as outlined by Dajani (1976) (see Chart 7).

This is very important because the nonformal education workers must do most of their work without close supervision. Therefore, they must be very industrious, trustworthy, full of initiative, and have a sincere desire to serve the people and their country.

3. The administration must be free to act in the best interest of the public and desirous and capable of fully supporting its field workers. This means that the administration must deal fairly with its personnel and the people it serves. The personnel must be selected on the basis of qualifications for the job.

4. A team of specialists in various aspects of nonformal education methods must be available to support and supplement the work of the facilitators in the field. These specialists are the most important links between research and progress of work in the field. Such people help to translate research information into practical programs and activities for the learners.

5. The entire organization must be mobile. Each person in the organization must be willing and able to move quickly to the place
Source: Department of Adult Education, Ethiopia, 1981
<table>
<thead>
<tr>
<th>STAGE</th>
<th>CONDITION</th>
<th>ATTITUDE</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV LIBERTY</td>
<td>EVERY PERSON IS A UNIQUE HUMAN BEING</td>
<td>&quot;He is so, I am so; we help and respect one another&quot;</td>
</tr>
<tr>
<td>III. TOLERANCE</td>
<td>THE VILLAGER IS LIKE ME YET DIFFERENT</td>
<td>&quot;I may teach him but not control him&quot;</td>
</tr>
<tr>
<td>II. PREJUDICE</td>
<td>THE VILLAGER IS LIKE ME BUT INFERIOR</td>
<td>&quot;I can teach him, foretell what he is going to do, and control him&quot;</td>
</tr>
<tr>
<td>I. OPPRESSION</td>
<td>THE VILLAGER IS LIKE AN OBJECT</td>
<td>&quot;I can use him as a chair or a thing&quot;</td>
</tr>
</tbody>
</table>

where service is needed at the right time. Every person must, therefore, consider him/herself a facilitator and act upon it promptly. This implies adequate provision of dependable systems of communication at all levels.

B. Training

After people with the right attitude have been selected as nonformal education workers they must receive appropriate training. Karanja (1970) describes training as an "organized process of learning designed to provide the educator with skills and attitudes which will enable him to do his work better." Of all the skills that a nonformal educator needs the most important of them all is the ability to deal with adults. This is the major differences between training for nonformal education and training of teachers for the formal school system.

Julius Nyere's position on the importance of training adults was resounded by Karanja (1970):

... Adult education is too important to be left in the hands of untrained people. Education, and particularly that of adults, is the most effective instrument of technological transformation which developing countries are undergoing today.

Courses should be designed to provide training for workers at their individual levels. There should also be an on-going program of professional development throughout the workers' service career. This will be discussed more fully in Chapter IX.
C. **Supervision**

Most organizations have some mechanism for supervision. It is usually linked closely to the administration. The farther removed an area of operation is from the administrative staff, the greater the need for supervision.

Good supervision in nonformal education supports the facilitator. It also helps to coordinate the work of the specialists and the facilitators. The effective supervisor is well informed, helpful, experienced and considerate. He/she nurtures a positive relationship between the facilitator and him/herself. Some degree of mutual trust is built into their relationship from the beginning to the end of lesson, thereby creating a more meaningful process for learning. The effective facilitator is led to identify his/her strong and weak points, and they work towards improving them together (Miltz, et al., 1980). More will be discussed in Chapter XI.

D. **Supporting the Facilitator**

The facilitator must have adequate support to achieve the best results. Lalage Bown (1981) reported that many ambitious nonformal education programs have failed because of insufficient supplies of working materials and/or poor communication. It is, therefore, necessary for the department in charge of the nonformal education project to provide and maintain ample supplies such as:

1. stationery
2. primers and basic reading materials
3. equipment for demonstrations
4. means of transportation
5. most recent information to keep facilitators informed about developments in the field
6. regular payment of facilitators' fees/salaries/allowances.

In order for the project to be effective, it is imperative that the state and national governments be firmly committed to the cause of educating its citizens that are out of the formal school system so as to make the work much easier for the administering agency and its staff.

E. Use of Local Leaders

The nonformal education officials who work directly with the people and do not use local leaders or resources are certainly missing a great opportunity to maximize their effectiveness. Once they assess the situation and act accordingly, the benefits will be immeasurable. However, in order to use the local leaders as resources, the facilitators must locate them.

Oloko (1961) revealed that the real leaders are sometimes invisible to themselves and to their neighbors. A leader is not necessarily the mayor or chief of the city, town, or village. A good leader would have the following qualities:

1. believes in people and their ability to help themselves,
2. likes people and enjoys working with them,
3. is liked by the people,
4. sets a good example,
5. is eager to learn,
6. is willing to work,
7. has a sense of humor,
8. is fair in dealing with people,
9. is honest and dependable,
10. is willing to give credit to others for good work,
11. has helped in town/village work on certain occasions,
12. has many friends of all classes,
13. is willing to take time to gain adequate understanding,
14. is willing to devote some personal time to benefit the community.

To find this person, one does not have to ask the people directly. The facilitator might get leaders in other ways e.g., by seeking assistance in planning a presentation, a meeting, or in gathering materials for presentation. The person whose name is mentioned most frequently is probably a leader. Questions of this kind will result in finding several leaders. The most effective among them will emerge in the course of time.

Once the local leader has been identified, the facilitator can work with him or her in:

1. planning and organizing nonformal education activities at the local level;
2. assisting with program;
3. helping to obtain materials for presentations;
4. conducting meetings.

The facilitator must remember to maintain contact with this individual after the program is over. Recognition of the leader's work can be provided by giving favorable publicity in local papers, requesting his/her advice on important matters. Other ways to demonstrate appreciation include: inviting him/her to go on tours; giving him/her a chance to appear on radio or television programs; giving him/her a chance to meet officials who come to visit his/her town or village and on certain occasions; for certain types of work; presenting awards or certificates of recognition will be very appropriate.

IV. NONFORMAL EDUCATION METHODS

Since the definition of nonformal education varies according to the contexts, and its scope is as wide and deep as life itself (Coombs, 1967), workers in this field must equip themselves with tools and problem-solving methods suitable to the community in which they work.

Although there are several methods of communicating with the learners (Knowles, 1952; Oloko, 1961), they can be classified under three major headings i.e., individual, group, and mass contacts.

A. Individual Contacts

1. Home visits

Broadly speaking the main purpose of the home visit is to give and receive information. For a new worker in the community, the primary purpose for the visit might be that of becoming acquainted. After rapport is established, one of the objectives is to secure, estab-
lish or supervise result demonstrations. Another common reason for these visits is to contact local leaders in order to discuss program activities and enlist cooperation or seek advice. The worker's objective should be that of becoming the friend of the family. When this type of friendship is established it will be easier to work with the people. There are lessons that are most effective when taught on a one-to-one basis.

2. Office calls

This is very similar to home visits; but in this case, it is the learner who comes to get more information or working materials from the facilitator. The facilitator could call at other offices to enlist the cooperation of colleagues in discharging duties. In both cases, it is the responsibility of the facilitator to give very clear information that will motivate and mobilize audiences.

3. Telephone calls

It will probably be a long time before most Nigerians have telephones, and this applies to most countries in the Third World. There are, however, telephones in all major cities and some towns and villages throughout the country. Efforts should be made to use them for rapid dissemination of information to the various centers.

4. Personal letters

These letters are useful for
a. Giving and securing information;
b. Enlisting cooperation;
c. Giving recognition for good work and expressing
appreciation for cooperation;

d. Giving instruction, e.g., on how to manage a result demonstration;

e. Avoid misunderstanding -- memory is short and spoken word is sometimes not clearly understood.

5. Result Demonstrations

Result Demonstration is one of the important reasons for individual contact. The facilitator will probably visit the home before conducting a demonstration on hygiene, and several times during the course of demonstration. Since result demonstrations are very useful in establishing improved hygiene in the home, they are best accomplished through personal contacts. Hence, the importance of making these visits.

B. Group Contacts

1. Method demonstrations

The objective of this method is to teach some skills. It is usually conducted by a trained facilitator in NFE within a prescribed period of time, following the program step-by-step until the learners acquire the desired skills.

The following are some of the points to remember while using this method:

a. The demonstration must be directed to the need of the learners.

b. The facilitator must be able to perform the demonstration skillfully explaining how and why the different steps are taken.
c. The skills taught must be seen by all present.
d. The presentation must be paced fast enough to keep up interest.
e. Allow time for the learners to practice and repeat the new skill as well as ask questions.
f. Before the lesson is presented, insure adequate supply of equipment and everything needed for a particular lesson.

2. Leader (Training) Meetings

The person who uses local leaders is able to multiply him/herself by the number of leaders he/she trains and uses. Naturally local leaders should know what they are expected to do. This is accomplished through conferences, workshops, on-the-job instruction, etc.

3. Lecture Meeting

This is a way of disseminating much information quickly. In order to be effective, it should be well-illustrated with charts, pictures, diagrams, models, etc. The distribution of copies of the information given is frequently useful in promoting complete understanding.

4. Conference and Discussion

This method assumes a lot of participation from those attending. Usually it is for the purpose of exchanging ideas on a subject in which action is pending or to pool ideas on how to solve problems.

The success of a conference depends on the coordinator's ability to:
a. present subjects which are interesting to the participants;

b. organize the group;

c. provide an opportunity for everyone to express his/her ideas and avoid domination by a few people;

d. summarize the ideas expressed and form conclusions or recommendations;

e. get a majority opinion on any proposed plan of action;

f. supply sufficient information for formulating reasonable conclusions.

5. Meetings at Result Demonstration

Many of the result demonstrations lend themselves very easily to large meeting. This type of meeting can be compared to a home economics class where women are invited to learn how to make certain dishes. The learners can see for themselves and draw their own conclusions.

The important things to do are:

a. Make sure the people know where the meeting will be held.

b. Point out the purpose of the demonstration and give any background information needed.

c. Let the learners express their views about the demonstration.

d. If other people are doing the same thing or have
had previous demonstrations on the same issue, encourage them to tell the group about their experience.

6. Tours

A tour may also be referred to as a mobile meeting. It is a means of showing learners how their neighbors undertake certain practices. Tours are effective ways of sharing certain improved practices. The learners exchange ideas and draw conclusions about improving their performances when they return to their homes.

Arrangements for a successful tour include:

a. Arranging for a series of convenient stops within a specified time.

b. Making sure that there is something worthwhile for the tourists to see.

c. Making sure that the owners of the establishments to be visited have been informed and agree to allow the tourists to see what is taking place in their establishment.

d. Ensure adequate means of transport; and all participants should know where the tour will start.

e. Ensure that there is adequate provision of food and refreshment at some point during the tour.

f. The owners of the establishment should be given time to explain what they do and allow time for questions.

7. Short Courses

There are certain moments in NFE activities when more intensive training is needed for a particular interest group. Such a
course may run for a period of one to six weeks depending on the subject matter. Here involvement is required and regular attendance assumed. It is more or less informal, but a series of well planned and organized lessons are given in a logical sequence such as: cleanliness in the home; germs which enter the body; food and nutrition; childcare. The course is usually shorter than those in a formal school system. It requires more time and concentration to develop a skill or technique that can be accomplished in a meeting or conference.

In selecting the participants for such a course, it is important to ensure that:

a. They have immediate use for the information or skills they learn.

b. Their education, experience and background are similar.

c. They are able to benefit from the course.

Such courses are usually organized on regional or area bases, and specialists in the selected subjects are invited to teach.

8. Miscellaneous Meetings

Meetings of various kinds may be called from time to time for different purposes. It is important that each has a specific objective.

Drama, puppet shows and other visual aids will help to arouse and maintain interest in connection with meetings. They also add to the end-product by providing better understanding of the subject matter.
C. **Mass Contact**

1. **Written Word**

The written word has always been an effective means of communication. Even before pencil and paper were known, ancient man carved inscriptions and design in stone to transmit information. Today in Nigeria, and indeed in many developing countries, where the majority of the people are illiterate, there are possibilities for communicating ideas via the printed word. As more people, both adults and children, become literate, they become hungry for reading material. This is an ideal situation for NFE to prepare publications for distribution in the following categories:

   a. Research publications summarizing results of experiments in NFE.

   b. Publications prepared by NFE specialists for general use.

   c. Publications prepared for distribution or sale to learners at subsidized rates.

   All publications should be easy to read and understand.

2. **Radio**

Many people listen to the radio although not all families have them. Local events about the people in the village have a great appeal to the listeners. NFE workers should take advantage of this opportunity to publicize success stories, give recognition for cooperation, announce upcoming events such as tours, meetings, training courses.
Presenting the learner(s) to the radio to tell the public about his/her achievement in NFE projects is a motivation technique that should be encouraged.

3. Exhibitions

International literacy celebrations where facilitators and learners exhibit their best work during the year encourages quality performance. It can also be used as a teaching device. The real value of the international literacy celebrations is to advertise the services rendered by NFE to the members of the public. The celebrations often stimulate interest and increase motivation for higher standards in education. They have positive psychological effect on the community and meet the social needs of the people. They offer home economic and vocational improvement classes the opportunity to advertise and sell quality products produced in their classes.

4. Posters

Printed or handmade posters are good campaign materials. When the major thrust is that of teaching a certain subject, e.g., the International Year of the Disabled, Campaign against Desert Encroachment, etc., the poster helps focus attention on such a subject. It may be designed to arouse interest and direct people to a source of further information, or it may teach a lesson by itself.

It is essential, however, to use only a few words on the poster and make it attractive, colorful and impressive. Posters should be located in places where the people concerned will see them.
5. Motion Pictures

Motion pictures are generally difficult to comprehend by the average person. It is always advisable to supplement the motion picture with other teaching methods before or after the cinema is shown.

6. Slides and film strips

Colored slides can be produced for the local area showing familiar scenes, familiar faces, and, at the same time, introducing a new concept. Accompanied by a lecture, the slides can be very effective.

7. Puppet shows

An interesting device which has come into NFE in recent years is the puppet show. These small cloth figures are made up to represent people, and the fact that they can be placed on the hands for manipulation with the fingers, entertain as well as educate. Dialogue between two or more people holds the attention of the audience, introduces humor and frequently provides a lesson.

8. Other Methods

NFE should always aim at developing and using local talents as much as possible. Local drama, songs, poetry and music all contribute to an effective educational program. Various lessons can be taught by these means and often reach people who might not otherwise be receptive. By developing the various talents, along with teaching, we are "killing two birds with the same stone!"

V. PROGRAM PLANNING AND EXECUTION
A. **Steps in Planning NFE Programs**

The NFE program is the result of a series of steps which need to be understood and carried out systematically:

1. **Objectives, policies and procedures**

   After the administration has determined that a nonformal education project is to be undertaken in a given community, the following steps should be taken:
   
   a. Define area of work.
   
   b. Outline the responsibilities of all personnel in the organization.
   
   c. Clarify the policies of the organization.
   
   d. Outline the procedures to be followed by the staff.

   The above points can be passed on to the staff either in a handbook or through a brief training course. Best results are realized when the two approaches are combined.

2. **Collection of background information**

   The administration should assist the facilitator in choosing the best way to collect background information. Several ways can be used as public meetings, visits to key people, survey schedules, questionnaire or discussion with groups of existing leaders.

3. **Select planning committee and discuss plan of work**

   If the NFE organization is functioning and has supervisors, it is customary for the supervisors to call on the new facilitator and give him/her assistance in the planning process. In the case of a new organization, supervisors skilled in the NFE process may not
be available. In this instance the facilitator will proceed on his/her own, applying the information provided by the administration.

The first step is to identify the group with which to work in the planning process. Whether to use existing committees or organizations or to set up new ones will be one of the first decisions. If the administration has not given instructions for this, the worker would make the decision. Once the planning committee is selected, the facilitator proceeds to discuss background information with them and to develop a work plan using their advice.

4. Consult specialists and collect research information

In order to make sure that the correct technical procedure is used to solve problems, it is necessary to become informed. Background information should be discussed with specialists and/or research workers. If research has been done on any of the problems or needs of the people, the results should be used. It is important to know what information is available before starting to write the plan.

5. Write the plan of work

The plan of work should be written by the person who will implement it. It is a statement of his/her intentions showing what is to be done. It should consist of the following sections:

a. Background information.

b. Problems and needs of the people.

c. Discussion of the most important problems, giving current situation and possible solutions.
d. Calendar of work showing what is to be done, who will do it, and when it will be done.

e. Recommendations.

6. Concurrences and Revision

Discuss with the learners and get their consent. Also get the support of the supervisors, specialists and the administration. Revise those portions of the plant that require it.

7. Publicize and involve the people

Publicize the plan of work. Make the people aware of what will take place in their area. Also let the people know that they are involved in the process. If they feel that it is their own plan of work, they are more likely to do everything possible to ensure its success.

VI. INTER-DISCIPLINARY COOPERATION

Nonformal education is closely related to the social, political, economic and cultural condition of the people, and it is carried out in a number of ways by various agencies; thus, it is virtually impossible for an agency to be effective while working in isolation.

Rare is the NFE program which could work without the participation of various extension agents employed by Ministries responsible for agriculture, health, cooperatives, community development and home economics. Their extension staff are in large measure agents of NFE directly or indirectly.
How does one motivate them, and how does one develop the team approach that has been proposed? First the generalist adult educator needs to solicit the advice of extension agents both in the field and at headquarters. Programs must be devised in collaboration.

Secondly, it is usually regarded as helpful if there is a common core training for all persons in the field likely to be involved in NFE programs. Would it be feasible for short in-service training courses to be held at a central training institution at which a whole range of professionals engaged in NFE could learn some new methods together? This would give them a common experience and shared knowledge.

Thirdly, there is obviously a case for a linking machinery of some kind. A good example would be the establishment of an "Adult and Non-formal Education Commission" which will aim at pooling information and plan joint activities. It should eventually be able to formulate common policies.

In addition, a voluntary coalition of interests may be created. At the national level, there should be a council with which governmental, parastatal and voluntary agencies are affiliated.

VII. PROGRAM EVALUATION

In any kind of work, it is advisable to have some means of measuring accomplishment. The annual report attempts to do this in a limited way but cannot be considered as comprehensive evaluation.
Evaluation consists of several steps. It involves the use of variety of facts for providing information about the extent to which program requirements, goals and objectives have been met. It can denote a series of measurements made in connection with a literacy project for the purposes of description, comparison, analysis, comprehension and explanation.

The purpose for which the evaluation result is sought will help to determine the degree of formality and statistical rigor or sophistication with which it will be collected and the appropriate timing (whether at the beginning, the middle, or at the conclusion).

VIII REPORTING

A progress report is completed on either a monthly, quarterly, or annual basis. It is recommended that a brief statistical report be made every month and that a complete report be made each year. The monthly statistics can be combined to form annual reports. The annual report should contain a narrative statement including the following points:

A. **History and Situation**
   --when the work started
   --personnel and staff available
   --office facilities
   --other facilities available
   --organizations used for NFE.

B. **Progress**
--description of projects
--comparison of workload planned with accomplishments
--discussion of problems encountered
--giving credit for assistance received.

C. Recommendations

--Describe briefly the changes which should be made in the program or work for the following year.

--Mention those things which should be dropped and also the new projects which should be added.

--Include any recommendations that you think will improve the NFE program in the future.

D. Statistical Report

This section will depend on type of work being done. Usually the statistical section based at state and national headquarters compiles reports based on the data received from the field.

This chapter has confirmed the fact that nonformal education is a very effective alternative to formal schooling. It focuses on the improvement of social and personal living, and on occupational capabilities of the people. It is therefore necessary that nonformal education programs are given equal attention with formal education. Nonformal education programs give immediate and practical services that help individuals cope more effectively with the changes in their lives and in their environment.

The next chapter will discuss the aspect of nonformal education
popularly known as 'Mass Literacy Campaign'; identifying some of its roles in the promotion of national integration and development, especially in Nigeria.
CHAPTER VII

MASS LITERACY AS A NECESSARY BASE FOR NATIONAL DEVELOPMENT

The high rate of illiteracy among the inhabitants of many nations especially in the developing countries, is considered to be one of the most serious and dangerous constraints impeding their political, economic and social progress. With a literacy rate of five to fifty percent, it is very difficult to raise the standard of living of the masses, or build an advanced revolutionary society capable of confronting the various challenges of this modern age. (Fafunwa, 1964).

Most nations around the world, therefore, convinced by the fact that illiteracy is one of their major problems in national development, embarked upon rapid quantitative expansion of educational opportunities for the young. These nations committed themselves to the goal of universal primary education in the shortest time possible (Addis Ababa, 1961). Although most of these nations are not fully prepared for the universal primary education, it has been so politicized that few, if any, raise questions about the great waste of time, money, and human resources.

In recent years, however, many nations with the help of UNESCO and other organizations, started to re-examine their educational services, (Adiseshiah, 1970, 1972). The result of their findings revealed that there are many citizens who were left out of the formal school system for various reasons such as wars, droughts, absence of schools near
their homes, or lack of interest by parents due to social or religious barriers, etc. There are others who fall out of the formal school system due to poor performances, truancy, migration to places with no schools, assuming social responsibility such as early marriage, child labor in the home, child labor on the farms, etc. There is yet another group of people that is pushed out of the formal school system despite their interest in further learning. This last group emerged as a result of fewer provisions for upward mobility in the educational structure (see Chart 8).

These three categories of unfortunate young men and women grow up into adults who because of the absence of the basic learning skills, e.g., reading and writing, find it difficult to function effectively in many activities (Powel, 1978).

The director general of UNESCO (1968) described the terrible position in which the illiterate finds him/herself:

To be unable to read means being isolated from the world, --isolation from the work, therefore isolation in the world; solitude, darkness, impotence, without command of any means of finding a place in accordance with one's own ideas in the environment, of choosing one's work, defining one's right, or ordering one's needs, and ... of influencing by deliberate device the changes taking place.

At the Conference of African Ministers of Education in 1964, they all agreed that illiteracy in Africa retards the development of the
CHART 8
PROVISION OF EDUCATIONAL SERVICES IN NIGERIA

<table>
<thead>
<tr>
<th>Duration</th>
<th>Age</th>
<th>Type</th>
<th>Content</th>
<th>Level</th>
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<tbody>
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<td>4 years</td>
<td>17 - 21+</td>
<td>Professional</td>
<td>Vocational &amp; General &amp; Pre</td>
<td>Secondary</td>
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<tr>
<td></td>
<td>&amp; over</td>
<td></td>
<td>Vocational</td>
<td></td>
</tr>
<tr>
<td>3 years</td>
<td>14 - 17+</td>
<td>Basic &amp; Pre</td>
<td>General &amp; Pre-Vocational</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Professional</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 years</td>
<td>11 - 14+</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>6 years</td>
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<td>Primary</td>
</tr>
<tr>
<td>3 years</td>
<td>2 - 3+</td>
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<td>0 - 2</td>
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</tbody>
</table>

African continent in all fields. Literacy, they purported, is the starting point for minimal vocational training and upgrading of workers. It contributes to productivity and the development of industry; consequently, improved utilization of natural resources and their prosperity in general.

It is, however, very encouraging to note that many nations have now realized that it is not healthy to educate only a small segment of the population, while leaving the others in the morass of ignorance and superstition. Conflict and alienation are inevitable when the educated few can find no encouragement in the home for practicing their newly acquired ideals. Furthermore, the task of forging a strong nation sustained by modern economy and rationality will long be delayed (Makerere, 1969; UNESCO, 1976).

These nations, therefore, embark upon literacy campaigns to make the illiterate segments of the population literate (Taskent, 1966). The idea behind this move is that a fairly high functional level of literacy, sufficiently widespread among a given population is a prerequisite to development (Todaro, 1977). In fact, many ills of humanity around the world have been associated with the people's level of literacy. Both the nations affected and UNESCO agree that hunger, sickness, low productivity and high levels of unemployment largely exist among populations that are predominantly illiterate (Rafe-uz-Zaman, 1978). These nations hope to guide their citizens through literacy campaigns to develop skills which are considered vital in the process of development.
I. LITERACY AND EDUCATION

Many nations are attracted to the concept of mass literacy because of its apparent relationship to development; the discussions do not end there. There has been further exploitation of literacy as a prerequisite for education. If illiterates gain access to new knowledge, ideas, and skills without learning to read, and if the new knowledge, ideas and skills enable them to participate in development, one might ask why these people need to be taught to read. This question becomes even more serious when one thinks of the amount of learning that takes place through the mass media.

Using Maslow's theory on hierarchy of human needs as a basis, Coolie Verner (1974) explained that one does not have to be literate in order to be educated. He furthered his point by stating that the content of the programs must be geared to some basic needs of the participant. In most cases, this will create the idea of literacy as a purposeful means to an end for those who has viewed it as a luxury. In time, after more urgent needs have been met, literacy itself may become a need. He went on to say that underprivileged adults have a greater need to learn marketable skills than to become literate. With improved instructional techniques, it is possible for illiterates to acquire vocational skills. Communication technology, Verner explains, "now provides access to knowledge without sole dependence upon written communication." The history of literacy programs indicates that they are not the solution to poverty any more than they are the solution to
sin. Information on functional education for the disadvantaged is available, and the skills and techniques to achieve success are known. However, Verner emphasized, there is the unwillingness of those who plan, control and conduct adult education, to apply that knowledge and skill in providing educational opportunities for the underprivileged in our society.

Undoubtedly, many people interested in the education of adults are also interested in the potential of broadcasting learning, because a number of skills can be, and have been, learned through such media. One could easily argue that it would be more advantageous to spend the National Literacy Campaign funds for an intensive educational campaign on the radio and television in topics of improved health care and agriculture. After all, it has been the main objectives of development to satisfy such human needs as food, and good health.

Convincing as these ideas may sound, such educational services are only temporary solutions to the problem of development. Lalage Bown (1980) argued against bypassing literacy in any form of significant development.

There is at present no cheap and permanent substitute for the written word--A literate person may have a wide choice of reading material and himself takes the decision as to what materials he preserves for future reference. An illiterate dependent for his education on the radio, has virtually no control over the programs prepared for him, his only recourse is to switch channels
or to switch off.

II. LEVELS OF LITERACY

The concept of "literacy", has received much attention and many definitions that lend themselves to a variety of interpretations and activities to support them. Only a casual look at the ways in which the term, "literacy," is used will readily reveal that there is no common meaning for it. It is now fashionable to talk about "basic literacy," "survival literacy," "specific literacy," "practical literacy," "integrated literacy," "functional literacy," "mass literacy," etc. Although these terms are synonymous, they are not identical.

The dictionary defines literacy as "the condition in which a person can read and write." However, many people feel that simple computing or arithmetic competence as well as reading and writing should be requisites for literacy.

Powel (1978) emphasized the importance of a person learning to communicate and compute with some degree of skill in order to meet the demands of his/her society. He stressed the society's role in defining literacy in relationship to its own particular needs. The terminal objective of education is to develop self-sustaining, involved persons.

Powel went on to present the following framework which outlines the states that one undergoes in the process of becoming literate.

A. Pre-literacy Level

This level according to Powel is the first sub-system toward literacy. The individual begins to obtain knowledge and use of basic
skills in his/her society, namely those language and computational processes essential for literacy and upon which further learning depends. They are building blocks of the learning structure, and their absence represent barriers to success in any society aspiring towards modernization. Learners stopping at this level easily relapse into illiteracy (Tripathi, 1970).

B. Basic Literacy Level

Whereas the skills at the preliteracy level are unstable, at the basic literacy level they become more permanent. This perspective suggests that the basic skills acquired will not regress to a point where they are no longer useful. That is to say, the basic skills have become minimally independent; so they are resistant to extinction.
The acquisition of this level of literacy is the goal of most literacy campaign projects. Basic literacy according to Abdun Noor (1982) has three essential objectives.

1. **Imparting of skills to communicate**
   Minimal communication skills include literacy, numeracy and general civic, scientific, and cultural knowledge, values and attitudes.

2. **Imparting of skills to improve quality of life**
   These skills include basic knowledge of health, sanitation, nutrition, family planning, the environment, management of the family budget, as well as the creation and maintenance of a home.

3. **Imparting skills to increase economic production**
   These skills include all forms of activity designed to earn a living or produce goods and services.

The character, degree, and method of imparting basic literacy skills, therefore, will vary according to the country, the selected group and their particular needs.

C. **Career Literacy Level**

The acquisition of permanent and operative basic literacy skills does not guarantee that performance is satisfactory for the demands imposed by the society or a specific occupation. While the career literacy level most certainly will require a core of skills, there definitely will be specialized requirements for each role, and the level of functioning will vary accordingly. This level, therefore, necessitates basic skills in literacy as well as skill performance which is
high enough to meet the demands of the work conditions.

Sticht's (1975) definition of functional literacy helps to further clarify this level of literacy:

Functional literacy is the possession of those literacy skills needed to successfully perform the language and computational tasks imposed by an external agent between the reader and a goal the reader wishes to obtain.

The primary thrust of literacy campaigns, therefore, is to help the learner acquire reading, writing and computational skills that match the level of survival within a given system.

It is clear from what has been said so far that the pre-literacy level is the foundation for basic literacy level, which in turn is the foundation for the career literacy level. Since employment is considered as one of the primary functions of an independent, contributing member of society, in many countries around the world, they should all aim at career literacy as the target for being minimally literate in all literacy campaigns.

III THE NECESSITY FOR MASS LITERACY CAMPAIGNS

Most of the countries that are seriously pursuing national mass literacy campaigns today are in Third World countries. Almost all of these countries have become independent from their colonizers within the last thirty years.

During the period of colonization, education lay beyond the con-
trol of the persons, or groups being "educated." The content, method and uses of education were determined by the colonizer, not the colonized (Altbach, 1978). One explanation for this was clearly cited by Deidrich Westermann (1937)

... Colonial policy which favored the maintenance of colonial territories for the production of raw materials was against the introduction of any large scale industrialization in the territories and would not, therefore, promote the conditions necessary for the rapid progress of the colonies ... The time is not in sight when Negro Africa will be a manufacturing country. It will primarily remain a market for European goods.

The few schools that were established, were attempts to satisfy the needs of the colonizer, not the colonized. Such motives included bureaucratic needs; missionary desire to do good works and save souls, exploitation of the resources of the colony, or simple desire to bring progress to the so-called backward areas.

Under such restrictions, the expansion of educational services to meet the basic needs of the respective countries was impossible. Kenneth Dike (1962), for example, described Nigeria's impatience with the slow progress in the expansion of education:

The Nigerian discontent was concerned not so much with the contents of education. To a great extent the argument as to whether there should be more industrial and technical than literacy education did
not very much concern the majority of Nigerians. The overriding complaint was that there was not enough education—of any kind—for the masses of the people. The key to the understanding of the whole problem of education in Africa is the appreciation of the fact that the whole region thirsts for knowledge. The wealthy and the poor, the aristocrats and the lowest peasants, Christians, and Muslims, and the "pagans," cry out for it—

This grim picture painted by Dike does not represent Nigeria alone; neither does it represent the African continent only. It represents most developing nations in the world today.

Although the common people have now assumed an important role in the democratic/socialistic government of their country, they are incapable of exerting themselves fully in their country's affairs because they have little or no knowledge of written expression. Literacy in modern times is one of the vital factors in community development. It seeks to help people understand their immediate problems and to provide them with the attitudes and more skills needed for solving these problems through their own efforts. Reading is of special importance in meeting the practical needs of daily life (Jennings, 1965). It is necessary for improving health and standards of living, acquiring a growing sense of citizenship, and willingness to work for the common good of the people. Furthermore, reading helps to broaden the individual's understanding of the world and his/her own culture.
More fundamentally, there is now some evidence revealed through research that support Paulo Freire's contention that the acquisition of literacy transforms a person, that it makes him/her more self-confident and independent, more able to think, judge and act for him/herself. Yusuf Kassam (1979) in Tanzania has recorded very poignantly the opinions of new literates about changes in themselves since they ceased to be illiterate. Okedara (1981) has produced similar evidence from new literates in Ibadan, Nigeria. Lalage Bown (1980) emphasized the fact that no amount of listening to the radio could generate that sense of being master or mistress of one's own fate that the neo-literates express. Development is highly dependent on educated, confident, fully capacitated citizens.

There is, therefore, no wonder that the 1973 Task Force of the Nigerian National Council for Adult Education, issued such a strong statement to the Nigerian government, on the urgent need of eradicating illiteracy among the entire Nigerian population:

Illiteracy is possibly the most severe limitation on our economic development and while no one can prove cause and effect relationship, there is a strong case for suggesting a connection between literacy and development. (For instance, most countries with very high income per capita also have very high rates of literacy—usually over 90%). The eradication of illiteracy may thus be seen as a vital task. And it should be noted that there are many non-economic
benefits to being literate, such as the ability to participate more meaningfully in community affairs. Literacy can help an individual to perform a better role, not only as a worker, but also as a citizen, as a family person, and as a self-improving individual.

Fafunwa (1964) also noted that education has to be incorporated into the mainstream of economic, social, and cultural development of any nation that hopes to "catch up" with the rest of the world. For it seems inescapable that no major industrial revolution can either occur or be sustained; no new society can be built or maintained in a country where the masses are still held down largely by ignorance, disease, and poverty.

IV VARIOUS APPROACHES TO LITERACY CAMPAIGNS

Literacy campaigns are in most cases intensive attempts made with the support of political and sometimes religious effort, and the deployment of substantial national resources (Abdun Noor, 1982). Almost all newly independent developing countries opted for mass literacy efforts during the 1950's, 1960's and 1970's (see Appendix 4). Two concepts have been identified with this approach:

1. The idea of "each one teach one" was influential. That each literate could teach at least one illiterate over a six-to-nine-month period, emerged from the new leaders and contributed to the belief that given the political direction and guidance, a massive mobilization of
literate volunteers over an extended period was possible (Lorenzetto, 1962).

2. It was assumed that illiterates would be internally motivated to become literate and would avail themselves of all available opportunities to learn (UNESCO, 1966).

Although most of these campaigns suffered from many political, economic and organizational problems, (Nigeria, 1946-1960, Tanzania, 1970s, North East Brazil, 1962-1964) the various methods used made significant impacts on the development of the respective nations.

The following discussion outlines four different theoretical models incorporated into literacy campaigns.

A. Traditional Literacy

This refers to the concept of literacy which has been advocated for centuries and applies in a traditional manner. The aim is to teach elementary reading, writing, and rudimentary arithmetic (see chart 10 for a sample). In many cases, only reading and writing are taught at very elementary levels; and this automatically results in a very low standard of achievement.

Although this approach to literacy has been criticized for its ineffectiveness (UNESCO, 1965; Nasution, 1979), it has kept the "feeble torch" of literacy burning through the years. It is on the basis of prior experiences that new concepts are being built. This approach is now giving way to other methods because the low level of achievement by the people who undergo training in the traditional literacy method, coupled with the fact that its contents are not based on particular
areas of interest of the learners, makes it difficult to regard it as a positive factor in development.

Chart 10 demonstrates the way in which the approach attempts to teach isolated concepts that lack continuity or relationships.

B. Laubach Literacy Method

This method stimulated campaigns against illiteracy in 96 countries around the world using 274 languages (Laubach, 1960). The method teaches letters by associating them with common symbols in everyday life since adult illiterates tend to think in terms of pictures. The philosophy is that of "each one teach one." Individual instruction is provided for each learner, and the new literates are encouraged to teach others. This philosophy has a strong missionary appeal. It is based on the Christian ideal of helping one's brethren, and it is well suited to evangelism because of the close learner-facilitator relationship that results. The need for facilitators to be properly motivated by interest and compassion is stressed throughout the program.

Unfortunately, Laubach's insistence on the mechanical aspect of reading that does not necessarily relate to the interest of the learners has been identified as the major weakness of this method. Many learners tend to memorize the pictures without learning the letters, words, and sentence (see Chart 11).

C. Functional Literacy

The idea of functional literacy was formulated during the 1965 Teheran Conference of World Education Ministers and has been imple-
NOTE: The title of the above lesson is *yaki*, which means "war." However, this title has no direct relationship to its contents. Even the content of the lesson talks about different subjects. The title is neither related to the words in the vocabulary nor the contents of the sentence.
mented in a number of countries, primarily Third World nations, with the assistance of UNESCO and other national and international organizations. These projects, which integrate literacy with other development oriented activities, e.g., technical or vocational training are directly related to specific needs of the learners.

Margo Viscusi (1973) described UNESCO's concept of functional literacy as education for illiterate adults at the service of social and economic development. It gives the illiterate workers the knowledge and skills required for increasing productivity and, thus, fostering their own national advancement. In order to meet the aims of this project, UNESCO, with the consent of member nations, agreed that functional literacy must be:

1. **Selective**, offered to those who can benefit most from literacy and, once literate, contribute most to national development, i.e., workers in important sectors of the economy;

2. **Intensive**, concentrated over a short period, so that what is learned is immediately used;

3. **Global**, aimed at educating the whole person, not just at imparting isolated knowledge and skills;

4. **Integrated**, combining literacy with other knowledge and skills in one organic program balancing practical and theoretical learning; ideally provided at work during working hours;

5. **Tailor-made**, designed individually for relatively small groups, elaborated on the spot, with the participation of all concerned.

Ahmed (1968) emphasized that imparting functional literacy is not
CHART 11
A SAMPLE OF LAUBACH LITERACY METHOD

<table>
<thead>
<tr>
<th>Illustration</th>
<th>Word</th>
<th>Letter</th>
<th>Letter</th>
<th>Letter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bird</td>
<td>bird</td>
<td>b</td>
<td>b</td>
<td>b</td>
</tr>
<tr>
<td>Cup</td>
<td>cup</td>
<td>c</td>
<td>c</td>
<td>c</td>
</tr>
<tr>
<td>Dish</td>
<td>dish</td>
<td>d</td>
<td>d</td>
<td>d</td>
</tr>
<tr>
<td>Fish</td>
<td>fish</td>
<td>f</td>
<td>f</td>
<td>f</td>
</tr>
<tr>
<td>Girl</td>
<td>girl</td>
<td>g</td>
<td>g</td>
<td>g</td>
</tr>
<tr>
<td>Hand</td>
<td>hand</td>
<td>h</td>
<td>h</td>
<td>h</td>
</tr>
</tbody>
</table>

only a social service but an investment in personnel building.

The process of developing and imparting this form of literacy is shown in the table on the following page.

Despite the fact that the functional literacy concept started off with very good plans and intentions, it has encountered so many problems in its implementation that many of its programs end up as failures.

Hall (1975), after studying the functional literacy programs in Tanzania reported that the pure work-oriented approach has brought disappointing results for several reasons. The principal reason is that of expense. A different literacy project is required for each occupation, with all the attendant expenses of preparing separate learning materials. In addition, it is difficult to find (or train) people to teach both literacy and vocational skills. Finally, it is questionable whether the motivation to acquire literacy is primarily economic. No less seriously, it was often unclear how literacy might be integrated into the various occupation being selected.

D. Freirian Method

Paulo Freire (1962) designed this method after observing that the inability of the illiterate peasants to learn was related to their feelings of fatalism and helplessness. They saw themselves as powerless and worthless objects. Their only real ambition, remote as it may seem, was to obtain the possessions which to them symbolized success and achievement. This was Freire's conviction; and so he made a commitment to create a process which could help the peasants liberate themselves from this state of powerlessness. The result was his con-
### Table 33

**STAGES IN IMPLEMENTING FUNCTIONAL LITERACY PROJECTS**

<table>
<thead>
<tr>
<th>Selection of Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Recruitment of Instructors</td>
</tr>
</tbody>
</table>

- **Objectives** → **Environmental Study**
- **Environmental Study** → **Identification of Problem**
- **Educational Targets** → **Preparations of Teaching Materials**
- **Preparations of Teaching Materials** → **Educational Achievement**
- **Educational Achievement** → **Evaluations**

Source: UNESCO ED. 79/W8/16 PARIS 1979
cept of "Conscientization" (1968).

Freire believed that the first step was to create self-confidence. It is only then that people could view their misery as a product of historical factors and the organization of the society, something they could alter.

Michael Schooyans (1969-1970) stated that Paulo Freire's process leading to conscientization can be divided into three successive stages:

1. **At the intransitive awareness stage**, people do not perceive the dialectic relationship which unites them and nature. They are caught in its flux and cannot emerge from it. In order to satisfy basic needs, they give themselves to the irrational game of magical forces, which they serve. The society in which they live is not a community, but at most an aggregate of families struggling for life.

2. **Naive transitive awareness** is characterized by an initial perception of problems. However, their examination is not pushed to the limits; it is restricted to vague global diagnosis and solutions of a similar character.

3. It is only through **critical transitive awareness** that people can free themselves from alienation. At this stage, the individual examines problems without allowing themselves to be blinded by emotionalism. In their diagnosis, as well as in their search for solutions, they try to be critical and proceed rationally to solve problems that are complex and affect the community as well as the individual. Diagnosis and solutions demand dialogue and concerted efforts; in other words, true democracy.
For Paulo Freire, the central purpose of literacy is to transform neo-literates into active, critical, and creative beings, to raise their consciousness and ability to think, and to enable them to become a social force for the designed change (see Appendix 5).

This method has its weak points too, for it tends to concentrate more on other aspects of life than the literacy lessons. The process is so threatening that many governments find it difficult to open their doors to such ideas.

All of the methods that have been described so far have their strong and weak points. This writer, however, is of the opinion that all the different approaches can help provide information needed for a systematic large scale attack on illiteracy. With proper training, careful planning and execution, accurate record keeping, data analyses and constant reporting, a nationwide literacy campaign could be the best solution to the problems of underdevelopment in the Third World countries.

The following questions could serve as check points in the process of discharging such a large scale campaign:

a. What are the levels of attainments of learners from different backgrounds?

b. What are the drop-out rates and their reasons?

c. What stimuli have been found to be helpful in arousing and sustaining motivation?

d. What are the levels of attainment? At what cost?

e. What are the consequences of literacy? How do the neo-literates apply their newly acquired skills?
f. What is the relative effectiveness of well-paid, nominally paid, and voluntary facilitators?

g. What are some problems encountered in imparting literacy to women? If so, what are some possible solutions?

V. NOTABLE ACHIEVEMENTS IN MASS LITERACY CAMPAIGNS AROUND THE WORLD

Nationwide literacy campaigns have been conducted since the second world war by nations that have experienced profound social and economic changes in order to encourage and facilitate modernization (UNESCO, 1946-1966). In an effort to learn from the experiences of these nations, UNESCO commissioned the International Council for Adult Education (ICAE) in Toronto, Canada, to prepare a comparative study of the role of the successful literacy campaigns of the twentieth century in the development of the nations (Bhola, 1980).

The following are summaries of reports on successful mass literacy campaigns that have taken place around the world:

A. Algeria

The literacy campaign was launched in 1967. It combined action both in industrial and agricultural sectors in three selected areas of the country (UNESCO, 1960).

The objectives of the campaign were socialist in nature and sought to consolidate national independence, to suppress the exploitation of people and to foster the development of the individual as a member of society.

In order to achieve its goals, three sub-campaigns were organized,
to stress political, social, and economic aspects of life, with particular emphasis on reading, writing and arithmetic. A functional literacy campaign was organized for the workers in the agricultural sector, and another one for workers in the industrial sector.

These campaign strategies helped to maintain a balanced and simultaneous emphasis on the selective approach to literacy. It focused on ways in which to meet the needs of those individuals who had specific jobs and included a mass approach to literacy for the general enlightenment of the masses. Initially, there was a problem of finding enough trained staff, but this situation was alleviated immediately.

B. Brazil

The government's commitment to the campaign has been very strong. It was based on the belief that literacy must serve as the foundation for modernization. In 1979, more than 100 million dollars were spent on literacy programs (UNESCO, 1975).

Their highly sophisticated administrative and technical systems, that were established centrally for the campaign, were complemented by the decentralized implementation strategies (see Charts 12 and 13).

Brazil uses a primer to teach reading and writing. This primer was designed to elicit and to be supplemented by locally generated and responsive materials (see Table 34).

By offering 12 to 18 months of an integrated program of instruction equivalent to the first four years in the elementary school, the literacy campaign was directly linked to the formal education system.

In their struggle to make the campaign a success, the literacy
organization, 'MOBRAL', has used teaching methods and materials, appropriate to the situation, e.g., radio, television, conventional classroom patterns, self-instruction, and each-one-teach-one.

C. Burma

The literacy campaign started in 1969 is truly a "mass movement" in that the government of Burma offers only advice on ways to increase "organizational power" but no financial support for the campaign. The expenditure involved in becoming literature is incurred by the learners. The strategy for the campaign is that of:

A mass movement, with community participation, using local resources, on a voluntary basis; in a selected area or region or township, throughout the year, until the whole area of the campaign became literate (UNESCO, Bangkok, 1978).

Four-tiered organizational structures with personnel at the central, divisional, township and grassroots levels have been established. There are both horizontal and vertical integration among the three parallel systems of the government, the party, and the literacy committee (see Chart 14).

Another interesting feature of the campaign is that although it is national in scope and vision, implementation is more localized and gradual in movement. An area is targeted; the population is motivated and mobilized, and the campaign is launched; lasting until the populace of this particular community is literate. Then, the efforts and activities move to another designated community.
CHART 12
STRUCTURE OF THE MOBRAL CENTRAL OFFICE

Office of the President

- Administrative Council
- Financial Control Committee
- Advisory Body on Supervision and Planning
- Advisory Body on Organization and Methods
- Office of Executive Secretary
  - Office of Assistant Executive Secretary
  - Executive Office

MANAGEMENT DIVISIONS

| Pedagogic Activities | Mobilization | Research & Training | Finance | Supporting Activities |

Source: UNESCO, MOBRAL, 1975
CHART 13

FLOW OF ACTIVITIES WITHIN MOBRAL

- Flow of Decisions
- Flow of Decisions and Supervision
- Flow of Data for Decision
- Flow of Advisory Services and Research

UNESCO 1975 MOBRAL
<table>
<thead>
<tr>
<th></th>
<th>1970</th>
<th>1971</th>
<th>1972</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Literacy Training</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literacy Teacher's Manual</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reader</td>
<td>1,525,000</td>
<td>2,310,000</td>
<td>4,844,000</td>
</tr>
<tr>
<td>Mathematics textbook</td>
<td>1,526,000</td>
<td>2,310,000</td>
<td>4,844,000</td>
</tr>
<tr>
<td>Writing Book</td>
<td>1,526,000</td>
<td>2,310,000</td>
<td>4,844,000</td>
</tr>
<tr>
<td>Supplementary Readers</td>
<td>524,300</td>
<td>9,600,000</td>
<td>12,177,000</td>
</tr>
<tr>
<td>Educational Posters</td>
<td>1,200,000</td>
<td>1,760,000</td>
<td>3,793,000</td>
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<td>&quot;Mobral Newsletter&quot;</td>
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<td>32,000,000</td>
<td>48,000,000</td>
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<tr>
<td><strong>Integrated Education</strong></td>
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<td></td>
</tr>
<tr>
<td>Primers</td>
<td></td>
<td></td>
<td>1,400,000</td>
</tr>
<tr>
<td>Reference book</td>
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<td></td>
<td>1,400,000</td>
</tr>
<tr>
<td>Mathematics textbook</td>
<td></td>
<td></td>
<td>1,900,000</td>
</tr>
<tr>
<td>Teacher's manual</td>
<td></td>
<td></td>
<td>61,580</td>
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<tr>
<td>Supplementary readers</td>
<td></td>
<td></td>
<td>6,201,200</td>
</tr>
<tr>
<td>Educational posters</td>
<td></td>
<td></td>
<td>515,000</td>
</tr>
<tr>
<td>&quot;Integration Newsletter&quot;</td>
<td></td>
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<tr>
<td><strong>Community Development</strong></td>
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<tr>
<td>&quot;You are a Leader&quot;</td>
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<td></td>
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<tr>
<td>&quot;Your Name is Action&quot;</td>
<td></td>
<td></td>
<td>42,000</td>
</tr>
<tr>
<td>&quot;You are Important&quot;</td>
<td></td>
<td></td>
<td>1,200,000</td>
</tr>
</tbody>
</table>

UNESCO 1975 MOBRAL
CHART 14

ORGANIZATIONAL STRUCTURE OF LITERACY COMMITTEES

Socialist Republic of the Union of Burma

Central Literacy Committee

- Organizing Sub-Committee
- Reading Habits and Library Movement Sub-Committee
- Curriculum Development and Textbooks Sub-Committee

State/Divisional Literacy Committee

- Organizing Sub-Committee
- Curriculum Development and Textbooks Sub-Committee

Township Literacy Committee

- Organizing Sub-Committee
- Curriculum and Textbook Sub-Committee

Sub-Township

- Village Level

Functions

National Level
1) Central Committee
   a) Makes policy decisions
   b) Directs sub-committees
   c) Supervises sub-committees
2) Sub-Committees
   a) Implement policy decision
   b) Communicate with S/D and Township Literacy Committee
   c) Supervise global operations

Regional Level
a) Communicate with Central and Township Literacy Committee
b) Give necessary help to Township Literacy Committee

Township Level
a) Responsible for Literacy, operations within township
b) Communicate with Central Sub-Committees and State/Divisional Literacy Committee

UNESCO Bangkok, 1977
The literacy classes initially stress reading, writing and arithmetic with some emphasis on work-oriented literacy in the post-literacy phases.

Neighboring classes are encouraged to compare their performances, referred to as "rotating evaluation" (Brown, 1979). This system helps the learners to measure their individual levels of literacy skills (Class A tests B; B tests C; and C tests A).

D. China

Lin Vincent (1963) reported that literacy campaigns among the masses in China is considered as a basic condition for the transition into communism, the encouragement of political involvement, removal of class barriers and the economic development of the country. The guiding principle behind the literacy campaign is the "mass line." This requires that nonformal education be a social movement, initiated and carried out by the people but rigidly directed and controlled at all levels by the communist party.

This concept of education seems to be appropriate to a traditional, authority-oriented society. China being a country with this orientation, reported considerable success in effecting mass behavioral change and in avoiding some social dislocations that are often inevitable in the process of change (Lin, 1963).

The initial problems were a shortage of facilitators and heavy demand on the learner's time (Al Imfeld, 1979). Since then, Lin explained that the Communist Adult Education program in China has been able to simplify their written language, popularize the national language and
has simplified literacy instruction.

E. Cuba

The revolutionary government in Cuba, under the leadership of Fidel Castro, intensified the campaign against illiteracy (Lorenzetto, 1962).

The campaign was purported to have had the full support of the people, and had as its motto "if you know, teach; if you are ignorant, learn." The National Commission for Literacy was given responsibility for the campaign and the Ministry of Education, the Armed Forces, Teachers Association, the Center for Workers in Revolutionary Cuba, the Cuban Wives Federation and other similar organizations, all participated in the campaign.

Castro was so convinced that Cuba would succeed in its mass literacy campaign that he announced at the Assembly of the United Nations Organization on the 26th of September, 1960, that by 1961 illiteracy would be eradicated in Cuba. The campaign was indeed very swift as Castro predicted. It lasted only eight months (Brown, 1970), and 90% of the previously illiterate population was made literate. All along the campaign was charged with the dual function of eradicating illiteracy and integrating the people into post-revolutionary Cuba.

F. Tanzania

Education in the United Republic of Tanzania is founded on 'ujamaa', an ideal based on the belief in human equality and respect, sharing of work, and fair distribution of wealth. The Arusha Declaration, in 1967, was the starting point for the building of the ujamaa
society, whose educational requirements were defined by President Nyerere in his famous book *Education for Self-Reliance*. Thereafter, mass education projects were initiated in all sectors by the Ministry of Health and Agriculture, which launched campaigns, each with its own slogans, popularized by the national radio. The Prime Minister's office also played an important role.

The result has been the launching of innovative projects which have awakened general enthusiasm and mobilized widespread support. A case in point was the mass literacy campaign which entered an extremely active phase in 1970. In that year, approximately 260,000 people joined the literacy classes. By 1973, their number passed the three million mark (UNESCO (Mwanza), 1976; UNESCO Lagos, 1976).

There are, however, other changes that have been taking place in some areas whose impacts have been felt in many parts of the country. This has been illustrated by the Kibaha Center. Kibaha is a typical institution that was organized to launch a simultaneous, coordinated attack on ignorance, disease and poverty. To achieve this end, the center was divided into five sections:

1) A primary and secondary school in which students engaged in agricultural productive activities and in mass literacy work;

2) A health training center, where emphasis was also placed on preventive and curative medicine;

3) A farmers training center intended for both young people and adults;

4) A rural development unit and
5) A library for the newly literate.

Surely Kibaha has proved to be a comprehensive rural development project designed to transform and improve village living conditions.

Other centers are those of Lushoto which is basically an integrated rural development center, and the one at Kwamisisi which has projects designed to integrate the school into village life (Mhaiki et al., 1971; Haule, 1970).

One interesting aspect of the integrated development projects in Tanzania is the mobilization of the entire population for participating in the overall national development. Visible changes have been documented throughout the nation, and successes are being achieved in all fields (UNESCO, 1976).

G. Somali

The Somali Democratic Republic under a unified system of government was faced with very serious choice of language and script to be used in public life of the people. Osman Dahir and Muse Askar described this serious problem:

... One of these problems was the existence of two official foreign languages--English and Italian ...

In the case of the administration, the use of the two languages created many problems ... For every office had to be manned by two types of personnel--English and Italian speaking ... The educational system faced the same difficulties. Besides the incongruities already found in the structure and in the
basic educational philosophies of the two systems, there existed the two different languages as medium of instruction (Osman Dahir et al., 1976).

All the possible half solutions, interpreters and translators, standardization of educational structures, introduction of Arabic as medium of instruction for the elementary schools and English for the intermediate and secondary levels were tried, but in vain. The 21st October Revolution of 1969 brought the dispute on the choice of script to an end. "In January 1971, a national Language Commission was created ... the main concern of which was to write textbooks for elementary schools, to write Somali grammar books and to write a basic Somali dictionary (Osman et al., 1976).

Within six months, the commission had finished its task. On the 21st of October 1972, the President of the Supreme Revolutionary Council was able to announce that the Somali language would henceforth be written in modified Latin script.

... It was decided to teach all government employees the new script within a period of three months, after which they would have a written test. Thus, on January 21, 1973, the examination was conducted and written Somali became the official administrative language. At the same time, it became the medium of instruction for the elementary schools (Osman et al., 1976).

From that point many projects became feasible. In March 1973, an urban literacy campaign was launched. By the end of that year,
400,000 people had learned to read and write. In August 1974, a Rural Development campaign was launched. Besides the idea of eradicating illiteracy, the rural development campaign had to include health services for both people and livestock. Another component of the campaign was human and livestock census. Out of a total population of five million, over 70 percent are nomads and are scattered over an area of 650,000 square kilometers. The only teachers to fill such a huge gap (200,000 teachers were needed) would be intermediate and secondary school students and their teachers.

The campaign started after President Siyaad's announcement:

As we have pledged last year, we will embark on mass literacy campaign. As the practice has been thus far the execution will be affected by self reliance and our principle of "Iskaa-Wax-u-gabso" (self help). We will use every nook and cranny as a school; we will conduct classes under shady trees, in front of nomads' tents and beside watering wells (President Siyaad in Osman et al., 1976).

Besides the original goals, some added benefits were expected. These are: the strengthening of national unity by demolishing the barriers between students/teachers and the nomads; a new awareness of the problems confronting the rural masses and of the need for their solution. At the beginning of the campaign, 1,257,779 students were registered, but only 912,797 sat for the final test; and of these 785,093 passed the literacy examination (Osman, 1976).
VI. NIGERIA'S PAST EFFORTS AND PRESENT ATTEMPTS IN LITERACY CAMPAIGNS

The first form of literacy work to be introduced into what is now known as Nigeria was in the Arabic script. Most of the present inhabitants of the northern states of Nigeria embraced this form of literacy and the Muslim religion (Junaidu, 1971).

The Muslim religion has chains of authority and licenses to teach; so much that its followers have to commit themselves to continuous learning. This process of searching the Quran resulted in respect for "the greatness of learning." Throughout this part of Nigeria, therefore, is a network of travelling teachers, and also of travelling "seekers—after—knowledge," who may be of any mature age.

The Colonial administration came in with another form of literacy skill, Roman script and the English language. Following very closely behind them were the missionaries with another form of religion. While the Colonial administration was busy trading and expanding their spheres of influence among the different parts of the country, the Christian missionaries were working very hard at teaching their converts how to read the Bible (Beacham, 1928). They used primary school text books, tracts and flash cards to teach their students. This process continued until the release of the colonial paper, "Mass Education in African Society," in 1945.

On the strength of this document from the Colonial Office, the Department of Education in Nigeria proposed a program for adult literacy in 1943, which emphasized the following points:
(a) Insist on teaching reading and writing in the local language.

(b) Organize English language classes for those who want it.

(c) Teach farmers basic arithmetic.

(d) Teach women sewing, cooking and child care.

(e) Allow room for discussion on matters of general interest.

Reading materials were prepared; officers for the campaign were selected and instructors were trained to teach. Then the campaign was officially launched in 1944 (Omolewa, 1980).

Classes initially lasted six months. Within this period, the learners were expected to read and write letters, read a receipt, read a produce scale and measurement, read a simple book, read a newspaper, read a public notice, and use a math table (Handbook, 1971).

By 1960, after Nigeria received its independence from Britain, an education commission (Ashby Commission) was set up to recommend educational development strategies for Nigeria, and they gave too much emphasis to higher education. Adult literacy continued to sink into the background.

Many educational institutions and organizations within and outside Nigeria have continued to remind the Nigerian government of the necessity for a national mass literacy campaign. Some of the ideas that influenced change in the outlook on adult literacy are:

1. World Bank's reviews of literacy at the end of the 1970's and beginning of the 80's reveal that:

   There is almost no evidence to justify the belief or
policy that a country can become substantially literate mainly or solely through primary schooling. Only one country in this century, Japan, has succeeded by virtue of such a policy. The conditions were exceptional and the process took more than 50 years. We believe that countries following such a policy should review and reorganize their priorities (Leon, 1976).

2. A portion of the resolution passed at the Conference of African States in 1961 said: "...Economic and social progresss is indissolubly linked with the development of education (Nasution, 1971).

3. The director general of UNESCO, Rene Mahew, in his IEY message in 1979 stressed the importance of integrating the various forms of educational activities in order to meet the various needs of human-kind.

   ... What is needed is nothing less than the organic integration of school and university education with out-of-school education and adult education. ... They are destined to play an essential part in the continuing and many-sided moulding of the human mind (UNESCO, 1970).

4. The Conference of Nigerian Adult Educators that was held in 1971 noted that adult education has been given a role more or less outside the context of socio-economic needs and national development. Literacy particularly has been exercised as an end in itself. Both have been exploited and in many cases for political purposes. They saw
the continued importance of "... adult education, the key to national development and unity" (NNCAE, 1971).

5. The Tanzanian vice-president made a very forceful statement at the Africa Adult Education Conference in 1971:

... Illiteracy in Africa retards the development of the African continent in all fields. Literacy is the starting point for minimum vocational training and upgrading of workers ... contributes to productivity, the development of industry and consequently the better utilization of natural resources, and their prosperity in general (Africa, 1974).

6. The establishment of the Nigeria National Council in 1971 helped NFE workers to speak to the national states and local government about the necessity of educating the entire population so as to ensure rapid development of the nation. It was made very clear to the Federal Government that about 68,000,000 Nigerians are still illiterate and that an organized approach should be undertaken to improve the situation through mass literacy programs (NNCAE, 1980).

The change in administration, the effort to adapt a new system of government, and the government's efforts to bring the administration closer to the people are a few reasons why the present administration is attempting to revitalize and improve its commitment to educate the millions of Nigerians who are either drop-outs, push-outs, or left-outs of the formal school system.
The President announced on Monday, the 19th of August, 1980, that the National Mass Literacy Campaign would be launched sometime in 1982, and it would last for a period of ten years.

In his speech he said,

... It is, after all, the adult who feels the urgent pressure for change and who, in order to cope with it, must himself grow and change in knowledge, skills and attitudes. It is on the capacity of the adult to do this that our entire technological development rests. No matter how many engineers we have--chemical, electrical, metallurgical or what have you--unless we also have an army of skilled workers to operate the machines, regulate the blast furnaces, drive the bulldozers, install the plumbing, program the computers and cultivate the land scientifically, we cannot advance either industrially, agriculturally or economically. Moreover, we cannot afford to wait until our children in school are grown up. Nigeria must go ahead now (Shagari, 1980).

The nation worked very hard through the federal and state Ministeries of Education and their related agencies to prepare fully for the launching of the campaign in July, 1982, with the following objectives in mind:

1. To educate all citizens to enable them to participate fully in the economic, social and political life of the nation.
2. To enable the individual to become more productive, and better able to fit into the new technological society, thereby contributing more to the nation's economic development.

3. To raise the individual's political and civic awareness, help him to become an active participant in decisions that affect his life. It should also help him to become self-reliant, able to promote and participate in the process of change and thereby contribute to the general development of society.

4. To enable the individual to function harmoniously as a member of his family and social group and to enhance national unity.

5. To educate parents so that they can provide the necessary supports for their children's education.

6. To enable the individual to develop his/her potentials to the fullest, giving him/her the opportunity to benefit more from society's services as well as to contribute more to the common good (Federal M.O.E., 1980).

This chapter has so far examined ways in which a nationwide literacy campaign might be useful in the promotion of national integration and development in developing nations, with particular emphasis on Nigeria. It has drawn some ideas from the various approaches to literacy campaigns in different parts of the world and suggests how some of the methods could be used to improve the services of the 10 year National Mass Literacy Campaign now underway in Nigeria.

The next chapter will discuss the problems and difficulties in the choice of language for literacy campaigns in a multilingual society like Nigeria.
CHAPTER VIII

CHOICE OF LANGUAGE FOR LITERACY CAMPAIGNS

... above all other stupendous inventions what sublimity of mind must have been his who conceived how to communicate his most secret thought to any other person though very far distant either in time or place, speaking to those who are in the Indies, speaking to those who are not yet born, nor shall be this thousand or ten thousand years? and with no greater difficulty than the various collection of twenty four little characters upon a paper? Let this be the seal of all the admirable inventions of man and the discourse for this day (Galileo, 1630, quoted in Univ. of Chicago Press, 1953: 116-117).

Indeed, the leap from the oral to written language, accredited to the Phoenicians about 1000 BC, and the leap from written to the printed work (marked by Gutenberg's moveable type industry) in 1450 AD, were the two of humankind's genuine liberating revolutions. The one paved the way for sea commerce and made possible nation states on the Mediterranean; and the other was equally explosive in western Europe. It led, in large measure, to the Reformation of the sixteenth century, and the Renaissance of the fourteenth to sixteenth centuries. Neither fire nor the wheel was so revolutionary in setting people free (Smart, 1974).
Yet strangely, the blessings of the written or printed word, i.e., the blessings of literacy are still denied to 34.2 percent of the world's adults. Indeed, five centuries after Gutenberg, with all the socio-economic, political and technological changes that have taken place in the world, more than one-third of humankind's adults, live either outside or only on the margin of literacy. They cannot read.

For Africa the figures are grimmer: 72.8 percent of African adults cannot read (UNESCO, Paris 1980). For women, tragically, the figure is higher: 83.7 percent. This situation is a tragedy because women have greater responsibility in children's upbringing. The vicious cycle of illiteracy can easily be broken if the adult members of the family taste some of the benefits of literacy. Nigeria, being the most populated of all African countries, has the largest number of illiterates: 68 million (NNCAE, 1980).

From the above figures and percentages of literate members of society, it can be noticed that Nigeria and, indeed, Africa are gradually passing from an oral society, to that of the printed word. The few who are literate can now have access to written information rather than relying on narrated or rumored information.

This experience has taught Nigerians that oral narratives and rumor no longer suffice for the transmission of information and instruction in the society (Omotoso, 1981). Some organized effort has to be made in order to improve the flow of written information to a greater number of Nigerians. However, Nigeria is a multi-lingual society. It has 394 different languages; and English, Arabic and French are grad-
ually becoming part of the languages spoken in Nigeria.

The intrusion of Western languages, especially the English language in Nigeria, displaced so many languages that it became the official language of the country. Although the indigenous languages have been affected as a result of the intrusion, they have shown great vitality and adaptability to the new changes. From all indications, most of Nigeria's indigenous languages are barely surviving.

In Nigeria today, it is a common sight to see government officials speaking at length in English in rural communities where very few members of the audience understand what they are saying. Such speakers in most cases are Nigerians who understand the local language very well. Yet they will only allow a few minutes at the end of their speeches for someone else to summarize what they said. This action was observed by Altbach:

Language is a key to the intellectual situations in many Third World nations. Language also plays a role in the distribution of knowledge, since the medium through which material is communicated determines accessibility (Altbach et al., 1978).

The extreme complexity of the linguistic situation in Nigeria implies that difficult choices have to be made concerning the languages whose written forms are to be taught in the Universal Primary Education scheme and the National Mass Literacy campaign. Selection had to be made for language(s) of instruction at higher levels of learning too.
Nigerians decided to maintain the language of their former colonial masters (Great Britain), and so English has been adopted as the official national language.

However, it can be understood from the previous chapters of this study that maintaining English as the official language, has been used as a means of social and economic control by the few who managed to learn it. For example:

1. Language becomes a mechanism for social stratification.
2. Those who speak English language control the professional sector and modern business.
3. Those who lack the ability to speak in English are barred from many positions with potential upward mobility.

Nigeria and indeed most of the former colonial territories find it difficult to displace the English language, because the colonial medium permeates the modern social structure. It covers everything from the legal system and administration to the operation of the military and even in writing poems. Almost all literature written about the various aspects of life are written in the Western languages especially in English. There is very little effort made to translate them into the local languages.

Although the employment of English language has helped in diminishing some of the divisions based on ethnic or linguistic ties, its use by a minority of Nigerians has created a new set of socio-economic divisions among the people. Already we have seen that the English language has served as an agency for social stratification. It has separated
most of the tiny educated minority form the masses (Foster, 1977).

In order to minimize the unnecessary divisions among the African people through the use of different languages, Bernard Forlon (1963) brought the attention of Africans to this problem and suggested what should be done:

To us in Africa, the language problem is still a front line issue, because not only must it be solved to facilitate contact of African with African, often even in cases where the two are next door neighbors, but also because it is a problem inextricably welded to that of our urgent political, economic, technical, social and cultural development. The target to aim at, for us ... should be not merely State bilingualism but individual bilingualism (Forlon, 1963).

The official language policy in the Nigerian education system is that a child should be taught the English language and one Nigerian language other than the one spoken in the child’s environment. However, most Nigerians, whether literate or not, know not only their mother tongue, but also one or more Nigerian languages (Nigeria, 1977). Thus, the present language policy really means trilingualism for many, and for the majority of Nigerians, it means multilingualism. Such multilingual stand could be attributed to the fact that mobility in Nigeria either by statesmen, politicians, civil servants, businessmen and the entire population will be enhanced if one speaks several Nigerian languages.
A. The Uses of Language

Rene Koenig, the German sociologist (1956) argued that linguistic education can be best understood when it is explained in terms of "second birth." He said that physical birth merely brings a human being into existence, whereas the intellectual birth introduces the child into the sociocultural environment. Logically, the best means for being born into the environment has to be done through our most important means of communication and that is our language. Nevertheless, language has other functions apart from enabling human beings to communicate with one another. That other function is called education. With the help of language, human beings are able to define their primary environment. Culture, which is sometimes defined as "secondary environment", i.e., that which human beings have added to nature, is possible because of the spoken words (W. Keweloh, 1977).

Language is also a means of registering and memorizing experiences. Experiences, as we know, are solutions to problems. These solutions must be always ready for application. In other words, the knowledge about history and tradition is only possible, if experiences and information are kept and reutilized.

Looking back at Keonig's idea of language as "second birth," one can deduce the fact that language is also a means in the process of socialization. Human beings are not only passively born into their environment, but it is up to them to determine their position and function within the society.

Table 34 describes the complexity of uses of language in Nigeria.
**TABLE 35**

**ILLUSTRATIVE MODEL OF LANGUAGE IN EDUCATION AND SOCIETY IN NIGERIA**

<table>
<thead>
<tr>
<th>Domains of Incidence</th>
<th>Home</th>
<th>Age-Group</th>
<th>School/Univ</th>
<th>Market</th>
<th>Worship</th>
<th>Government</th>
<th>Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education</td>
<td>Child rearing practices</td>
<td>Traditional games, oral tradition</td>
<td>Age-group societies, sports</td>
<td>Clubs, youth activities, apprenticeship</td>
<td>Educational pyramid: levels, vehicular and object languages</td>
<td>The 3 cultures</td>
<td>Acculturation</td>
</tr>
<tr>
<td></td>
<td>Traditional culture &amp; Christianity</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>English-Official Language</td>
<td>Nigerian languages</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Arabic</td>
<td>Religious language</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>International English</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Language in Education</td>
<td>Language in Society</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Language in Education**
- Applied linguistics
- Psycho-linguistics:
- Child language, cognition
- Language acquisition, aptitude, attitude, motivation
- Language didactics (method)
- L1, L2, transition of language of instruction
- Language curricula
- Language tests & measurements
- Language teaching aids

**Language in Society**
- Socio-linguistics
- Language maps, statistics, surveys
- Language policy and planning
- Language economy, language in rural and urban society
- Speech act, language switching, choice
- Language networks:
  - Language of home, market, church etc.

**Source:** Brann: 1975
Most of the languages are used within small circles among the different ethnic groups. There are, however, three major languages of wider communication. These are Hausa, Yoruba and Igbo. Pidgin English is used as contact language especially among the different linguistic groups in the southern part of the country. Although the Arabic language is the first foreign language to be introduced into Nigeria, it has virtually been reduced to a language of religion and related services. The English language became the official language, which means that most official transactions both in the private and public sectors are carried out with the use of the English language. It has also been realized by Nigerians that all the neighboring countries surrounding them have adopted the French language as their official language. In order to communicate with their neighbors, Nigerian schools now teach French.

These languages are supposed to be used in communications in the home, among age-groups, at school, in market places, at places of worship, in the government and at work. Unfortunately, many of them are limited in circulation because the users are few. In such cases, alternative languages are used to communicate with the larger community outside particular groups.

B. Choice of Language for Instruction

Nigeria's richness in ethnic and linguistic diversity poses serious problems of choice when it comes to the choice of language of instruction in schools and adult literacy centers. A choice, however, has to be made from among the 394 indigenous languages and the three foreign
languages. Basic literacy as agreed by most educators should be carried out in the language best known to the learner, preferably in the learner's mother tongue. A major language could be chosen for educational purposes or several major languages could be chosen with a view to evolve a national language. Another alternative choice is to discard all indigenous languages and adapt a foreign language as a medium of instruction.

In spite of the many difficulties involved, most people are still in favor of teaching basic literacy in the local languages (A.J. Carpenter, 1949; Tashkent report, 1966; Foster, 1977; UNESCO Dakar, 1977; Oyedsji, 1980).

The Tashkent Report (1966) cited the following as factors that governments should consider and make clear decisions concerning the language to be used in literacy work:

1. The existence in the country of only one language.
2. The popularity of one or several languages.
3. The desire to achieve national unity, which may lead to the choice of one language.
4. The desire for African unity and the need to encourage mutual understanding between states. This may make it necessary to choose African languages which are spoken in more than one state.
5. The existence of a satisfactory written language or literature.
6. The necessity to re-group similar dialects into one language by standardizing their written language.

7. The use of many languages, which may be the case in factories
where the workers speak a great number of languages and dialects.

8. The wish and desire of the adults to be taught.

9. In some case, the country's lack of independence raises obstacles to the choice of vernacular languages.

10. The difficulty of analysing and transcribing a non-written language may lead to a choice between international languages.

11. Lack of cadres of linguists.

12. Considerations of an economic order.

13. Social and political conditions which make it difficult to apply linguists' recommendations (Tashkent, 1966).

The question of utility are also significant when a choice has to be made among African languages to be used as a medium of literacy. Demand for instruction is likely to be higher when such a language is widely spoken and is of demonstrable economic, political and social utility. Thus, the success of earlier literacy campaigns in the Northern States of Nigeria during the 1940's and early '50's was to some extent due to the already substantial use of the Hausa language among other minority languages. Its already marked utility as a medium of spoken and written communication contributed in great measures to the success of the campaign.

Since the National Mass Literacy campaign involves adults, effort should always be made to take into consideration their previous experience. One way of doing this is to use the mother tongue as a language to promote literacy. If literacy efforts are to respond to local interests and encourage community participation, the use of local language
is unavoidable:

Neither the subject matter priorities, nor the strategies for effectively delivering them in most localities be achieved except through the languages that are accessible and appropriate (Fox, 1976).

Although the importance of teaching adults to read and write in their mother tongue is obvious, it is very difficult in Nigeria's case to provide reading materials for all the 394 languages. The best that can be done is to select languages that are widely spoken by a cross section of the population (popularly known as the language of the market), and develop literacy materials around these selected languages. The languages selected should be representative of the target population, so that through learning to read and write these languages, the learners can eventually record the history of their people. This will help to preserve their culture and tradition. The former Governor of Benue State made the following observation: "It is only when they document their history in their language that their culture continues to grow (Aper Aku, 1981).

C. Past Efforts to Teach Adult Literacy in Nigerian Local Languages

Westerman in 1929 wrote that:

Africans .... would learn English better and more quickly if they had learnt to understand their own language in its grammatical construction, in composition in reading and in debating; if they learnt to think in their
language (*Africa*, 11, 4 October 1929).

Although there were mixed feelings among the first educated Africans as to whether Africans should be taught in their local languages or English; such feelings, however, did not last. They soon began to develop interest in their native languages and participated in linguistic research, and production of literature in the local languages (UNESCO, 1952). Chief Awolowo had this to say:

The Principal of the College in my time ... suffered a good deal of unjustified criticism. ... his view was that we should be proud of anything that was indigenous to us; our language our culture and our style of dress, The official language in the classroom and dining room was English. But in the ... compound you could speak any language ... It was believed that Mr. Nightingale fostered these policies in order to slow down our progress in the Western sense. I shared this view then, but now I think he was a great pioneer. Practically all his critics are today doing precisely what he preached many years ago (Awo, 1960).

The following were recorded as Nigeria's achievements in providing its population with reading materials in the local languages:

1. **Northern Provinces of Nigeria**
   a. **Hausa-Speaking Provinces**

   Hausa has been used as the medium of instruction in
primary education, mainly in Sokoto, Zaria, Katsina, Kano and Bauchi provinces. There were a few other areas too. The basic procedure was that a four-year basic course was given in the vernacular (usually Hausa) followed by a four-year middle course, in the first year of which intensive English courses were taught.

The Literature Bureau at Zaria founded in 1930 by the Education Department as a translation bureau, dealt with the translation of Hausa textbooks for schools and also general literature (Skinner, 1978). A fortnightly paper, Gaskiya, which had a circulation of 15,800 in 1943, was published and newssheets in Hausa (Ajami character) were given away with it. Some of the earliest reading materials published by the Government, in Nigerian languages are listed on Table 35.

Muslims in Nigeria have to learn Arabic which is the language of their religion and traditional culture. In most cases, however, a mere modicum of Arabic is considered sufficient.

b. Northern Provinces of Nigeria Other Than Hausa Speaking

Hausa was used in some areas as the medium of Primary education, but various local languages were used mainly in the mission schools. Kanuri was used in Borno and Dikwa Emirates, the Yerwa (Maiduguri) dialect was regarded as standard Kanuri. The Christian missionaries were in control of the schools in the rest of the Northern provinces. Most of their instructions were done in the local languages. Table 37 shows just a few of their publications.

The efforts of the colonial administration and that of the Christian missionaries helped to increase the number of low priced literature
### TABLE 36

**PUBLICATIONS IN NIGERIAN LANGUAGES**

<table>
<thead>
<tr>
<th>Category</th>
<th>Less Than 32 Pages</th>
<th>More Than 32 Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Hausa Publications</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religious and Moral Instructions</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Poetry</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td>Fiction and Drama</td>
<td>11</td>
<td>14</td>
</tr>
<tr>
<td>History and Biography</td>
<td>12</td>
<td>9</td>
</tr>
<tr>
<td>School books</td>
<td>26</td>
<td>12</td>
</tr>
<tr>
<td>Study of Hausa</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>16</td>
<td>6</td>
</tr>
<tr>
<td>Arabic</td>
<td>12</td>
<td>1</td>
</tr>
<tr>
<td>Adult Educ. Primers (many languages)</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Yoruba Publications</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Tiv</td>
<td>16</td>
<td>0</td>
</tr>
<tr>
<td>Fulfulde</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Kanuri</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Nupe</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>147</strong></td>
<td><strong>49</strong></td>
</tr>
</tbody>
</table>
### TABLE 37

**READING SHEETS IN NIGERIAN LANGUAGES**

**1959**

<table>
<thead>
<tr>
<th>Title</th>
<th>Language</th>
<th>Area</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jakadiya</td>
<td>Hausa</td>
<td>All Hausa speaking areas</td>
</tr>
<tr>
<td>Zaruma</td>
<td>Hausa</td>
<td>Sokoto Province</td>
</tr>
<tr>
<td>Gamzaki</td>
<td>Hausa</td>
<td>Plateau Province</td>
</tr>
<tr>
<td>Himma</td>
<td>Hausa</td>
<td>Katsina Province</td>
</tr>
<tr>
<td>Zumunta</td>
<td>Hausa</td>
<td>Bauchi Province</td>
</tr>
<tr>
<td>Bazazzaga</td>
<td>Hausa</td>
<td>Zaria Province</td>
</tr>
<tr>
<td>Haske</td>
<td>Hausa</td>
<td>Niger Province</td>
</tr>
<tr>
<td>Ardo</td>
<td>Fulfulde &amp; Hausa</td>
<td>Adamawa Province</td>
</tr>
<tr>
<td>Alibishir</td>
<td>Kanuri &amp; Hausa</td>
<td>Borno Province</td>
</tr>
<tr>
<td>Sodangi</td>
<td>Hausa</td>
<td>Kano Province</td>
</tr>
<tr>
<td>Nna Nyintsu</td>
<td>Nupe</td>
<td>Nupe Speaking</td>
</tr>
<tr>
<td>Imole</td>
<td>Yoruba</td>
<td>Ilorin &amp; Kabba</td>
</tr>
<tr>
<td>Mwanger U Tiv</td>
<td>Tiv</td>
<td>Tiv Division</td>
</tr>
<tr>
<td>Oka K'Idoma</td>
<td>Idoma &amp; English</td>
<td>Idoma Division</td>
</tr>
<tr>
<td>Igbirra Bow</td>
<td>Igbirra</td>
<td>Igbirra Division</td>
</tr>
<tr>
<td>Language</td>
<td>First Book</td>
<td>Date</td>
</tr>
<tr>
<td>-------------------</td>
<td>------------------</td>
<td>-------</td>
</tr>
<tr>
<td>Yoruba</td>
<td>Selections</td>
<td>1848</td>
</tr>
<tr>
<td>Hausa</td>
<td></td>
<td>1853</td>
</tr>
<tr>
<td>Kanuri</td>
<td></td>
<td>1853</td>
</tr>
<tr>
<td>Nupe</td>
<td></td>
<td>1860</td>
</tr>
<tr>
<td>Igbirra</td>
<td>Matthew</td>
<td>1891</td>
</tr>
<tr>
<td>Gwari (Gayegi)</td>
<td>Selections</td>
<td>1913</td>
</tr>
<tr>
<td>Gwari (Gyeyyem)</td>
<td>Mark</td>
<td>1913</td>
</tr>
<tr>
<td>Sura</td>
<td>Selections</td>
<td>1913</td>
</tr>
<tr>
<td>Jukun (Wukari)</td>
<td>Mark</td>
<td>1914</td>
</tr>
<tr>
<td>Tiv</td>
<td>Selections</td>
<td>1914</td>
</tr>
<tr>
<td>Bachama</td>
<td>Mark</td>
<td>1915</td>
</tr>
<tr>
<td>Jukun (Doga)</td>
<td>Selections</td>
<td>1915</td>
</tr>
<tr>
<td>Angas</td>
<td>Mark</td>
<td>1916</td>
</tr>
<tr>
<td>Birom</td>
<td>Mark</td>
<td>1916</td>
</tr>
<tr>
<td>Tarokh (Yergam)</td>
<td>Mark</td>
<td>1917</td>
</tr>
<tr>
<td>Arago</td>
<td>Selections</td>
<td>1919</td>
</tr>
<tr>
<td>Fulani</td>
<td>John</td>
<td>1919</td>
</tr>
<tr>
<td>Tangale</td>
<td>Luke</td>
<td>1920</td>
</tr>
<tr>
<td>Jaba</td>
<td>Mark</td>
<td>1921</td>
</tr>
<tr>
<td>Chawai</td>
<td>John</td>
<td>1923</td>
</tr>
<tr>
<td>Iregive</td>
<td>Mark</td>
<td>1923</td>
</tr>
<tr>
<td>Burra</td>
<td>Selections</td>
<td>1924</td>
</tr>
<tr>
<td>Tgala</td>
<td>John</td>
<td>1924</td>
</tr>
<tr>
<td>Rukuba</td>
<td>Mark</td>
<td>1924</td>
</tr>
<tr>
<td>Waja</td>
<td>Selections</td>
<td>1924</td>
</tr>
<tr>
<td>Wurkum</td>
<td>Selections</td>
<td>1924</td>
</tr>
<tr>
<td>Gwari (Paiko)</td>
<td>John</td>
<td>1926</td>
</tr>
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</table>
Table 38 Cont ...

<table>
<thead>
<tr>
<th>Language</th>
<th>First Book</th>
<th>Date</th>
<th>New Testament</th>
<th>Bible</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tera</td>
<td>Selections</td>
<td>1926</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Idoma</td>
<td>Mark</td>
<td>1927</td>
<td>1970</td>
<td>-</td>
</tr>
<tr>
<td>Jukun (Kona)</td>
<td>Mark</td>
<td>1927</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Tula</td>
<td>John</td>
<td>1929</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Dakkarkari</td>
<td>Mark</td>
<td>1931</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Eggon</td>
<td>Selections</td>
<td>1931</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Kambari</td>
<td>Mark</td>
<td>1933</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Chamba</td>
<td>Mark</td>
<td>1933</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Pero</td>
<td>Luke</td>
<td>1936</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Egede</td>
<td>Mark</td>
<td>1937</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Kanakuru</td>
<td>Mark</td>
<td>1937</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Mumuye</td>
<td>Mark</td>
<td>1938</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Ganawuri</td>
<td>Mark</td>
<td>1940</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Jarawa</td>
<td>Mark</td>
<td>1940</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Bassa</td>
<td>Mark</td>
<td>1946</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Marghi</td>
<td>Mark</td>
<td>1946</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Agatu</td>
<td>John</td>
<td>1951</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Higi</td>
<td>Mark</td>
<td>1972</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

in the local languages.

2. **Southern Provinces of Nigeria**

No one language, with the exception of Yoruba in the South, has the dominance that Hausa has in the North. There is a great variety of languages and dialects, and in some places no common tongue except Pidgin English, which has almost achieved the status of a local language. However, wherever possible, the local language was used as the medium of instruction in primary education for the first six years. In the areas where the diversity of languages is very great and where no **lingua franca** existed especially in most parts of Bendel and Rivers States, the language of instruction has been English. English has been used as the medium of instruction in all secondary schools right from inception.

a. **The Former Western Region**

The Yoruba language which is spoken by the people who live in the former provinces of Oyo, Abeokuta, Ijebu, Ondo and Lagos area has been used as a medium of primary education, and taught as a subject in secondary schools. By 1952, there was a considerable number of literature in Yoruba language, both educational and religious. There were several vernacular periodicals also. All these were printed locally by the following printing presses: Ile-Olu Press, Lagos; Church Missionary Society Press, Lagos; Twentieth Century Press, Abeokuta; Native Administration Press, Abeokuta; Sunshine Press, Ibadan; Tanimehin Press, Ijebu-Ode.
There were series of talks on the radio from the Radio Station in Lagos on "How to Improve our Language." These talks were basically addressed to the Yoruba speaking community.

After observing the progress made in the development of the written materials in the Yoruba language, Westerman (1929) suggested that Yoruba should become the school language for the Southwestern Provinces of Nigeria. However, he recommended that books for children and religious literature might be necessary for the Edo, Sobo and Kukuruku speakers who live in the then Benin and Warri Provinces.

b. The Former Eastern Region

The Igbo (Ibo) language which is spoken in the former southeastern provinces of Onitsha, Owerri, Rivers and Ogoja, has been used in primary education. Just like the Yoruba language, it had considerable amount of educational and religious literature by the beginning of the 1950's. An attempt was made to promote the use of "Union-Ibo" so as to bring together the different dialects, but the initial attempts were not very successful. Igbo was also taught in schools among the Ibibio and the Ijo speaking communities. This attempt in bilingual education was resented by the Ibibio and Ijo speaking communities.

The former Calabar Province had its unique problems too. Due to the fact that three linguistic groups found themselves sharing the same schools, three local languages were used in the early part of the elementary school system. The English language was gradually introduced
until it became the medium of instruction in the upper classes. The following printing presses printed the literature required for instruction in the former southeastern provinces.

a. Gaskiya Corporation, Zaria - Ibo and Efik  
b. Ife-Olu Press, Lagos - Ibo and Efik  
c. Church Missionary Society, Calabar - Efik  
d. Henshaw Press, Calabar - Efik  
e. Etinan Press - Efik and Ibo.

Looking back at the effort of the Christian missionaries in trying to educate Nigerians through the local languages, it could be noticed that it was rather haphazard in nature. They were not as a rule able to estimate the relative importance of the local language, either in terms of the number of speakers or of the structural suitability for development as a literacy medium. Even in the government education system it began to dawn on the administration that the number of languages to be used had to be minimized somehow so as to ensure efficiency and maximum output (Nigeria, 1977).

D. Present Attempt to Provide Basic Education in Local Languages

The Nigerian National Policy on Education (1977) made the following statement:

In addition to appreciating the importance of language in the educational process, and as a means of preserving the peoples' culture, the Government considers it to be in the interest of national unity that each child
should be encouraged to learn one of the three major languages other than his own mother tongue ...

The Joint Consultative Committee on Education (1976) went even further than the recommendation of the National Policy on Education. It recommended that twelve languages which have the highest percentage of speakers should be used in teaching children in the Universal Primary Education schools. The twelve are in alphabetical order: Edo (Ed), Efik (Ed), Fulfulde (F), Hausa (H), Idoma (Id), Igbo (I), Igala (Ig), Ijo (Ij), Kanuri (K), Nupe (N), Tiv (T), and Yoruba. These include the big three: Hausa, Yoruba and Igbo that serve in various degrees in nationwide functions. The remaining nine serve either as state or interstate languages. (see Table 38 and Map 17).

When applied to the National Mass Literacy campaign, all Nigerian languages which have more than 100,000 speakers should be developed and used in the campaign. There are about fifty-one of them. (see Table 39 and Map 18). This is very necessary because the richness in the culture and tradition of Nigerians are expressed in their languages. To limit the literacy campaign to only twelve languages virtually indicates conscious destruction of most Nigerian cultural heritage. The other Nigerian languages, especially those which have been put into writing should be preserved in some libraries or archives and Nigerians should be encouraged to study them.

The language, history and anthropological departments of Nigerian universities should help in the preservation and development of these languages. When the languages have been developed, especially the ones
TABLE 39

NIGERIAN LANGUAGES FOR UNIVERSAL PRIMARY EDUCATION: PERCENTAGE DISTRIBUTION

<table>
<thead>
<tr>
<th>Language</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yoruba</td>
<td>21.7%</td>
</tr>
<tr>
<td>Hausa</td>
<td>17.8%</td>
</tr>
<tr>
<td>Igbo</td>
<td>9.14%</td>
</tr>
<tr>
<td>Fulfulde</td>
<td>6.9%</td>
</tr>
<tr>
<td>Efik</td>
<td>6.0%</td>
</tr>
<tr>
<td>Ef</td>
<td>5.3%</td>
</tr>
<tr>
<td>Ed</td>
<td>5.1%</td>
</tr>
<tr>
<td>Idoma</td>
<td>4.8%</td>
</tr>
<tr>
<td>Idonu</td>
<td>3.1%</td>
</tr>
<tr>
<td>Fuifuide</td>
<td>3.0%</td>
</tr>
<tr>
<td>Hj</td>
<td>2.9%</td>
</tr>
<tr>
<td>H</td>
<td>2.8%</td>
</tr>
<tr>
<td>I</td>
<td>2.8%</td>
</tr>
<tr>
<td>Igb</td>
<td>2.0%</td>
</tr>
<tr>
<td>Tiv</td>
<td>1.5%</td>
</tr>
<tr>
<td>Kanuri</td>
<td>0.7%</td>
</tr>
<tr>
<td>Nupe</td>
<td>0.7%</td>
</tr>
</tbody>
</table>

which are widely spoken, indigenous cultural institutions can be brought in to participate in writing their indigenous songs, stories, legends and events. Elders of various ethnic groups are very good resource persons who can provide the writers with information about the history, culture and tradition of the people. Seminars and workshops could be organized at various points so as to stimulate the interests of the potential writers in the various languages to produce good and useful reading materials.

The mass production of literature dealing with traditional information points to the need for printing large volumes of reading materials at low cost (Chollom, 1982). The idea of rural-press could be adopted and used extensively throughout the campaign period. This would be linked with the national development plans that are geared to activities taking place among the rural people. The following are guidelines for a successful development of a rural-press:

a. Establish rural newspapers using the local people as communicators to organize reading groups, or reading clubs.

b. Stimulate dialogue and encourage reader to write to the paper.

c. Give priority to readers' mail; publish their letters and comments; give space for indepth reports on the towns and villages.

d. Study, evaluate, and experiment with various means of dissemination of information based on such traditional activities as fairs, festivals and local markets (World Vision Inter-Office, 1981).
MAP 17

TWELVE NIGERIAN LANGUAGES FOR UNIVERSAL PRIMARY EDUCATION

States

- An = Anambra
- BC = Bauchi
- BD = Bendel
- BN = Benue
- BR = Borno
- CR = Cross River
- GO = Gongola
- IM = Imo
- KD = Kaduna
- KN = Kano
- KW = Kwara
- LG = Lagos
- NG = Niger
- OG = Ogun
- ON = Ondo
- OY = Oyo
- PL = Plateau
- Rv = Rivers
- SK = Sokoto

Languages

- Ed = Edo
- Ef = Efik
- F = Fulfulde
- H = Hausa
- Id = Idoma
- Ig = Igala
- I = Igbo
- Ij = Ijo
- K = Kanuri
- N = Nupe
- T = Tiv
- Y = Yoruba

### TABLE 40

NIGERIAN LANGUAGES WITH MORE THAN 100,000 SPEAKERS

4-level division of Nigerian languages:

- A. less than 100,000
- B. more than 100,000 - divisional level;
- C. above 1,000,000 state/regional level;
- D. above 10,000,000 national level.

<table>
<thead>
<tr>
<th>Code</th>
<th>Language</th>
<th>Division</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>Al Alago</td>
<td>(25) PL</td>
</tr>
<tr>
<td></td>
<td>An Angas</td>
<td>(138) PL</td>
</tr>
<tr>
<td></td>
<td>Ag Annang</td>
<td>(675) CR</td>
</tr>
<tr>
<td></td>
<td>Ba Bachama</td>
<td>(100) GO</td>
</tr>
<tr>
<td></td>
<td>Bi Birom</td>
<td>(119) P</td>
</tr>
<tr>
<td></td>
<td>Bu Bura</td>
<td>(172) BR</td>
</tr>
<tr>
<td></td>
<td>Bs Busa</td>
<td>(100) KW</td>
</tr>
<tr>
<td></td>
<td>Cm Chamba</td>
<td>(162) GO</td>
</tr>
<tr>
<td></td>
<td>Cl C-Lela</td>
<td>(100) BD</td>
</tr>
<tr>
<td></td>
<td>Eb Ebira</td>
<td>(426) RD/KW</td>
</tr>
<tr>
<td></td>
<td>Ef Efik</td>
<td>(166) CR</td>
</tr>
<tr>
<td></td>
<td>En Eggon</td>
<td>(143) PL</td>
</tr>
<tr>
<td></td>
<td>Ek EkoI</td>
<td>(344) CR</td>
</tr>
<tr>
<td></td>
<td>Et Etsako</td>
<td>(620) BD</td>
</tr>
<tr>
<td></td>
<td>Ez Eza</td>
<td>(180) AN</td>
</tr>
<tr>
<td></td>
<td>Gb Gbari</td>
<td>(378) S</td>
</tr>
<tr>
<td></td>
<td>Hi Higi</td>
<td>(178) GO</td>
</tr>
<tr>
<td></td>
<td>Id Idoma</td>
<td>(486) BN</td>
</tr>
<tr>
<td></td>
<td>Ig Igala</td>
<td>(581) BN/KW</td>
</tr>
<tr>
<td></td>
<td>Ik Ika</td>
<td>(100) BD</td>
</tr>
<tr>
<td></td>
<td>Ik Ikwere</td>
<td>(260) RV</td>
</tr>
<tr>
<td></td>
<td>Io Ikwo</td>
<td>(150) AN</td>
</tr>
<tr>
<td></td>
<td>In Ishan</td>
<td>(200) BD</td>
</tr>
<tr>
<td></td>
<td>Is Isoko</td>
<td>(200) BD</td>
</tr>
<tr>
<td></td>
<td>It Itsekiri</td>
<td>(100) BD</td>
</tr>
<tr>
<td></td>
<td>Iz Izi</td>
<td>(200) AN</td>
</tr>
<tr>
<td></td>
<td>Ju Jukun gr.</td>
<td>(300) BN/GO</td>
</tr>
<tr>
<td></td>
<td>Kj Kaje</td>
<td>(152) KD</td>
</tr>
<tr>
<td></td>
<td>Km Kambari</td>
<td>(146) NG</td>
</tr>
<tr>
<td></td>
<td>Kh Khana</td>
<td>(100) RV</td>
</tr>
<tr>
<td></td>
<td>Lk Loke</td>
<td>(100) CR</td>
</tr>
<tr>
<td></td>
<td>Mm Mambila</td>
<td>(100) GO</td>
</tr>
<tr>
<td></td>
<td>Mr Marghi</td>
<td>(135) GO</td>
</tr>
<tr>
<td></td>
<td>Mu Mumuye</td>
<td>(294) GO</td>
</tr>
<tr>
<td></td>
<td>Nu Nupe</td>
<td>(656) NG</td>
</tr>
<tr>
<td></td>
<td>Og Ogoni gr.</td>
<td>(203) RV</td>
</tr>
<tr>
<td></td>
<td>Ok Okrika</td>
<td>(100) RV</td>
</tr>
<tr>
<td></td>
<td>Sh Shuwa</td>
<td>(155) BR</td>
</tr>
<tr>
<td></td>
<td>Ta Tangle</td>
<td>(100) BC</td>
</tr>
<tr>
<td></td>
<td>Tk Tarok</td>
<td>(116) PL</td>
</tr>
<tr>
<td></td>
<td>Uk Ukwani</td>
<td>(150) BD</td>
</tr>
<tr>
<td></td>
<td>Ur Urhobo</td>
<td>(693) BD</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Code</th>
<th>Language</th>
<th>Division</th>
</tr>
</thead>
<tbody>
<tr>
<td>C.</td>
<td>Ed Edo group (including Ishan &amp; Etsako)</td>
<td>1m BD</td>
</tr>
<tr>
<td></td>
<td>F Fula (many Hausa Bilinguals)</td>
<td>4.8m SK, KD, KN, BC, GO</td>
</tr>
<tr>
<td></td>
<td>Ib Ibibio (excluding Efik &amp; Annang)</td>
<td>2m CR</td>
</tr>
<tr>
<td></td>
<td>Ij Ijo group (including Nembe etc.)</td>
<td>1.1m R, BD</td>
</tr>
<tr>
<td></td>
<td>K Kanuri</td>
<td>2.4m BR</td>
</tr>
<tr>
<td></td>
<td>T Tiv</td>
<td>1.4m BN</td>
</tr>
<tr>
<td></td>
<td>H Hausa (11.7 first language)</td>
<td>20. m SK, KD, BC, KN, GO, NG, PL</td>
</tr>
<tr>
<td></td>
<td>I Igbo (including Eza, Ikwo, Ikwere, Izi)</td>
<td>10m IM, AN, BD, RV</td>
</tr>
<tr>
<td></td>
<td>Y Yoruba</td>
<td>11m OY, ON, OG, LG, BD</td>
</tr>
</tbody>
</table>
MAP 18

NIGERIA SHOWING LANGUAGES THAT HAVE MORE THAN 100,000 SPEAKERS

Source: Brann, C.M.B. 1975.
E. Development of Rural Libraries to Encourage Reading

The mass production of literature in the various languages for the readers in the mass literacy campaign call for the development of rural libraries and reading rooms. Rather than depending too much on the already overstretched government finances, each community should be encouraged to build its own reading room.

Such reading rooms should not be equated with school or college libraries. It should be viewed as some kind of social center with multi-dimensional, educational and recreational activities; in an area of self-controlled noise. In such a center, groups of adults should be seen reading and discussing in one corner and listening to the radio/television in another. Others could be seen engaged in indoor games and yet others may be seen engaged in domestic activities and handicrafts (Chollom, 1982).

The emphasis at this stage is to develop reading skills among the adult learners and to encourage those who are learning to read in a language other than their own, to feel comfortable with the transition. The informal atmosphere in the rural libraries and reading rooms helps the learners to feel at home in the new environment. They are used to learning in an atmosphere of multidimensional activities under self-controlled noise. They do not always need absolute silence typical of modern libraries. Adult learners do not usually read to prepare for examinations. They read for enlightenment, functional and recreational reasons.
There is, therefore, the need to monitor and evaluate the progress of learning in the chosen language(s), and to find out from the learners what they think about the program. For example, questions might be asked regarding:

a. Appropriateness of the chosen language;
b. Suitability of subject matter and reading material;
c. Adequacy of reading materials and degree of circulation;
d. Effectiveness of services at the reading centers;
e. Clarity of the printed word;
f. Clarity of illustrations and expressions;
g. Suggestions for improvement.

These questions call for true participation by the communities concerned in the development of programs which concern them, for

Things appeal more to adults if the program affects them, their families and their livelihood. They participate more readily if they can identify the program with themselves, and their own wellbeing ... they must understand the program and all its facets, if they are expected to participate. If they cannot see clearly what the initiators propose to do, and where its activities are leading, they either have no initial interest or their earlier interest soon dampens (Morgan et al., 1963).

F. English Language as Medium of Instruction in Post Literacy Classes

Literacy as defined in this study is the ability to communicate
and compute in the written form with some degree of skill that meets the demands of a particular society. The Nigerian society has chosen English as its official language. Therefore, in order to communicate with some degree of effectiveness in Nigeria, one has to have at least an elementary school level of education which includes the ability to read and write in English.

The Nigerian efforts towards literacy that has just been boosted by the launching of the National Mass Literacy campaign must not stop at basic literacy in the local languages. Effort must be made to encourage the neo-literate adults to continue learning until they are functionally literate in the English language (see Table 40).

It is very important to improve the organization for the literacy campaign, and supply adequate equipment and materials so as to keep the learners continuously busy. This will persuade them that reading, writing and counting are not only normal elements of social relationship, but also efficient means of stimulating individual reflection. These reflections are referring to the omnipresence of the letter or the figure and especially the English language in the environment: road-signs, signs at entrances and on houses, labels, signboards, instructions in manuals, etc. The adult in the present Nigerian society has to know these in order to feel more comfortable as a full-fledged member of the society.

Moreover, the post-literacy program will encourage the learners to continue to improve their reading skills, thereby minimizing the tendency of relapse into illiteracy.
<table>
<thead>
<tr>
<th>Language</th>
<th>Level 1</th>
<th>Level 2</th>
<th>Level 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Local Language</td>
<td>Basic Literacy</td>
<td>Post Literacy</td>
<td>Post Literacy</td>
</tr>
<tr>
<td>English Language</td>
<td>Post Literacy</td>
<td>(1st year Accelerated Primary Education)</td>
<td>(2nd year Accelerated Primary Education)</td>
</tr>
<tr>
<td></td>
<td>Post Literacy</td>
<td></td>
<td>(3rd year Accelerated Primary Education)</td>
</tr>
<tr>
<td></td>
<td>Vocational/Technical Educ.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Since language has proved to be such a vital tool in the process of education, it is very important that learners are introduced to the art of reading, writing and computation in the language best known to them first. After they have acquired the basic skills, they could then be introduced to the art of reading, writing and computation in the language of a wider community. This approach to literacy teaching in a multilingual society will help to promote the culture and traditions of the various linguistic groups. The second phase of literacy training will help the learners to function more effectively in larger communities. Such as their nation and international communities.

The following chapter will discuss the need for building a resource center where materials will be produced, staff training, research and evaluation will take place so as to ensure the successful implementation of the ten year National Mass Literacy Campaign.
The real education tragedy in Africa today is not the fact that millions of people are still living at the stage of illiteracy, but millions of Africans who have already acquired appropriate reading and writing skills are losing much skills again because of lack of practice, lack of books, magazines, newspapers, etc ... Millions of Africans today are in danger of slipping back into illiteracy because Africa cannot satisfy the reading hunger of its inhabitants (Jorgan Suleiman, 1970).

While this observation is true to most countries in Africa, the problem of illiteracy is a worldwide phenomenon. It has been observed that while the percentage of illiteracy has decreased throughout the world, the number of illiterate people has increased considerably. This is said to be largely due to population growth in many developing countries (Fisher, 1982).

Looking at the above situation and the rate at which rapid development is taking place in almost all aspects of life throughout the world, the writer sees a very urgent need for nations to re-examine their methods and techniques of conducting literacy programs, and try to improve
on them in order to meet the prevailing circumstances. They must bear in mind, however, that they have to work hard to create an "education" atmosphere and base their actions of the expressed wants of the masses, rather than the policy makers' concept of ideas. They must further recognize that homemaking, the traditional arts and crafts give more pleasure to the learners than imported activities. Efforts should be made to stress the importance of practical utility and speed of execution rather than on an academic standard of technical perfection. These nations should emphasize teaching skills which will bring some material reward while directing all efforts in the literacy campaign toward mobilization of the entire population to participate actively in the development process.

For any literacy campaign to succeed in achieving its goals and objectives, there must be properly trained and motivated staff, adequate and regular supply of working materials, and a political atmosphere that is healthy for translating the defined goals and objectives into reality.

This chapter attempts to emphasize the importance of establishing a viable resource center, with many branches in strategic places in all parts of Nigeria, or areas that decide to embark upon a mass literacy campaign.

The need for a viable organization for a National Literacy Campaign, expected qualities of a good literacy resource center, efforts of other nations and organizations in establishing such centers will be discussed.
Nigeria's past efforts, recent developments, and recommendations for improving the resource centers, in order to ensure the success of the current National Mass Literacy Campaign will also be highlighted.

A. The Ideal Organization For a Successful Mass Literacy Campaign

1. Fundamental Principles. In order to be effective, each worker in the literacy campaign needs the support of an effective organization of which he/she is a part. If the organization breaks down, the field worker can only be partially effective. Therefore, in order to ensure a viable organization the following could serve as the cardinal principles of effective mass literacy campaign:

a. There must be a firm recognition of the importance of the person in the field who contacts the people. This means that administrators, supervisors, specialists, and all others must realize that the organization and the work live or die as a result of the work done by the person having direct contact with the people.

b. Capable personnel must be selected with a positive attitude toward their work. The facilitator has to do most of his/her work without close supervision; therefore, he/she must be industrious, trustworthy, with initiative and a sincere desire to serve the people and the nation.

c. The mass literacy administration must be free to act in the best interest of the public, desirous and capable of fully supporting their field staff. This means that the administration must deal fairly with their personnel, and the people it serves. Personnel must be selected on the basis of the qualification to do the job.
d. Technical specialists, well-versed in nonformal education methods must be available to back-stop, support, and supplement the work of the men and women in the field. The specialist is the most important link between research, and the facilitator working in the field. He/she must be trained, and well informed in the field of information he/she represents. He/she must be able to translate research information into practical programs and practices for the learner's use.

e. The entire organization must be flexible and versatile. Each person in the organization must be willing and able to move quickly to the place where he/she is needed at the right time. (The learners, primarily adults, are looking for prompt action to solve their immediate problems). Delayed responses to the needs of the learner would be ineffective, immediate action is essential.

Flexibility requires good communication. Where roads and telephones do not exist, the contact person cannot cover as much area; nor can he/she cover it as fast. Whatever the situation may be, the shortest line of communication should be used. People involved must move rapidly on requests for assistance. It often happens that the time lost by people "walking" to deliver a message is minimal in comparison to the time lost by a government officer failing to act promptly when he/she receives the message. This must not happen in the process of the National Mass Literacy Campaign. Difficulties in transport and communication are recognized and understood by everyone. Failure of officers on the other hand, to act promptly because of negligence, indecision,
or lack of information, are neither understood nor appreciated. The most important aspect of mobility is prompt action.

2. **Training.** Preparation for a campaign is always very important. It can save dozens of heart-breaking experiences. Literacy campaigns in the past, and to a large extent even now, have been handled by poorly trained people. Most of the achievements so far have been done through learning by experience. Today, some excellent courses are available for workers in literacy campaigns. Also, more printed information is available to anyone who will take time to read it.

All workers in the mass literacy campaign should adopt a continuing program of professional improvement of their own, either in or out of school. Training never ends for a good nonformal education worker. This can be possible through the establishment of a good resource center.

3. **Supervision.** As in most organizations, the literacy campaign needs a very strong and dynamic team of supervisors. The more remote the literacy center is from the headquarters, the greater is the need for supervision. Good supervision aids and supports the village worker. It is also necessary to coordinate the work of specialists and the village workers.

The effective supervisor is well informed, helpful, experienced, and considerate of the facilitator in every way. He/she makes the worker feel at home in his/her presence. He/she draws the facilitator out in conversation, and makes a real effort to understand the program and
the problems. He/she gives helpful suggestions in a friendly way and tries to do all he/she can to assist the worker. He/she submits accurate and fair reports to the administration for information and necessary action. In addition, the administration could turn to the resource center if there were one, for immediate help. This important aspect will be explored to a greater detail in the next chapter.

4. Supporting the Person in the Field. The facilitator must have support to work well. He/she must have policy and procedure guidance and adequate information. The administration must make available funds for supplies, transportation, demonstration equipment, reading and writing materials, newsletters, follow-up reading materials etc. Each specialist attached to the resource center must be able to supply the facilitator with current information on his/her subject. The facilitator should have newspapers, or bulletins to distribute featuring reports, advice, or interesting news written in very simplified forms, such that the neo-literates can understand. The specialist should be able to give the facilitator personal service in program planning, field demonstrations, important meetings, and tours.

5. Use of Local Leaders. The adult literacy worker, who works with the people and does not use local leaders, is certainly missing a great opportunity to multiply his/her effectiveness. Local leaders make group contacts and motivation easy; and that is much needed for a successful Mass Literacy Campaign. Once the facilitator gives them a clear idea, the leaders move ahead. In order to use local leaders, however, the facilitator has to find them.
In most cases, the real leaders are unknown to themselves and to their neighbors. A leader is not necessarily the chief of the area. He/she is the person who:

a. Believes in people and their ability to help themselves.
b. Likes people and likes to work with them.
c. Is liked by people.
d. Sets a good example.
e. Is eager to learn.
f. Is willing to work.
g. Has a sense of humor.
h. Is fair in dealing with people.
i. Is honest and dependable.

j. Is willing to give credit to others for the good work done.
k. Has helped in community work on certain occasions.
l. Has many friends of all classes.
m. Is willing to take time to gain adequate understanding.
n. Is willing to devote some of his time to public benefit.

To find this person, the facilitator does not ask people for the person who possesses the above qualities. Indirectly, the facilitator looks for the most active and acceptable person(s) in the group who might assist in getting materials for demonstration, helps in distributing information notes, assists in planning meetings with the local community, helps in finding places for demonstrations, etc. The person(s) who does these different activities most frequently is probably
a leader. Working with such a person(s) for a prolonged period of time allows the facilitator to choose the most suitable person(s).

This again calls for regular and ample supplies of easy to use materials, and clear information from the headquarters to the facilitators in the field. The resource center appears to be the best place to meet these demands very easily.

If a real leader gets all the necessary information and materials, and is convinced that the activity is a useful one, a simple trial by him/her is likely to attract many people's attention. His/her success in trying it will attract many people to the program. Once the real leader has been identified, he/she can be very helpful to the facilitator in:

a. Planning and organizing literacy classes.
b. Assisting in demonstrations.
c. Acquisition of materials for demonstrations.
d. Organizing committee meeting.

These local leaders can be useful in developing materials, and activities in conjunction with the resource center such as:

a. Giving favorable publicity about the mass literacy campaign in local newspapers.
b. Locating a resource person on matters that affect the members of the community through the services given in the mass literacy campaign.
c. Plan exchange visits to other sites of the campaign, with a plan to learn other techniques of solving some of the problems
in the field.

d. Serve as guide to visitors interested in learning more about the progress made in the campaign so far.

B. **Urgent Need for Good Resource Centers To Aid The Mass Literacy Campaign**

The success of the National Mass Literacy Campaign as viewed in this study, depends very much on the reading material which can be placed at the disposal of the new literates. In fact, it frequently happens that new literates forget what they learned at the literacy centers if they have no reading material at their disposal. The establishment of good resource centers that are well funded and staffed with properly trained and motivated people will surely go a long way to solve this problem.

It is only when ample and relevant reading materials are readily accessible to the learners that we can hope to achieve the major goal of the campaign which has been beautifully described by Roy Prosser:

... Adult Education is concerned primarily with the dissemination of knowledge, the training of the mind in objective reasoning and the teaching of skills to enable the individual to fulfill himself and play a full part in the development of the society to which he belongs. (Prosser, 1967)

Modern technology has devised various sources of speeding up dissemination of information to the people. These include audio-visuals such as tapes, films, radio, television, telephones, and printed mat-
erials. If these resources are well planned, they can be used to disseminate a great deal of useful information about agriculture, health, sanitation, citizenship, national history, government, and other issues highly essential to national development. It can also make the process of teaching, reading and arithmetic more interesting and rewarding to the adult learners. It is in disseminating information and using other learning materials, and methods that the resource center might play a major role.

In addition, a well managed resource center with components such as curriculum development, research, and evaluation help to keep the campaign on the right track by attempting to answer the following questions:

a. What is the rationale behind the National Mass Literacy Campaign?

b. What would be achieved through this campaign?

c. Who is to benefit from it?

The answers obtained to the above questions will generate additional questions which will cause policy makers and executors of the campaign to re-examine their performance for improvement:

a. What kind of programs are required to bring about the desired results?

b. By whom can the program be best carried out?

c. How can the program be most effectively financed?

d. How does the program work?
e. How would the results be known?

f. Do all the workers in the campaign know their jobs very well?

g. What on-the-job training programs can be provided for them?

h. What areas in the program need intensive training.

Carefully thought out answers to the questions above and an organized approach to finding solutions to the problems encountered in the process of the campaign will make the resource center and its branches a viable source for socio-economic development. It might do this in a number of ways, e.g., providing equipment, materials, skills, and expertise necessary for development, particularly in the field of literacy. The center will, at the same time, offer a variety of training courses for different cadres of staff in the field.

C. UNESCO's Effort to establish International Resource Centers to promote Literacy Campaign

Before 1965, UNESCO gave occasional assistance to nations that were interested in the eradication of illiteracy through various types of campaigns. For example, Dr. Wolfe was sent by UNESCO to Nigeria in 1953 to work out orthographies and teaching methods for the literacy campaign in Northern Nigeria. As a result, a primer was prepared for each of the main languages in the North such as Hausa, Kanuri, Nupe, Yoruba, Tiv, Igala, Idoma, and Igbirra (Report by Mamman Okikiri, 1968).
Although such assistance was very useful, there was no strong commitment by UNESCO to such programs. It was at the World Congress of Education Ministers on the eradication of illiteracy, that took place in Teheran in 1965, that the representatives of 86 countries around the world focused their attention on the problems of illiteracy as a global concern (UNESCO Teheran, 1965). They addressed themselves to:

... a solemn and urgent appeal to international and regional bodies concerned with development and education to non-governmental organizations, to religious, social, and cultural institutions, to educators, scientists, scholars, to economic and union leaders, and to all men of good will to do everything in their power to arouse public opinion with a view to intensifying and accelerating the worldwide attack on illiteracy (UNESCO ED 69/D51/A).

During their eleven days of deliberations (8-19th September, 1965), the Ministers proposed a strategy for global literacy campaign which would include the following characteristics:

1. Literacy programs must be incorporated with plans of economic and social development;

2. Literacy work must begin among those population groups whose need and motivation for becoming literate are the greatest for themselves and their community;
3. Literacy programs would preferably be linked to economic priorities and carried out in areas undergoing rapid economic expansion;

4. Literacy programs should not be confined to the teaching of reading and writing but should include professional and technical knowledge, thus promoting a fuller participation by adults in economic and civic life;

5. Literacy work must form an integral part of the educational planning and structure of each country;

6. The financial cost of functional literacy would be covered by diverse public and private resources;

7. Literacy programs of this nature would be related to the pursuit of economic and social objectives (increase manpower-output, production of foodstuff, industrialization, social, and professional mobility, creation of additional manpower, diversification of the economy, etc.) (UNESCO ED 68/D36a/A).

The late Shahanshah of Iran (1971), in his welcome address to the participants, suggested the reinforcement of efforts in the struggle against illiteracy by establishing a worldwide institute for the study of this problem. This proposal was taken up by UNESCO, and was adopted by the 14th Session of the General Conference of UNESCO in November, 1966. The Institute came into being in December, 1968 with the following objectives in mind:

1. To collect, classify and exchange documentation of literacy and functional literacy programs, particularly on methods, techniques, and media used in adult literacy;
2. To carry out comparative studies of methods, media, materials, and techniques used in literacy programs in different countries of the world, stimulate research on methods for functional literacy, with a view to the development of methodology for literacy adapted to the needs of adults in diverse economic, social, and cultural situations.

3. To organize and conduct seminars and specialized training courses on the methods, media, materials, and techniques of functional literacy programs (UNESCO, Bangkok, 1971).

One of the first tasks of the Institute was to embark upon collection of documentation from all over the world such as books, reports and articles, films, tapes, and other audio-visual aids, used in the various literacy projects. This was done to enable the Institute to undertake its further research and training.

By 1977, the Institute had developed a library and documentation center that contained more than 6,000 books and documents on literacy, adult education and allied subjects according to a modified ERIC (Education Resources Information Center) system.

The Institute publishes journals and abstracts of various works, and reviews a considerable amount of literature on literacy and development also. It also publishes bibliographies and offers research facilities for students, project advisors, and program planners (IIALM Teheran, 1977).

A few of the publications produced by the Institute are listed below:

1. Literacy Discussion
2. Literacy Work
3. Literacy Documentation
4. The Use of Radio in Adult Literacy Education
5. Programed Instruction for Literacy Workers
6. Learning to Read and Reading to Learn
7. Teaching Reading and Writing to Adults
8. Workshop for Editors of Literacy and Adult Education Journals
9. The Design of Educational Programs for the Promotion of Rural Women
10. Research in Adult Literacy.

In addition to the wonderful work done by the International Institute for Adult Literacy Methods (IIALM) in Teheran to promote the work of adult literacy around the world, UNESCO intensified its services in the field of adult literacy at its headquarters in Paris and in all its regional offices around the world (see Appendix 6).

In addition to the efforts made by the international organizations, there are quite a few national governments that have committed themselves to the cause of eradication of illiteracy in their countries by establishing resource centers to aid their campaigns. (see Appendix 7)

Most of these centers produce some or all of the following materials for distribution, or sales to the literach centers: primers, graded readers, follow-up reading materials, newspapers for new-literates, posters, picture albums, flash cards, flannelgraph stories,
demonstration kits and packaged courses, audio-visual materials and newsletters for field staff.

D. Nigeria's Past Efforts in Developing a Resource Center

Christian missionaries, as described in Chapter II and III, were the first to start teaching reading and writing to their converts who were mostly adults. They used primary school text books, tracts, and a few flash cards to teach their students. After the publication of the colonial paper, "Mass Education in African Society" in 1943, a number of small scale literacy campaigns were started by some government officials, and it soon became very clear to them that adequate and relevant literature was necessary. Thus in Ibadan, PortHarcourt, Udi, and Calabar, some literature in Yoruba, Ibo, and Efik were produced. There were also one or two publications in Hausa. They were produced by officers who were already heavily engaged in their normal duties, with which very limited finances, and most of them had very little or no experience in literature production (A.J. Carpenter, 1949).

It was soon discovered that production of the reading materials were done on small scale because of lack of publicity. The prices tended to be too high for the learners.

Another problem encountered in the production of the early reading materials, was uniformity in spelling used in the words of speakers of the same language, due to slight differences in dialects.

In addition to the above problems, a good portion of the materials produced made very little sense to the learners because the original ideas of certain stories are lost in the process of translating them
into two or more languages, i.e.:

1. The Mass Education Officer would suggest a topic and a speaker of the language tried to translate it into his own language.

2. Stories and information translated from the English language with very little relevance to the environment of the learner.

In order to overcome most of the above mentioned problems, the following details regarding production of literature sponsored by the government were given:

1. All materials produced for the campaign must be secular in nature.

2. Scripts were translated into English for the Mass Education Officer to examine, then the scripts were passed to the Regional Office for approval. The final vernacular versions were dealt with as follows:

   Yoruba by the Yoruba Translation Committee
   Ibo by the Ibo Translation Committee
   Hausa by the Hausa Translation Committee
   Efik by the official department Translator.

   These bodies supervised the production of the final version in the vernacular, to ensure uniformity in spelling and simplicity of sentences constructed.

   These committees and other smaller ones worked so hard that 68 booklets in five languages were produced between January, 1947 and November, 1948 and they were printed in the following order:
TABLE 42
PRIMERS AND FOLLOW-UP READING MATERIALS FOR LITERACY CAMPAIGNS IN NIGERIA

<table>
<thead>
<tr>
<th>Language</th>
<th>Books Produced</th>
<th>Copies Printed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hausa</td>
<td>26</td>
<td>410,000</td>
</tr>
<tr>
<td>Ibo</td>
<td>13</td>
<td>85,000</td>
</tr>
<tr>
<td>Yoruba</td>
<td>14</td>
<td>95,000</td>
</tr>
<tr>
<td>Efik</td>
<td>15</td>
<td>106,000</td>
</tr>
<tr>
<td>Tiv</td>
<td>8</td>
<td>28,000</td>
</tr>
<tr>
<td><strong>Total:</strong></td>
<td><strong>76</strong></td>
<td><strong>724,000</strong></td>
</tr>
</tbody>
</table>


The figures given above included 120,000 primers that were served as basic text books in which the learners were taught the basic 3Rs (reading, writing, and arithmetic). The follow-up reading materials included topics such as: agriculture and forestry; health, village development; folklore, custom, and history; stories from other lands; letter writing; and travel.

In addition to the reading materials mentioned above, there were seven vernacular newsheets specifically produced to support the Mass Education Campaign as described in Table 42.
### TABLE 43

NEWS-SHEETS TO AID MASS LITERACY CAMPAIGNS

<table>
<thead>
<tr>
<th>Language</th>
<th>Details</th>
<th>Selling Price</th>
<th>Publisher</th>
<th>Circulation</th>
<th>Financial Assistance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hausa</td>
<td>4 pages fortnightly</td>
<td>½d (half-penny)</td>
<td>Gaskiya Corporation</td>
<td>7,000</td>
<td>Ed. Dept. L6,000 Native Admin. L350</td>
</tr>
<tr>
<td>Tiv</td>
<td>8 pages monthly</td>
<td>One penny</td>
<td>Gaskiya Corporation</td>
<td>3,000</td>
<td>Ed. Dept. L480 Native Admin. L60.</td>
</tr>
<tr>
<td>Efik</td>
<td>8 pages weekly</td>
<td>Two-pence</td>
<td>Menshaw Press</td>
<td>2,000</td>
<td>---</td>
</tr>
<tr>
<td>Ibo</td>
<td>4 pages monthly</td>
<td>Free</td>
<td>Ed. Dept</td>
<td>2,000</td>
<td>Ed. Dept L100.</td>
</tr>
<tr>
<td>Ibo (Udi)</td>
<td>1 page fortnightly</td>
<td>Free</td>
<td>Native Admin.</td>
<td>1,000</td>
<td>Native Admin.?</td>
</tr>
<tr>
<td>Yoruba (Ilaro)</td>
<td>4 pages quarterly</td>
<td>Free</td>
<td>Native Admin. (P.R.O.)</td>
<td>2,000</td>
<td>Ed. Dept</td>
</tr>
<tr>
<td>Yoruba (Ado Ekiti)</td>
<td>4 pages monthly</td>
<td>One penny</td>
<td>Native Admin.</td>
<td>2,000</td>
<td>Ed. Dept L40.</td>
</tr>
</tbody>
</table>

These news sheets were very popular partly because they were either very cheap or free; but mainly because they carried information about the local areas. Occasional insertion of pictures of prominent people in the community and others who have made considerable achievements in some aspects of life boosted the people's interest in reading them. Although these news-sheets were very useful in promoting the campaign, they could not be used all the time because of irregular supply and poor distribution that resulted from poor transportation systems.

In order to minimize the problems of production and distribution of reading materials, especially in the Northern part of the country, where a greater proportion of the population is illiterate according to Western definition, an Agency called Northen Literature Agency (NORLA) was established with Mr. A.J. Carpenter, the initiator of Government Mass Literacy Campaign in Nigeria, as its director.

With NORLA, the system of distribution of reading materials was improved through the creation of the following services:

1. Strengthening of the printing press (Gaskiya Corporation) for continuous flow of reading materials.

2. Establishment of Provincial depots for stocking supplies from headquarters and supplying them to the local authorities through distribution assistants.

3. Purchase of more-land rovers and lorries to distribute the books and other working materials to all local authority headquarters.

4. Encouragement of the establishment of reading rooms in major centers.
5. Encouragement of the establishment of display rooms where new supplies were displayed.

6. Establishment of workshops where blackboards and slates were produced in sufficient quantities.

7. Improvement of the accounting system to ensure steady revenue from the sales of books and materials (Zaria, 1957).

Despite the fact that series of problems interrupted the progress of production and distribution of working materials to the field for the campaign, they were able to reach 5.7 million people in the Northern part of the country alone, within a period of 10 years.

This figure may be small in comparison to what can be achieved today through improved communication the increased interest of the people for general education. However, if we look to earlier times we can see many obstacles that were overcome. It might be recalled that the Muslim community viewed the "whiteman's education" as a gradual introduction to another religion (Christianity). Most of the staff handling the affairs of the campaign had very low levels of education. The roads were very bad, and very few vehicles were available to transport them to and from the various literacy centers. Despite these obstacles, the workers for literacy did a fine job.

E. **Nigeria's Present Attempts to Revive and Improve the Services Of Resource Centers for Literacy Campaigns**

On the 24th of October 1968, Mr. Mushtaq Ahmed presented UNESCO's latest doctrine of "Literacy as a Factor in Development."

Literacy training, he explained, is known by various names, e.g., Experimental World Literacy Program, Selective-Intensive Literacy, Work Oriented Literacy, Functional Literacy, and so on.

The core of the concept is that to impart functional literacy is not only a social service, but an investment in human resource building (Zaria, 1968). The process of imparting this type of literacy program is shown in the diagram below:

![Diagram](image)

Source: UNESCO ED 79/WS/16
There is no doubt that this program can be more costly than the first attempt in Mass Literacy. Because this new approach requires more sound planning, a study of the need for the group to be exposed to the program: need oriented teaching materials, longer duration of teaching, and evaluation of results.

Many state representatives thought Mustaq Ahmed's message from UNESCO was great; some of them made arrangements to try it out. The former North Eastern State Government decided to start an experimental functional literacy project for wheat farmers along the Lake Chad Basin (Moda, 1976). Soon after the experiment started, it was discovered that the project needed a resource center, where the field staff could be given some training, produce materials for teaching, coordinate the distribution of such material, which would allow research and evaluation to be carried out more satisfactorily.

The State Government approved the establishment of the Training Center in 1974, and the Center came into being with full services on the 7th of August, 1978 in Bauchi Town. Today the Center develops and conducts training programs for local leaders, professional workers, and volunteers working in adult literacy and other related services. The Center has proved to be an effective channel for the production, coordination, distribution, and sales of a wide variety of materials needed for successful execution of the Mass Literacy Campaign. The Center was originally planned to serve on state; but we now share our services with ten other states.
F. **Urgent Need for a National Resource Center for National Mass Literacy Campaign**

A National Institute for adult education was proposed to the Federal Government of Nigeria to serve as a center for providing data to policymakers and to give advice on policies on research either undertaken by itself or commissioned from other centers (NNCAE, 1973).

When it comes into being, it will serve as a National Documentation Center on all forms of adult and nonformal education; and it will also be a coordinator of training programs for the workers in the National Mass Literacy Campaign. Its operations would be:

1. **Documentation**—This would include a library and abstracting service, and the collection and analysis of statistics relevant to Adult Education in Nigeria.

2. **Publication**—It would publish a national journal (in collaboration with the Nigeria National Council for Adult Education), and also books and occasional papers on Nigerian Adult Education.

3. **Research**—Some major areas for applied research will be included, i.e., curriculum development, methodologies of teaching, appropriate educational technologies, motivation of learners and instructors. The Institute will also provide evaluation services and undertake cost-benefit analysis of field programs.

4. **Professional Adult Education Training**—The Institute will run certain national and international training seminars, and also act as a coordinator and clearing house for national training plans.
ACTIVITIES TO BE ORGANIZED IN THE RESOURCE CENTERS

**FUNCTIONAL LITERACY CLASSES**

**TRAINING COURSES ON:**
- Adult Education and Com. Dev.
- Social Welfare
- Cooperative Management
- Vocational Skills, etc.

**LECTURES & DEMONSTRATION**
In addition, it might be used as a general facilitator of exchange of Adult Education personnel, experiences, materials, etc., among African Nations.

Since Nigeria does not have a National Resource Center as of now, most of the services that should have been offered by the Center are now managed by the staff of the Adult Education division of the Federal Ministry of Education, which is already fully occupied with other responsibilities. This situation has proved unhealthy for the smooth take-off of the 10-year National Mass Literacy Campaign.

G. Greater Commitment Needed for the Success of the Campaign

If the 10-year National Mass Literacy Campaign is to have any lasting impact on the development of the nation, it must go beyond just teaching people how to read, write and perform simple arithmetic. This was made very clear at the Teheran Conference, using the following as a portion of its conclusions:

Literacy teaching should be resolutely oriented towards development, and should be an integral part of any national educational plans and projects for development, in all sectors of the national life. In view of mankind's needs today, education can be no longer confined to the school; the necessary promotion of adult literacy makes it essential to integrate all the school and out-of-school resources for each country (UNESCO, Teheran, 1965).
The needs of Nigerians are many and varied, but most of them are common to all. The National Resource Center, when it comes into being, must address itself to finding relevant literacy activities that will help to improve the qualities of lives of the people. It is only then that the service rendered during the National Mass Literacy Campaign, will be more meaningful. The major areas that need immediate attention are:

1. Health. In the field of health, there is a need for health education embracing public health and nutrition, medical care, and opportunities for a sound physical and psychological development.

2. Socialization. In order to ensure meaningful involvement in national development, it is very necessary to develop the peoples' levels of national consciousness, patriotism, and good citizenship.

3. Education. Besides basic education that the Mass Literacy Campaign hopes to impart to the people, there is a great need for vocational training, career guidance, and civic education. Efforts should be made to cover the need for self-confidence, and confidence in the society and its future.

4. Employment. The needs of Nigerians in relation to employment involve a good foundation for work, including general education, and appropriate training in skills and the need for development and learning at work, especially for those who may be self-employed.

5. Welfare Services. There are still many people who believe that it is the responsibility of the government to provide all the needed services to them. Such people waste a lot of time waiting, and
some may never get the services the way they want them. The Resource Center in collaboration with some social service agencies, might design programs to help individuals, groups, and communities to meet their needs, and to solve their problems of adjustment to a changing pattern of society, and through cooperative action to improve their economic, social, and cultural conditions.

6. Social Security. Security as viewed in this study means the feeling that you belong, that you are of importance to someone, that you can get help if you are in trouble. Since the traditional family, clan, and tribal ties in Nigeria, as in most African countries, are dying out and are hardly replaced, many people feel very insecure by such changing conditions, in a new and seemingly unfriendly environment. The presence of police frighten some people; social service workers are suspected as tax agents, trying to find reasons for increasing taxes. The National Mass Literacy Commission, through the services of the Resource Center, should connect with the various social services to improve their services and try to win the confidence of the people whom they serve.

7. Participation in Decision Making and in Government. It is very clear to see in Nigeria today the increasing differences in the intellectual and moral levels between the educated and uneducated or under-educated members of the society. With modern means of communication making it possible for the educated Nigerians to disregard frontiers and acquaint themselves with all cultures, the educated appear to have created an international culture, specifically of "elite", in opp-
osition to many forms of traditional culture. Hence, the great confusion in opinions, behaviors, and ethical principles that affect the foundations of modern society, and raises so many problems whose gravity is acutely felt on both sides, and which are perhaps very hard to solve in the present circumstances.

The fulfillment of these needs is one of the most pressing problems of the Nigerian Government and it can be safely applied to most Third World countries, and many that claim to belong to the "First" World countries.

The need for a carefully planned Mass Education program, supported by a steady flow of good and relevant materials, backed by a supportive administration, and executed by well trained and sufficiently motivated staff to a population that has been made to realize the need for change, is not only necessary but imperative.

Although it sounds difficult to put into practice, it is necessary and I believe that it is possible. Nations should, therefore, improve on the skeleton services rendered in nonformal education, especially in adult literacy, and embark upon real and intensive services that will open the way to many people for advancement in life.

The next chapter will discuss the need for effective supervision to ensure the success of the National Mass Literacy Campaign.
CHAPTER X
THE NEED FOR A MORE EFFECTIVE SYSTEM OF SUPERVISION IN ADULT LITERACY CENTERS

In almost all parts of the world today, so much attention is given to the education of the younger generation, particularly, in the formal school setting, that its services are carefully planned, executed, supervised, and evaluated. These actions make it possible for this sector of education to be under constant revision aiming at perfection.

It is obvious, however, that this is not the only form of educational service to be rendered to humanity. For there are millions of people all over the world, especially in the Third World, that are not enjoying the benefits of formal schooling as discussed in earlier chapters.

The only educational alternative for these millions of people lies in the nonformal education sector. Unfortunately, this form of education gets the least attention from most nations. Most of its services are carried on by private and voluntary organizations. The portion that is handled by the government gets the least attention. As a result, this section relies mostly on poorly trained and untrained workers to manage its service. The majority of these workers work on a voluntary basis, and they are poorly paid (if anybody cares to pay them at all). These people who are mostly volunteers, go into the field to teach their fellow citizens, and their work is hardly supervised. As a result, many well intentional programs die out prematurely. Those
that manage to go through the program, end up with results that are below standard.

It is a well known fact that the best workmen with the best intentions require direction and supervision in order to ensure maximum performance. Most workers in adult literacy programs are definitely not the best. Many, however, have one thing in common, and that is willingness to serve, and dedication to work.

This chapter attempts to discuss the existing practice in discharging adult literacy work in some selected countries, their systems of supervision, and to recommend the idea of clinical supervision for adoption and use in nonformal settings, especially in adult literacy classes during the current National Mass Literacy Campaign in Nigeria.

A. Adult Literacy Facilitators and Their Work

The facilitators of literacy projects like the participants in literacy classes, are from various groups in the community. In many cases, school teachers have been employed on a part-time basis to teach in literacy classes. There are, however, other facilitators that help in the adult literacy classes. These are: students, selected literate workers, police and military personnel, religious leaders, and civil servants. Most of the above mentioned facilitators work on a voluntary basis.

Although such projects have the advantage of so many volunteers as teachers, at the same time, they are faced with a problem: the majority of these volunteers are neither sufficiently qualified nor ex-
perceived. For example, the literacy campaign in Cuba, in spite of its success, was faced with the latter problem. Another difficulty is that, by using volunteers, choice is limited, and the projects must be satisfied with any level of qualification (Morales, 1981).

The majority of the projects have to be very liberal in stating the qualifications required in the facilitators. Many are pleased if the facilitators had elementary education, and attend the training course which is, in many cases, very short. For example, the qualification required of those who apply to teach in the literacy classes in the Northern States of Nigeria, is that they must be able to read and write confidently, and be self-supporting in another occupation, as the remuneration offered is very low. In this project, selection is made on personal character rather than level of education. The members of the community give a list of names from which they would like their facilitator to be chosen, and the final choice is made by the program organizer (NNPC Zaria, 1971).

Training. Different methods are used for training the facilitators to teach adults. These include special training courses, meeting of facilitators, facilitators' manuals, radio broadcasts, and in-service training courses.

Distribution of facilitators' manuals are generally emphasized, because it is expected that they will help the facilitators to do good jobs in teaching. Most of these manuals provide special notes for each lesson, pointing out the aims of the lesson, then the preparation (tea-
ching materials needed), followed by a presentation with reference to the books used by the learners. In addition, the facilitators are shown how to use the manuals. Methods of teaching reading, writing, and arithmetic are discussed, too. They are made to understand a little about adult psychology: the adult's way of looking at things, level of intelligence, way of learning, responsibilities, and problems. Various ways of coping with the learners and their problems, and the ability to create a cheerful atmosphere continuously are discussed, too.

At the end of the training session, the facilitators are given some advice on how they should conduct themselves while teaching classes of adults. In the case of the instructors in the Northern States of Nigeria, the facilitators are supposed to know the following, which are called the ten virtues of a facilitator, (by heart), and try to abide by them. They are:

(a) A good facilitator should show interest in his/her job always.

(b) A good facilitator should be hard working and always ready to listen to learners.

(c) A good facilitator should be considerate and resourceful.

(d) A good facilitator should be in total control of his class all the time, and make sure that everyone is involved in the learning process.

(e) A good facilitator should be loving, exemplary, and fair in his dealings with the learners all the time.

(f) A good facilitator should diversify methods of instru-
ction, so as to keep the class lively always.

(g) A good facilitator must not insult the learners at any time.

(h) A good facilitator should be clean in thoughts, words, and deeds always.

(i) The facilitator must not show any signs of laziness at any given time (NNPC Zaria, 1971).

Most of these facilitators go into the field to teach the adult learners as they are directed by the manuals. The manuals become their "Bible." Anything that does not come from the manual should not be accepted. In many cases this situation continues unchecked for a long time, and many learners who feel that their special needs are not considered, fall out.

This situation comes about as a result of what Paulo Freire (1968) refers to as "banking education" which describes the relationship between the facilitators and the learners as follows:

(a) the teacher teaches and the students are taught;

(b) the teachers knows everything and the student knows nothing;

(c) the teacher thinks and the students are thought about;

(d) the teacher talks and the student listens meekly;

(e) the teacher disciplines and the students are disciplined;

(f) the teacher chooses and enforces this choice, and the students comply;

(g) the teacher acts and the students have the illusion of
acting through the action of the teacher;

(h) the teacher chooses the program content and the students (who are not consulted) adapt to it;

(i) the teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students;

(j) the teacher is the subject of the learning process, while the pupils are mere objects (Paulo Freire, 1968).

B. Urgent Need for Good and Effective Supervisors For Adult Literacy Centers

In view of the fact that there are so many problems encountered in the process of organizing adult literacy program, anybody who wants to take up supervision of adult literacy classes as a career must be sufficiently competent to carry out the wide range of duties of different situations of work, for which he/she may be responsible. If such a person is to gain the best result from his/her work, he/she must gain and keep the respect of the facilitators. The supervisor should always remember that the word 'supervision' is very likely to evoke feelings of uneasiness, suspicion, or even passive or active hostility on the part of the person supervised. In the modern world, with its continued emphasis on democracy, independence, and equality, there is a real danger of getting a person with his/her character and ability out of focus. Words like 'superior' or 'inferior' are of bad taste.

It is very dangerous, however, for any supervisor to pose as a
super-person. He/she should know that he/she cannot answer all questions. He/she also learns in the process of inspection. He/she examines and analyses all new ideas that come across, and absorbs the ones that are valid as part of professional growth. No supervisor should pose as the be-all and end-all of all that is perfect in education. The supervisor should focus attention on building on the good things that are taking place, identify strong and weak points, and treat them accordingly. Always aim at achieving the highest standard possible. To this end, mediocrity should never be described as excellence.

The most effective supervisor of adult literacy facilitators is the person who helps facilitators positively; who does not merely criticize negatively, who gains influence by demonstrating good teaching, rather than talking about it. The qualities of tact, sympathy, firmness and good humor necessary to administrators apply equally to the supervisor. Laziness, neglect, inaccuracy, and slackness are qualities which call for blame and criticism. These must be avoided as much as possible, when criticizing the work of any facilitator. The criticism must be a constructive one, and not such that can demolish the confidence of those that he/she is trying to help.

From the foregoing, it is obvious, therefore, that the job of a supervisor is not and should not be everybody's cup of tea. All efforts must be made to engage only those who have been trained as facilitators, for the work in supervision. In addition, a good deal of
working experience should not be overlooked and never should mediocrities or half-wits be trained in that direction. It appears necessary, therefore, to suggest that before young supervisors are allowed to practice, a vigorous orientation exercise, an attachment to older and more experienced supervisors should be made as necessary conditions. This is because in many cases, inexperienced supervisors have caused some disaffection between facilitators and learners in some adult education centers, stirring up 'bad blood' between the facilitators and themselves, and destroying the tone of the program by their sheer inexperience and ineffectiveness.

In order to achieve maximum results from large scale literacy campaigns like the one that was launched by the former Nigerian President Alhaji Shehu Shagari, in Nigeria on the 8th of September 1982, all supervisors of adult education in that setting should aim at perfection in their work by striving to achieve the following standards, i.e.,:

1. Keep abreast of developments in adult literacy work from various publications including text books.

2. Increase insight into personal behavior in relationship with facilitators, with particular regard to one's capacity to encourage facilitators to be both self-critical and self-reliant.

3. Strive to develop expertise in some particular field of nonformal educational practice or development.

4. Become familiar with new methods of experiments, and know the ways new ideas and principles may best be used in nonformal
education situations.

5. Cooperate with facilitators in working out curricula for selected functional literacy projects.

6. Meet frequently with other supervisors to pool experiences, discuss common problems, and work towards finding reasonable solutions, so as to improve such services in the future.

C. The Present System of Supervision

As indicated earlier, many adult literacy centers are never visited by supervisors. There are, however, some supervisors who try to supervise adult literacy classes with the hope of ensuring that the adult learners learn to read and write quickly.

Unfortunately, such supervisors go about their work in a military fashion, trying to make sure that everything is in its right place at the right time, and functioning very effectively. For this reason, they lose human relationships between him/herself, the facilitator and learners.

A brief look at the existing duties of supervisors of adult literacy centers in most of the Northern States of Nigeria, explains this unfortunate atmosphere that can be created. The duties are:

1. He/she must make sure before classes are opened, that there are suitable buildings in which they can meet, that there are suitable blackboards, and adequate supplies of chalk, and that pupils have copies of the First Primer, exercise books, and pencils.

2. He/she must make sure that there is a properly trained facilitator capable of running each center. On no account should he/she
allow an untrained facilitator to teach. Drastic action will be taken against him/her if he/she does so.

3. He/she must deliver the first lesson in each center, and after that, must visit them at least once a month. It is not essential for him/her to visit every class at the time or on the day on which they normally meet. If he/she informs learners well in advance, they will generally be willing to meet at a different time on a different day. If distances make a monthly visit impossible, then the supervisor should inform the local authority.

4. At each visit to a class the supervisor is required to record the ability of the learners, the ability of the facilitator, and the availability of books and materials.

   (a) The supervisor can establish the ability of the learners by asking them to write down words containing the letters that have already been taught. The words he chooses for this purpose should, as far as possible, be words built by the supervisor him/herself. He/she should start with words containing the letters taught in the previous lessons.

   (b) The supervisor can establish the ability of the facilitator by observing pupil's mistakes, and by observing the facilitator at work. It is the duty of the supervisor to correct any mistakes made by the facilitator. This, of course, should be done in private.

   (c) At each visit, the supervisor has to hold discussions based on the book "You and Your Country," posters, handbills, etc., with the learners.
(d) At each visit, the supervisor must report on all the equipment of the center.

(e) All the information gathered, will be embodied in the report that will be sent to the Local Authority, and the Adult Education Headquarters.

(f) It is the responsibility of the supervisor to prepare tests, set dates for tests, and mark the test papers.

(g) It is the supervisor's duty to distribute to the pupils any follow-up materials.

(h) It is the duty of the supervisor to see that all attendance registers are totalled and ruled off at the end of each session (NNPC Zaria, 1970).

It is very difficult for any facilitator under this strict process of supervision to be at ease with him/herself, and discuss anything reasonable with such a supervisor. This atmosphere of fear and uncertainties reduces the performances of the facilitator and kills almost all efforts to be creative in teaching any lesson.

Recent Attempts to Improve Supervision. The dissatisfaction with the above mentioned pattern of supervision, brought about the following changes which were designed by Mr. S.R. Allen (1976). This pattern helps the supervisor to make good observations that eventually lead to positive changes in the pattern of instruction. Below is the new pattern of checklist for use in supervising adult literacy centers:

1. Organization
(i) Motivation: Does the planning of literacy classes take into account the reasons why adults want to learn?

(ii) Location of Classes: Is the class within easy reach of most learners?

(iii) The Size of the Class: Is the size of the class manageable? What should be the average size of class for effective teaching?

(iv) Sitting Arrangement: Does this make for easy interaction between facilitator and learners?

(v) Language of Instruction: Is the language easily understood by all or most learners?

2. Atmosphere

(i) Noticeable relationship: Between facilitator and learners: is there apparent rapport between facilitator and learners?

(ii) Facilitators Attitude to Learners: Is the facilitator's attitude to the learners patronizing? friendly? sympathetic? understanding? harsh? impersonal?

(iii) Learners' response: Are the learners responsive? Is there any sign of uncertainty or inhibition?

(iv) Cooperation or Competition: Are there signs that learners cooperating with one another? Do they compete with one another? To what extent is this attitude of cooperation encouraged by the facilitator?

3. Learning and Teaching

(i) Materials: Are instructional materials adequate and suitable?
(ii) Methods: Are the instructors methods generally conducive to easy learning? Do they generate interest?

(iii) Teaching of Reading: What is the aim of a reading program? Is it merely to enable the learner to reach "minimum literacy standards" or does it aim at making the learner functionally literate? Does it meet the practical needs of daily living?

(iv) Follow-up Reading Materials: Is there provision for follow-up reading activity? Are there any functional follow-up reading materials?

(v) Teaching of Writing: At what stage is writing introduced? Should reading precede writing, or does reading and writing go together? How much practice is given to the learner?

(vi) Teaching of Numeracy: Is the learner's experience used as a basis for teaching numeracy? Does the teaching of numeracy meet the practical needs? (Federal Ministry of Education, Nigeria, 1976).

While no one disputes that fact that the recent attempt towards improving the process of supervision in adult literacy centers is a step in the right direction, it is very clear that it has not given time for the facilitator to express his/her areas of concern in the process of teaching, so that the supervisor may check them out during supervision. In many cases there is hardly any fruitful discussion between supervisor and the facilitator. The facilitator is therefore left in great dispair as a result of lack of adequate communication between him/her and the supervisor.
D. An Alternative Approach to Supervision

Due to a late start in embracing organized systems of educational services in most Third World countries, the level and quality of most of their programs are lower than what is obtained in most advanced countries. This situation is even lower in the nonformal education sector.

C.L. Beeby, in his book, *The Quality of Education in Developing Countries* (1973), describes the four stages in the development of educational systems as follows:

1. **The 'Dame School' Stage.** At this stage, most teachers are poorly educated and sketchily trained. Because the curriculum is vague (or non-existent), the teacher is the authority of knowledge, and the student's school day consists of little but mechanical drill, memorization, and oral recitation.

2. **The Stage of Formalism.** In this case, the teachers are ill educated but trained. Authority is centered in the official program of studies, and the teacher lacks the self-confidence to adapt that program to the interests and needs of his students. Most of the questions asked by the teacher have single correct answers. The student continues to serve largely as a passive receptacle for knowledge poured into him by the teacher.

3. **The Transition Stage.** The teachers at this stage are better educated than Stage Two, and they are better trained. The program of studies is followed less rigidly, and students learn that not all the answers are contained in the syllabus. The teacher's professional
training increases his self-confidence, prompting him to introduce activities of his own invention, and to enrich the school day with special projects and audio-visual aids. Students are active participants in the learning process, and they ask questions and bring their own experiences into the classroom.

4. **The Stage of Meaning.** This stage has well-educated, well-trained teachers who encourage students to think for themselves. The learning process is individualized to relate to the needs, interests, and abilities of students. Much time is devoted to projects, problems, and exercises chosen by the students themselves.

Beeby's theory of educational development is pertinent to Nigeria as viewed by this writer. Here, the majority of facilitators in adult literacy classes have a very low level of education. It is very clear that their teaching style reflects Beeby's first and second stages. There are very few in the third stage and hardly any in the fourth stage.

In order to help the facilitators in the National Mass Literacy Campaign to be more productive in teaching, the nation has to organize re-training programs for them in the understanding of the content of the curricula, guidance in utilization of instructional materials, preparation of audio-visual aids, methods of instruction and evaluation.

Believing that Beeby's theory is relevant to Nigeria's developing nonformal education programs, this writer feels that identifying the right stage in educational development could provide Nigeria with some guidelines for effective supervision. However, while the path for im-
provement has been made clear, Beeby has not indicated how improvement in the quality and standard of instruction can be possible.

The concept of clinical supervision helps to improve the quality of instruction, especially in the first two categories described above. This form of supervision ensures cordial relationship between the facilitator and the supervisor. Some degree of mutual trust is built into their relationship before the lesson, through the lesson, and at the end of the lesson. The whole process becomes more meaningful and the facilitator is led to identify his/her strong and weak points, and they work towards improving them.

R.J. Miltz and W.W. Fanslow (1980) summarized the process of clinical supervision as follows:

1. **Pre-Observation Conference.** The purpose of the Pre-Observation Conference is to establish real two-way communication between the supervisor and the teacher. 'Real' two-way communication means a sincere desire by each party to listen to and understand each other. The teacher discusses with the supervisor his/her plans and objectives for the lesson that is to be observed. Often this discussion will reveal problems in the lesson that can be corrected before it is taught. Also the teacher and supervisor can agree on the kind of data to be collected.

2. **Observation.** This is when the supervisor collects data that will focus on the objectives of the lesson and whether they have been reached. This data must be collected systematically and be in a form that is both meaningful to the teacher and the supervisor. Ease of
interpretation is vital. That is why it is necessary for the supervisor and the teacher to agree in the Pre-Observation Conference, on the focus of the observation, and what data will be collected.

3. **Analysis and Strategy.** This is a time when the supervisor works alone and analyzes the data that has been collected. The analysis must of course be in harmony with the objectives agreed on with the teacher. With the analysis completed, the supervisor must determine the best strategy to present the results to the teacher. It is important for the supervisor to develop an effective strategy to help the teacher look at what is actually happening in the classroom.

4. **Supervision Conference.** Here the supervisor and the teacher come together in a face-to-face meeting. The purpose of the meeting is to present to the teacher the data collected during the observation, and to discover whether the objectives of the lesson have been reached and the effectiveness of the lesson. During this phase, the strategy is developed by the supervisor to help the teacher in further improving his/her teaching.

5. **Supervision Analysis.** This is the time when the supervisor's practice is examined with all of the rigor, and for basically the same purposes that the teacher's professional behavior was analyzed. The principal rationale is that examined professional behavior is more likely to be useful for everyone than unexamined behavior.

A careful handling of the process taken in the clinical supervision will surely help to improve the quality of teaching in the adult literacy centers. The critical areas in the process of teaching that could
be improved through the process of clinical supervision are:

1. Facilitator's Lecture and Dictation. As the interaction between the facilitator and the learners develop, it is expected that dictation will gradually disappear, and lecture time diminish, while the proportion of learner's talk and activities will increase.

2. Facilitator's Questions. As the facilitator improves in his/her quality of instruction, the proportion of opinion and thought questions (multiple answers) to memory questions (single answers) should increase.

3. Use of Learning Aids. As the adult literacy center develops, the facilitator will use other learning aids in addition to the prescribed text books and blackboard. Such learning aids may be pictures, charts, maps, demonstrations, visits, film strips, etc. Their use will hopefully increase with further development.

4. Individualized Instruction. As the center continues to move upwards, a proportion of the facilitator's time should begin to be devoted to directing group exercises and activities, and to helping individual learners.

5. Learner's Questions. The learners will gradually move from passive recipients of information, to asking clarification questions (what does this mean?) and then thought questions (what would happen if ...?). As development in instruction continues, thought provoking questions should predominate.

6. Learners' Talk. Learners will gradually shift from the traditional classroom situation where they rarely venture an opinion with-
out being specifically asked by the facilitator to active volunteering of opinions and discussion during lessons.

7. **Small Group and Individual Work.** As the literacy center develops occasional group work should occur and the individual work assignment to learners during class session should require more thought and investigation. Farther along the development path, learners should spend more time working on projects, problems, and exercises of their own choosing.

8. **Homework Assignments.** The learners should increasingly be assigned homework that requires investigation and reasoning as the class work progresses.

This chapter has therefore made it very clear that the success of adult literacy programs in achieving set goals and objectives depend very much on effective instruction by facilitators who continually improve their performances through organized supervision.

Clinical supervision as an alternative form of supervision has been recommended. The guiding principle however is that both the supervisor and the facilitator should know their jobs very well, and be ready to cooperate with one another towards improving the quality of instruction. Karanja (1970) made this point very clear:

> Adult education is too important to be left in the hands of untrained people. Education, and particularly that of adults, is the most effective instrument of the technical transformation which developing countries are undergoing.
today (Quoted from Lars-Olof Edstrom et al, 1970).

Effective supervision systems geared towards improving such a vital service and reducing wastage of time and resources (both human and material) is therefore not only necessary but imperative.

All that has been said so far can only be translated into reality if the programs are carefully planned and effectively executed. The following chapter presents some guidelines to ensure more effective delivery of educational services in a developing country like Nigeria.
CHAPTER XI
THE NEED FOR A MORE EFFECTIVE DELIVERY SYSTEM
OF NONFORMAL EDUCATIONAL SERVICES

One question deserves special attention. How do the population, Local Authorities, the State, and national governments view education as an aid to national integration and development? Their attitude probably depends on the opinion people have of the formal education provided for their children. Most of the schools that these children attend are far removed from the realities of the people’s social environment, (especially those living in the rural areas) and the contents have little meaning for the majority of the people. Furthermore, many parents especially in the rural areas, think of the school as a place where children get an education to earn a living away from home. Many are convinced that this kind of education has little to do with their daily lives.

Adult and nonformal education linked to development is a novelty that needs to be explained to the millions of Nigerians who need such services. The beneficiaries of the nonformal education services, found in both rural and urban communities, must be encouraged to understand the relationship between the adoption of an innovation, such as new methods of cultivating certain crops, and that of acquiring knowledge. The innovation process always involves a learning process. Indeed, to innovate means that one has been inspired to do something that he/she has not done before. The individual learns something new in this pro-
cess. It could be selection of more productive varieties of crops using chemical fertilizers or insecticides. It could also be resorting to agricultural credit or participating actively in the running of a co-operative organization. Herein lies the role of education, at least of development-oriented education. A re-thinking of the educational planning practice is thus urgently needed.

A. A Redefinition of Educational Objectives

In looking at a brief analysis of educational objectives as formulated in the socio-economic development plans of Nigeria, one discovers that such objectives are mainly drawn from macro-development goals appearing under some of the sectoral headings, amended by a number of more general society oriented goals. (The macro-development goals could be in the field of agriculture, industry, health and nutrition, and the like.) The educational goals of the nation thus usually fit in the theoretical pattern presented in Table 44.

These goals are so general and vague that the individual dimension of development process, "how does development contribute to the individual's identity, his/her meaningful and socially productive role in society, and the like, is hardly ever reflected in such a macro goal setting exercise." Thus, the picture we get is rather out of balance as shown in Table 45. The number of lines indicate the relative emphasis given to each of the development dimensions identified.

If Nigeria really wants to correct the imbalance, as it wants the world to believe that it is, it has to aim at a more organized approach to reform its educational objectives in the following directions:
TABLE 44
EDUCATIONAL GOALS AS REFLECTED IN NATIONAL DEVELOPMENT PLANS

<table>
<thead>
<tr>
<th>Education For:</th>
<th>Economic</th>
<th>Political</th>
<th>Socio-cultural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Self sustaining economic growth.</td>
<td>Nation building</td>
<td>Consciousness Integration Modernization</td>
</tr>
<tr>
<td></td>
<td>Raise level of living.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Growth:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Diversification in agriculture, etc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Change:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>More equal income distribution.</td>
<td>More equal distribution of power.</td>
<td>Social mobility Emancipation</td>
</tr>
<tr>
<td>Distribution:</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TABLE 45

IMBALANCE BETWEEN NATIONAL AND INDIVIDUAL GROWTH
1. Nigeria should direct its educational services at all population groups in the society and not abandon that part of the population which has missed out on education altogether or which has been rejected by the system.

2. Nigeria should formulate its educational objectives as much as possible in terms of the individual needs. It should aim at developing the individual to play his/her roles as reinforced by more general social goals regarding community organization, collective participation in community effort, linkage between various communities and ethno-linguistic groups.

3. Nigeria should aim at an itinerate process between "users" and producers of education.

If Nigeria and its people, and indeed any other country for that matter, are able to focus their educational goals on the individual rather than the present approach that is so vague and general in nature; such a nation will be able to identify itself with the indicators of modernization attitudes shown in Table 46.

Kassam (1978) said that literacy can help the illiterate to discover his/her own potential and regain his/her humanity, self assertion, a new sense of dignity and a new awareness of self.

This idea was amplified by Majid Rahnema when he said that the ultimate objective of literacy is to enable one:

... to acquire an authentic voice capable of relating one's word to the realities of the world. It is to participate
<table>
<thead>
<tr>
<th>Inkeles</th>
<th>Smith &amp; Inkeles</th>
<th>Peshkin &amp; Cohen</th>
<th>Doob</th>
<th>Kahl</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. &quot;faith in science and technology&quot;</td>
<td>1. belief in science and medicine</td>
<td>A. Economic values</td>
<td>1. oriented to future</td>
<td>1. people control their destiny</td>
</tr>
<tr>
<td>2. man can control his environment</td>
<td>2. man can control his fate</td>
<td>- risk taking</td>
<td>2. government has functions to perform for its citizens</td>
<td>2. independence from family ties</td>
</tr>
<tr>
<td>3. openness to change and new experience</td>
<td>3. openness to ideas and practices</td>
<td>- planning for future</td>
<td>3. life is generally pleasant; people control their destiny</td>
<td>3. preference for city life</td>
</tr>
<tr>
<td>4. rewards according to contribution</td>
<td>4. rewards according to contribution</td>
<td>- respect manual labor</td>
<td>4. patriotism</td>
<td>4. independence from close workmate ties</td>
</tr>
<tr>
<td>5. opinions on many issues and awareness of diversity</td>
<td>5. active in civic affairs</td>
<td>B. Political Values</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. dignity of others</td>
<td>6. openness to new people</td>
<td>- rights of all people</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. oriented to present or future, fixed hours, punctual</td>
<td>7. high educational aspiration</td>
<td>- political awareness</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. oriented to planning</td>
<td>8. belief in birth control</td>
<td>- decentralized government</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. people and institutions are reliable and calculable</td>
<td>9. interest in mass media</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. secular (vs. religious)</td>
<td>10. secular (vs. religious)</td>
<td>C. Intellectual Values</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- ideas of progress</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- man controls his fate</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- respect for science</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>D. Social Values</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- independence from family</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- small family size</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>8. discredit traditional values and practices</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

TABLE 46
INDICATORS OF MODERNIZATION ATTITUDES
<table>
<thead>
<tr>
<th>Inkeles</th>
<th>Smith &amp; Inkeles</th>
<th>Peshkin &amp; Cohen</th>
<th>Doob</th>
<th>Kahl</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>- evaluate others by their performance</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- preference for city living</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


in the creation of a culture of freedom in the place of the prevailing culture of silence ... His literacy is measured by his capacity to perceive the world without illusions or fear and is exercised through "naming the world" expressing his innermost feelings about the realities which impinge upon him. At the moment in which an individual breaks his silence and recognizes his potentialities, to act in the world as a free person, he ceases to be an illiterate—regardless of his capacity to handle the 3 R's ... (Rahnema, 1975).

In furthering the theory of the empowerment through the teaching of literacy, Kassam (1977) provided several examples that document the experiences of new literates in Tanzania. These examples show the impact of qualitative changes that occurred in the lives of the people:

**Elimination of ignorance**

1. These days when people see me they say to themselves, "You can't deceive this old man ... he knows." (Salum Nassoro, peasant)

2. "Now that I have become literate, I feel that before I became literate, I was carrying a small lantern; but now a pressure lamp has been brought to me." (Yasufu Sulemani, worker)

3. "Our eyes sparkle now and they can see." (Paulina Paulo, peasant)

**Liberation**

1. "If I don't agree with the contents of the document, I just
don't sign. Whereas before, one could never refuse to sign." (Rukia Okashi, peasant)

2. "In the old days I felt like a prisoner because if you don't know you are just like a man who is handcuffed." (Mwansiti Hamisi, housewife)

3. "The rope that has been twisted around you has been untwisted, and so naturally, you feel happy." (Yusufu Sulemani, worker)

4. "These days no one can oppress us because literacy has made us more alert and conscious." (Paulina Paulo, peasant)

Self Confidence

1. "People don't despise you; you despise yourself because you felt oppressed as a result of illiteracy and ignorance. But now that I know and understand, I don't feel inferior." (Xondo Kawambwa, worker)

2. "There is nothing which passes above my head." (Mwansiti Hamisi, housewife)

3. "I can now exercise my own initiative in my job." (Yusufu Sulemani, worker)

Human Dignity

1. "I now feel a more complete human being. It is like being born again ..." (Yusufu Sulemani, worker)

2. "Today we feel that we are human beings like other human beings." (Rukia Okashi, peasant)

3. "I now value myself a great deal and I feel a more complete human being, whereas formerly I felt a sense of deficiency, for I didn't
understand many things." (Kondo Kawamba, worker)

Political Consciousness

1. "I can now fight for my own rights, and before I take any personal initiative of which I am capable, there is the Party branch at the factory as well as the NUTA* branch; both of which are very alert and watchful. They can stand for you" (Yusufu Sulemani, worker)

2. "We can defend our rights, we can't be forced to do anything against our wishes, we can't be cheated." (Rukia Okashi, peasant)

3. "...had it not been for TANU*, we would have still been downtrodden." (Paulina Paulo, peasant)

Demystification of Education and Knowledge

1. "The word 'education' used to terrify me ... Education was a baffling phenomenon. Education had the aura of some kind of magic. But now I know that everyone can learn and anyone can get education ... An educated man is simply one who is made to understand and know ..." (Yusufu Sulemani, worker)

*NUTA - National Union of Tanganyika Workers

**Tanganyika African National Union (The political party on mainland Tanzania which has now merged with Zanzibar's.)
2. "I thought education was meant for people like clerks only."
(Rukia Okashi, peasant)

From the examples presented above, it is very clear that the qualitative changes expressed by the new literates are of significant value to them. Other benefits that may emerge include substituting a former sense of oppression, marginality, humiliation and alienation with human worth and dignity. It has helped to give the new literate more self-confidence and an increased political consciousness. Furthermore, literacy has helped them to begin to demystify reality; thereby enabling them to move toward self-actualization and liberation.

These are the types of changes that can be brought about by well organized literacy campaigns. They can have a great impact on the development of nations such as Nigeria that has over 60 percent of its adult population suffering under the yoke of illiteracy.

B. Choice of a Development Model in Education

Education is a total life process for solving problems. Adult and nonformal education is not an end in itself; it is a means and a method for human resource development. It cannot be considered as a second rate education. It must be need-based, problem-oriented and action-oriented. The learners must know that nobody will and can bring about the so-called change in their lives. Nonformal education aims at awakening this consciousness among the people, and to help them to organize themselves to promote and protect their interest. It is, therefore, very necessary to work with the people from the initial stage.
of planning up to that of full execution of the project. When beneficiaries of the program view themselves as co-partners in development, they personalize the learning situation and what they learn stays with them longer.

Dr. Eric J. Miller (1979) observed some rural development programs in Mexico and described three models of development that were operating in the Mexican system of development. These are "top-down" model, "bottom-up" model and the "enlightened paternalism" model. Miller then recommended an alternative model of development which he calls the "negotiating" model. The four models will be elaborated on in the discussion that follows.

1. Model A: Top-Down Development

The underlying assumption of this model is that there is a substantial consistency between governmental socio-economic objectives and the community's needs. National programs to achieve these objectives will benefit communities by increasing their prosperity. The orientation is technocratic: the experts know what needs to be done. Accordingly, any resistance displayed by the communities is considered irrational. The experts believe that with education and persuasion, the beneficiaries will come to see that their own self-interest coincide with the national interest.

2. Model B: Bottom Up Development

This model describes the belief held by the school of thought that says many people are trapped in a cycle of deprivation from which they feel incapable of escaping and have given up trying. They do not
perceive themselves as having any choices. Following this diagnosis, the primary task of Model 'B' can be equated to Paulo Freire's statement ..."to restore the self-confidence that will release energy and motivation for self-development." (Freire, 1972).

The people become aware of the fact that their impotence is a consequence not of inherent inferiority but of historical process. Their situation can be reversed. They gradually realize that government aid is not a gift or privilege but a right for which they must fight or demand.

Although the top-down and the bottom-up models were predominant in most government activities, Miller discovered that a third model was showing up as a result of the government's emphasis on active participation of the people. Unfortunately, the mixture of the two models was not properly balanced. The very process of undertaking large and rapid investment in productive projects and amenities tends to put the community in a dependent posture; a posture that is contradictory to self-development. Miller calls this emerging model "enlightened paternalism".

3. **Model 'C' - Enlightened Paternalism**

This model is characterized by "developers" whose task is to focus on the government's good intentions. Their relationship to the communities is that of benefactor and beneficiary. They go to the members of the community with a gift-list of projects to be implemented. Although the "developers" pay lip-service to the bottom up planning, the felt-needs of the community can wait for the future. During this
initial phase, the indigenous population is perceived as being incapable of determining their own needs.

After looking at the three models above, Miller presented an alternative model that is based on equality in participation.

4. **Model 'D' - A "Negotiating" model**

The primary task of Model "D" is to provide resources for helping the community formulate, negotiate, and implement its own development program. A key element of this model is program formulation by the community itself. This requires providing consultancy resources to alert the community to possibilities for change. The second element is the concept of joint planning and programing by relevant agencies. The third element is the negotiation of contractual relationship between the government and the community, in which each party contributes resources to the development program that has been negotiated.

This study has so far revealed that if the Nigerian government wants to reform the educational system or raise the quality of education that the school can provide, a sense of commitment to the larger purpose in life must be generated throughout the system. These are self-discipline, honesty, restraint and modesty in outfit and matters of the heart, values of hard work and love for oneself and his/her nation.

The ten-year National Mass Literacy Campaign that was launched on the 8th of September 1982, is a very good opportunity for nonformal educators to assume an active role in the promotion of social change and development in Nigeria:
The nation is expecting a great deal from its adult educators in the next few years. I can assure you of the full support of the Federal Government. I know we can count on you (Alhaji Shehu Aliyu Shagari, 1980).
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APPENDIX I

The Al-Kanemi-Bello Correspondence.

(i) AL-KANEMI. The case against the Jihad.

Praise be to God, Opener of the doors of guidance, Giver of the means of happiness. Prayer and peace be on him who was sent with the liberal religion, and on his people who prepared the way for the observance of His law, and interpreted it.

From him who is filthy with the dust of sin, wrapped in the cloak of shame, base and contemptible, Muhammad al-Amin ibn Muhammad al-Kanemi to the Fulani 'ulama' and of their chiefs. Peace be on him who follows His guidance.

The reason for writing this letter is that when fate brought me to this country, I found the fire which was blazing between you and the people of the land. I asked the reason, and it was given as injustice by some and as religion by others. We were perplexed, so I wrote to those of your brothers who live near to us asking them the reason and instigation of their transgression, and they returned me a weak answer, not such as comes from an intelligent man, much less from a learned person, let alone a reformer. They listed the names of books, and we examined some of them, but we do not understand from them the things which they apparently understood. Then, while we were still perplexed, some of them attacked our capital, and the neighboring Fulani came and camped near us. So we wrote to them a second time
beseeching them in the name of God and Islam to desist from their evil doing. But they refused and attacked us. So, when our land was thus confined and we found no place even to dwell in, we rose in defence of ourselves, praying God to deliver us from the evil of their deeds; and we did what we did. Then when we found some respite at the present time - the future is in the hands of God - we decided to write to you, because we believe that writing is better than silence, even if it makes no impression on you. Know that if an intelligent man accepts some question in order to understand it, he will give a straight-forward answer to it.

Tell us therefore why you are fighting us and enslaving our free people. If you say that you have done this to us because of our paganism, then I say that we are innocent of paganism, and it is far from our compound. If praying and the giving of alms, knowledge of God, fasting in Ramadan and the building of mosques is paganism, what is Islam? These buildings in which you have performed the Friday prayer, are they churches or synagogues or fire temples? If they were other than Muslim places of worship, then why did you pray in them when you captured them? Is this not a contradiction?

Among the biggest of your arguments for the paganism of the believers generally is the practice of the amirs of riding to certain places for the purpose of making alms-giving sacrifices there; the uncovering of the heads of free women; the taking of bribes; embezzlement of the property of orphans; injustice in the courts. But these five charges do not require you to do the things you are doing. As
for this practice of the amirs, it is a disgraceful heresy and certainly blameworthy. It must be forbidden and disapproval of its perpetrators must be shown. But those who are guilty of it do not thereby become pagans; since not one of them claims that it is particularly efficacious, or intends by it to associate anything with God. On the contrary, the extent of their pretence is their ignorant idea that alms given in this way are better than otherwise. He who is versed in the books of fiqh, and has paid attention to the talk of the imams in their disputation - in connection with the prohibition of offering alms and sacrifice to tombs - will know the test of what we have said. Consider Damietta, a great Islamic city between Egypt and Syria, a place of learning and Islam: in it there is a tree, and the common people do to this tree as did the non-Arabs. But not one of the 'ulama' rises to fight them or has spoken of their paganism.

As for uncovering the head in free women, this is also haram, and the Qur'an has prohibited it. But she who does it does not thereby become a pagan. It is denial which leads to paganism. Failing to do something while believing in it is rather to be described as disobedience requiring immediate repentance. If a free woman has prayed with the head uncovered, and the time passes, but she does not repeat the prayer in accordance with what we know they say in the books of fiqh, surely you do not believe that her prayer is not proper because she has thereby become a pagan?

The taking of bribes, embezzlement of the property of orphans and injustice in the courts are all major sins which God has forbidden.
But sin does not make anyone a pagan when he has confessed his faith. And if you had ordered the right and forbidden the wrong, and retired when the people did not desist, it would have been better than these present doings. If ordering and forbidding are confined within their proper limits, they do not lead to anything more serious. But your forbidding has involved you in sin, and brought evil on you and the Muslims in this world and the next...

Acts of immorality and disobedience without number have long been committed in all countries. Egypt is like Bornu, or even worse. So also is Syria and all the cities of Islam. There has been corruption, embezzlement of the property of orphans, oppression and heresy in these places from the time of the Bani Umayya (the Umayyad dynasty) right down to our own day. No age and no country is free from its share of heresy and sin. If, thereby, they all become pagan, then surely their books are useless. So how can you construct arguments based on what they say who are infidel according to you? We take refuge with God from confusion in religion and following erroneous opinion ...

We have indeed heard of things in the character of the Shaikh "Uthman ibn Fudi, and seen things in his writings, which are contrary to what you have done. If this business does originate from him, then I say that there is no power nor might save through God, the most high, the most glorious. Indeed we thought well of him. But now, as the saying is, we love the Shaikh and the truth when they agree. But if they disagree it is the truth which comes first. We pray God to preserve us from being those of whom He said:
'Say: "Shall we tell you who will be the greatest losers in their works? Those whose striving goes astray in the present life, while they think that they are working good deeds."'

And from being those of whom he also said:

'But they split in their affair between them into sects, each party rejoicing in what is with them.'

Peace.

(ii) BELO. The Case Against Bornu

In the name of God, the compassionate, the merciful. Prayer of God be on him after whom there is no prophet. Praise be to God who has preserved the religion of Islam by the laws in his Qur'an for the believers who seek guidance; who has wiped out that which Satan has put in the hearts of those who rule them oppressively, and in whose hearts there is sickness, the hard-heartedness of the idolators; who has preserved the laws in the Qur'an by his saying:

'It is We who have sent down the Rememberance and We watch over it.'

Prayer and peace on our lord Muhammad, lord of the prophets, the sayer who keeps the true knowledge from the false sayings of all its enemies, who preserves it from the alterations of the interpolators, the boastings of the triflers and the comments of ignorant people. Prayer and peace also on all his people and companions and on those who follow them in the better way until the day of judgement.
From Muhammad Bello ibn Amir al-Mu'minin 'Utham ibn Fudi to al-Hajj al-Amin ibn Muhammad al-Kanemi, peace and sincere greeting.

We have occupied ourselves with the letter which you wrote to those of our people who are your neighbors asking for an explanation of the true state of affairs. We have given it full consideration, and have understood from it what our intellect could perceive. Briefly we have understood from it that you desire us to follow the word of God, may He be exalted, when He says:

'If two parties of the believers fight put things right between them.'

Secondly, you have put forward certain arguments ... But, by God, I tell you, my brother, that, if the Lord is kind to you, and you look on us with the eye of justice, it will be seemly for you to find that these are false arguments and mischief-making words, refutable contentions for the most part and worthless propositions. It is indeed seemly for me not to reply, but I am constrained to do so through solicitude for the ignorance of the talaba, so that they may not follow you because of your great conceit and mischief-making, and think that you are right in this way of acting. My intention is neither disputation nor quarrelling.

This is so that you will learn in the first place that what made it proper for us to permit our people neighboring on you to fight Bornu was the continual receipt of news (of which we mastered the contents) from those who mixed with the people of Bornu and knew their condition, to the following effect. It was that they make sacrifices to rocks
and trees, and regard the river as the Copts did the Nile in the days of the Jahiliya. It was also that they have shrines with their idols in them and with priests. We have seen the proof of this in your first letter where you say: 'Among the biggest of your arguments for the paganism of the believers generally is the practice of the amirs of riding to certain places for the purpose of making alms-giving sacrifices there.' Then you explained that they do not wish by this to associate anything with God; nor do they believe that it has influence on events, the extent of their claim being that alms given in this way are better than otherwise. But it is not hidden from the meanest intelligence that this claim warrants no consideration. The verdict depends on what is seen. And God controls what is secret. Him whom we have seen sacrificing to rocks and trees we have charged with paganism. These matters are among those for which we have charged Bornu with paganism.

For what caused the Amir of Bornu (according to what has reached us) to inflict harm on the believers among the Shaikh's people near to you until they were obliged to flee? What caused him to begin to fight them, unless he were in alliance with the Hausa kings to assist them? It is manifest that he would not have risen to assist the Hausa kings had he not approved of their religion. And certainly the approval of paganism is itself paganism. To fight them is permitted, since the jihad against paganism is incumbent on all who are able.

It must be clear to you that what we have said is evidence of the paganism of the Amir of Bornu. You also must know that legal judgement
about a country is determined by the religion of its sultan. If he is
a Muslim, then the country is dar al-Islam; if he is pagan, then the
country is dar kufr. Only those ignorant of the words of the 'ulama'
will deny this ...

If you had confined yourself to saying the Bornuans had repented
and desisted from what they were at, it would have been better than all
this talk and clamour. For the latter is a weak argument for prevent-
ing the fighting to anyone who acknowledged the truth. But we did not
know previously, and nothing reached us at all to show, that they had
repented. However, in the autumn of this year we received messages
concerning you which indicated this. We have therefore sent our mess-
ger to you in order that we may confirm this information, and so that
he may bring back an account of the true state of affairs. If the
matter is as we hear, then we shall despatch our messenger, Gidado
Lima, to assemble our chiefs of the east. You will send those whom
you please to conduct your affairs and whom you trust behind your back;
and a meeting will take place in Siko. And those assembled will make a
treaty according to such bonds and covenants as they find mutually ac-
ceptable, and fighting will stop. Let peace be established. In this
connection we have delayed raiding Bornu this year, though we intended
to. If the matter is as I have said, namely that they have repented
and desisted, then let the fighting stop, for it is repugnant to our
relationship, and peace is necessary between us ...

You say that generations of 'ulama' and reformers from among the
imams have passed, and they have not used such arguments as these, nor
charged the generality of believers with paganism, nor drawn the sword of oppression in this way, even though this heresy and immorality have been present in all countries in all ages. You say that the verses of the Qur'an which we cite, indicating what are crimes in the sight of God, are not hidden from old women and children, let alone learned 'ulama'. You mention that we can do what the ancients did, though they were princes in God's name, but that more is not possible, since this generation is not created to be more virtuous or stronger or more learned than the first Muslims. The answer to this is that we have made war on Bornu only because of what I have already mentioned. There is nothing more; though it is permitted to struggle against even less than that, as will appear. The statements in your premisses and the contentions you have used to elucidate them amount only to refutable arguments. How can it be said that it is not legal, for him who is able, to reform immorality or put an end to corruption? It is not right for an able man to point to learned men who in the past have not bothered to change it or speak of it. By my faith, that is of no avail...

We have indeed attempted many time to initiate with you the peace which you ask for, and we have not ceased to write to you concerning it every year. But we think that probably our messaged do not reach you, and that you do not receive intelligence of them. Please God there may be suitable reconciliation. May God direct us and you to the good....
APPENDIX II

ATTITUDE TOWARDS ADULT LITERACY

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<th>Question</th>
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<th>Undecided</th>
<th>Disagree</th>
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<tr>
<td>1. Everybody should be taught to read.</td>
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<tr>
<td>2. If you cannot read, you can be cheated.</td>
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<tr>
<td>3. Literacy programs for adult illiterates are a waste of time.</td>
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<td>4. It is not necessary to be able to read to be a good farmer.</td>
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<tr>
<td>5. You do not have to learn to write in order to get messages to people in far places.</td>
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<td>6. There are plenty of people who can read and write; those who cannot can always ask somebody to read or write for them.</td>
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<tr>
<td>7. Once you can read, people will trouble you with their letters.</td>
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<td>8. Adults who can read and write often cause trouble in the community by wanting to be treated differently.</td>
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<td>9. Only those who can read and write are able to vote properly.</td>
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Attitude Towards Adult Literacy Cont...

<table>
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<td>10. Some people do not want to go to a literacy class because they think literacy makes people arrogant.</td>
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<td>11. It is a waste of time to learn to read and write instead of engaging in family or other occupation.</td>
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<td>12. It is useless to learn to read and write because no matter how much you learn, you are going to be cheated.</td>
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<td>13. More and more adults should be taught to read and write so that they may learn what to do to help in matters of health and sanitation.</td>
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<td>14. It should be compulsory for adults to learn to read and write.</td>
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<td>15. Those who can read and write can help their children with their school work.</td>
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<tr>
<td>16. The illiterates should feel sorry that they do not know how to read and write.</td>
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<tr>
<td>17. It is right that some people should be able</td>
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Attitude Towards Adult Literacy Cont...

<table>
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<th>Question</th>
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<tr>
<td>read and write and others should not.</td>
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<tr>
<td>18. Those who can read and write should assist those who cannot.</td>
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### APPENDIX III

RESULT OF TEST OF SIGNIFICANT DIFFERENCE ON ATTITUDE TOWARD LITERACY

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APPENDIX IV

LAWS AND DECREES CONCERNING LITERACY WHICH HAVE BEEN
ADOPTED SINCE SEPTEMBER 1967

1. Argentina. Decree number 2704 of 17 May 1968 establishing the
objectives of the National Directory of Adult Education.

2. Bolivia. Decree-law of 4 December 1968 concerning the adminis-
trative reorganization of the Ministry of Education, including
the literacy and Adult Education Service.

3. Brazil. Law number 5379 of 15 December 1967 by which the federal
government established a foundation named Brazilian Literacy Move-
ment.

Decree number 61313 establishing the national network for func-
tional literacy.

Decree number 63258 of 31 March 1969 concerning the organization
of literacy classes for the illiterate recruits of the army.

4. Chad. Decree number 32/PR of 9 February 1968 concerning the or-
ganization of the literacy service and integrating literacy pro-
grams in the general plan for education.

5. Chile. Decree number 10117 of 11 October 1968 concerning the
creation of the Civic Corps for Literacy.

6. Republic of the Congo. Circular letter number 156/PM/CIRC of 18
December 1968 of the Prime Minister concerning the organization
of literacy classes in private enterprises.

March 1968 related to the organization of a training course for
the officials responsible of literacy programs in the provinces.

8. Dominican Republic. Resolution number 774 of 12 December 1967 of
the State Secretariat for Education related to the program of pri-
mary education and accelerated professional training of adults.

9. Ecuador. Decree number 143 of 16 October 1968 concerning the
establishment of the National Literacy Committee.
Ministerial Decision number 263 of 5 February 1968 concerning the organization of different technical services within the National Center for Literacy and Adult Education.


11. Guatemala. According to the Ministerial Decision number 502 of 8 April 1969, the student teachers must have made at least six adults literate before receiving their appointment.

12. Haiti. Decree of 23 January 1969 concerning the reorganization of the National Office for Community Development and Literacy and the establishment of the National Council of Literacy and Community Development.

13. Indonesia. Decree number 329 of 30 December 1968 of the President of the Republic about the adoption of a more intensive literacy program in the overall Five Year Development Plan.

14. Iran. Agreement between the Ministry of Education and the Ministry of Agrarian Reform according to which the cultural centers established by the latter will serve first the new literates (studies, group discussion, use of radio and television).

15. Italy. Law number 470 of 2 April 1968 providing the National Union for the struggle Against Illiteracy a contribution of 150 million lire every year for assistance to the educational, civic and social activities of this organization.

16. Libya. Decree of 2 April 1968 making compulsory literacy for adults and establishing the National Literacy Committee.

17. Madagascar. Decrees numbers 68-041, 68-042 and 68-043 of 16 January 1968 creating three new categories of staff for the literacy and community development service.

Decree number 68-025 of 16 January 1968 instituting a diploma and certificate for those having successfully undergone training for literacy and community development work.

18. Paraguay. Decree number 35175 of 8 August 1968 giving national priority to literacy program.

General order number 44 of 10 April 1969, requesting the military centers to organize courses to raise the cultural, professional and social level of the draftees.
Decree number 6177 of 14 July 1969, establishing the National Council of Literacy and Adult Education.

19. Spain. Ministerial order of 6 August 1968 asking that efforts be continued in order to wipe out illiteracy whose percentage has greatly diminished and urging that measures be taken in order to give complementary education to the new literates.

20. Syria. Draft law which stipulates that illiterate citizens under the age of 45 who work in industrial sectors must attend literacy courses where they are organized.

21. Togo. Decree number 68195 of 11 November 1968 establishing the National Literacy Committee.

22. United Arab Republic. The general education act of 1968 stipulates that the State provides general compulsory education for all children of the school age. It also lays down that public and private institutions should combat illiteracy among their illiterate workers.

A draft literacy law has been submitted to the National Assembly for ratification. This law urges private enterprises to organize literacy for the illiterate workers and stipulates that five years after its adoption, no illiterate adult will be provided with a job.

APPENDIX V

LIST OF KEY WORDS

Seventeen key-word listed below have been taken from the universal vocabulary put together in the State of Rio and are also valid for Guanabara State.

They are cited without the pictures of actual situations illustrating them, simply to show a few of the aspects analyzed in discussions.

1. FAVELA (shanty-town)

Basic necessities: Housing, Food, Clothing, Health and Education.

Here once again, with the word favela, the procedure described previously for the word tijola (brick) will be outlined briefly.

One the situation projected on the screen has been analyzed, the problems of housing, food, clothing, health and education in a shanty-town have been discussed, and the participants have discovered the implications of the favela, one proceeds to visualize the word, pointing out its semantic content.

A slide is then projected in which the word appears on its own: FAVELA. Immediately afterwards, the word is shown divided into syllables:

FA - VE - LA

Then the phonemic sequence: FA - FE - FI - FO - FU
Next: VA - VE - VI - VO - VU
Then: LA - LE - LI - LO - LU
Finally the three sequences together are shown on a discovery card.

FA FE FI FO FU
VA VE VI VO VU
LA LE LI LO LU

The group then begins to make up words with the combinations available.
2. **CHUVA** (rain)
   Topics for discussion: Influence of the ambient environment on human life. The climatic factor in a subsistence economy. Regional disparities in Brazil.

3. **ARADO** (plough)

4. **TERRENO** (land)
   Topics for discussion: Economic domination. Latifundium (large estates). Irrigation. Natural resources. Protection of the National heritage.

5. **COMIDA** (food)
   Topics for discussion: Malnutrition. Local and national hunger. Endemic diseases and infant mortality.

6. **BATUQU** (popular dance)
   Topics for discussion: Popular culture. Academic culture. Cultural alienation.

7. **POCO** (well)

8. **BICICLETA** (bicycle)

9. **TRABALHO** (work)

10. **SALARIO** (wages)
    Topics for discussion: Economics. Man's position: remuneration for work, salaried and non-salaried work; minimum wage, wage scale.

11. **PROFISSAO** (job)

12. **GOVERNO** (government)
    Topics for discussion: Politics. Political power (three kinds of
power). The role of the people in the organization of power. Popular participation.

13. MANGUE (marsh)

14. ENGENHO (sugar-cane plantation)
Topics for discussion: The economic history of Brazil. Monoculture. Large estates. Land reform.

15. ENXADA (spade)
Topics for discussion: Land reform and agricultural credit. Technology and reform.

16. TIJOLO (brick)
Topics for discussion: Urban reform, basic problems. Planning. Inter-relation of different reforms.

17. RIQUEZA (wealth)
APPENDIX VI

INTERNATIONAL RESOURCE CENTERS FOR ADULT AND NONFORMAL EDUCATION

1. Regional Center for Functional Literacy in Rural Areas for Latin America (CREFAL) Mexico.

2. Regional Center for Functional Literacy in Rural Areas for Arab States (ASFEC) Cairo, Egypt.


4. UNESCO Regional Office for Education in Asia. Bangkok, Thailand.

5. The International Council for Adult Education (ICAE) Toronto, Canada.
APPENDIX VII

NATIONAL RESOURCE CENTERS FOR ADULT LITERACY

1. The India Literacy House
   P.O. Singar Nagar
   Lucknow 5, UP, India.

2. The National Literacy Center
   37 Chemin Cheikh Bachir
   El Biar, Algiers
   Algeria.

3. East African Publishing House
   Nairobi, Kenya.

4. Tanzanian Publishing House
   Dar-es-Salaam
   Tanzania.