

## Original Paper

# Educational Development in Africa: Prospects and Challenges of Teaching/Learning History in Nigeria

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### **Abstract**

*The paper discusses the challenges facing history teaching in Nigeria. The scope of the study is limited to private/public schools in Oyo State, Nigeria. The study starts by tracing the problem from the advent of missionaries to Nigeria in which their purpose of establishing mission schools was not to teach African history but to evangelize and to produce middlemen who will act as junior officers. The findings show that history as a subject was in the curriculum of both junior and senior secondary school. However, it was removed from junior secondary school curriculum and remained only in senior secondary school curriculum. Though only few senior secondary schools in Oyo State teach history subject due to lack of adequate knowledge by students in learning African history. Also, due to the reviewed policy, history teachers and textbooks are inadequate. Thus, in this present dispensation in Nigeria, African history education is facing challenges in terms of teaching and learning, apparently on the verge of extinction. The paper concludes by stating the methods of teaching history, prospects and challenges attached to it.*

### **Keywords**

*history teaching, mission schools, prospects, challenges*

### **1. Introduction**

History serves as bedrock on which a society stands to build its future upon. Africa cannot do without history as it is part and parcel of African culture. History is beyond story-telling and collection of past activities. It is about facts based on the unbiased judgment of an historian on the activities of the past in relation to the present and its effects and consequences on the future. It is based on the available evidence with empirical analysis and interpretation of data collected in the field which will help to preserve the past events that is valuable to the present members of the society to know how to avoid

past mistakes, build on past achievements and serve as a pointer for the future.

History can be viewed from three perspectives—it connotes the entire human past as it actually happened, it connotes man's attempt to describe and interpret the significant things about past and lastly, it connotes an academic discipline (Osokoya, 1996, p. 5). The first two perspectives of history is what the paper attempt to discuss, most especially the challenges and prospects of history as a subject as regards history education in Africa via government/missions schools in Nigeria.

African history education has not been receiving much attention and academic discourse. Before the advent of the Europeans in African soil. African had informal education which was termed Traditional African Education. When the Christian missionaries came to introduce civilization through education using evangelism, they introduced many subjects such as writing, arithmetic, reading, English history, European history etc. except African history. They displaced African informal education and replaced it with western education instead of reviewing and revising the African informal education and indigenizing western education. In fact, in the past, the westerners believed that Africa do not have history until the introduction of civilization to African society. Also, the informal education practiced in Africa before the arrival of the Christian missionaries was not adequate enough to build a sustainable African society or to compete with the global society. Probably, these were the reasons why African history has not received adequate academic recognition and extensive research.

Teaching and learning history (African history) in schools has not been encouraging due to lack of qualified teachers, prospects of history in the labour market, inadequate African history textbooks and lack of government interest in history education. These challenges posed a greater threat to the prospects on African history, culture and language, in which we are experiencing neo-colonialism. Thus, this paper traced the problem of history education from the time of the Christian missionaries with their introduction of western education to the establishment of mission schools, the taking-over of mission schools by the government, the place of history among other subjects in the curriculum of secondary schools, methods of teaching history, prospects and challenges of history teaching in Nigeria. The scope of the study is limited to private/public schools in Oyo State, Nigeria. There are 629 and 660 public and private schools in Oyo State respectively. Only few schools teach history as part of their subjects.

## **2. Traditional Education System in Nigeria**

Education had begun in Nigeria ever since the inception of African Traditional Religion. Indigenous education represents the type of education offered in the pre-literate era, within the community, by community members who possessed specialised skills or abilities in various fields of human endeavour (Mkpa, 2011). The main aims of African customary education may be identified as follows:

- 1) To preserve the cultural heritage of the extended family, the clan and tribe;
- 2) to adapt members of the new generation to their physical environment and teach them how to control and use it; and

3) to explain to them their own future, and that of their community, depends on the understanding and perpetuation of the institutions, laws, language and values inherited from the past.

Thus, the content of African customary education grew out of the physical and, what is more important for our present purpose, and social situation. Both formal and informal processes were utilized for the transmission of knowledge, skills, ideas, attitudes and patterns of behavior (Datta, 1984, pp. 2-3).

The intention of education in the traditional African society was to set afoot a man with functional skills that would help him live peacefully among others and contribute his quota to the overall development of himself and his community. Fafunwa (1974) observes that: "Society used to accord priority to the inculcation of values of social responsibility, political participation, job orientation and spiritual and moral uprightness in the citizens". Thus, indigenous education trained individuals to be educated so as to contribute to the development of their society. Ozigi and Ocho (1981) corroborated Fafunwa when they say, "there is the traditional form of education which has existed in our own societies, as in other societies, for centuries. It has taught our children, formerly and informally, how to behave as members of a group (family, clan, peer, community); the cultural values, norms and beliefs of societies (its traditions, history, legends, folklore, dance, music); and also how to produce certain things needed for the survival of the society (food, clothes, tools, housing, crafts)".

The traditional education system in Nigeria is life-long in nature as it aims at equipping individuals with necessary skills and attitudes that would help them function effectively in the society. The system has been and still effective in providing functional training and experience in artistry, farming, fishing and other vocational skills, which are needed for the survival of the society. Every responsible member of the community serves as a transmitter-teacher and trainer of the societal norms and skills to the younger generations. They are looked upon as models of good virtues to be emulated by the young ones. The system has clearly demarcated learning experience for each age grade, which culminates into the acquisition of desired values and attitudes, and the specialization of individuals in some specific crafts and/or vocations. There are the farmers, medicine men, fishermen, warriors, carpenters, orators, spiritualists, weavers, cravers and many more who are tested to be highly skilled in their different calling (Ozigi & Ocho, 1981, pp. 45-46). Hence, the traditional education system equips members of the African society with the tools that will make them to function effectively and contribute to the sustainability, growth and development of the society.

Datta (1984) identifies the characteristic attributes of customary education in Africa.

- a) African traditional societies, except where Islamic education was available, laid a heavy stress on information instruction as far as general education was concerned.
- b) Compared to modern education, customary education in Africa was marked by limited specialized training.
- c) Except in Moslem education, there was no distinct category of professional, full-time teachers for purposes of general education.
- d) Barring Koranic schools, instruction was in most cases imparted through oral communication.

- e) Instruction was practical and geared to specific situations. It had little use for abstract theories and generalizations.
- f) Religion, ethics and education were inextricably integrated.
- g) With hardly any scope for experimentation with ideas and techniques, customary education in Africa was basically conservative in nature.

This type of education made African society technologically backward, without a literary language, and in most cases with a low level of scientific knowledge (Datta, 1984, pp. 13-14).

However, Olamosu (2000) proved this assertion to be false by arguing that historians and scholars have also confirmed that there was an appreciable progress in the direction of formal education in Africa before the colonialist came to disrupt this evolutionary progressive process. A good example was Egypt that had invented many forms of hieroglyphic writing, which was still strange in other parts of the continent. Also, some countries already had universities. They included Al-Azher of Egypt, University of Fez, Morocco and University of Timbuktu, Mali and in Yoruba land; there was the Ibadan School of History. In addition, the literate culture of the Western Sudan already in existence for several hundred years flourished and flowered in Timbuktu during the years that saw, in Europe, the ravages of the hundred years' war. One other such scholars that confirm this historical fact was Leon Africanus, who wrote two centuries later and described the intellectual life of Timbuktu (as this): "there are numerous judges, doctors, clerks all receiving good salaries from the kings. There was a big demand for books in manuscript imported from Barbey. More profit was made from the book trade than from any other line of business". Studies and findings of other reputable scholars such as Wallerstein (1961) and Murphy (1974) have further disproved the erroneous and stereotype idea of Western historians about Africa. According to these findings, during the period that Western historians called the Dark Ages (in Africa), there were kingdoms and empires at every point of the compass in the continent of Africa. Medical practice at the University of Sankore in Timbuktu "was much advanced, and doctors performed some operations that were not known in Europe for another 250 years."

With all these historical facts, it can be safely said that the colonizers did not introduce education into Africa. What they introduced was a new set of formal educational institutions, which partly supplemented and partly replaced those that are there before. They also stimulated values and practices which are new to informal education (Olamosu, 2000, pp. 5-6).

It is noteworthy that all available evidence proved the existence of formal and informal ways of imparting education to meet the desired needs of the people before the introduction of western education though such ways and the education imparted were largely informal. The techniques in traditional Africa included knowledge shared among peer groups, age-groups, during marriage and death rituals, training of the youth on the work of the community e.g. farming, craving metal smith, story or history telling etc. The essence and fundamental objectives of education at the period was to develop character, inculcate respect for elders and those in positions of authority, develop intellectual skills, acquire specific vocational training and to develop a healthy attitude towards honest labour,

develop a sense of belonging, participate actively in family and community affairs and to understand, appreciate and promote the cultural heritage of the country at large (Fafunwa, 1974, p. 20).

### **3. The Advent of Missionaries and the Introduction of Western Education in Nigeria**

In the early phase of colonial administration, some missionaries in Africa believed that they were bringing education to entirely uneducated peoples, a supposition which would have been valid if education can be equated with literacy and formal schooling. In fact, detailed accounts of Africans by anthropologists leave one in no doubt that African societies did possess a kind of customary education, a system which worked reasonably well, given the limits imposed by the society within which it had to operate (Datta, 1984, p. 2). Missionary activities in western Nigeria had its historical antecedent in the second half of the 15th century. It began when the Portuguese made contacts with the coastal areas in about 1472 (Fafunwa, 1974, p. 74). Since then, Christian missionary influence started to be felt in various part of western Nigeria. Then, they taught the children of the Oba of Benin. However, no meaningful development of western education which was not accepted took root late 18th and early 19th centuries

Modern education in Nigeria dates back to September 24, 1842 with the arrival at Badagry of Revd Thomas Birch Freeman and Mr and Mrs William de Graft of the Wesleyan Missionary Society (Freeman, 1968). Also, the Church Missionary Society (CMS) sent Mr Henry Townsend to Abeokuta to collect information about Nigeria, the Sierra Leone emigrants and the chances of a missionary establishment. He arrived at Badagry on December 19, 1842. Both Freeman and Townsend met in Abeokuta for the same similar mission. The CMS established a church and a mission house in Badagry but they were unable to do the same in Abeokuta due to the death of King Sodeke of Abeokuta (Taiwo, 1980, p. 6). The Wesleyan entry into Abeokuta was deferred until 1848 when a Fanti schoolmaster, Mr Morgue was sent to occupy the station at Ogbe. Mr Morgue was relieved by Mr Edward Bickersteth, an Egba Sierra Leone emigrant who was the sole Methodist agent in Abeokuta from 1849 to 1859. The Presbyterian Mission established a station at Calabar in 1846 and the Southern Baptist Convention established one station at Ijaye in 1853 (Bowen, 1857, p. 180). Expansion into the interior proceeded along the same pattern of church and school in Ibadan, Ijaye, Ogbomoso, Oyo, Iseyin, Osiele, Otta, Ketu and Isaga. Once the land was acquired, the missions were free to set up a school as they liked, teach what they chose and employ anyone who in their opinion could teach. The missionaries reported to their respective missions, but it was clear that they enjoyed the exercise of their own discretion in their administration of the schools, as long as they kept in view the aims of their mission, with the greatest emphasis on evangelization.

Forty years after the arrival at Badagry in 1842 of Thomas Birch Freeman, school education in Nigeria was still a monopoly of the Church missions. The aims of the Christian missions generally were the Bible and the plough as well as the development of the local languages and the identification and training of evangelical leaders. To start a school, there was no formality to observe. The important

element was the children. The day-school curriculum comprised mainly, and sometimes entirely, reading, writing, arithmetic and singing. When there was a lady teacher, the girls learnt sewing. The boarding school aimed at an all-round education. The best boys emerged as teachers or catechists (Taiwo, 1980, p. 7, p. 10). Thus, it was heavily religion-based, intensely denominational and shallow in content. The schools were maintained with grants from the missions, donations from groups and individuals outside the country, contributions by local Christians and children's parents, and with the fees of the children. The fixed unconditional grants made to the missions by government annually since 1877 were used to promote mushroom multiplication of small schools. The schools often used the same building as churches were ill-equipped. Blackboards, chalks, and slates were in short supply and the primers were largely religious tracts or information unrelated to local background. Literature in the vernacular was still scanty. The traders were critical of the narrow, shallow and extremely religious education given by the missions, the government was equally critical of small denominational schools whose pupils were fit to become clerks who were much needed for the growing administration and expanding commercial enterprises (Ade Ajayi, 1965). The Africans were critical of the denationalizing tendencies of mission education, as a result of this, a bill was proposed for the promotion and assistance of education in the Gold Coast Colony. The bill was passed into an Ordinance for the Promotion and Assistance of Education in the Gold Coast Colony on May 6, 1882 (Hussy, 1930). The Ordinance was the first legislation which affected Lagos and which aimed at the control of education by Government. The provisions were:

- 1) The constitution of a General Board of Education with power to appoint and dissolve local Boards of Education at such places as they may consider desirable.
- 2) The constitution, powers and duties of a Local Board of Education.
- 3) Classification of schools into (i) Government schools which were maintained entirely by public funds and (ii) assisted schools established by private persons and aided from public funds.
- 4) Freedom of parents as to religious instruction of their children.
- 5) Grants to be used for school buildings and teachers' salaries.
- 6) Conditions of grant-in-aid to private schools—based on managerial control, attendance of children and examination results in specified subjects.
- 7) Appointment of an inspector on whom the salary commitment of €400 per annum would be shared by the Gold Coast and Lagos in the ration of 2:1.
- 8) Special grants to industrial schools
- 9) Admission of pauper children into Government and assisted schools.
- 10) Grants to training colleges and institutions for teachers.

The first action on the Ordinance was a call for school statistics. The CMS maintained 17 elementary and infant schools for boys and girls in various parts of Lagos. The subject taught majorly in the elementary schools were scripture, English composition, English grammar, Arithmetic, Geography, Music, singing, reading, writing, dictation, and, for girls, sewing. In the infant classes, the subjects

were scripture, reading, writing, Church catechism, ciphering, singing, dictation and object lessons and, for girls, sewing. The medium of instruction in the infant classes was Yoruba and in the elementary schools was English. The CMS had a boys' grammar school and two teacher training institutions—one for men and the other for women. The subject taught include scripture, reading, writing, dictation, English grammar and analysis, English composition, arithmetic, algebra, geometry, Latin, Greek, English history, Roman history, Greek history, book-keeping, Physiology, Geography, singing and recitation.

The Wesleyan Methodist Society (WMS) had six elementary schools. The schools were Anglo-vernacular and the textbooks used in teaching were such as used in primary schools in England and were expressly prepared to meet requirements of the educational code of England. The subjects taught were English reading, English writing, arithmetic, English history, Bible history, Geography, Yoruba reading and Yoruba composition. In addition, the girls were taught needlework. The Wesleyan Methodist Mission had two secondary schools, one for the boys and one for the girls. The subjects in the boys' school included "ordinary English subjects", Algebra and Mathematics, French, Latin, Greek and science, and those in the girls' school were "ordinary English subjects", French, music, science and needlework. English was the medium of instruction. The Southern American Baptist Mission had only one primary school in Lagos in 1882. It was a mixed school. The subjects taught were reading, writing, arithmetic, grammar, Geography, singing, scripture and Yoruba, and for girls only, sewing (Taiwo, 1980, pp. 10-14).

From the aforementioned schools and the subjects taught during the 1882 Education Ordinance, it is very glaring that history (African history) was not taught. And how would they teach it without understanding African history or even believe that African had their own history before their coming. This type of Education Ordinance was western-oriented without considering the culture and background of the children. The subjects taught functioned as a kind of indoctrination on the African children which serve as a form of physiological and mentally exploitation for indirectly, their own advantage—propagating western culture and civilization at the detriment of African culture and education setting. This view was confirmed by the little success 1882 Education Ordinance achieved. Firstly, it was imitated too closely with the English Elementary Education Act of 1870, which was designed to satisfy the needs of England in the 19th century and was therefore unsuitable for wholesale importation to Lagos. The 1882 Ordinance was structured with the Board of Education and the local boards, in imitation of the English Board of Education and the school boards. In fact, no local board was appointed under the 1882 Ordinance, and its successor in Nigeria, the 1887 Ordinance, contained no reference to local board. Secondly, the curriculum, following its English counterpart, was:

The reading and writing of the English language, arithmetic and, in the case of females, plain needlework. The grammar of the English Language, English history, and geography, especially of the English Language, be taught or not, at the option of the teacher, provided that if taught, they shall be taught as class subjects (The Education Ordinance for the Colony of Lagos, 1887).

There was no provision for the teaching of a local language in spite of the spade work already done by the missions and the fact that English, the main subject and the medium of instruction, was foreign to the colonial child. Thirdly, the 1882 Ordinance was enacted at a time when African nationalism was being awakened and whipped up. The process of English education had been going on for forty years in the Lagos Colony and had produced Nigerians who had assimilated European ways of life. Many of these Nigerians had become disillusioned with the attitude of Europeans to them and to Europeanized Africans generally. They realized that no matter how well educated or assimilated they were, there was racial discrimination against them in social relationship and even in the Church. Africans were looked down upon as inferior and African institutions were down-rated and condemned. Lastly, the proposed system of grants-in-aid was cumbersome and found unworkable and ridiculously complicated.

Due to inability of 1882 Ordinance Education to meet the needs of African children, on May 30, 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 by government to promote education and control the sporadic expansion of education by the missions. And it should be noted that in 1887, the name Nigeria was not yet in existence and the area which is known as Nigeria had not been defined. The provisions were:

- 1) The constitution of a Board of Education, comprising the Governor, members of the legislative council, which was then a small body, the Inspector of Schools, the Governor's nominees not exceeding four in number.
- 2) The appointment by Her Majesty of an Inspector of Schools for the Colony, a sub-inspector of schools for the Colony and other education officers.
- 3) Grants-in-aid to schools and teacher training institutions.
- 4) Power of the Board to make, alter and revoke rules for regulating the procedure of grants-in-aid.
- 5) Rates and conditions of grants-in-aid to infant schools, primary schools, secondary schools and industrial schools, based partly on subjects taught and partly on the degree of excellence in the schools.
- 6) Safeguards as to religious and racial freedom.
- 7) Certificate of teachers.
- 8) Admission into an assisted school of pauper and alien children assigned to it by the Governor.
- 9) Establishment of scholarships for secondary and technical education.
- 10) Power of Governor to open and maintain Government schools.

The Ordinance established dual system of education. The 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. Freedom of religion was entrenched in the Ordinance. The Ordinance enforced the teaching in every assisted school of the reading and writing of the English language, and also arithmetic and in the case of girls plain needlework. English grammar, English history and Geography could be taught as class subjects. This was a projection of the needs of the government and mercantile houses for clerks and literate assistants.



In the Protectorate of Lagos, where the Ordinance did not apply, the missions continued their policy of vernacular education with a view to reading the Bible and explaining the scripture to the illiterate folks (Taiwo, 1980, pp. 14-18).

The missionary expanded educational enterprise to southern Nigeria. The United Presbyterian Church of Scotland Mission began their educational work in 1846 and established a mission around Old Calabar (Waddell, 1863). The Church Missionary Society established the Niger Mission in July 1857 with headquarters at Onitsha on the River Niger in the Iboland. In 1886 the Roman Catholic Mission opened stations at Onitsha and later at Asaba. In the same year, the Kwa Ibo Mission came from Fernando Po and established a mission at Ibeno in the riverine of Kwa Ibo River between Calabar and Bonny. The Kwa Ibo Mission was an Irish Protestant mission of the Primitive Methodist Missionary Society (Groves, 1954). These missions followed the usual pattern of school education with a view to reading the Bible, writing, and some arithmetic, and later some agricultural and handicraft instruction. The schools were run without the intervention of the government (Taiwo, 1980, p. 26).

The Ordinances of the 1877 became reinforced by another Ordinance exclusive made by Nigeria for the Southern Protectorate in 1886. The provision of the Ordinance spelt out in clear terms the duties and responsibility of the government and the missionaries. The provisions of ordinance are:

- 1) There shall be a board of education for the colony. The board shall consists of the Governor, members of the legislative council, the Inspector of Schools, and four other members nominated by the Governor to serve for not more than three years.
- 2) It shall be lawful for the board with and out of the monies so placed at its disposal, first to assist schools and training institutions and secondly to institute scholarships:
  - (i) to children who shall have attended primary schools in the colony to enable them to proceed for secondary education;
  - (ii) to natives of the colony who shall have attended either primary and/or secondary education in the colony to enable them to receive a course of technical instruction with a view to the development of natural resources of the colony.
- 3) No grant shall be made in aid of any school except:
  - (i) that the property and management of the school be vested in managers having power to appoint and dismiss the teachers and responsible for the payment of the teachers' salaries and of all other expenses in the case of the school;
  - (ii) that the requirements of the board rules with regard to teachers being certificated be satisfied in the case of the school;
  - (iii) that the school, in public examinations shall have attained the requisite percentage of proficiency;
  - (iv) that the schools at all times be open for inspection by the inspector, the sub-inspector or any member of the board;
  - (v) that the school be open to children without distinction of religion or race;

(vi) that the reading and writing of the English language, arithmetic and in the case of females, needlework, be taught at the school and that English grammar, English history and geography be taught as class subjects

(vii) that by the rules of the school, no child shall receive any religious instruction to which the parent or guardians of such child objects.

4) It shall be lawful for the board to fix different rates of grants for infant schools, primary schools, secondary schools and also industrial schools respectively, and also in respect of different degrees of excellence in the schools and in respect of different subject of instruction.

5) The board may make a grant-in-aid of any training institution, in respect of every teacher trained at such institution who shall have received at least two years instruction in the particular institution.

The impact of this first indigenous education ordinance developed for the southern protectorate was felt in at least five major areas:

1) The provision of the ordinance was more workable than the one of the 1877.

2) A more centralized form of education administration and management was suggested by the ordinance, a policy that was immediately implemented by Henry Carr, who was later made the principal of Fourah Bay College.

3) A de jure basis of education, which virtually dealt with the skepticism against the system by many Nigerians, was provided.

4) The Christian missions were forced to raise the quality/ standard of education in their schools by the provision of the ordinances if only to attract government grant-in-aid.

5) The expansion of schools was curtailed by the standard set by the ordinance which was difficult to attain by the missionary schools (Adesina, 1988).

The birth of Protectorate Northern Nigeria began January 1, 1900 and the beginning of the second and great constructive period of the administration in Nigeria of Sir Frederick (later Lord) Lugard, the first High Commissioner. The year also witnessed the arrival in Nigeria of Mr (later Sir) Hans Vischer who later became the first Director of Education in Northern Nigeria, and Dr W. R. S. Miller, a Hausa scholar and missionary pioneer (Graham, 1966). In the Muslim areas, school education was familiar. There were thousands of Koranic schools, averaging eight children per school, scattered over towns and villages in all but the pagan areas. The pattern was a group of children, mostly boys, sitting in a piazza and reciting in Arabic pieces of the Koran under a *malam* whose own education did not need to go beyond the knowledge of the Koran and the religious commentaries (Burns, 1929). Of the western type of school education, there was nothing at the proclamation of the Protectorate of northern Nigeria except the CMS School at Lokoja, the headquarters of the Royal Niger Company and a station of the Niger Mission of the CMS. In 1901, the CMS had stations at Loko and Lokoja where some teaching was done.

By 1904, the CMS had stations in Kabba, Nupe and Bassa Provinces, one each of the first two and three in the last. Each station maintained a school and the enrolment in the five schools averaged 120

(Taiwo, 1980, p. 43). The first non-mission achievement was the school opened at Sokoto in 1905 by Major (later Sir) John Burdon, a Hausa scholar and Resident of Sokoto Province. He started with four pupils and a Muslim teacher, Malam Ibrahim, whom he had taken to England to broaden his experience. Attendance in the first year averaged four (Graham, 1966). Although, education in the north can be divided into two: Mohammendan schools under government control and government or private schools. The aim of the government of the protectorate of Northern Nigeria was to place education on national lines with due regard to existing ideas on education, religion and language and to the customs and traditions of the people. Religious instruction was to be a special feature of the curriculum.

The objections of the nationalists to the aim and policy of education in northern Nigeria were many. Firstly, the emphasis on Islam as the basis of education was excessive. Although many people were products of the Koranic school, they were still backward, ignorant, poor and had little knowledge of hygiene. The proposed policy of education did not anticipate a social change. Rather it tended to keep the people in their backwardness. The people were to keep to their indigenous dress, manners, customs, ways of life, architecture; in other words, there was aversion to innovation and adaptation. Secondly, the policy was to turn the face of the people to Mecca and the Arab world and against the “trousers niggers” of the coast and their western education with its corrupting practices. The nationalists realized that the despised western education was enlightening, progressive and conducive to economic development. The effect of this northern Nigeria policy was to widen the gap between the south and the north in educational and economic development. Thirdly, the pace was extremely slow and the education content of the elementary vernacular schools too small and inadequate for modern world. The nationalists wanted western education based on African background and traditions which would at the same time equip them for the professions, for commercial business and for effective participation in the government of their country. Fourthly, the policy over-emphasized social distinction by the preferential treatment of the sons of emirs and thereby entrenched and perpetuated the feudalistic practices of the emirs to which the nationalists were opposed. On the whole, the nationalists saw the aim and policy of education pursued by Visher and the government of northern Nigeria as an attempt to keep a colonial people down so as to perpetuate the British domination (Taiwo, 1980, pp. 51-52). The consequence of missionary enterprise in Nigeria was the eventual European influence in all aspects of life—religion, economy, social, political and education. Though various missions adopted different approaches to the implementation of their policies, they all regarded literacy education as indispensable tool in the course of evangelization (Ajayi, 1984, pp. 6-7).

Moreover, Nigerian government developed their own education by caving out Nigeria’s educational policies from 1919. Phelps-Stoke’s committee was set up to draft educational policy for the country. However, the ordinance of 1926, the colonial development act of 1929 and the 1948 educational ordinance merely re-echoed the provisions of the Phelps-Stoke’s recommendations, which led to the decentralization of education and got the government to be more involved in the control and supervision of education. Curriculum content became more expanded and the training of indigenous

teachers pursued more vigorously (Adesina, 1988). In a nutshell, colonial education in Africa, operated jointly by the church and the state, was meagre, both in terms of quantitative and qualitative standards, and had a heavy European bias with major stress on the liberal arts. Colonial education was characterized by a pronounced European bias. This was reflected in the provision for the medium of instruction and in the curricula. Teaching was generally conducted in the language of the colonial power. Thus, students were prevented from expressing themselves in their mother tongues within school premises. Similarly, the curricula were heavily Europeanized. In history and geography, literature and culture, examples and material were drawn from Europe. African history was either not included or was looked down upon as an extension of European history (Datta, 1984, pp. 18-19).

From the aforementioned analysis of missionary activities across Nigeria, it shows that the government was parochial due to the fact that they forgot the importance of African history education as a legacy for generations to come. They place emphasis on producing civil servants that will carry on western civilization form of Civil Service in Africa. Thus, many government policies were tailored along western policy. They failed to enact policy that will fit African people. Though missionaries were interested in bringing western education to African child, it was for their own selfish reason and not for Africans to be able to compile their history which can be taught in schools. Thus, missionaries make Africans to believe that they were illiterate despite the fact that there exist before the coming of the missionaries African informal education with the use of African language. Hence, because Africans cannot speak English language, they are tagged “illiterate”. In addition, the Ordinance supported English-centred education to the detriment of African-centred education. Clerical jobs were given based on ones success in English subjects. This make Africans in their own land second class citizen and inferior because it was the Western that created what we tagged “white-collar job”. Thus, an applicant must be knowledgeable in English subject. Government failed to create “black-collar job”. The type of work created (fishing, hunting, farming etc) were not sufficient to compete with the global world.

However, the practice of western education has not been smooth sailing. Nearly two centuries of the practice of western education has been greeted by sporadic calls for educational reforms in Africa (Kupferman, 2013), because it has been found that while western education has served to globalize Africa, its processes and contents suffer from partial incongruity with African realities when thoughtlessly operationalized within the African environment.

Even educational statistics bear witness to the fact that western education does not serve Africa as well as it does Western nations. For example, while an average of 96% of children in Western societies are enrolled in schools (OECD, 2012), about 50% of African children of school age are not able to secure placement in primary schools (UNESCO 2011). Additionally, while an average of 62% of qualified candidates in Organisation for Economic Co-operation and Development (OECD) countries get placement in universities (OECD, 2012) the gross enrolment for tertiary education in Africa stands at a paltry 7% (Tilak, 2009). This situation brings to the fore, the question pertaining to the role of

education within human society. Specifically, what basic benefit are nations expected to deliver through education? What critical mass of the national population is expected to attain education for the expected benefit from education to be manifest? The basic benefit nations are expected to deliver through education is development within the mental, economic and ecological realms. As observed from nations with fully developed western education system, an average of 80% of the population is expected to benefit from basic education and about 40% of the population is expected to benefit from tertiary education before any meaningful social development may be derived (Dipholo & Biao, 2013, pp. 31-32).

Currently, Africa is far away from these targets. Yet, western education has been around Africa for about two centuries. If after two hundred years, western education has not been able to deliver the desired level of development, it might be that Africa is yet to be pragmatic in its choice of educational model. Indeed it has been long suspected that an aspect of the functionalist theory of education has been deliberately promoted within Africa over these centuries wherein the interests of Western nations are protected in Africa through the promotion of an education that is not rooted in African realities (Kupferman, 2013, pp. 53-73).

#### **4. Establishment of Mission and Government Schools in Nigeria**

There were two types of mission schools that were established by the Missionaries—the assisted and the non-assisted schools. The assisted schools were schools which received grants from the government, school fees, church collections, donations, bequests, sometimes mission grants, and sometimes a special contribution from the local community cutting across religious barriers. Sometimes the contribution took the form of labour, for example, in the building of a school. The non-assisted schools usually depended entirely on local resources, requirements being items in annual Church budgets. Sometimes such schools were supported by the missions from special donations and funds from overseas. For instance, the CMS Grammar School, the CMS High School (for girls), and the Christ Church Schools, Faji and Itolo, were supported by the CMS and designated as such. The other CMS schools in Lagos were maintained by the Lagos Native Pastorate. The non-assisted schools with the notable exception of the Baptist Academy were staffed with the cheapest teachers. The Baptist Academy, which was well staffed, rejected the grants-in-aid on religious principles. In the case of the Roman Catholic schools where the salaries of the missionaries were not included on the school budget, a high quality of work was achieved at little expense. The Board rules required each assisted school to have its own budget. It was therefore in the non-assisted schools that funds could be pooled so that the financially weak schools drew on the surplus of the stronger ones.

During the period of the Missionary, schools were usually small, starting often with just one teacher for all the classes. The schools contained at least one department. They were generally mixed except in the secondary and the Roman Catholic schools. The curriculum was wide. The core subjects were arithmetic and the reading and writing of English. The other elementary subjects were history,

geography, Yoruba, spelling, grammar, drawing and, for girls only, sewing. The secondary subjects were the primary subjects and in addition Latin, Greek, Mathematics, Phonography, Book-Keeping, Botany, Chemistry, Physics, natural history, French, Physiology, and fancy work. Then, textbooks were either not available or not suitable. The learning of English was a declared policy though; Yoruba was used only as an aid to the learning of English by Yoruba children.

In 1889, the numbers of assisted schools increased. Anglican had 15, Wesleyan 6, and the Roman Catholic 6 (Taiwo, 1980, pp. 20-24). Despite this, many of the pioneering elementary schools graduates could not be employed after completion of their studies. Many graduates from the few elementary schools developed the interest to further their education. This inevitably gave rise to the establishment of post-primary schools (Olamosu, 2000, p. 7). The post-primary schools are the CMS Grammar School (1859), the Wesleyan Boys' and Girls' High School (1876 and 1879) and the Catholic St. Gregory's College (1881). The pattern of the secondary schools was based on a primary school but with the senior classes exposed to a multiplicity of secondary school subjects. Standards I-IV studied primary subjects only. The pupils in Standards V-VI were those usually exposed to secondary as well as primary school subjects. The first set of official non-mission schools came later, though they were for long very weak and in the minority. For instance in 1899, only 33 of the 8,154 primary schools were government-run and only 9 of the 136 secondary schools and 13 of the 97 other schools belonged to government. The secondary schools during this period were small and due to the poorly staffed and ill-equipped of the mission secondary schools, government established King's College on September 20, 1909. In Old Calabar, the schools were the Duke Town School, better known as the Mission Hill School, the Hope Waddell Institute, the Creek Town School and the Girls' Boarding Institute at Creek Town. In Bonny, St. Stephen's School was by far the largest and most important of the eight primary schools. The Boys' High School, Bony was established in May 1898 (Taiwo, 1980, p. 24, p. 27).

Administratively, the Protectorate of Southern Nigeria was divided into five regions namely the Eastern with headquarters at Bonny, the Western with headquarters at Warri, the Central with headquarters at Asaba, the Cross River with headquarters at Arochuku, and Calabar with headquarters at Old Calabar (Burns, 1929). Government schools were established in the following places: Eastern Division (Bonny, Akassa, Opobo), Western Division (Sapele, Benin City, Warri, Irrua, Owo, Agbede, Ifon), Central Division (Aboh, Aseh), Cross River Division (Arochuku), Calabar Division (Uwot, Oban) (Colonial Report, 1906). On May 1, 1906, the Colony and Protectorate of Lagos was amalgamated with the Protectorate of Southern Nigeria and renamed the Colony and Protectorate of Southern Nigeria, with Lagos as the seat of Government. The new territory was administered in three Provinces: the Western with headquarters at Lagos, the Eastern with headquarters at Calabar, and the Central with headquarters at Warri, both corresponding to the old Protectorate Southern Nigeria (Taiwo, 1980, p. 34). In that same year, government schools increased rapidly especially in the Central and the Eastern Provinces, and increasing numbers of mission schools were put on the list of assisted schools (*Imperial Education Conference Papers*, 1913, p. 24). In the Protectorate of Northern Nigeria, five missionary societies

carried out educational work, largely in the non-Muslim areas. They are the Church Missionary Society, which had ten elementary and three primary schools at Lokoja, Bida, Zaria and Kuta, the Sudan United Mission and Baptist organization, which had four elementary schools in Muri Province, the Protestant Sudan Interior Mission, which had seven elementary schools in the Niger Province, the Mennonite Brethren in Christ, which had three elementary schools and the Roman Catholic, which had one primary school in Lokoja (William, 1906).

It should be noted that the missions also established hundreds of primary schools for boys and girls all over the western Nigeria. In fact, as late as 1945, over 95% of the schools in western Nigeria were mission schools and over 97% of the pupils/students were equally attending these mission schools (Ajayi, 1984, p. 9). The missionary aims in western Nigeria were not different from their aims and objectives in other parts of the country. Hence, all mission schools were similar in context and method. The missions conceived education as a means of proselytization (Osoba & Fajana, 1980, p. 570).

At the dawn of Nigerian independence in 1960, the country witnessed the establishment of several government-secondary schools located in 51 Provincial Headquarters while primary schools existed in both rural and urban centers. By this time, additional primary and secondary schools were established by the missionaries. Most of these schools became grant-aided schools and became known as Voluntary Agency Schools (*Christian Education as a Vehicle for a National Transformation into Great Nation*, 2015). To meet the increasing number of secondary school students, government opened many new secondary schools. Generally the curriculum was English Language, Mathematics, History, Geography, Religious Studies, Local Languages, Fine and Applied Arts, General Science, Biology, Chemistry and Physics.

As the manpower need of government increased and more attention was paid to education, deliberate government policy of taking on more responsibility for running of education led to the takeover of the Christian Schools in the 1970s. Fabunmi (2005) asserts that the Education Edicts of 1966-1979, where each State promulgated as edict for the regulation and management of education, had a common ground such as State takeover of schools from individuals and other organization, establishment of school management boards and unified teaching service. Moreover, in consonance with the National Policy on Education 1981 revised edition where private individuals, voluntary agencies, communities were encouraged to own and established schools, private secondary schools thereafter sprang up again in different parts of the country. Although, the private secondary schools were small in number in the 1980s as reported by Saidu (2009) but later on, they proliferates the country. Though in some states, some of the Mission Schools taken over have been returned to their original Christian proprietors while most of these schools have not been returned to their original owners (*Christian Education as a Vehicle for a National Transformation into Great Nation*, p. 4). Most private primary and secondary schools nowadays are faith-based, established by individuals and organizations. Presently, Churches concentrate on establishing private universities.

During the early decades of Cambridge Local Examinations in Nigeria, when only a few subjects were

available, History was usually taken by all candidates or a substantial number of them (University of Cambridge Local Examination Syndicate, 1910-1954). As the number of examinable subjects increased, the number of candidates taking History began to dwindle. When the West African School Certificate Examination was introduced in 1955, about 90% of the Nigerian candidates took History (West African Examinations Council, 1955-1980). As a result of the greater emphasis being placed on the teaching of science in the Nigerian grammar schools as the country moved towards independence, History appeared to have become less popular as fewer candidates entered for it. The proportion of entries dwindled from the 1960s to 1986 (Adeyinka, 1993, pp. 2-5). In addition, it was during the post independence period that the government deemed it fit to introduce history subject to secondary schools curriculum. However, due to the fact that few learners take history subject, students in Nigeria failed to have adequate knowledge about Africa history or Nigerian history as the case may be. Government lay much emphasis on Science Subjects in detriment of history subject which can aid growth and development in understanding the present society with a critical and thoughtful view of the past so as to have a well-grounded future.

### **5. Methods of Teaching/Learning History**

History as a school subject is very important to students as it serves as a means to preserve important events, enlightening the students on their immediate environment and broadening their worldview thus, understanding the contemporary world from historical context. It helps them to understand national and international history. It also helps students to understand the origin of subject-matter in their various school subjects. Hence, the importance of teaching history cannot be overemphasized. There are several methods that can be used to teach history. They are lecture, discussion, problem-solving, inquiry, project and resource person.

Lecture method is one of the oldest methods used in teaching. Some educationalists termed it as “the traditional method” because during the ancient period, Greek Philosophers and Jewish Rabbis used this method to teach their students and listeners that surrounded them. The students would listen raptly while they disseminate words of wisdom. Lecture method is a form of teaching in which the teacher communicate to a large number of students while the students listen attentively and write down some important points that the teacher mentioned while teaching. It is a one-way form of communication and it is teacher-centred thus, it does not give room for feedback.

Lecture method, though widely used in Nigerian secondary school system do not result in a noticeable change in attitude held, while retention of information disseminated is also poor. Tests of recall applied immediately after lectures have shown that students may retain less than 40 percent of content, falling to 20 percent one week later. The result shows how ineffective the lecture is as a means of teaching especially for students who are below average. Unfortunately, in Nigeria, over ninety percent of information that pupils receive from their teachers in the history lessons are inform of the lecture method (Osokoya, 1996, p. 136). Thus, with this form of teaching that is defective, students cannot



gain much in such a class since they are passive and there is little or no room for questions. However, that does not mean that lecture method cannot be used to teach history, it only requires a competent history teacher to make use of it. Such requirements include adequate preparation by the teacher, preparation of appropriate illustrative materials and related examples, presentation in sequential order, periodic humour, avoiding digression, using the chalkboard to jot down the points, combining other methods and providing follow-up activities.

Discussion method is a form of dialogue between the teacher and the students in which ideas, opinions and information are shared. It is activity-based, student-centred and provides feedback. This means that students are carried along when the teaching is going on and their ideas and opinions are very important to the success of the lesson. It can be used as a follow-up for lecture method. Discussion method can involve the whole class, dividing the class into small groups for proper discussion and meaningful learning. It can be used to inform of a debate or panel discussion. More importantly, for history teaching, discussion method can help students to learn from each other, having better understanding on the subject matter, gaining and more knowledge on political, cultural and socio-economic issues nationally and internationally. Thus, it broadens the knowledge of the students.

Problem solving method embraces a continuous, meaningful, well integrated activity beginning with a problematical situation. It then ends when the problem has been solved and solution checked. The series of actions involved in the process constitute a unit of experience. Thus, problem solving is a method in which the students are actively involved by thinking through a particular problem until they find an answer to it. It is a mental exercise that can develop the reason faculty of a student. Such a method helps in history lesson by making the student to be analytical in his/her argument. It makes the student to be critical in his/her judgment hence; it helps the students to have a comprehensive knowledge on a subject matter that he did not know very well before.

Inquiry method is about investigating, to find out a fact. It involves problem solving and discovery methods. It is a method that helps student to keep asking and finding more information about a particular subject matter. It allows student to examine and interpret ideas and events that have been identified for teaching-learning purposes. The inquiry method can be in the form of surveys, interviews and field trips. The field trip is very good for history teaching because it can provide experience that cannot be brought to classroom. It also gives the students valuable practical experience as it offers them an opportunity to observe directly and have a personal experience of place which they visit. Also, it helps to sustain the students' interest in the subject and makes learning permanent (Osokoya, 1996, pp. 144-146).

Project method is a process of learning or a study carried out by learners in real life situation. This may be carried out individually, in groups or class, under the guidance of the teacher to achieve set objectives. The project is essentially a learning unit designed and conducted by the learner in true-to-life manner of the environment (Onwuka, 1985). The method is strongly recommended for teaching because it makes learning realistic by presenting real tasks for the students to tackle.

Furthermore, it encourages initiating and providing the chance for the students to contribute their skills, ideas and energy to the work of a group. It also coordinates their skills of hand and mind and provides students with a sense of completion and achievement (Osokoya, 1996, p. 147). It enables the students to carry out a task by examining the reason for the study, the problem of the study and the scope of the study. Also, the students need to put forward research questions and objectives to be met, stating the methodology to be used and discussing his/her findings and what he/she has added to the body of knowledge. Project method is an all-encompassing technique that help learners to carry out an independent study been supervised by the teacher.

Resource person is very important for history teaching. A resource person is someone with vast experience and knowledge about events that has happened in the past or in the present period. Such a person is knowledgeable about a particular issue in the society in which learners can learn from. It helps the students to gather first-hand information from the personality. Resource persons include elders, obas, leaders in the community, professionals, academicians etc. Resource persons is good for history students because such personality serves as an eye-opener to issues that are not in books or information that is not within their reach.

There are several other resources that can be used to teach history however, it should be noted that there is no single method that suit history teaching. Teachers need to use the one that suit the topic and also variety of methods enhances history teaching and learning. The selection of any method should adhere to the following educational principles:

- 1) Any instructional procedure should be regarded as an educational tool and not merely for the purpose of entertainment.
- 2) The technique should be suited to the readiness and the maturity of the group or grade level using it.
- 3) The method of presentation should be guided by the objectives of the subject field, the purposes of the school, and education in general.
- 4) Adequate time, space and equipment should be available to insure effective implementation.
- 5) The procedure should provide for sequential growth and development through a planned progression of activities and concepts.
- 6) There should be adequate planning and preparation on the part of the teacher in the use of any instructional approach.
- 7) The procedure should be of interest and appeal to the learner and considerate to his problems and needs.
- 8) The method should utilize or incorporate experiences that assure significance in the thinking and behaviour of each learner.
- 9) In all instances, the technique or procedure should be a vehicle for facilitating definite learning.

More importantly, there are six most important requirements for successful history teaching:

- (a) It must be methodical
- (b) it must be well planned
- (c) it must result from resourcefulness on the part of the teacher
- (d) it must be activity-based
- (e) it must be related to the learner's experience
- (f) it must

be undertaken by teachers who have the prerequisite competencies and qualities (Osokoya, 1996, p. 98, pp. 135-136).

## **6. Prospects and Challenges of Teaching/Learning History in Nigeria**

### *6.1 Prospects*

Prospects in history are difficult to graduates and prospective students to find. Nevertheless, there are many career opportunities for an historian such as journalism, history medicine, diplomatic relations, lecturing, administration, teaching, consultant, historian, banking etc. It should be noted that history is not restricted to a particular profession or career; it is open to many professions because the expertise gained will prepare the students for several occupations and the knowledge gained will help students to develop the ability to understand and analyse issues and events critically.

### *6.2 Challenges*

Challenges of teaching and learning history in Nigeria seem to outweigh its prospects. Many challenges are facing the subject due to the inability of placing history to where it belong and seeing its importance in national security, economy, politics, growth and development of the country. In fact, inadequate knowledge (or history) about certain issues in the country caused so much failure on the part of the government and the society. The utmost challenge of teaching/learning history in Nigeria is that government did not ascribe much importance to history subject. Despite the fact that history subject was introduced earlier than government subject in the curriculum, Nigerian government and curriculum planners failed to attach much value to the subject. They assumed that history did not have much importance since it deals with past events and issues that might not be relevant in the present however, government subject deals with day-to-day affairs of the society. This wrong assumption has a strong negative impact on the society to the extent that history subject is just dormant in the curriculum, many public and private secondary schools did not teach history subject but every secondary schools teach government/civic education as one of the Art subjects.

Another challenge is the attachment of much importance to Science subjects/courses than Art subjects/courses. With the advent of Industrial Revolution and it in-road to African countries, government and African citizens laid much emphasis on science-oriented subject that can advance industrialization. This tell on Art subjects/courses in which parents/guidance want their child to undertake Science subjects rather than Art subjects due to the opportunities in the labour market that lies ahead of a graduate from science-oriented courses. Adeyinka (1993; 2015, p. 13) argues that in an attempt to catch up with the developing countries of the world in the areas of science and technology, the Nigerian government (at Federal and State levels) continue to pay greater attention to the teaching of science subjects, such as Physics, Chemistry, Biology and Mathematics, at the expense of Arts subject such as History. The society itself, including the employers of labour, tends to discourage the study of history by assigning lower status to historians and history teachers. On their own part, history teachers do not seem to have been adopting the best teaching method which could have made the

subject livelier and more interesting to students who have opted for it.

In addition, owing to the fact that government laid much emphasis on Science subjects than Art subjects, many public/private funds on education goes to science-oriented subjects. This make the number of students studying science related subjects/courses to be higher than Art students. In senior secondary schools, the number of classes for Science students are many than Art students. In fact, there is an erroneous belief that unserious and dull students read Art subjects. Also, students who did not have good grades in their Junior School Certificate Examination are placed under Art class. Thus, government and teachers saw Art classes as a dumping site for dull students and equally believe that Art subjects are not difficult compared to science subjects hence, it is meant for dull students. This false impression affect students in Art classes thus, parents force their children to study science subjects due to the stigma.

Lack of good history textbooks is one of the major challenges facing history education. History textbooks that are available are either inadequate or boring to comprehend. Scholars, historians and university teachers failed to provide high-quality history textbooks for students in Art classes of senior secondary schools. Thus, few history teachers in secondary schools are left with little, incomprehensive and voluminous history textbooks. This equally makes the teachers to find it difficult on how they can teach the subject to students. Also, history books are not available in the school libraries.

Furthermore, one of the challenges in history teaching/learning is that history curriculum is very broad for teachers to cover within the specific period of time allocated during the academic school calendar and also very voluminous for students to read and understand. Owing to the wideness of the subject and the inability of some history teachers to teach the subject very well, students run away from history class and prefer government subject. It is important to note that many history teachers are not well-trained in handling history subject. They haphazardly teach the subject without proper teaching/lesson plan. Thus, lack of qualified history teachers to handle the subject creates a challenge in teaching and learning history in schools.

Moreover, prospects of history in the labour market are not obvious to prospective students. Many students find it difficult to know exactly, what their chances to secure a white-collar job in the labour market would be, if at the end they study history. Due to this reason, students prefer science related courses that have many prospects in the labour market to courses in the humanities. In addition, discrimination between Science graduates and Art graduates by public and private companies added to the challenges confronting history graduates and those in Art classes. The society is saturated with the belief that science rules the world thus; history subject is relegated and perceived as ancient that cannot add any value to the industrialized society.

Other challenges facing history teaching and learning in Nigeria are absence of teaching aids and instructional materials. Teachers find it difficult to lay their hands on classroom resources and also improvise instructional materials that can aid effective teaching and learning history. Also, students are misguided by school counselors about history subjects. Many school counselors give wrong counseling

to students by advising them to take government rather than history subject because the former is easier than the latter or both subjects are the same. This misguided advice goes a long way in which students not only see history as a difficult subject but as a substitute/optional. In addition, introduction of new Art subjects such as government, social studies and civic education in the curriculum pose a challenge to history subject in which history is now limited to senior secondary schools and few students take the subject in the West African Examination Council (WAEC) and Joint Admission Matriculation Board (JAMB) examinations.

### 7. Concluding Remarks

According to Lee et al. (1984), without history, the past would merely serve practical interests, and so in an important sense, we would be cut off from our own experience. Since we cannot escape from the past, we should seek the best knowledge of it for our knowledge of the present world is never an “instantaneous” knowledge, but bring with it some substantive conception of the past. Thus, without a sense of history, our personal lives would be poorer and our ability to relate to contemporary world would not be adequate. Therefore, there is a need that all pupils in schools are given understanding of the present world in which they live. The inclusion of current affairs or social and environmental studies in the curriculum cannot in themselves provide an adequate foundation for a full understanding of the present. There should be an historical perspective of the origins of contemporary situations in order to arrive at genuine understanding. In addition, by making history teaching and learning a compulsory subject in schools is to develop in students a love for their country, an understanding of its traditions and ways of life; how the society evolved, how its system of government emerged, its distinctive customs and traditions and its economic and social life.

In conclusion, history consists of three major processes—collection of facts, organization of facts and interpretation of facts. Invariably, history can prove invaluable for students when they attempt to cope with contemporary problems. Though not that past experiences would provide them with easy answers to present issues and crises, but a reasonable knowledge of history can greatly assist in gaining a better insight into a contemporary controversial issue. In a nutshell, for a people to be without history, or to be ignorant of their own history, is to be without memory and thus condemned forever to make the same discoveries that have been made in the past, invent the errors and condemned too, to forfeit the rich pleasures of recollection. Therefore, history is beyond story-telling. The future of a nation lies in the hands of the people that are well-grounded in her history and making use of it to develop a strong nation, bounded in love and unity.

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