

1: AfricaBib | Some thoughts on the teaching of history in Nigeria

Some thoughts about tertiary education in Nigeria: historical lessons from Ladoké Akintola University of Technology (LAUTECH), In Michael O. Afolayan (ed) Higher Education in postcolonial Africa: paradigms of development, decline and dilemmas, Asmara, Eritrea: Africa World Press Inc.,

Suffice it to say that some philosophers, as well as focusing inward on the abstract philosophical issues that concern them, are drawn outwards to discuss or comment on issues that are more commonly regarded as falling within the purview of professional educators, educational researchers, policy-makers and the like. An example is Michael Scriven, who in his early career was a prominent philosopher of science; later he became a central figure in the development of the field of evaluation of educational and social programs. See Scriven a, b. At the same time, there are professionals in the educational or closely related spheres who are drawn to discuss one or another of the philosophical issues that they encounter in the course of their work. An example here is the behaviorist psychologist B. Skinner, the central figure in the development of operant conditioning and programmed learning, who in works such as *Walden Two* and *Beyond Freedom and Dignity* grappled—albeit controversially—with major philosophical issues that were related to his work. What makes the field even more amorphous is the existence of works on educational topics, written by well-regarded philosophers who have made major contributions to their discipline; these educational reflections have little or no philosophical content, illustrating the truth that philosophers do not always write philosophy. However, despite this, works in this genre have often been treated as contributions to philosophy of education. Finally, as indicated earlier, the domain of education is vast, the issues it raises are almost overwhelmingly numerous and are of great complexity, and the social significance of the field is second to none. These features make the phenomena and problems of education of great interest to a wide range of socially-concerned intellectuals, who bring with them their own favored conceptual frameworks—concepts, theories and ideologies, methods of analysis and argumentation, metaphysical and other assumptions, and the like. It is not surprising that scholars who work in this broad genre also find a home in the field of philosophy of education. As a result of these various factors, the significant intellectual and social trends of the past few centuries, together with the significant developments in philosophy, all have had an impact on the content of arguments and methods of argumentation in philosophy of education—Marxism, psycho-analysis, existentialism, phenomenology, positivism, post-modernism, pragmatism, neo-liberalism, the several waves of feminism, analytic philosophy in both its ordinary language and more formal guises, are merely the tip of the iceberg. Analytic Philosophy of Education and Its Influence Conceptual analysis, careful assessment of arguments, the rooting out of ambiguity, the drawing of clarifying distinctions—all of which are at least part of the philosophical toolkit—have been respected activities within philosophy from the dawn of the field. No doubt it somewhat over-simplifies the complex path of intellectual history to suggest that what happened in the twentieth century—early on, in the home discipline itself, and with a lag of a decade or more in philosophy of education—is that philosophical analysis came to be viewed by some scholars as being the major philosophical activity or set of activities, or even as being the only viable or reputable activity. The pioneering work in the modern period entirely in an analytic mode was the short monograph by C. Hardie, *Truth and Fallacy in Educational Theory*; reissued in *Introduction*, Hardie who had studied with C. Richards made it clear that he was putting all his eggs into the ordinary-language-analysis basket: The Cambridge analytical school, led by Moore, Broad and Wittgenstein, has attempted so to analyse propositions that it will always be apparent whether the disagreement between philosophers is one concerning matters of fact, or is one concerning the use of words, or is, as is frequently the case, a purely emotive one. It is time, I think, that a similar attitude became common in the field of educational theory. Ennis edited the volume *Language and Concepts in Education*; and R. Archambault edited *Philosophical Analysis and Education*, consisting of essays by a number of prominent British writers, most notably R. Among the most influential products of APE was the analysis developed by Hirst and Peters and Peters of the concept of education itself. A criminal who has been reformed has changed for the better, and has developed a commitment to the new

mode of life if one or other of these conditions does not hold, a speaker of standard English would not say the criminal has been reformed. Clearly the analogy with reform breaks down with respect to the knowledge and understanding conditions. The concept of indoctrination was also of great interest to analytic philosophers of education, for, it was argued, getting clear about precisely what constitutes indoctrination also would serve to clarify the border that demarcates it from acceptable educational processes. Thus, whether or not an instructional episode was a case of indoctrination was determined by the content taught, the intention of the instructor, the methods of instruction used, the outcomes of the instruction, or by some combination of these. Adherents of the different analyses used the same general type of argument to make their case, namely, appeal to normal and aberrant usage. Unfortunately, ordinary language analysis did not lead to unanimity of opinion about where this border was located, and rival analyses of the concept were put forward. Snook First, there were growing criticisms that the work of analytic philosophers of education had become focused upon minutiae and in the main was bereft of practical import. It is worth noting that an article in *Time*, reprinted in Lucas, had put forward the same criticism of mainstream philosophy. Fourth, during the decade of the seventies when these various critiques of analytic philosophy were in the process of eroding its luster, a spate of translations from the Continent stimulated some philosophers of education in Britain and North America to set out in new directions, and to adopt a new style of writing and argumentation. The classic works of Heidegger and Husserl also found new admirers; and feminist philosophers of education were finding their voices. Maxine Greene published a number of pieces in the sixties and seventies, including *The Dialectic of Freedom*; the influential book by Nel Noddings, *Caring*: In more recent years all these trends have continued. APE was and is no longer the center of interest, although, as indicated below, it still retains its voice. Areas of Contemporary Activity As was stressed at the outset, the field of education is huge and contains within it a virtually inexhaustible number of issues that are of philosophical interest. To attempt comprehensive coverage of how philosophers of education have been working within this thicket would be a quixotic task for a large single volume and is out of the question for a solitary encyclopedia entry. Nevertheless, a valiant attempt to give an overview was made in *A Companion to the Philosophy of Education Current*, which contains more than six-hundred pages divided into forty-five chapters each of which surveys a subfield of work. The following random selection of chapter topics gives a sense of the enormous scope of the field: Sex education, special education, science education, aesthetic education, theories of teaching and learning, religious education, knowledge, truth and learning, cultivating reason, the measurement of learning, multicultural education, education and the politics of identity, education and standards of living, motivation and classroom management, feminism, critical theory, postmodernism, romanticism, the purposes of universities, affirmative action in higher education, and professional education. The *Oxford Handbook of Philosophy of Education* Siegel contains a similarly broad range of articles on among other things the epistemic and moral aims of education, liberal education and its imminent demise, thinking and reasoning, fallibilism and fallibility, indoctrination, authenticity, the development of rationality, Socratic teaching, educating the imagination, caring and empathy in moral education, the limits of moral education, the cultivation of character, values education, curriculum and the value of knowledge, education and democracy, art and education, science education and religious toleration, constructivism and scientific methods, multicultural education, prejudice, authority and the interests of children, and on pragmatist, feminist, and postmodernist approaches to philosophy of education. Given this enormous range, there is no non-arbitrary way to select a small number of topics for further discussion, nor can the topics that are chosen be pursued in great depth. In tackling it, care needs to be taken to distinguish between education and schooling—for although education can occur in schools, so can mis-education, and many other things can take place there that are educationally orthogonal such as the provision of free or subsidized lunches and the development of social networks; and it also must be recognized that education can occur in the home, in libraries and museums, in churches and clubs, in solitary interaction with the public media, and the like. In developing a curriculum whether in a specific subject area, or more broadly as the whole range of offerings in an educational institution or system, a number of difficult decisions need to be made. Issues such as the proper ordering or sequencing of topics in the chosen subject, the time to be allocated to each topic, the lab work or excursions or projects that are appropriate for

particular topics, can all be regarded as technical issues best resolved either by educationists who have a depth of experience with the target age group or by experts in the psychology of learning and the like. Is the justification that is given for teaching Economics in some schools coherent and convincing? The justifications offered for all such aims have been controversial, and alternative justifications of a single proposed aim can provoke philosophical controversy. Consider the aim of autonomy. These two formulations are related, for it is arguable that our educational institutions should aim to equip individuals to pursue this good life—although this is not obvious, both because it is not clear that there is one conception of the good or flourishing life that is the good or flourishing life for everyone, and it is not clear that this is a question that should be settled in advance rather than determined by students for themselves. Thus, for example, if our view of human flourishing includes the capacity to think and act autonomously, then the case can be made that educational institutions—and their curricula—should aim to prepare, or help to prepare, autonomous individuals. A rival justification of the aim of autonomy, associated with Kant, champions the educational fostering of autonomy not on the basis of its contribution to human flourishing, but rather the obligation to treat students with respect as persons Scheffler [1]; Siegel It is also possible to reject the fostering of autonomy as an educational aim Hand Assuming that the aim can be justified, how students should be helped to become autonomous or develop a conception of the good life and pursue it is of course not immediately obvious, and much philosophical ink has been spilled on the general question of how best to determine curriculum content. One influential line of argument was developed by Paul Hirst, who argued that knowledge is essential for developing and then pursuing a conception of the good life, and because logical analysis shows, he argued, that there are seven basic forms of knowledge, the case can be made that the function of the curriculum is to introduce students to each of these forms Hirst ; see Phillips In the closing decades of the twentieth century there were numerous discussions of curriculum theory, particularly from Marxist and postmodern perspectives, that offered the sobering analysis that in many educational systems, including those in Western democracies, the curriculum did indeed reflect and serve the interests of powerful cultural elites. A closely related question is this: Scheffler argued that we should opt for the latter: The function of education is rather to liberate the mind, strengthen its critical powers, [and] inform it with knowledge and the capacity for independent inquiry. Or should every student pursue the same curriculum as far as each is able? Medically, this is dubious, while the educational version—forcing students to work, until they exit the system, on topics that do not interest them and for which they have no facility or motivation—has even less merit. For a critique of Adler and his Paideia Proposal, see Noddings Over time, as they moved up the educational ladder it would become obvious that some had reached the limit imposed upon them by nature, and they would be directed off into appropriate social roles in which they would find fulfillment, for their abilities would match the demands of these roles. Those who continued on with their education would eventually become members of the ruling class of Guardians. The book spurred a period of ferment in political philosophy that included, among other things, new research on educationally fundamental themes. Fair equality of opportunity entailed that the distribution of education would not put the children of those who currently occupied coveted social positions at any competitive advantage over other, equally talented and motivated children seeking the qualifications for those positions Rawls Its purpose was to prevent socio-economic differences from hardening into social castes that were perpetuated across generations. One obvious criticism of fair equality of opportunity is that it does not prohibit an educational distribution that lavished resources on the most talented children while offering minimal opportunities to others. So long as untalented students from wealthy families were assigned opportunities no better than those available to their untalented peers among the poor, no breach of the principle would occur. Even the most moderate egalitarians might find such a distributive regime to be intuitively repugnant. All citizens must enjoy the same basic liberties, and equal liberty always has moral priority over equal opportunity: Further, inequality in the distribution of income and wealth are permitted only to the degree that it serves the interests of the least advantaged group in society. But even with these qualifications, fair equality of opportunity is arguably less than really fair to anyone. But surely it is relevant, given that a principle of educational justice must be responsive to the full range of educationally important goods. Suppose we revise our account of the goods included in educational distribution so that aesthetic

appreciation, say, and the necessary understanding and virtue for conscientious citizenship count for just as much as job-related skills. An interesting implication of doing so is that the rationale for requiring equality under any just distribution becomes decreasingly clear. That is because job-related skills are positional whereas the other educational goods are not (Hollis). If you and I both aspire to a career in business management for which we are equally qualified, any increase in your job-related skills is a corresponding disadvantage to me unless I can catch up. Positional goods have a competitive structure by definition, though the ends of civic or aesthetic education do not fit that structure. If you and I aspire to be good citizens and are equal in civic understanding and virtue, an advance in your civic education is no disadvantage to me. On the contrary, it is easier to be a good citizen the better other citizens learn to be. At the very least, so far as non-positional goods figure in our conception of what counts as a good education, the moral stakes of inequality are thereby lowered. In fact, an emerging alternative to fair equality of opportunity is a principle that stipulates some benchmark of adequacy in achievement or opportunity as the relevant standard of distribution. But it is misleading to represent this as a contrast between egalitarian and sufficientarian conceptions. Philosophically serious interpretations of adequacy derive from the ideal of equal citizenship (Satz ; Anderson). This was arguably true in *A Theory of Justice* but it is certainly true in his later work (Dworkin). The debate between adherents of equal opportunity and those misnamed as sufficientarians is certainly not over. Further progress will likely hinge on explicating the most compelling conception of the egalitarian foundation from which distributive principles are to be inferred. In his earlier book, the theory of justice had been presented as if it were universally valid. But Rawls had come to think that any theory of justice presented as such was open to reasonable rejection. A more circumspect approach to justification would seek grounds for justice as fairness in an overlapping consensus between the many reasonable values and doctrines that thrive in a democratic political culture. Rawls argued that such a culture is informed by a shared ideal of free and equal citizenship that provided a new, distinctively democratic framework for justifying a conception of justice. But the salience it gave to questions about citizenship in the fabric of liberal political theory had important educational implications. How was the ideal of free and equal citizenship to be instantiated in education in a way that accommodated the range of reasonable values and doctrines encompassed in an overlapping consensus? Political Liberalism has inspired a range of answers to that question (cf. Callan ; Clayton ; Bull). Other philosophers besides Rawls in the 1980s took up a cluster of questions about civic education, and not always from a liberal perspective. As a full-standing alternative to liberalism, communitarianism might have little to recommend it. But it was a spur for liberal philosophers to think about how communities could be built and sustained to support the more familiar projects of liberal politics (e.g.). Furthermore, its arguments often converged with those advanced by feminist exponents of the ethic of care (Noddings ; Gilligan).

2: History of Education in Nigeria

Nigeria has grown to be Africa's largest economy; the country has transformed from an unpretentious mishmash to a soaring capital in less than a century. You will be amazed at how Nigeria has changed throughout.

I have staff support from a wonderful instructional designer who helps convert my course designs into clickability on Blackboard. In general, historians have been very skeptical about the idea that we can teach our discipline well without face-to-face, real-time classroom interaction. Part of my teaching assignment involves at least 1 fully online course with an enrollment cap of 50 each semester. Over the past 3. You can rely on interactive question-and-answer for walking students through a set of primary sources while practicing core skills: For the whole thing to work well, you need to know where you want your students to go by the end of the semester, in detail. What skills and topics do you want your students to master? These are course-level learning objectives. Every single thing your students do has to relate back to one of these items. You need to be able to itemize, in relatively close detail, what you want students to be learning each week aka weekly learning objectives. You need to understand the practical psychology of writing discussion prompts for online forums that students can carry without your intervention, and you need to have grading rubrics that will encourage them to practice the behaviors you want them to practice. Moreover, giving talking-head mini-lectures via YouTube is not the same as being able to ask the room a question and then write up their answers on the board to tease out the complexities of an issue. I teach asynchronously because most of my students work hours a week, take other classes, and have family responsibilities too. You also need to write pretty much all your assignments before classes start. Ask me how I knowâ€ but buy me a beverage first. This is just the beginning. What can I say on the open web about the interesting parts, the frustrating parts, the complex-institutional-politics parts without making anyâ€ career-limiting moves? But suffice to say: What do you want to know about teaching history in fully-online formats? How can I make my experience useful to you? Where should I look for models of how to write about these topics?

3: Philosophy of Education (Stanford Encyclopedia of Philosophy)

In the "Mission Statement" of the newly-introduced Ife Journal of History gave an indication of the travails of the discipline of history in contemporary Nigeria: [End Page 17] More than at any other time, the discipline of history today in Nigeria, is under severe stress.

English writers such as John Evelyn, John Aubrey, John Eachard, and John Milton had previously advocated "similar reforms in curriculum and teaching methods," but they had not succeeded in reaching a wide audience. Tarcov claims Locke treated his readers as his friends and they responded in kind. The first is that education makes the man; as Locke writes at the opening of his treatise, "I think I may say that of all the men we meet with, nine parts of ten are what they are, good or evil, useful or not, by their education. In the Essay, in which he first introduces the theory of the association of ideas, Locke warns against letting "a foolish maid" convince a child that "goblins and sprites" are associated with the darkness, for "darkness shall ever afterwards bring with it those frightful ideas, and they shall be so joined, that he can no more bear the one than the other. Virtue and reason[edit] Locke dedicates the bulk of *Some Thoughts Concerning Education* to explaining how to instill virtue in children. He defines virtue as a combination of self-denial and rationality: Locke was convinced that children could reason early in life and that parents should address them as reasoning beings. Moreover, he argues that parents should, above all, attempt to create a "habit" of thinking rationally in their children. Throughout the Essay, Locke bemoans the irrationality of the majority and their inability, because of the authority of custom, to change or forfeit long-held beliefs. Locke first highlights that children "love to be treated as Rational Creatures," thus parents should treat them as such. Tarcov argues that this suggests children can be considered rational only in that they respond to the desire to be treated as reasoning creatures and that they are "motivated only [by] rewards and punishments" to achieve that goal. As he argues in *Some Thoughts*, "the only fence against the world is a thorough knowledge of it, into which a young gentleman should be entered by degrees as he can bear it, and the earlier the better. As he writes, the instructor "should remember that his business is not so much to teach [the child] all that is knowable, as to raise in him a love and esteem of knowledge; and to put him in the right way of knowing and improving himself. Locke was also at the forefront of the scientific revolution and advocated the teaching of geography, astronomy, and anatomy. Locke also recommended, for example, that every male child learn a trade. Locke believed that until the school system was reformed, a gentleman ought to have his son trained at home by a tutor. This interpretation is supported by a letter he wrote to Mrs. Clarke in stating that "since therefore I acknowledge no difference of sex in your mind relating The most significant is his reining in of female physical activity for the sake of physical appearance: In Britain, it was considered the standard treatment of the topic for over a century. During the eighteenth century alone, *Some Thoughts* was published in at least 53 editions: In James Whitchurch wrote in his *Essay Upon Education* that Locke was "an Author, to whom the Learned must ever acknowledge themselves highly indebted, and whose Name can never be mentioned without a secret Veneration, and Respect; his Assertions being the result of intense Thought, strict Enquiry, a clear and penetrating Judgment. Systems of teaching children through their senses proliferated throughout Europe. Used throughout Europe and America during the eighteenth and nineteenth centuries, these object lessons, according to one of their practitioners "if well-managed, cultivate Sense-Perception, or Observation, accustom children to express their thoughts in words, increase their available stock of words and of ideas, and by thus storing material for thinking, also prepare the way for more difficult and advanced study. According to Cleverley and Phillips, the television show *Sesame Street* is also "based on Lockean assumptions" its aim has been to give underprivileged children, especially in the inner cities, the simple ideas and basic experiences that their environment normally does not provide.

4: Some thoughts on fully-online history teaching | cliotropic

Nigeria as a country is multi-ethnic with diverse cultural diversities of not less than distinct ethnic groups and diverse indigenous languages with about million in population. Education is the best.

Sponsored Program Low Tech Approach to Learning While technology undoubtedly has changed education, many educators opt to use a more traditional, low tech approach to learning. Some learning styles require a physical presence and interaction between the educator and the student. Additionally, some research has shown that low-tech classrooms may boost learning. For example, students who take handwritten notes have better recall than students who take typed notes. Another downside of technology in the classroom may be that students exposed to spell check and autocorrect features at an earlier age may be weaker in spelling and writing skills. Ultimately, tailoring the learning experience to different types of learners is incredibly important, and sometimes students work better with a low-tech approach. Here are some examples of low technology usage in different teaching methodologies: Kinesthetic learners have a need for movement when learning. Teachers should allow students to move around, speak with hands and gestures. Students may participate in fieldwork, learning expeditions, projects or case studies to be able to apply knowledge learned in the classroom to the real world, rather than learning through the virtual world. Many types of vocational or practical training cannot be learned virtually, whether it be a laboratory experiment or woodworking. Through these different approaches to teaching, educators can gain a better understanding of how best to govern their classrooms, implement instruction, and connect with their students. Learn more about each one to find the best fit for your classroom. Teacher-Centered Methods of Instruction Direct Instruction Low Tech Direct instruction is the general term that refers to the traditional teaching strategy that relies on explicit teaching through lectures and teacher-led demonstrations. In this method of instruction, the teacher might play one or all of the following roles: As the primary teaching strategy under the teacher-centered approach, direct instruction utilizes passive learning, or the idea that students can learn what they need to through listening and watching very precise instruction. Teachers and professors act as the sole supplier of knowledge, and under the direct instruction model, teachers often utilize systematic, scripted lesson plans. Direct instruction programs include exactly what the teacher should say, and activities that students should complete, for every minute of the lesson. Because it does not include student preferences or give them opportunities for hands-on or alternative types of learning, direct instruction is extremely teacher-centered. Back to Top Flipped Classrooms High Tech The idea of the flipped classroom began in when two teachers began using software that would let them record their live lectures. By the next school year, they were implementing pre-recorded lectures and sharing the idea of what became known as the flipped classroom. Broadly, the flipped classroom label describes the teaching structure that has students watching pre-recorded lessons at home and completing in-class assignments, as opposed to hearing lectures in class and doing homework at home. Teachers who implement the flipped classroom model often film their own instructional videos, but many also use pre-made videos from online sources. A key benefit of the flipped classroom model is that it allows for students to work at their own pace if that is how the teacher chooses to implement it. From a technology perspective, the system hinges on pre recorded lessons and online activities, meaning both students and teachers need a good internet connection and devices that can access it.

5: Index: Life and Teachings of Jesus

HISTORY OF NIGERIA including Historic regions, Fulani and Sokoto, British explorers, SS Alburkah, Trade and anti-slavery, British colonial rule, Independence and secession, From oil wealth to disaster.

Enjoy the Famous Daily Historic regions: They date back as far as the 5th century BC, when communities living around the southern slopes of the Jos plateau make wonderfully expressive terracotta figures - in a tradition known now as the Nok culture, from the Nigerian village where these sculptures are first unearthed. The Nok people are neolithic tribes who have recently acquired the iron technology spreading southwards through Africa. The Jos plateau is in the centre of Nigeria, but the first extensive kingdoms of the region - more than a millennium after the Nok people - are in the north and northeast, deriving their wealth from trade north through the Sahara and east into the Sudan. During the 9th century a trading empire grows up around Lake Chad. Its original centre is east of the lake, in the Kanem region, but it soon extends to Bornu on the western side. In the 11th century the ruler of Kanem-Bornu converts to Islam. West of Bornu, along the northern frontier of Nigeria, is the land of the Hausa people. Well placed to control trade with the forest regions to the south, the Hausa develop a number of small but stable kingdoms, each ruled from a strong walled city. They are often threatened by larger neighbours Mali and Gao to the west, Bornu to the east. But the Hausa traders benefit also from being on the route between these empires. By the 14th century they too are Muslim. In the savanna grasslands and the forest regions west of the Niger, between the Hausa kingdoms and the coast, the Yoruba people are the dominant tribes. Here they establish two powerful states. The first is Ife, on the border between forest and savanna. Famous now for its sculpture, Ife flourishes from the 11th to 15th century. In the 16th century a larger Yoruba empire develops, based slightly further from the forest at Oyo. Using the profits of trade to develop a forceful cavalry, Oyo grows in strength during the 16th century. By the end of the 18th century the rulers of Oyo are controlling a region from the Niger to the west of Dahomey. Meanwhile, firmly within the forest, the best known of all the Nigerian kingdoms establishes itself in the 15th century from small beginnings in the 13th. Benin becomes a name internationally known for its cast-metal sculpture, in a tradition inherited from the Ife see Sculpture of Ife and Benin. In terms of extent Benin is no match for Oyo, its contemporary to the north. In the 15th century the region brought under central control is a mere seventy-miles across people and places being harder to subdue in the tropical forest than on the savanna, though a century later Benin stretches from the Niger delta in the east to Lagos in the west. The kings of Benin are a story in themselves. In the 19th century they scandalize the west by their use of human sacrifice in court rituals. And they have stamina. At the end of the 20th century the original dynasty is still in place, though without political power. The Fulani and Sokoto: From sheikh Usman dan Fodio and his two sons lead the Fulani in an immensely successful holy war against the lax Muslim rulers of the Hausa kingdoms. The result is the establishment in of a Fulani capital at Sokoto, from which the centre and north of Nigeria is effectively ruled for the rest of the 19th century. But during this same period there has been steady encroachment on the region by British interests. In the British government sponsors an expedition south through the Sahara to reach the kingdom of Bornu. Its members become the first Europeans to reach Lake Chad, in One of the group, Hugh Clapperton, explores further west through Kano and the Hausa territory to reach Sokoto. Clapperton is only back in England for a few months, in , before he sets off again for the Nigerian coast at Lagos. On this expedition, with his servant Richard Lander, he travels on trade routes north from the coast to Kano and then west again to Sokoto. But Lander makes his way back to London, where he is commissioned by the government to explore the lower reaches of the Niger. With considerable difficulty the brothers make a canoe trip downstream, among hostile Ibo tribesmen, to reach the sea at the Niger delta. This region has long been familiar to European traders, but its link to the interior is now charted. All seems set for serious trade. Laird is also a pioneer in the shipping industry. For the present purpose, an expedition to the Niger, he designs an iron paddle-steamer, the ton Alburkah. Laird himself leads the expedition, with Richard Lander as his expert guide. The Alburkah steams south from Milford Haven in July with forty-eight on board. She reaches the mouth of the Niger three months later, entering history as the first ocean-going iron ship. After making her way up one

of the many streams of the Niger delta, the Alburkah progresses upstream on the main river as far as Lokoja, the junction with the Benue. The expedition demonstrates that the Niger offers a highway into the continent for ocean vessels. And the performance of the iron steamer is a triumph. But medicine is not yet as far advanced as technology. When the Alburkah returns to Liverpool, in , only nine of the original crew of forty-eight are alive. They include a much weakened Macgregor Laird. Four ships under naval command are sent out in , with instructions to steam up the Niger and make treaties with local kings to prevent the slave trade. The enterprise is abandoned when 48 of the Europeans in the crews die of fever. Malaria is the cause of the trouble, but major progress is made when a doctor, William Baikie, leads an expedition up the Niger in . He administers quinine to his men and suffers no loss of life. Extracted from the bark of the cinchona tree, quinine has long been used in medicine. But its proven efficacy against malaria is a turning point in the European penetration of Africa. The British anti-slavery policy in the region involves boosting the trade in palm oil a valuable product which gives the name Oil Rivers to the Niger delta to replace the dependence on income from the slave trade. It transpires later that this is somewhat counter-productive, causing the upriver chieftains to acquire more slaves to meet the increased demand for palm oil. But it is nevertheless the philanthropic principle behind much of the effort to set up trading stations. At the same time the British navy patrols the coast to liberate captives from slave ships of other nations and to settle them at Freetown in Sierra Leone. From the British government accepts a more direct involvement. A consul, based in Fernando Po, is appointed to take responsibility for the Bights of Biafra and Benin. He undertakes direct negotiations with the king of Lagos, the principal port from which slaves are shipped. When these break down, in , Lagos is attacked and captured by a British force. Another member of the Lagos royal family is placed on the throne, after guaranteeing to put an end to the slave trade and to human sacrifice a feature of this region. When he and his successor fail to fulfil these terms, Lagos is annexed in as a British colony. During the remainder of the century the consolidation of British trade and British political control goes hand in hand. In George Goldie persuades the British trading enterprises on the Niger to merge their interests in a single United African Company, later granted a charter as the Royal Niger Company. In the delta region is organized as the Niger Coast Protectorate. In the campaign against unacceptable local practices reaches a climax in Benin - notorious by this time both for slave trading and for human sacrifice. The members of a British delegation to the oba of Benin are massacred in this year. In the reprisals Benin City is partly burnt by British troops. The difficulty of administering the vast and complex region of Nigeria persuades the government that the upriver territories, thus far entrusted to the Royal Niger Company, also need to be brought under central control. Britain assumes direct responsibility for the region from the coast to Sokoto and Bornu in the north. They are symptomatic of the problem of uniting the country as a single state. In the early years the Niger Coast Protectorate is expanded to become Southern Nigeria, with its seat of government at Lagos. At this time the rulers in the north the emir of Kano and the sultan of Sokoto are very far from accepting British rule. To deal with the situation Frederick Lugard is appointed high commissioner and commander-in-chief of the protectorate of northern Nigeria. Lugard has already been much involved in the colony, commanding troops from on behalf of the Royal Niger Company to oppose French claims on Borgu a border region, divided in between Nigeria and Dahomey. Lugard pacifies northern Nigeria by ensuring that in each territory, however small, the throne is won and retained by a chief willing to cooperate. In Lugard is appointed governor of both northern and southern Nigeria and is given the task of merging them. He does so by , when the entire region becomes the Colony and Protectorate of Nigeria. In the League of Nations grants mandates to the two nations to administer the former German colony. The British mandate consists of two thin strips on the eastern border of Nigeria. By the country has been divided into Northern, Eastern and Western regions, each with its own house of assembly. In addition there is a separate house of chiefs for the Northern province, to reflect the strong tradition there of tribal authority. And there is an overall legislative council for the whole of Nigeria. But even this is not enough to reflect the complexity of the situation. In a new constitution the third in eight years establishes the Federation of Nigeria and adds the Federal Territory of Lagos. During the later s an African political structure is gradually achieved. From there is a federal prime minister. In the same year the Western and Eastern regions are granted internal self-government, to be followed by the Northern region in . Full independence

follows rapidly, in October Northerners therefore control not only their own regional assembly but also the federal government in Lagos. From to there is almost continuous anti-northern unrest elsewhere in the nation, coming to a climax in a rebellion in by officers from the Eastern region, the homeland of the Ibo. They assassinate both the federal prime minister and the premiers of the Northern and Western regions. In the ensuing chaos many Ibos living in the north are massacred. This device further inflames Ibo hostility, for one of the new states cuts their territory off from the sea.

6: Teaching Methods

Nigeria is a young country, gaining independence from Britain in 1960, which led to civil war. Nigerians enjoyed a few years of democracy before rule by various military dictatorships.

The missionary organizations available then were the Church missionary society, the Wesleyan Methodist, and the Catholic. Secondary education was established in 1842 and the first secondary school was CMS Grammar school, Lagos. The reason behind the delay of secondary schools was not well known. Though, there are insinuations that it was because the missionaries thought that secondary education can induce some critical thinking in people, which may not be helpful for their policies. But in 1863, they started to intervene in the education system by giving donations to the missionary societies to support education. In 1864, the colonial government brought a document- Education ordinance, with the aim of having total control on education. This was their first formal pronouncement in education in Nigeria. Schools were classified then into Government and private school. All these led to the failure of the ordinance and another ordinance was provided in 1867. The new ordinance was seen as the first effective effort made by the colonial government to aid education. Though, only some metropolises in Lagos were covered then. More foreign teachers were employed, more schools were established and financial encouragements were given to the missions, voluntary agencies and private individuals to establish more schools. These ideas form major part of ordinance. The ordinance came into existence exactly on 21st of December, 1867. Since the ordinance took place after amalgamation, it was able to take care of the country as a whole. The northerners had for long been resisting the intrusion of western education either from the colonial government or the missionaries. Lugard met with leaders from the north to convince them that the education will not affect the Islamic tradition which is more paramount to the northerners. Environmental Law in Nigeria: All You Need To Know After 73 years from the date of establishment of the first secondary school, the first higher education institution was established in 1892. The first institution was the Yaba Higher College. The college was established in 1892, but commenced studies in 1894. In 1902, The University College Ibadan was created, starting with just students. The number of universities rose from one to five in 1962. And in the 1970s and 1980s, an appreciable number of higher institutions was established. Statistics show that, in 1960, the number of students that gained admission into primary school was about 12 million, 1. Today, western education has suffered many damages. The standard of education that the schools were known for is no more. Nigerian university graduates lack the proper knowledge and skills to acquire employment. Measures must be put in place for Nigerian education to attain its past glory.

7: Baha'i Faith - Beliefs, Teachings & History

Brief History of Education in Nigeria Western or formal education was started in Nigeria in 1842 only at the primary level by the Christian missionaries who managed the educational system according to their respective philosophies.

All the top universities in Nigeria today did not look the way there are now when they were founded. Most of them took off from temporary sites, with less than students, a handful of lecturers amongst others. Growing a university is a process not an event. With regular funding, give these universities another years, there will be some positive difference. I will be posting the history of some selected Universities in Nigeria so you all can see that indeed "Rome was not built in a day" 1. It later moved to the new site which covered over 2, acres of land. The site was generously leased by the chiefs and people of Ibadan for years. The establishment of the University could be traced directly to the reports in of the Asquith and Elliot Commissions which were set up by the British Government in 1918. Equipment was transferred to the university from its sub-university status forerunners, the Yaba Higher College, established in 1918 but formally opened in 1921, and the Yaba Medical School established in 1921. There were foundation students including 49 students in teacher training and survey courses who began their courses at Ibadan on 18 January 1921. The formal opening took place on 25 March 1921. Click the link below to read more. University of Nigeria, Nsuka The provisional council, authorized by the Eastern Nigeria Legislature, was appointed by the Governor in Council in April 1949, and given necessary financial and administrative powers to build a sound university. It reflected the spirit of international cooperation which has given birth to the institution. The University was formally opened on 7 October 1949, as the climax to the Nigerian independence celebrations in the Eastern Region. Lectures began on 17 October with an enrollment of students and 13 members of the academic staff. Ife is famous as the centre of an ancient civilization and the home of the Museum which contains the renowned Ife heads. It was intended that temporary buildings should be put on the site to enable teaching to commence in October 1949, while the permanent buildings were subsequently planned and erected. But when the Federal Government transferred the Ibadan Branch of the Nigeria College of Arts, Science and Technology, to the University, it was decided that it would be unnecessary to put up temporary buildings at Ife, and the University was temporarily located on the site of the Ibadan Branch of the Nigerian College. Teaching began in October 1949 with an initial enrolment of students. The teaching, administration and technical staff. Either transferred from the Nigerian College of Art, or were newly recruited from abroad, numbered about eighty. Ahmadu Bello University, Zaria At the opening on October 4, 1962, thanks in part to absorbing existing institutions, ABU claimed four faculties comprising 15 departments. The challenges faced were enormous. Over 60 years of British colonial rule, education in the Northern Region had lagged far behind that of the two southern regions. Few students from the North had qualifications for university entrance, and fewer still northerners had qualifications for teaching appointments. Of the original student body, only 10% were from the North. Only two Nigerians – Dr. Iya Abubakar Mathematics and Adamu Baikie Education – were among the earliest round of faculty appointments. Facilities on the main Samaru campus were inadequate, and the administration and integration of the physically separated pre-existing institutions was difficult. These students received their first lectures on 22 October at the temporary site in a secondary school at Idi-Araba, adjacent to the Medical School and the Teaching Hospital. The University moved from its temporary location in Idi-Araba to the Akoka main campus in September 1962. The new constitution created an integrated and more structurally coherent institution by establishing a single Council for the whole university. The previous arrangement had two separate Councils, one for the University and the other for the Medical School. Bayero University Kano Established in 1962 was founded as part of schools for Arabic studies in 1900 and was Later a university college affiliated to the Ahmadu Bello University. With time, with the right leaders and scholars who share in the vision of these new universities, they will grow to compete with the older schools and most importantly fill the void created by our ever growing population. Good to see it is on FP. I think that we should make our Universities public private I feel honoured to be a product of the first university in Nigeria!

8: History Of Some Top Nigerian Universities - Education - Nigeria

Some Thoughts Concerning Education is a treatise on the education of gentlemen written by the English philosopher John Locke. For over a century, it was the most important philosophical work on education in England.

In lieu of an abstract, here is a brief excerpt of the content: Teaching History in Twentieth Century Nigeria: The Challenges of Change Olutayo C. The significance of such changes would appear to have found resonance in the Third World. It also affected the very possibility of doing history at all. But the details, complexity, and magnitude of the changes varied from country to country in different ways. In the "Mission Statement" of the newly-introduced Ife Journal of History gave an indication of the travails of the discipline of history in contemporary Nigeria: Perplexed by economic crises of immense proportions and dominated by the craze for money and by the politics of the moment, we have become distorted in our orientation and deluded of any deep consciousness of history. We live as if all that matters is today. In private and in public, our citizens are routinely treated to dreary lectures on the irrelevance and insignificance of a systematic knowledge of our past. We seemed determined to go on record as the first nation to make a meaningful progress without reference to the accumulated values, experiences and culture of yesteryears. The discipline of history is routinely dismissed as dispensable. History which used to be an attractive subject has dropped to the bottom of the ladder of priorities for intending undergraduates. Historians receive little or no regard in a society that is in a haste to modernise and that places emphasis solely on science and the acquisition of material wealth. This is the question this paper tries to answer. It is also an attempt to illuminate from below the effects of modernity and globalization from the perspectives of social experiences and African reality. It is here, more than anywhere else, that one can best test the mood and resilience of the discipline and its subscribers. Copious references would, however be made to other Nigerian universities inasmuch as they help in throwing light on the issues under discussion. The twentieth century and its numerous challenges has provided the opportunity to do a critical appraisal of how history as a discipline in higher educational institutions fared in its odyssey as an academic course in the humanities. But as pointed out earlier, this is done mainly from the [End Page 18] perspective of the students rather than from their teachers. You are not currently authenticated. View freely available titles:

9: HISTORY OF NIGERIA

The Nigerian Civil War led some to question whether Nigeria was, in fact, a unified nation with a national history. At the same time, rival schools developed. At the same time, rival schools developed.

Oyo Empire During the 15th century Oyo and Benin surpassed Ife as political and economic powers, although Ife preserved its status as a religious center. Respect for the priestly functions of the oni of Ife was a crucial factor in the evolution of Yoruban culture. The Ife model of government was adapted at Oyo, where a member of its ruling dynasty controlled several smaller city-states. A state council the Oyo Mesi named the Alaafin king and acted as a check on his authority. Unlike the forest-bound Yoruba kingdoms, Oyo was in the savanna and drew its military strength from its cavalry forces, which established hegemony over the adjacent Nupe and the Borgu kingdoms and thereby developed trade routes farther to the north. Prehistoric inhabitants adjusting to the encroaching desert were widely scattered by the third millennium BC, when the desiccation of the Sahara began. Trans-Saharan trade routes linked the western Sudan with the Mediterranean since the time of Carthage and with the Upper Nile from a much earlier date, establishing avenues of communication and cultural influence that remained open until the end of the 19th century. By these same routes, Islam made its way south into West Africa after the 9th century. By then a string of dynastic states, including the earliest Hausa states, stretched across western and central Sudan. The most powerful of these states were Ghana, Gao, and Kanem, which were not within the boundaries of modern Nigeria but which influenced the history of the Nigerian savanna. Ghana declined in the 11th century but was succeeded by the Mali Empire which consolidated much of western Sudan in the 13th century. Following the breakup of Mali, a local leader named Sonni Ali founded the Songhai Empire in the region of middle Niger and western Sudan and took control of the trans-Saharan trade. His successor Askia Muhammad Ture made Islam the official religion, built mosques, and brought Muslim scholars, including al-Maghili. Throughout the 16th-century much of northern Nigeria paid homage to Songhai in the west or to Borno, a rival empire in the east. Kanem expanded westward to include the area that became Borno. The mai king of Kanem and his court accepted Islam in the 11th century, as the western empires also had done. Islam was used to reinforce the political and social structures of the state although many established customs were maintained. Women, for example, continued to exercise considerable political influence. By tradition, the territory was conferred on the heir to the throne to govern during his apprenticeship. In the 14th century, however, dynastic conflict forced the then-ruling group and its followers to relocate in Borno, where as a result the Kanuri emerged as an ethnic group in the late 14th and 15th centuries. The civil war that disrupted Kanem in the second half of the 14th century resulted in the independence of Borno. The need to protect its commercial interests compelled Borno to intervene in Kanem, which continued to be a theater of war throughout the 15th century and into the 16th century. De-colonial states, Savanna states During the 16th century, the Songhai Empire reached its peak, stretching from the Senegal and Gambia rivers and incorporating part of Hausaland in the east. Concurrently the Saifawa Dynasty of Borno conquered Kanem and extended control west to Hausa cities not under Songhai authority. Songhai collapsed in when a Moroccan army conquered Gao and Timbuktu. Morocco was unable to control the empire and the various provinces, including the Hausa states, became independent. The Fulani jihad states of West Africa, c. The destruction of Songhai left Borno uncontested and until the 18th-century Borno dominated northern Nigeria. Another factor was the military threat of the Tuareg centered at Agades who penetrated the northern districts of Borno. As a consequence, Borno lost many northern territories to the Tuareg whose mobility allowed them to endure the famine more effectively. Borno regained some of its former might in the succeeding decades, but another drought occurred in the s, again weakening the state. Ecological and political instability provided the background for the jihad of Usman dan Fodio. Many Fulani moved into Hausaland and Borno, and their arrival increased tensions because they had no loyalty to the political authorities, who saw them as a source of increased taxation. By the end of the 18th century, some Muslim ulema began articulating the grievances of the common people. Efforts to eliminate or control these religious leaders only heightened the tensions, setting the stage for jihad. The use of slave labor was extensive,

especially in agriculture. Akwa Akpa The modern city of Calabar was founded in by Efik families who had left Creek Town, farther up the Calabar river , settling on the east bank in a position where they were able to dominate traffic with European vessels that anchored in the river, and soon becoming the most powerful in the region. The chiefs of Akwa Akpa placed themselves under British protection in In , British claims to a West African sphere of influence received international recognition; and in the following year, the Royal Niger Company was chartered under the leadership of Sir George Taubman Goldie. On 1 January , Nigeria became a British protectorate, part of the British Empire , the foremost world power at the time. In , the area was formally united as the Colony and Protectorate of Nigeria. Following World War II , in response to the growth of Nigerian nationalism and demands for independence, successive constitutions legislated by the British Government moved Nigeria toward self-government on a representative and increasingly federal basis. On 1 October , the colony became the autonomous Federation of Nigeria. By the middle of the 20th century, the great wave for independence was sweeping across Africa. On 27 October Britain agreed that Nigeria would become an independent state on 1 October The Federal government was given exclusive powers in defence, foreign relations, and commercial and fiscal policy. The monarch of Nigeria was still head of state but legislative power was vested in a bicameral parliament, executive power in a prime minister and cabinet, and judicial authority in a Federal Supreme Court. Political parties, however, tended to reflect the makeup of the three main ethnic groups. The northern region of the country, consisting of three-quarters of the land area and more than half the population of Nigeria. In the elections held in preparation for independence, the NPC captured seats in the seat parliament. In the elections, the AG obtained 73 seats. Upon independence, it was widely expected that Ahmadu Bello the Sardauna of Sokoto, the undisputed strong man in Nigeria [24] who controlled the North, would become Prime Minister of the new Federation Government. However, in , a faction arose within the AG under the leadership of Ladoke Akintola who had been selected as premier of the West. The Akintola faction argued that the Yoruba peoples were losing their pre-eminent position in business in Nigeria to people of the Igbo tribe because the Igbo-dominated NCNC was part of the governing coalition and the AG was not. The party leadership under Awolowo disagreed and replaced Akintola as premier of the West with one of their own supporters. However, when the Western Region parliament met to approve this change, Akintola supporters in the parliament started a riot in the chambers of the parliament. Chairs were thrown and one member grabbed the parliamentary Mace and wielded it like a weapon to attack the Speaker and other members. Eventually, the police with tear gas were required to quell the riot. In subsequent attempts to reconvene the Western parliament, similar disturbances broke out. Akintola was appointed to head a coalition government in the Western Region. Thus, the AG was reduced to an opposition role in their own stronghold. Shortly afterwards the AG opposition leader, Chief Obafemi Awolowo, was imprisoned to be without foundation. The national election produced a major realignment of politics and a disputed result that set the country on the path to civil war. In the vote, widespread electoral fraud was alleged and riots erupted in the Yoruba West where heartlands of the AG discovered they had apparently elected pro-government NNDP representatives. First period of military rule[edit] Main article: However, the bloody nature of the Young Majors coup caused another coup to be carried out by General Johnson Aguiyi-Ironsi. The Young Majors went into hiding. Among the Igbo people of the Eastern Region, these detainees were heroes. Additionally, the Ironsi government was unable to produce a constitution acceptable to all sections of the country. Most fateful for the Ironsi government was the decision to issue Decree No. Rioting broke out in the North. However, the subsequent massacre of thousands of Ibo in the north prompted hundreds of thousands of them to return to the south-east where increasingly strong Igbo secessionist sentiment emerged. In a move towards greater autonomy to minority ethnic groups, the military divided the four regions into 12 states. However, the Igbo rejected attempts at constitutional revisions and insisted on full autonomy for the east. The present crisis started" with Nigerian independence in , but the federated parliament hid "serious internal strains. At stake now are the most fundamental questions which can be raised about a country, beginning with whether it will survive as a single viable entity. The situation is uncertain, with Nigeria,.. Unless present army leaders and contending tribal elements soon reach agreement on a new basis for the association and take some effective measures to halt a seriously deteriorating security situation, there will be increasing internal turmoil, possibly

including civil war. On 29 May, Lt. Emeka Ojukwu, the military governor of the eastern region who emerged as the leader of increasing Igbo secessionist sentiment, declared the independence of the eastern region as the Republic of Biafra on 30 May. The Nigerian Civil War ended with relatively little rancour. The Igbos were accepted as fellow citizens in many parts of Nigeria, but not in some areas of former Biafra where they were once dominant. Iboland is an overpopulated, economically depressed area where massive unemployment is likely to continue for many years. Nigeria is still very much a tribal society. General Yakubu Gowon, head of the Federal Military Government (FMG) is the accepted national leader and his popularity has grown since the end of the war. The FMG is neither very efficient nor dynamic, but the recent announcement that it intends to retain power for six more years has generated little opposition so far. The Nigerian Army, vastly expanded during the war, is both the main support to the FMG and the chief threat to it. The troops are poorly trained and disciplined and some of the officers are turning to conspiracies and plotting. We think Gowon will have great difficulty in staying in office through the period which he said is necessary before the turnover of power to civilians. His sudden removal would dim the prospects for Nigerian stability. The Soviet Union benefits from Nigerian appreciation of its help during the war, but is not trying for control. Nigerian relations with the US, cool during the war, are improving, but France may be seen as the future patron. On July 29, Gen. Murtala Mohammed and a group of officers staged a bloodless coup, accusing Gen. Yakubu Gowon of corruption and delaying the promised return to civilian rule. General Mohammed replaced thousands of civil servants and announced a timetable for the resumption of civilian rule by 1 October. He was assassinated on 13 February in an abortive coup and his chief of staff Lt. Olusegun Obasanjo became head of state. Nigerian Second Republic A constituent assembly was elected in to draft a new constitution, which was published on 21 September, when the ban on political activity was lifted.

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