

HUMANISM, GLOBALIZATION
And
**THE RELEVANCE OF
PHILOSOPHY**

*A festschrift in honour
of*



Professor Udo Akpan Etuk

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HUMANISM, CHRISTIANITY AND WESTERN EDUCATION: THE NIGERIAN PERSPECTIVE, 1842-1960

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Introduction

Education is one of the principal outcomes of man's rationality. Etymologically, the term "education" comes from the Latin word *educare*. This means to bring up or train. Education in the broad sense therefore, means any process by which an individual gains knowledge and insight or develops attitude or skills. Traditional or indigenous educational system existed in Nigeria for countless generations before the advent of Western education that was pioneered by the Christian missionaries with the active support of the humanitarian organizations in Europe (Ibia, 23).

Indeed, one of the revolutionary influences operative in Nigeria since the beginning of the European intrusion has been Western education. Although this influence was felt directly by only a small minority of the population before 1951, its broad scope, systematic nature, and continuity during the crucial formative years made it far more effective and penetrating than the more superficial economic and social aspects of culture. From the beginning, education was a virtual monopoly of the Christian missionary societies. Until 1898, Western education was under the direct control of missionaries. As late as 1942, the missionaries controlled 99 per cent of the schools, and more than 97 per cent of the students in Nigeria were enrolled in mission schools. By 1955, comparatively only few literate Nigerians had not received all or part of their education in mission schools (Coleman, 113).

Nduka buttresses the indispensability of the missionary enterprise thus:

...of all the agents of imperialism, it was the missionaries who made the most revolutionary demands of the Nigerians. The missionaries did not want the wealth from the Nigerian soil, the fruits of her forests, nor any portion of her

soil. They desired, instead, the conquest of Nigerian souls. Theirs was an enterprise which was to result in a certain degree of mental revolution (Nduka, 10).

Meanwhile, an erudite Nigerian historian, Professor Emmanuel Ayandele, while describing the Christian missionaries as "spiritual wing of European secular imperialism", however, agreed that "the supreme importance of the Christian missionaries in the evolution of modern Nigeria, lies in the fact that it was upon them almost that the social and moral development of Nigerian people fell" (Ayandele, 283). Indeed, Western education did not merely facilitate the emergence of a separate class; it endowed the individuals with the knowledge and skills for the development of our society. One of such obvious beneficiaries of Western education is Udo Etuk, a distinguished professor of Philosophy, whose area of interest is the philosophy of humanism. Like the Christian missionaries who sacrificially pioneered Western education in Nigeria based on the belief in the supremacy of God and adopted education as an instrument for the good of humanity globally, Udo Etuk's scholarship has cleverly challenged the opposite school of humanism which places man as the centre and measure of all things and by implication being his own God. He anchors his idea of new humanism on the Fatherhood of God. A new concept where man's dignity derives from being created in the image of the Almighty God; where existence and meaning of this life can only be found in relation to faith in life hereafter; or where the concept of brotherhood of man makes sense only in the acceptance of the corollary concept of the Fatherhood of God (Etuk, 12).

Obviously, Udo Etuk's scholarship is greatly influenced by missionary education. Like the missionaries, he has used education as a tool to extend the frontiers of knowledge by grooming many scholars in his area of discipline for many decades. The paper discusses the evolution of Western education in Nigeria up to 1960, when Nigeria gained her independence and the influence of the Christian missionaries on the Nigerian educational system before it began to decline. The paper is divided into eight sections. Section one is the introduction, section two considers the philosophy of humanism, section three assesses the nexus between the Christian religion and humanism, section four examines the early attempts by the Portuguese to plant Christianity and Western education in Nigeria, section five looks at the enduring phase of the missionary enterprise, section

six considers the management of education by the colonial government, section seven examines the new humanism as postulated by Udo Etuk, while chapter eight is the conclusion. The study adopts a historical narrative method.

The Philosophy of Humanism

Humanism is a philosophical and ethical concept that emphasizes the value and norms of human beings, individually and collectively, and generally prefers critical thinking and evidence (rationalism, empiricism) over acceptance of dogma or superstition. The meaning of the term has fluctuated over the years according to the successive intellectual movements which have identified with it. The term was coined by a theologian, Friedrich Niethammer, at the beginning of the nineteenth century to describe the new classical curriculum he planned to offer in German secondary schools. Generally, however, humanism refers to a perspective that affirms some notion of human freedom and progress. In modern times, humanist movements are typically aligned with secularism, and today humanism refers to non-theistic life stance centered on human values and looking to science rather than revelation from a supernatural source to understand the world

(<https://en.m.wikipedia.org/wiki/Humanism>. Accessed 26/9/16).

By 1836, the word “humanism” had been absorbed into English language in the sense coined by Neithammer. The coinage gained universal acceptance in 1856, when a German historian and philologist, Georg Voigt used humanism to describe Renaissance Humanism, the movement that flourished in the Italian Renaissance to revive classical learning, a use which won wide acceptance among historians in many nations, especially Italy. But in the mid eighteenth century, during the French Enlightenment, a more ideological use of the term had emerged. In 1765, the author of an anonymous article in a French Enlightenment periodical spoke of “the general love of humanity... a virtue hitherto quite nameless among us, and which we will venture to call “humanism”, for the time has come to create a word for such a beautiful and necessary thing”.

The later part of the eighteenth and nineteenth centuries saw the creation of numerous grassroots “philanthropic” and benevolent societies dedicated to human betterment and the spreading of knowledge (some Christian some not). After the French Revolution, the idea that human

virtue could be created by human reason alone independently from traditional religious institutions, attributed by opponents of the Revolution to Enlightenment philosophies such as Rousseau, was violently attacked by influential religious and political conservatives, such as Edmund Burke and Joseph de Maistre, as a deification or idolatry of humanity. Humanism began to acquire a negative sense. The Oxford English Dictionary records the use of the word “humanism” by an English clergyman in 1812 to indicate those who believe in “mere humanity” (as opposed to divine nature) of Christ (<https://en.m.wikipedia.org/wiki/Humanism>. Accessed 26/9/16).

In his contribution, Udo Etuk notes that humanism as a philosophical and literary movement originated in Italy in the second half of the fourteenth century. This coincided with the era of development in Western Europe known as Renaissance. He associates the Renaissance movement with Gianozzo Manetti and Marsilio Ficino. He also links the emergence of the movement with such themes like freedom, religion and science. He interrogates the roots upon which humanist spokesmen such as Lamont based their argument in giving the movement its secular colouration. He unfolds the fact that the movement has deviated from the original path and posits that the new humanism must be predicated on the Fatherhood of God which demands universal display of love (Etuk, 15).

Humanism and Christianity: A Nexus

Humanism's interest in religion had two major thrusts: one was the civil function of religion and the other was religious tolerance. On the civil function of religion, the humanists took their cue and model from the heavenly. In fact, for them, heaven was very real; and they considered this heavenly city as the norm for man's civil life. What this meant was that man had an obligation to replicate, as much as possible, the characteristics of this heavenly city. In stressing earthly happiness and the fullness of joy that man should obtain here, the earthly humanists did not have to deny the reality or existence of any other heaven. They used heaven as a model of the earthly happiness which they sought to realize here on earth (Etuk, 15).

Concerning religious tolerance, the humanists were inspired by their conviction of the fundamental unity of all religions. They, like all rational beings should be, were repulsed by wars of religions and inhumanities perpetuated in the name of religion, and envisaged the possibility of a universal religious peace. But in advocating for religious peace, the

humanists saw more than this unity of religions. They saw also the unity of religion and philosophy. Philosophy as the search for or love of wisdom is guided essentially by reason (*logos*), and the ancient church (fathers) had taught that it was this *logos* (translated in the gospels as the word) which became incarnated in the world. So they hoped to establish the essential identity between philosophy and religion (Etuk, 15). Important points remain, however, that humanism itself was neither disdainful of other religions nor did it set itself up as a vital religion when it started. Humanism was against asceticism of the mediaeval church, and the peaceless disputations of its theologians; but for all of that, it did not have anti-religious or anti-Christian character.

Indeed, it was the pursuit of knowledge of God in a systematic, philosophical way that gave rise to the phenomenon of universities all around the world. Universities like Yale, Harvard, etc. are examples. Education was the vehicle for the revival of the church and the discipleship of her members. Secularization of education was a dubious attempt to remove Christianity and popularize an education whose root was in the world called 'Humanism/New Age' (Etang, 23).

Corroborating the above assertion, Igwe notes thus:

Christianity in its various institutional forms and manifestations is a human and moral, spiritual, cultural, national and international force to be reckoned with. As a religion, its claims are both human and divine. Its nature and foundations give it an inescapable and essential human dimension. In view of its human character, Christianity has, in the course of human history and in various nations, demonstrated itself as the custodian and promoter of human values...there is sufficient historical evidence to justify the claim to its indispensability....There is no doubt that it was Christianity that laid the intellectual and ethical foundations of infant and adolescent Europe. The academies of Rome and Constantinople, the monastic schools of Europe, the early beginnings of the universities of Bologna, Paris,

Oxford and Cambridge stand to testify this. It would therefore not be a wild claim to say that the cultural contributions of Christianity were the historical pre-requisites for the European Renaissance and for the dawn of the so-called Age of Reason (Igwe, 81).

Furthermore, the advent and progress of the Industrial Revolution did not find the presence of Christianity entirely wanting. It was the forces of Christianity that insisted that the industrial revolution and its institutions should be put on a human character and wear a human face. Christianity and some Christian elements stood implacably against this inhuman exploitation of the labour of children and women in the factories. Against the nefarious nature and consequences of the slave trade, Christianity registered strong opposition. Christian crusaders and missionaries made strenuous and fruitful effort which contributed to the eventual abolition of this heinous internal commercial crime against humanity (Igwe, 82).

The Portuguese's Early Attempts to Plant Christianity and Western Education in Nigeria

The first Europeans to set foot on what is now a part of Nigeria were the Portuguese. They reached the Gulf of Guinea in the later part of the fifteenth century and sailed to the coast from the Mahin River in the Mid-West to the Forcados River and beyond, making periodic incursions into the hinterland. The Portuguese were mainly interested in commerce, but they nevertheless realized that if the Africans were to be good customers, they must have some rudiments of education and accept Christianity the two civilizing agencies considered most important by European merchants, civil authorities and missionaries at that time (Fafunwa, 71).

As early as 1472, Portuguese merchants visited Lagos and Benin. In 1485, a Portuguese merchant had some trade dealings in pepper with the Binis, and a Bini citizen was sent as an emissary by the Oba of Benin to the Portuguese Court. Spasmodic missionary activities started in Benin in 1515, when some Catholic missionaries set up a school in the Oba's palace for his sons and the sons of his chiefs who were converted to Christianity. Between 1515 and 1551, the Portuguese merchants established a number of trading

posts along the River Benue and around Lagos. Lagos itself became an important Portuguese trading station. The word "Lagos" was derived from the Portuguese word *Lago* (Lagoon) and an Island of Lagos was named after a similar port in Portugal, *Port Lago* (Fafunwa, 71).

The Catholics, through the influence of the Portuguese traders had established a seminary on the Island of Sao Tome off the coast of Nigeria as early as 1571 to train Africans for church work as priests and teachers. From Sao Tome some of the Catholic priests succeeded in baptizing the Olu of Warri's eldest son and heir, naming him Sebastian after the reigning King of Portugal. Sebastian sent his son, Domingos to Portugal to study for the priesthood. Domingos studied at the Hieronymite College in Coimbra and later at an Augustinian and Jesuit College, both in Lisbon. After eight years he returned home, having married a Portuguese noblewoman, and within a short time after succeeding his father, turned against the Portuguese (Fafunwa, 72) This was due to the exploitation of his people by the Portuguese.

Calabar, as historical evidence amply demonstrates, had its primordial external interaction with some European explorers who were in search of slaves, ivory and gold dust. Captain Ruy de Sequeira, arrived Calabar in 1472, however, the Europeans never settled permanently in the city. The early missionary influence recorded in Nigeria was wiped out by the slave trade which ravaged the area for many centuries (Imbua, 71). However, these efforts represented the earliest contacts of Nigerians with Western influence from the coast.

The Enduring Phase of the Missionary Enterprise and Western Education in Nigeria

After some time, the Portuguese monopoly in West Africa was challenged by other group of Europeans like the Dutch and the English. The first English voyage to West Africa was in 1553 under Thomas Wyndham. The opening of plantations in America by European entrepreneurs resulted in the massive acquisition of African slaves to the New World. There is no doubt at all about the odiousness of this trade which has been described (before the advent of Hitler) as "the greatest crime in history" (Dike, 3). The slave trade provided the means which led directly or indirectly to the rise of humanitarian movement/second phase of Christian enterprise, the introduction of Western education and political independence of Nigeria.

There were many Africans in England in the eighteenth century as a

result of the slave trade. Lord Mansfield's judgement in 1771 that whatever their status, these Africans were free, created a social problem as many Negroes became homeless and destitute, having been released by the former masters. Their numbers were swelled by ex-service men from the American Revolutionary War who escaped from slavery. The British government was persuaded to accept responsibility for them and give them free passages to Sierra Leone, where it was proposed that they found the Province of Freedom, a free self-governing African community. The moving spirit behind the proposal was leading humanitarian and an opponent of the slave trade, Granville Sharp. The proposal to fund the Province of Freedom failed for a number of reasons, which include heavy rains, high-death rate among the settlers and the hostility of the original inhabitants. Sharp, who had put much of his own resources into the venture, could not afford to re-fund the province, and neither was the British government willing. A trading company, the Sierra Leone Company, was therefore, incorporated in London in 1791, to take charge of it. The *Report of the Court of Directors* showed that the company had no commercial but philanthropic motives. It noted that "schools for reading, writing and accounts would be set up by the company who would be ready and instruct the children of such natives as shall be willing to put them in their care". A school was probably started soon after the arrival of the company's ship, *Lapwing*, in January 1791 (Okafor, 8).

The Sierra Leone Company's schools were always closely associated with religious teachings. In the early history of Sierra Leone, various bodies, including Methodists and Baptists, tried to found societies, but with little success. In 1795, the London Missionary Society was founded. In 1799, this society changed its name to the Church Missionary Society to Africa and the East (later in 1813, to the Church Missionary Society). In 1804, the CMS opened a mission station in Sierra Leone and opened schools. Three years later, slavery was abolished and declared illegal for British subjects. After a series of misfortunes, the Sierra Leone Company was finally taken over in 1808 by the British government which provided assistance to the mission schools (Okafor, 8).

The CMS was finding it difficult in recruiting Europeans for its work in Sierra Leone and therefore built a Christian institution in 1815. This institution was to play an important part in the development of education in Nigeria, including higher education. Not only was it the

predecessor of Fourah Bay College, West Africa's first university, but the institution itself was the training ground for many Nigerians' early Anglican missionaries and teachers. Nigeria's educational debt to Sierra Leone is reinforced by the fact that the inspiration for the earliest missionary education came from the latter. Some of the enterprising liberated Africans found that Sierra Leone provided only limited opportunities for them. In 1839, three of them bought a ship renamed the "Wilberforce" and sailed to Badagary in Nigeria. The majority of the receptive in Sierra Leone were Yoruba captured after the Owu War in 1821. In Sierra Leone, they were known as the *Aku*, after their manner of greeting. Some of them had petitioned the Governor and received his permission for a colony to be started in Badagary. That was the beginning of a minor exodus to Badagary (Okafor, 11).

On the 24th of September, 1842, a team of Methodist missionaries led by Rev. Thomas Birch Freeman, son of a Negro father and an English mother and William de Graft, one of the earliest educated Ghanaians arrived Badagary from Sierra Leone. In 1843 Mr. and Mrs. de Graft established the first known school in Nigeria, named, "Nursery of Infant Church". Most of the 50 pupils were children of Sierra Leone emigrants, although a few of the local converts also sent their children to the school. Mr. and Mrs. de Graft were replaced in 1844 by Rev. Samuel Annea and his wife (Fafunwa, 78).

In December 1842, another team of Christian missionaries of the Church Missionary Society (CMS) or Anglican arrived Badagry from Sierra Leone led by Rev. Henry Townsend and two Egba ex-slaves, Andrew Wilhelm and John McCormack. They came to explore the possibility of establishing a mission in the area. Rev. Townsend and his group went on to Abeokuta on a brief fact finding mission and returned to Sierra Leone in January 1843. While the Methodist should be credited with establishing the first school in Nigeria, it was the Church Missionary Society (CMS) that was to make the most important contribution to education in the early period. In January 1845, a formidable team of CMS evangelists returned to Badagry, consisting of Rev. Henry and Mrs. Townsend, Rev. and Mrs. Samuel Ajayi Crowther, Rev. and Mrs. Gollmer, Messrs Williams Marsh and Edward Phillips who were teachers by profession, four carpenters, three labourers; two servants and one interpreter. They established a mission station and two schools in Badagry

before moving to Abeokuta in 1846, leaving Edward Phillips and William Marsh behind in Badagry to take care of the schools. In August 1846, the CMS party finally reached Abeokuta and commenced their missionary activities. Samuel Ajayi Crowther settled at Igbehin while Townsend settled at Ake, another part of the town (Taiwo, 7). Through the CMS, the first secondary school in Nigeria known as the CMS Grammar School, Lagos was established with Rev. T. B. Macaulay as its founding principal (Ajayi, 523).

In this connection, while the Methodists and the CMS evangelists were consolidating their missionary activities in and around Badagry and Abeokuta, the Church of Scotland Mission based in Jamaica, West Indies sent an exploratory mission to Calabar in 1846 led by Rev. Hope Masterton Waddell. Other members of the pioneer team were Mr. and Mrs Samuel Edgerley, an English printer and his wife; Andrew Chisholm, a Mulatto carpenter; and Edward Miler, a Negro teacher. Their advent followed the request made by King Eyamba V of Duke Town and King Eyo Honesty II of Creek Town for Christian missionaries to be sent to Calabar. Rev. Hope Waddell recorded in his book that "Mr. Edgerley commenced a school in a vacant building Eyamba gave him..." Thus, the king's yard provided the first venue for the educational and evangelical activities of the early missionaries in April 1846 (Nyong, 3-4).

However, after the use of the building Eyamba gave, after about three weeks, the missionaries became convinced that the king's yard was not an ideal place for their pursuit, as it did not offer protection and peaceful environment they needed for their educational and religious instructions. Hope Waddell had earlier complained that: "often noisy fowls, sheep and goats, chattering women and children, and the King's movement to and from, as admired himself in large mirrors, caused much distractions". The missionaries therefore, decided to put a school near the mission house....(Nyong, 4).

By 1870, other schools were established at neighbouring Henshaw Town, Old Town and Qua, and further up the Cross River at Ikot Offiong and Ikoneto handled by West Indian and Efik teachers (Abasiattai, 234). The Efik prohibited the spread of Western education into Ibibioland for about 60 years (1846-1906). In 1856, when the United Free Church of Scotland established a school in Ikot Offiong, an Efik trading station in Ibibioland, the Archibong II of Duke Town banned the missionaries from going up the Cross River beyond Ikot Offiong. Although Uruan clan borders Western

Efikland, the Church of Scotland Mission was not allowed to open their schools and churches there until after the opening up of Ibibioland in 1902 by the British government. In 1906, the United Free Church of Scotland opened their very first station at Adadia in Ibibioland. Curiously, United Free Church of Scotland was permitted by the Efik to operate along the Calabar and Cross Rivers, in Igboland. Thus, in 1888, Unwana, 165 kilometres north of Calabar, was occupied by that mission. By 1890, the missionaries had explored the river up to a point 380 kilometres North of Calabar (Udo, 3).

However, it should be added that the CMS on its part was also extending its evangelical programme to Eastern part of the country. Samuel Ajayi Crowther opened the first school in Onitsha in December 1858. Through the initiatives of the CMS, schools were opened in some parts of the Niger Delta like Bonny, Okrika. In Akwa Ibom State, the Primitive Methodist Mission opened the Methodist Boys' High School, Oron in 1905 while Etinan Institute, Etinan was established in 1915 by the Qua Iboe Mission. The Catholic also established the Holy Family College, Oku Abak in 1942 in addition to Adiaha Obong Secondary Commercial School and Cornelia Connelly College, all in Uyo (Akpan, 138).

The British Colonial Government and the Nigerian Education System: 1882-1960

Prior to 1925, the British government had no clearly defined policy on education for its African colonies. What might appear as its first statement on the issue was made by the British Privy Council's Committee on Education in 1847 when it vaguely referred to the need for securing better conditions of life and development for the African as peasants on the land. Between 1870 and 1876, the colonial government in Lagos made spasmodic attempts to assist some missions in their educational work. It earmarked the sum of £300 for the support of the missions but failed to pay the grant (apparently for lack of funds). In 1872, it earmarked £1,000, and then reduced it to £330 and later to £30. This sum of £30 was distributed among three missions: the CMS, the Wesleyan Methodist and Catholic missions operating in the Lagos area. In 1873, the government again voted £300 but failed to redeem its pledge. However, between 1874 and 1876, it made an annual grant of £300 and shared it equally among the three missions and in 1887 the grant was raised to £600 per year (Fafunwa, 93).

This was the extent of government. In answer to criticism and in fulfillment of a promise made in 1868 by the Secretary of State for the Colonies, the Gold Coast Colony, of which Lagos was a part, proposed a bill for the promotion and assistance of education in the Gold Coast Colony. The bill passed through its first and second readings at Lagos in 1881 and, at a Legislative Council meeting held in Accra on the 6th of May 1882, the bill was passed into an Ordinance for the promotion and assistance of education in the Gold Coast. The Ordinance covered the West African territories of Lagos, the Gold Coast, Sierra Leone and Gambia. The provisions included among others, the constitution of a general board of education, the classification of schools into (a) government schools which were maintained entirely by public funds and (b) assisted schools established by private persons and aided from public funds, freedom of parents as to religious instruction of their children, grants to be used for school buildings and teachers' salaries, appointment of an inspector on whom the salary commitment of £400 per annum would be shared by the Gold Coast and Lagos, the admission of pauper children into government and assisted schools and grants to training colleges and institution for teachers (Fafunwa, 95).

Also in 1882, Reverend Metcalfe Sunter was appointed Her Majesty's Inspector of Schools for the West African Colonies but the area proved to be too large for one inspector and very little was achieved by the appointment. In 1886, Lagos was separated from the Gold Coast and became the Colony and Protectorate of Lagos. This separation necessitated the enactment of the first purely Nigerian Education Ordinance in 1887 (Fafunwa, 95).

On the 30th of May 1887, a new Ordinance No. 3 of 1887 was enacted as an Ordinance to consolidate and amend the laws relating to the promotion of education in the Colony of Lagos. This was the first effective attempt of government to promote education and control the sporadic expansion of education by the missions. The area of operation of the Ordinance was the Colony of Lagos. The Ordinance established the principle of partnership in education, which resulted in a dual system of education. The colonial government supplemented the effort of the missions, voluntary agencies and individuals by grant-aiding their schools and by establishing and maintaining its own schools where the mission and the voluntary supply was inadequate. For the first time, government accepted some responsibilities for secondary education by the provision of grants-in-aid to secondary schools and scholarships for deserving primary

school leavers. Teachers were to be trained, examined and awarded certificates and were to receive stipulated salaries. A career was thus being opened for professional teachers (Taiwo, 38).

In 1889, Mr. Henry Carr, a Nigerian, became the first African to be appointed Sub-Inspector of Schools for the Colony and Protectorate of Lagos. He was appointed Inspector of Schools for the Colony of Lagos from 1892. From 1906 to 1915, he served as the Chief Inspector of Schools in Southern Nigeria (Taiwo, 40).

On April 1, 1899 the British Foreign Office handed over to the Colonial Office the control of the Niger Coast Protectorate. Arrangements were also concluded to revoke the Charter of the Royal Niger Company with effect from 1st of January, 1900. The Northern territories of the company constituted the Protectorate of Northern Nigeria, while the southern territories were merged with the Niger Coast Protectorate and constituted the Protectorate of Southern Nigeria with effect from 1st January, 1900. The establishment of the two new protectorates had considerable impact on the development of education in Nigeria. It made the government more involved than ever before in the education of the people. Most importantly, it was at this point that the colonial government of Nigeria extended its educational interest to the South-Eastern part of Nigeria prior to this time, its activities were limited to the South-Western part, particularly the Colony of Lagos (Taiwo, 42).

In 1901, a European Inspector of Schools, Mr. C. J. M. Gordon, was appointed to consolidate and re-organize the existing institutions and to promote the industrial education scheme introduced in the country in 1900. The missions were invited to submit their schools for inspection and thus qualify for grants-in-aid under a provisional code which took effect in 1902. The first inspection was held in that year. In 1903, the Education Proclamation No. 19 of 1903 was enacted and it took effect from 1st of June, 1903. It provided for the appointment of a Board of Education with power to draw a code of rules governing education in the Protectorate and of a Director of Education and supporting European and African staff. For the purpose of administration, an Education Department was set up (Fafunwa, 2003). The Education Proclamation No. 19 was amended and promulgated as the Education Proclamation No. 4 of 1905. The new proclamation vested the High Commissioner with many of the powers previously exercised by the Board of Education. For instance, the control of public monies voted for

education passed to the High Commissioner. The administration of the Government schools was thereby brought more directly under the departmental control. The total expenditure on government schools was met from public funds and the school revenue was credited to the general revenue, a practice which subsists till today (Taiwo, 30-31).

On the 1st of May, 1906, the Colony and Protectorate of Southern Nigeria were merged to become the Protectorate of Southern Nigeria with Lagos as the capital. The territory was divided into three Provinces, the Western with headquarters at Lagos; the Eastern, with headquarters at Calabar; the Central with headquarters at Warri. Following the unfolding political and administrative re-structuring, provision was made for the appointment of a Director of Education and three Provincial Inspectors of Schools. Accordingly, Mr. J. A. Douglas was appointed. In 1908, Education Ordinance for the whole Protectorate was enacted. During the year, Education Department was re-organized to enable it cope with the enormous amount of work which the new merger imposed. Criticism for secondary education within the period was answered by the establishment on the 20th of September, 1909 of King's School, now King's College at Lagos. The older secondary schools were glorified primary schools, poorly staffed and ill-equipped for secondary education. King's College was established to fill the need and to serve as a model in secondary education. Except for the Hope Waddell Training Institute which combined literary education with industrial instruction and teacher training, the secondary schools pursued a literary curriculum largely aimed at clerical service in the government or mercantile business (Taiwo, 56).

The amalgamation of the Northern and Southern Protectorates in 1914 did not result in the merge of the two hitherto distinct Education Departments. The two areas retained their separate departments and it was not until 1929 that the anticipated unification was realized. However, Sir Lugard, the Governor-General was interested in education and was anxious to supervise personally the organization and administration of education in Nigeria. In April, 1914, Lugard prepared a draft education ordinance and draft regulations for grants-in-aid to voluntary schools. However, his draft was criticized by both the Colonial Office and the missionary societies - but for different reasons. In his draft memorandum, he proposed increases in grants- to the missions and a more efficient system of inspection for schools. He proposed non-sectarian teaching in schools located in non-

Moslem areas. He also proposed that bright children from rural areas should be given scholarships to pursue higher technical education, while the poor but able children from urban areas should be given financial assistance to enter secondary school. He envisaged literary education for the pupils in urban areas in order to produce clerks so badly needed for the administration of the country. World War 1 (1914-18) frustrated Lugard's plans and indeed the plans of the government in terms of funds and staff (Fafunwa, 114).

According to Fafunwa, the disagreement of the Colonial Office and the missions with Lugard's plans was that the missions were mainly interested in getting the government to recognize and finance more of their schools, but they wished to retain full control over their own schools, particularly in the area of religious activities. The Colonial Office, on the other hand, wanted to keep the Northern and Southern Protectorates separate educationally and to control the indiscriminate expansion of missionary in the North even in the "pagan" area (Fafunwa, 115). The Education Ordinance and Code proposed by Lugard in 1914 were finally adopted in 1916 after consultation with the missions and government officials. The introduction of the 1916 Code marked the end of a system in which grants were based on individual examination results.

When Hugh Clifford took over from Lugard in 1919 as the Governor of colonial Nigeria, he inherited the problem of unassisted schools indiscriminately opened by missions, private Nigerian individuals and organizations and indeed a scene that was marked by rivalries among the proprietors. Such was the education scene in 1920 when the Phelps-Stoke Commission emerged. The Commission was set up on the initiative of the American Baptist Foreign Missionary Society to make a study of the needs and resources of West, South and Equatorial Africa, with special reference to the quantity of education provided. The Commission was supported financially by Phelps-Stoke's Funds, a voluntary philanthropic American organization, established in 1911 by Miss Caroline Phelps-Stoke with the aim of promoting education of Negroes in both Africa and the United States of America (Fafunwa, 125).

The Commission, appointed early in 1920, consisted of persons who had direct experience of Negro education or whose experience was of, or relevant to, African education. At the head of the Commission was Dr. Thomas Jesse Jones, an American of Welsh birth, a sociologist and Director of Research at Hampton Institute, Virginia, who was highly reputable for

Negro education. He was the Education Director of the fund and had made outstanding contributions to the study of the conditions and interests of coloured peoples. The other members of the Commission were: Mr. James Mma Kwegyir Aggrey (popularly known later as Aggrey of Africa), an indigene of Ghana, formerly a professor at Livingstone College, Salisbury, North Carolina, United States of America and latter, vice-principal of the Prince of Wales College, Achimota, Ghana, Dr. Henry Stanley Hollenbeck, who had worked as a missionary in Angola, Mr. and Mrs. Arthur Wilkey of the Church of Scotland Mission, Calabar, Nigeria, as Secretary, Mr. Leo A. Roy, an accountant and specialist in industrial education, who had supervised the technical training of Negro soldiers during the Great War (Taiwo, 66).

The report of the Commission was an important educational document which constituted a turning-point in African education. It criticized the colonial government's educational policy in Africa and made concrete recommendations on how to improve African education. The British colonial government was forced, as it were, by the Phelps-Stoke Report to do something to demonstrate its interest in African education. It issued its first educational policy in 1925, three years after the Phelps-Stoke Commission's Report was released. The first step taken by the Colonial Office in London was the setting up of an Advisory Committee on Native Education in British Tropical African dependencies in 1923, with a view to advising the Secretary of State on matters of native education and to assist him in advancing the progress of education in the British Colonies and Protectorates (Taiwo, 67).

The 1925 Memorandum set out the principles on which the educational systems of the dependencies should be based. The memorandum, more than any other, guided the Nigerian educational policy and development from 1925 to 1945. However, the 1926 Code was specifically made to curb the mushroom development of unassisted schools both by the missions and private individuals or groups, particularly in Southern Nigeria. While the 1926 Education Code attempted to some extent to curb the indiscriminate opening of new schools, the expansion of the school system continued relatively unchecked.

On the 17th of July 1929, Mr. Eric R. J. Hussey, the former Director of Education in Uganda was appointed the first Director of a central Department of Education in Nigeria. At the time of his appointment, Grier

positions hitherto held by expatriates in the interest of the indigenous manpower needs of an independent Nigeria, a Commission was set up in April 1959, "to conduct an investigation into Nigeria's needs in the field of post-school certificate and higher education over the next 20 years". Its chairman was Sir Eric Ashby of Cambridge University, England. In September 1960, the Commission, whose expenses were met by the Carnegie Corporation of the United States of America, submitted its report entitled "Investment in Education". The provisions were expected to guide the Nigerian educational system up to 1980 (Ejiogu, 69-70).

Udo Etuk: The New Humanism and Western Education

In his new humanism, Udo Etuk takes a radical departure from the humanist's stance by postulating that both the universe and man were created by God. He observes that intelligence cannot come out of what is not intelligent and that man, as intelligent as he is, could only have some form of creative hands of supreme intelligence. Against the claim in the Humanist's Manifesto that the process of evolution is guided by two fundamental principles, natural selection and the survival of the fittest, the new humanism sees these principles as purposeless as evolution cannot explain anything at all, rather, the creation can and does explain. Man, according to Etuk, has no destiny on the basis of naturalism and Western humanism because his life on planet earth faces extinction with planetary system. He adds that anything which is meaningless and purposeless cannot have value or dignity. Man's dignity is better guaranteed by the acknowledgement that he is a creation of the Supreme God who endowed him with an immortal soul destined for eternal life and relationship (Etuk, 181).

Conclusion

This work has shown that Western education was pioneered by the Christian missionaries. The work has established that Western education is an instrument of equipping the individual with the knowledge and skills for a productive life. Indeed, the pursuit of knowledge of God in a philosophical and systematic way led to the emergence of universities which is the pinnacle of educational institutions. Put differently, education is a gift of the church to humanity. Therefore, secularization of education was dubiously devised to exempt the Christian values which had formed the fulcrum of educational curriculum at the beginning.

The initial perspective of the humanistic philosophy was not to exalt the human beings as the creator as it is being popularized by the humanist of our time. The New Humanism of Udo Etuk has created a new paradigm which veils the centrality of man in the humanistic discourse. Indeed, Udo Etuk's constructs that man was created in the image of the Almighty God where existence and meaning of his life can only be found in relation to a faith in the life thereafter. He lays emphasis on the concept of the brotherhood of man adding that the phenomenon can only make sense in the acceptance of the corollary concept of the Fatherhood of God.

The humanistic spirit that drove the abolitionist in Europe was anchored on the universal brotherhood of man. The humanitarians/abolitionists stoutly opposed the forces of darkness that propelled the mercantile spirit behind the Atlantic slave trade and got the legal backing to bring the heinous trade that had lasted for about 450 years and led to the devastation of Africa to an end. They also ensured that slavery as an oppressive institution was abolished. It was also by their sacrifice that they sponsored the advent of Western education in Nigeria. Education has, undoubtedly, become one of the most potent instruments of liberating humanity. Indeed, Udo Etuk got immersed in Western education by assimilating its principles. He has effectively used it as a veritable platform of raising others and also systematically expressing his philosophy of life, like the humanitarians/missionaries who believed in the Supreme Creator and worked to please Him and humanity in general. Udo Etuk has faithfully followed their footsteps by pointing humanity to the "true path" of knowledge.

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