

**HISTORICIZING THE PATTERNS AND TRENDS OF EDUCATIONAL  
SYSTEM IN NIGERIA**

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**Abstract**

The main thrust of the paper is to examine the patterns and trends of the educational system in Nigeria from pre-colonial to post-independence and the implications for national development. To achieve this, anthropological and historical methodologies were used to generate data, while the qualitative method was used for the analysis. The study observes that changes in the patterns and trends of the educational system in Nigeria are the reflection of the structural relationships involved in the development process. They have to do as much with the emergence of new forms of infrastructure, equipment, curricula, teaching methodologies, teachers' training, and their welfare in Nigeria to replace older ones. The study among other things, demonstrates the need to address the changes in the patterns and trends of the educational system in Nigeria from the pre-colonial to post-independence era and the implications for national development, *inter alia*, in the structural and infrastructural decay, manpower development and incentivized welfare in the globalization process. The study concludes among other things that the solution to the falling standard of education in Nigeria lies in improved budgetary allocation for education to improve infrastructural development, regular curricula reviews to address national needs and global challenges, provision of incentivized teachers' welfare, efficient supervision, and accountability.

**Keywords: Education, Patterns, Trends, Educational System and Nigeria**

## **Introduction**

It is a truism that education is part and parcel of man's daily activities and society's major problem-solving tool; hence, there is often an education system in every society reflective of its needs and aspirations. Education is an everyday phenomenon and plays a vital role in the economic, socio-cultural, and political life of every society. It cuts across all areas of human endeavour and it is carried out by everybody, either consciously or unconsciously. It does not assume the familiar and dominant Western model with classes, libraries, laboratories, chemicals, and reagents as pivotal components. Nor does knowledge acquisition necessarily imply the use of a formal setting. Unfortunately, our contemporary digital age tends to dispose us to conceive knowledge/education in those parameters.<sup>1</sup> Education is a fascinating and ever-expanding idea. Man has attempted to "educate" himself in one way or another to adapt to the ever-changing demands of existence since the beginning of civilization. Institutions for education are created via the pursuit and fulfillment of this need in formal contexts.<sup>2</sup>

Around the world, education is a social service offered for a variety of reasons. The objectives range from obtaining critical abilities required for quick corporate growth to acquiring fundamental knowledge that would enable people to contribute positively to society.<sup>3</sup> This suggests that education serves as a bridge between the present and the future, a tool for socialization, and a form of social engineering that develops the knowledge and abilities necessary for the advancement of all human endeavours.<sup>4</sup> Simply put, the foundation of development is education. Unfortunately, education in Nigeria is bisected with myriads of problems militating against its optimal performance despite the series of

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<sup>1</sup> O. N. Njoku, "Indigenous Science and Technology in Pre-colonial Nigeria: The Examples of Medicare and Iron-working," *Nsukka Journal of the Humanities*, 12, (2002) 21– 40.

<sup>2</sup> Ikurite Numoipre and Jerome Ibejika Wosu, "The Changing Values of History of Education in Nigeria: Matters Arising," *International Journal of Research and Innovation in Social Science (IJRISS)* 2, 7 (2018).

<sup>3</sup> Samuel Amaele, G. O. Akanbi, and O. I. Salawu, *EDU 714: History of Education in Nigeria*, (Lagos: National Open University of Nigeria, 2017), 3 – 4.

<sup>4</sup> Franklins A. Sanubi and Nelson E. Akpotu, "The Nigeria Education System and Vision 20: 2020: A Critical Development Planning Perspective," *International Journal of Educational Administration and Policy Studies*.

educational systems it has witnessed as a nation. Given this scenario, the questions that readily come to mind are; what have been the nature and character of education in Nigeria? Has Nigeria's government played any formative role? Which educational projects have they been concerned with, and what approaches are being used? What has been the role of stakeholders in this process? Or, how has the government facilitated the improvement and development of education? It is against this background that this paper seeks to examine the patterns and trends of the educational system in Nigeria.

### **Conceptual Clarifications**

It is fundamental to provide clarifications for the basic concepts that form the framework of the study to illuminate the substance, pattern, and direction of the work. The clarification of some key concepts like education and the educational system are very important in the analyses of this paper. We shall now take them one after the other. *Education* is the process of acquiring new values and skills for effective functioning in society or the instrument which aids man to realise cherished qualities of life. It includes teaching methods that, when done correctly, will lead to the development of the person receiving education and enable him to think, be productive, and interact in a good way with individuals in society.<sup>5</sup> Therefore, education is "the total of all the procedures by which a person develops the talents, skills and other forms of behaviour which are of essential value to the society in which he lives, that is to say, it is a process of disseminating knowledge either to ensure social control or to guarantee the rational direction of the society or both."<sup>6</sup> This connotes that to occupy his proper place and appropriately

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<sup>5</sup> Ikurite Numoipre and Jerome Ibejika Wosu, "The Changing Values of History of Education; Obinna Joseph Okparaugo, "The Historical Educational Background of Nigeria from 1960 Till Date and Compare the Development It Has Created in Nigeria." (A Presentation on Foundations of Nigerian Education, Department of Education Foundation, Faculty of Education, School of Postgraduate Studies, Federal University, Dutsin-Ma, Katsina State, March 2021).

<sup>6</sup> L. O. Odia and S. I. Omofonmwan, "Educational System in Nigeria Problems and Prospects," *Journal of Social Sciences*, 14, 1 (2007). Samuel Amaele, G. O. Akanbi, and O. I. Salawu, *EDU 714: History of Education*; B. M. Taiwo, "History of Education in Nigeria Its Implication to Educational Management," (A Paper Presented at the Nigeria Association for Educational Media

contribute to the evolution of his community, an individual must be fully developed using accepted methods and procedures, by his abilities and interests as well as the demands of the society.<sup>7</sup> Education, whether formal, informal, or non-formal, continues to be the cornerstone of any country's growth and development if it wants to free its people from ignorance and superstition and develop their potential as a person and a nation for greater social, political, and economic progress.<sup>8</sup> This suggests that any nation's growth and development depend on its educational system.

The term "**educational system**" refers to a framework that unites institutional structures (schools, universities, preschool educational institutions, additional education, colleges, etc.), the primary goal of which is the education of students, as well as the framework for policy formulation and implementation, which includes resources and facilities, as well as the organization and administrative arrangements for schooling at all levels of education, from kindergarten to higher education.<sup>9</sup> These elements include public finance, school infrastructure, staffing, pay, and perks for employees, educational materials, and more. It might also be used to describe how well institutions and procedures work, as well as how well people (such as teachers, administrators, and students) and infrastructure (such as safe facilities and transportation) are coordinated.<sup>10</sup>

### **Educational System in Precolonial Nigeria**

There is nothing new about any race when it comes to education as a tool for the advancement of both the individual child and society. Every culture has developed one type of educational system or another, regardless of the period, individuals, or location.<sup>11</sup> With a population of around 200 million, Nigeria is a

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and Technology (NAEMT) 21st Annual Convention (The Millennium Convention), September, 1999).

<sup>7</sup> Samuel Amaele, G. O. Akanbi, and O. I. Salawu, *EDU 714: History of Education*, 3 – 4.

<sup>8</sup> Franklins A. Sanubi and Nelson E. Akpotu, "The Nigeria Education System and Vision; Saturday Tete Birabil and Obitor Wizoma Matthew Ogeh, "Education in Nigeria: Challenges and Way Forward", *International Journal of Academic Research and Reflection* 8, 1 (2020) 42 – 47.

<sup>9</sup> What is Education System, <https://www.igi-global.com/>; Education System, <https://tophat.com>

<sup>10</sup> Education System

<sup>11</sup> Samuel Amaele, G. O. Akanbi, and O. I. Salawu, *EDU 714: History of Education*, 10.

multi-ethnic nation with well over 360 distinct ethnic groups and a wide range of indigenous languages. Before colonialism, the political entity known as Nigeria was composed of several independent entities known variously as kingdoms, empires, chiefdoms, etc. Although each state in Nigeria was independent of the others, there were many different levels of relationships between them,<sup>12</sup> and education had long been a staple of Nigerian culture. The youngsters were instructed in their culture, social interactions, survival techniques, and employment. Most of the kids received instruction in their culture, social interactions, survival techniques, and employment. While some of these societies provided more formal teaching of the society and culture, the majority of these educational processes had an informal impact on the youngsters.<sup>13</sup> The youngsters were instructed in their culture, social interactions, survival techniques, and employment. Most of the kids received instruction in their culture, social interactions, survival techniques, and employment. While some of these societies provided more formal teaching of the society and culture, the majority of these educational processes had an informal impact on the youngsters. In these Societies, the rituals of passage from childhood to adulthood were managed by codified rules. The young person must possess the essential social and survival skills as well as a solid understanding of the local culture. These serve as the cornerstones of Nigerian education, upon which Western education is built.<sup>14</sup>

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<sup>12</sup> Read Toyin Falola and Matthew M. Heaton, *A History of Nigeria*, (Cambridge: Cambridge University Press, 2008); B. A. Adeyemi, O. A. Oribabor and B. B. Adeyemi, "An Overview of Educational Issues in Nigeria: Thoughts and Reflections,"; Abdullahi Liman Tukur, et al (Eds.), *GST 103: Nigeria People and Culture*, (Yola: Modibbo Adama University of Technology, Open and Distance Learning Course Development Series, 2017), 58.

<sup>13</sup> Brief History of Education in Nigeria, <https://blitzlondon.blogspot.com>. For detail read Samuel Amaele, G. O. Akanbi and O. I. Salawu, *EDU 714: History of Education*

<sup>14</sup> Brief History of Education in Nigeria. For details read Samuel Amaele, G. O. Akanbi and O. I. Salawu, *EDU 714: History of Education*, 3 – 15.

these educational processes had an informal impact on the youngsters. Every society, regardless of how sophisticated or basic it is, has its method of rearing and educating its children. One of the most enduring human interests throughout history has been education for a better life. However, depending on the needs and goals of the particular culture, the purpose of education and the manner of approach may vary from one location to another, from one country to another, and even from one person to another.<sup>15</sup> Simply put, different places, times, and individuals have distinct educational philosophies. Since it is dynamic, it is not exclusive to a single race.<sup>16</sup>

This dispels any lingering questions about whether or not native Nigerians had a philosophy or even an education before the influx of foreign culture. There is sufficient hard evidence to demonstrate the existence of efficient ancient city-states throughout the various regions of what is now known as Nigeria. For instance, in what is now known as Nigeria, there were the Nok people, who had a distinctive culture in the present-day Plateau region of Northern Nigeria; the Old City-States of the Oyo, Benin, and Kanuri empires; the Bonny and Itsekiri kingdoms; the Nupe and Egba; and other peoples. Each of these distinct societies had its way of looking at the world, and the different locations they lived in affected the fundamentals of their education.<sup>17</sup>

Indigenous educational practices were used in pre-colonial Nigeria to systematically pass on information, skills, and character from one generation to the next. Oral literature, ceremonies, storytelling, poetry, observation, etc. are occasionally used for this.<sup>18</sup> In most communities, the indigenous educational system strives to raise its members into responsible adults who will benefit

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<sup>15</sup> Sheidu A. Sule, *EDA 201: History and Development of Education in Nigeria (1842-1960)*, University of Lagos, Distance Learning Institute (Department of Education), (Lagos: University of Lagos Press, Akoka, 2010), 2.

<sup>16</sup> Samuel Amaele, G. O. Akanbi and O. I. Salawu, *EDU 714: History of Education*, 11.

<sup>17</sup> Samuel Amaele, G. O. Akanbi, and O. I. Salawu, *EDU 714: History of Education*, 11.

<sup>18</sup> Samuel Amaele, G. O. Akanbi, and O. I. Salawu, *EDU 714: History of Education*, 11.

themselves and their society as well as individuals who will be content and ready to defend their countries if and when the necessity arises.<sup>19</sup>

Through involvement in community development, teenagers received training in both the responsibilities of maturity and the skills necessary for farming and other types of jobs. Older people frequently stayed at home and helped raise the younger children who were still too young to work on a farm. This method was frequently complemented by age-based schools where older men and women taught classes of young boys or girls about the customs and values of their society. All indigenous professions and vocations had extensive apprenticeship systems; the apprentice worked for the mentor for a number of years before going out on his own. Local services and craftsmen such as wood carvers, leather workers, sculptors, traditional healers, basket weavers, and other local specialists learned their trades through apprenticeship training as well as through family heirlooms.<sup>20</sup> The development of character is also stressed. Every family has certain character qualities that it instills in its members.<sup>21</sup> Some societies used age-based education to raise decent and honourable men and women. All community members are sorted into classes according to their ages in an age-based schooling system. This indicates that individuals were classified according to age equivalent or, occasionally, arbitrary age bracketing.<sup>22</sup>

Before colonialism, education in the northern region of Nigeria was a synthesis of the indigenous educational system and Islamic instruction. Before they turned five or six years old, children memorized up to one or two Quranic chapters from a pious teacher since Islamic education was a requirement for religious observance. Such instruction is offered in mosques, under trees, or in mallams'

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<sup>19</sup> Sheidu A. Sule, *EDA 201: History and Development of Education*, 3.

<sup>20</sup> A. M. Karugu, I. M. Kamere, and P. Mugo, "Nigeria Education System," 203 – 205. For details read Samuel Amaele, G. O. Akanbi and O. I. Salawu, *EDU 714: History of Education*; Sheidu A. Sule, *EDA 201: History and Development of Education*.

<sup>21</sup> Samuel Amaele, G. O. Akanbi, and O. I. Salawu, *EDU 714: History of Education*, 11.

<sup>22</sup> A. D. Igirgi, *A History of Tiv Textiles Industry, C. 1850 – 2000 A.D.* (Makurdi: Aboki Publishers, 2007) 71; O. O. Okpeh, "The Precolonial Political Organization of Idoma", in *Studies in the History of Central Nigeria Area*, 1, (Lagos: CSS Ltd, 2002) 160; O. N. Njoku, "Indigenous Science and Technology in Pre-colonial Nigeria: 21– 40.

homes in every Islamic civilization. The texts required for daily prayers (devotions and supplications), as well as the ability to read and transcribe Arabic texts, were all part of religious education. The first stage was the most common. A handful of the young Muslims who were interested in doing so or who hailed from more affluent or well-educated parents advanced to examine the Arabic scriptures' meanings. Sentence structure, syntax, grammar, mathematics, arithmetic, logic, rhetoric, law, and religion were later additions; these disciplines required skilled teachers at the upper level. Following this step, mentees made progress toward one of the renowned Islamic educational institutions.<sup>23</sup>

In pre-colonial Nigeria, there were three stages of education: education for living in conformity with the tradition of the community, education for occupation and self-reliance, and education for special occupation.<sup>24</sup>

(i) *Education for Living in Conformity with the Tradition*: This type of education is known as the fundamental education that every member of the community must obtain to be able to live a meaningful life in the community. It is also known as basic education. The history of the family, the group or society, the geography of the neighbourhood, a basic understanding of plants, insects, and animals, proverbs, riddles, appropriate greetings for different occasions, character values, language use, and so forth are all included in the educational curriculum.<sup>25</sup>

(ii) *Education for Occupation and Economic Self-Reliance*: In the official educational system, this type of conventional education may be roughly similar to the secondary level of instruction. It provides instruction in areas such as house upkeep, food production, and the practice of crafts relevant to community and honesty requirements. It provides jobs that follow the conventional patterns of labour division. Early on, fathers guide their sons toward their professions, while mothers do the same for their daughters.<sup>26</sup>

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<sup>23</sup> A. M. Karugu, I. M. Kamere, and P. Mugo, "Nigeria Education System, 203 – 205. For detail read Samuel Amaele, G. O. Akanbi and O. I. Salawu, *EDU 714: History of Education in Nigeria*; Sheidu A. Sule, *EDA 201: History and Development of Education*.

<sup>24</sup> Samuel Amaele, G. O. Akanbi, and O. I. Salawu, *EDU 714: History of Education*, 20 -21.

<sup>25</sup> Samuel Amaele, G. O. Akanbi, and O. I. Salawu, *EDU 714: History of Education*, 20.

<sup>26</sup> Samuel Amaele, G. O. Akanbi, and O. I. Salawu, *EDU 714: History of Education*, 20.



(iii) *Education for Special Occupation*: Members of specific families or cults typically have access only to this level of education, which is typically hidden. It is only made available to individuals who are entitled to training to practice the talent or craft or to impart the ability and knowledge due to birth, selection, or unique privilege. This is the educational level that conventional culture considers to be higher education. Family crafts, covert organizations, religious priesthood, medicine (surgery, herbalism, faith-healing, massaging, heat-therapy, hydro-therapy, and other modalities), and divination are among the topics of interest here.<sup>27</sup>

### **Educational System in Colonial Nigeria**

Nigeria was first exposed to Western-style schooling in the 1840s thanks to commercial connections with Lagos, Calabar, and other coastal cities.<sup>28</sup> In a few decades, English-language education progressively became widespread in Nigeria. British colonial rule did not involve any educational promotion. Christian missionaries built and managed the schools. Only a few schools received funding from the British colonial authority. Instead of expanding the system, the government's objective was to provide funding to mission schools.<sup>29</sup>

Nonetheless, the Methodists established the first mission school in 1843; it was the Anglican Church Missionary Society that made headway in the early 1850s to construct several missions and schools, which was swiftly followed in the late 1850s by the Roman Catholics. In what is now southern Nigeria, a department of education was founded in 1887, and it started establishing standards for curricula

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<sup>27</sup> Samuel Amaele, G. O. Akanbi, and O. I. Salawu, *EDU 714: History of Education*, 21.

<sup>28</sup> Obinna Joseph Okparaugo, "The Historical Educational Background; Brief History of Education in Nigeria; A. M. Karugu, I. M. Kamere and P. Mugo, *Nigeria Education System*, 206; Samuel Amaele, G. O. Akanbi and O. I. Salawu, *EDU 714: History of Education*; Sheidu A. Sule, *EDA 201: History and Development of Education*; O. T. Olujuwon, "Transforming the Educational System in Nigeria: Implication for School Leaders", *Journal of Educational Research and Development* 16, 1 (2017) 208 – 220.

<sup>29</sup> Brief History of Education in Nigeria; Obinna Joseph Okparaugo, "The Historical Educational Background. For detail read Samuel Amaele, G. O. Akanbi and O. I. Salawu, *EDU 714: History of Education*; Sheidu A. Sule, *EDA 201: History and Development of Education*; O. T. Olujuwon, "Transforming the Educational System, 208 – 220.

and managing grants for the mission societies. When the north and south protectorates were combined into one colony in 1914, there were 59 government and 91 mission elementary schools in the south; the missions also controlled all 11 secondary schools, except King's College in Lagos. The missions built a base in the middle belt in 1907; at Zaria, a mission school for chiefs' sons opened, although it only operated for two years. An ex-Anglican missionary named Hans Vischer was asked to set up the educational system for the Protectorate of Northern Nigeria, or what is now Northern Nigeria, in 1909. In the middle belt, schools were established and subsidies were given to mission schools. In comparison to 1,100 primary school students and no secondary schools in the north, the south had 35,700 primary school students and eleven secondary schools in 1914. In response to the demand for new schools in the 1920s, there were more self-governing schools, supported by local initiatives, and outstanding and well-liked sons were sent abroad on scholarships for more advanced training.<sup>30</sup>

The emphasis on exams and the production of colonial administrators and interpreters is a strong feature of the educational system. A school inspectorate was established in 1916 by Frederick Lugard, the combined colony's first Governor General. Inspections of discipline, facilities, and the quality of the teaching staff were required, but the rankings and numbers of a school's exam scores received the majority of the points for its performance.<sup>31</sup> The colonial period until the end of World War II saw sluggish but consistent growth and progress in the education sector. Based on the British model of broad participation at the bottom, sorting into academic and vocational training at the secondary level, and postsecondary education for the most advanced students, the nation had created a three-tiered educational system by 1950. Nigeria had experienced a decade of outstanding educational growth and progress on the cusp of independence in the late 1950s,

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<sup>30</sup> A. M. Karugu, I. M. Kamere and P. Mugo, "Nigeria Education System, 206 – 207. For detail read Samuel Amaele, G. O. Akanbi and O. I. Salawu, *EDU 714: History of Education*; Sheidu A. Sule, *EDA 201: History and Development of Education*.

<sup>31</sup> A. M. Karugu, I. M. Kamere and P. Mugo, "Nigeria Education System, 206 – 207. For detail read Samuel Amaele, G. O. Akanbi and O. I. Salawu, *EDU 714: History of Education*; Sheidu A. Sule, *EDA 201: History and Development of Education*

sparkling a campaign for universal primary education in the Western Region. Primary school enrollment rose from 66,000 in the north in 1947 to 206,000 in 1957, from 240,000 to 983,000 in the west (primarily Yoruba communities) during the same period, and from 320,000 to 1,209,000 in the east. Enrolment in secondary schools grew from 10,000 nationwide in 1947 to 36,000 nationwide in 1957, but 90% of these were in the South.<sup>32</sup>

Additionally, it should be mentioned that the type of education that was introduced was only available to primary and secondary levels. Only two tertiary educational institutions existed in Nigeria at the beginning of the 20<sup>th</sup> century, Yaba Higher College and the University of Ibadan, which were established in 1934 and 1948, respectively. At the time of its founding, the University of Ibadan was simply a college of the University of London; it didn't become autonomous until two years after Nigeria's independence. At the time, it was thought that Great Britain did not support education in Nigeria because it was not interested in teaching Nigerians.<sup>33</sup>

### **Educational System in Post-Colonial Nigeria**

Nigeria was placed under British administration in 1850, although it only became independent in 1960. However, there are still traces of British influence, particularly in the design of the educational system.<sup>34</sup> The Nigerian educational system, which was based on the British educational system and did not cater to the actual needs, interests, and aspirations of Nigerian society, had many flaws and problems right after the country gained its independence. This led to the 1969 Curriculum Conference, which concentrated on Nigerian children in Nigerian society, and national education plans in 1977, 1981, 1998, 2004, 2007, and 2013

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<sup>32</sup>A. M. Karugu, I. M. Kamere, and P. Mugo, "Nigeria Education System, 206 – 207. For detail read Samuel Amaele, G. O. Akanbi and O. I. Salawu, *EDU 714: History of Education*; Sheidu A. Sule, *EDA 201: History and Development of Education*.

<sup>33</sup> Brief History of Education in Nigeria; Obinna Joseph Okparaugo, "The Historical Educational Background. For detail read Samuel Amaele, G. O. Akanbi and O. I. Salawu, *EDU 714: History of Education*; Sheidu A. Sule, *EDA 201: History and Development of Education*.

<sup>34</sup> "Education system Nigeria" Nuffic, 1st edition, September 2009, version 6, May 2017, <https://www.nuffic.nl>; Saturday Tete Birabil and Obitor Wizoma Matthew Ogeh, "Education in Nigeria: Challenges, 42 – 47. Also read Samuel Amaele, G. O. Akanbi and O. I. Salawu, *EDU 714: History of Education*; Sheidu A. Sule, *EDA 201: History and Development of Education*.

with the primary goal of raising the standard of education in Nigeria.<sup>35</sup> The modifications were required to fill in glaring content and provisional gaps that had become apparent throughout implementation, to retain currency and relevance, and to adequately handle new opportunities, difficulties, and challenges.<sup>36</sup>

In 1982, Nigeria changed its educational system from the British to the American one, which included six years in primary, three years in junior secondary, and three years in senior secondary school classes. However, the strict examination system was kept in place. At all levels, education is free but not a requirement. In most disciplines of study, the official education system lasts six (6) years in primary schools, three (3) years in junior secondary schools, three (3) years in senior secondary schools, and four (4) years in universities.<sup>37</sup> The structure of Nigeria's educational system prior to 1984 was as follows: six years of primary education, five to seven years of secondary education (secondary, teacher training college, and sixth form), and four to six years of tertiary education (college of education, polytechnics, college of technology, and university education). The structure that emerged starting in 1985 can be divided into four categories: pre-primary or kindergarten education (two to three years), primary school (six years) for children aged three to five, post-primary education (six years), divided into two halves (3 years of junior secondary school and 3 years of senior secondary school), and tertiary education (four to six years). This system is known as 6-3-3-4. A Universal Basic Education Scheme was introduced at the start of the Obasanjo-led administration in 1999. The program's precise goals include eradicating all forms

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<sup>35</sup> B. A. Adeyemi, O. A. Oribabor and B. B. Adeyemi, "An Overview of Educational; O. T. Olujuwon, "Transforming the Educational System, 208 – 220; B. M. Taiwo, "History of Education in Nigeria Its Implication; Saturday Tete Birabil and Obitor Wizoma Matthew Ogeh, "Education in Nigeria: Challenges, 42 – 47; Lloyd Amaghionyeodiwe and Tokunbo Osinubi, "The Nigerian Educational System and Returns to Education", *International Journal of Applied Econometrics and Quantitative Studies* 3,1 (2006). Also read Samuel Amaele, G. O. Akanbi, and O. I. Salawu, *EDU 714: History of Education*; Sheidu A. Sule, *EDA 201: History and Development of Education*.

<sup>36</sup> O. T. Olujuwon, "Transforming the Educational System, 208 – 220.

<sup>37</sup> A. M. Karugu, I. M. Kamere and P. Mugo, "Nigeria Education System, 206-207; "Education system Nigeria" Nuffic.

of illiteracy by the year 2010 and raising the adult literacy rate from 57% to 70% by the year 2003.<sup>38</sup>

The 1980s and 1990s were when the Nigerian educational system began to collapse in its current state. The few competent teachers who were available were not paid on time, and there was a shortage of qualified teachers. The population did not increase along with the number of schools, and many of the ones that were already there lacked proper funding, which led to poor maintenance. Insufficient funding caused a lack of resources and space in universities. When tuition costs rose, there would frequently be riots, which would force the cancellation of entire semesters. Industrial actions taken by university staff in response to their demands for better pay and working conditions made the issue worse.<sup>39</sup>

The educational system has already suffered harm. The majority of graduates are lacking in the social and survival skills that they should have learned in school. These have caused numerous disastrous situations around the country. The nation is disintegrating because the foundation of its growth, "the Education system," no longer carries any significance. Nigeria's education system produces unemployed graduates, which leads to high unemployment rates and underdevelopment in the nation. Lack of survival skills causes the nation's poverty rate to rise.<sup>40</sup>

However, things are not completely hopeless. The Europeans built a good framework for education in Nigeria upon which they could implement a Western-style system. Through the difficult times, this was able to keep the country's educational system together. But if nothing is done, we'll all yell with Chinua Achebe, "Things fall apart, the centre cannot hold!" Everywhere is in a state of anarchy.<sup>41</sup>

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<sup>38</sup> Lloyd Amaghionyeodiwe and Tokunbo Osinubi, "The Nigerian Educational System and Returns.

<sup>39</sup> Brief History of Education in Nigeria

<sup>40</sup> Brief History of Education in Nigeria

<sup>41</sup> Brief History of Education in Nigeria

### **Conclusion**

It is evident from the research above that Nigerians had a system of education in place before colonialism arrived that fosters learning, encourages growth and development, and increases chances for lifelong learning. The Nigerian educational system, which was based on the British educational system and did not cater to the actual needs, interests, and aspirations of Nigerian society, had many flaws and problems right after the country gained its independence. This led to the 1969 Curriculum Conference, which concentrated on Nigerian children in Nigerian society, and national education plans in 1977, 1981, 1998, 2004, 2007, and 2013 with the primary goal of raising the standard of education in Nigeria. But despite the several educational systems that Nigeria has experienced as a country, several issues prevent it from performing at its best. These include inadequate classrooms, teaching resources (such as projectors, computers, labs, and libraries), a shortage of qualified teachers, and a poor or contaminated learning environment due to inadequate funding for education. In addition to these shortcomings, our educational system is beset by a host of social vices like cheating on tests, cultism, hooliganism, and corruption. The government must reassess the funding problem and take specific measures into account if there is to be significant improvement in the educational sector. These include, among other things, the improvement of teaching techniques and teacher welfare programs, as well as positive government policies to raise the bar of education and address the difficulties facing Nigeria's educational system.

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