

University of Ibadan and International Encounters, 1948–2011

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Between Ibadan and London, there evolved an international education linkage in the twentieth century, precisely, it started in 1948. The relationship was meant to establish university education in a British colony of Ibadan city in Nigeria. This paper analyses the terms and engagement of Inter-University Council in the planning and administrative decisions that internationalised University of London in Ibadan society. The curriculum and assessment system developed synergised the relationship that actually qualified University College Ibadan (UCI) as an extension of University of London, which is an African Campus. The levels of internationalisation created the ideal academic space for research which brewed academic capital that has proven to be sustainable within the Nigerian state. The paper examines the evidence that affirm the relationships. It creates a narrative of the knowledge systems and academic management. The paper traces the trend of internationalisation till contemporary times. The work depends on primary and secondary sources.

[University College Ibadan; University of London; Decolonisation; Internationalisation]

Introduction

This paper historicizes the position of University of Ibadan (U.I.) as an African campus of University of London. Internationalization in the history of University of Ibadan is a consequence and catalyst of globalization, but also a feature of decolonisation. From its historical antecedents in Nigeria, U.I. was a product of decolonization and globalization. Therefore, the paradigms exposed therein feature decolonisation in the expansion of academic and research activities. Sections in this paper conceptualized the narratives that evolved various learning models and systems from its inception in 1948 till contemporary times. In this regard, the argument advanced is that U.I. had resolved to gradual decolonization of its research and curriculum from its early years. This is evident in its

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international engagements from the era of internal self-rule of the 1950s in Nigeria. This experience is aptly captured in Smith's description that the elements of decolonization entails: "*deconstruction and reconstruction; self-determination and social justice; ethics, language, internationalisation of indigenous experiences, history and critique.*"¹

Furthermore, Santos clarified how colonialism undermined indigenous people by decimating knowledge.² Unlike Santos example of South African challenges of decolonisation of knowledge, the case of U.I. was wary of colonial imposition at the outset. From the 1950s, the idea of gradual decolonisation manifest in the paradigms of international education in the case of University of Ibadan. Before then, western education was vital to the social life since the nineteenth century, the value it accords enhanced the interest of indigenous citizens to accede land spaces for the establishment of University College Ibadan in 1948. The need for intellectual development influenced the thoughts of Ibadan indigenes to offer land to build the university. University of Ibadan, one of the foremost in West Africa was established in 1948. This form of acquisition exposes the interest of colonialism in the development of the peripheries. At least to control problems that might mar governance. Education and health became sectors for intervention and the urgency of it raised the question of compensation for the owners of land acquired for the university. Colonial induced changes in Nigerian society had education and health development as necessities which warranted land acquisition for expansion.³

In the establishment of UCI, the intent of British colonial administrators was profound in theoretical context of imposing the foreign learning culture. The idea was practiced by the observation of indigenous interest and capability, but to a large extent, there was enforcement of British curriculum. Invariably, the African environment and resources were considered at UCI. From inception, the establishment of universities in Africa by the British was aimed at fostering an education strictly meant for Africans. However, the process of decolonization quickly de-emphasized the models created and introduced African initiatives.

¹ See L. SMITH, *Decolonising Methodologies: Research and Indigenous Peoples*, London 1999.

² This was very applicable in South Africa, whose colonial experience extremely disadvantaged Africans. See B. SANTOS, *Epistemologies of the South: Justice against Epistemicide*, Boulder 2014, p. 92.

³ Nigerian National Archives Ibadan (hereinafter NAI), Oyo Prof 1 432, Vol. I., Compensation for Land in Ibadan.

Scholarly works on the development of higher education in Africa tend to attach it to the theoretical frameworks of dependency and modernization. The internationalization of University of Ibadan is profound along the lines of standardizing international African relations. Thus, the neo-colonial outlook of University of Ibadan is domesticated for Africa's development in a global context.

Partnership is a fundamental factor that shaped the phases of international education. McGregor was of the view that creating regional networks of excellence in Africa is critical for its global visibility.⁴ The interwoven systems of partnership and curriculum thus defines the paradigms of international education. The internationalized nature of University of Ibadan is well explained in the words summed up by International Association of Universities that Universities derive great prestige from their history, in the perspective of European Universities. However, the quite the same because it was an Africa campus of University of London. The basis of internationalized university education at UCI was based on colonial experiences. Assie-Lumumba explained that: *"From the 1930s to the 1950s the demand for new African Western educated elite and nationalists to establish in African countries the full European system of education was articulated in all African sub-regions and countries regard less of the type of colonial power that was ruling. In the context of social policies defined by the ideology of colonization, the mere fact that higher education was reserved for the colonisers was in itself a sufficient condition for the Africans who were fighting for social justice and racial equality to demand it. More important than proving that Africans and Europeans could be treated equally, the Africans themselves had realized the power vested in the European education in the Europeanising context: demand for Western Education was substantiated by the arguments that it. European education was good to Europeans, it was good for the Africans too."*⁵

Deliberations for the curriculum make-up of University of Ibadan constantly ensued before the 1960s and the idea of internal self-rule in national politics permeated into the education system. Thus, the idea of Nigerianisation resonated and influenced the transformation from UCI to UI. The decolonisation of the curriculum as in the case of UI is such that Le Grange articulated as a possibility of emerging trans-disciplinary

⁴ K. MCGREGOR, Africa: Higher Education and Development' University World News, October 11, 2009, www.universityworldnews.com/article.php.

⁵ N'Dri ASSIE-LUMUMBA, *Higher Education in Africa: Crises, Reforms and Transformation in Africa*, Dakar 2006, p. 31.

knowledge produced by the university and expanded to include ordinary citizens and indigenous communities.⁶ Such implication means a sense of Africanism in the process of learning and it involved unlearning to re-learn. This disposition while it remains quite difficult is an impetus to contextualise the trajectories of internationalisation in University of Ibadan.

Inter-University Council

Following the recommendations of the Asquith and Elliot Commission, the Inter-University Council was established in 1946 to plan higher education for West Africa.⁷ From the outset, the activities of nationalists and the way Nigerians perceived the Inter-University council. In an editorial in *West African Pilot*, the roles of Kenneth Mellanby were stated thus: “[...] *It will remain for the doctor to adjust and adapt himself to the physical and psychological circumstances of present-day Nigeria. The country looks up to him with eyes raised by curiosity and expectancy. As in our politics, so in our education – independence is our ultimate ambition. Let the doctor note that.*”⁸

The need for independent higher education was a factor in the way Mellanby handled academic development at UCI. It was obvious that African needed affiliations but were cautious and it was a process. Fairly though, the Asquith and Elliot Commission through its recommendations strike a nexus between coloniality and decoloniality in its recommendations, by its decision to:

- “• *establish a University College in Ibadan which should aspire from the outset to academic standard equal with those of the university and university colleges in British;*
- *establish an inter-University Council with members drawn from British Universities and the Colonial territories to safeguard and advise the colonial office on how to assist the new University College;*
- *Make colonial universities (including that at Ibadan) should enter ‘special relationship’ with the University of London and prepare students for London University Degrees; and that courses should be suitably adapted to make them relevant to local problems and local conditions;*

⁶ L. LE GRANGE, Curere’s Active Force and Africanisation of the University Curriculum, in: *South African Journal of Higher Education*, 28 (4), 2014, pp. 1284–1294.

⁷ O. A. ADEWOYE, Higher Education: The Birth of an Idea, in: B. A. MOJUEAN (ed.), *Ibadan at 50. 1948–1998: Nigeria’s Premier University in Perspective*, Ibadan 2010, p. 18.

⁸ *West African Pilot*, August 11, 1947; see also ADEWOYE, p. 19.

- *make grants available for the project by the British Treasury under the Colonial Development and Welfare Act;*
- *that Colonial Universities should from the outset be autonomous institutions free from government control.*⁹

From the tone of the recommendations, there were plans to make University of Ibadan sustainable despite its position as an African campus of University of London.

The Oxbridge Factor in University of Ibadan

The University College, Ibadan (UCI) was established in 1948, as an affiliate of University of London. The personnel drawn to work were either from University of Oxford or University of Cambridge.¹⁰ The presence of Kenneth Mellanby inspired the model of Cambridge as his styles showed that he studied in Cambridge. The manifest of education administration system from Cambridge influenced the work of Kenneth Mellanby. He acted the scripts of the objectives placed by Inter-Universities Council for Higher education in the colonies. For the first batch admission, the entrance examination was modeled after the Cambridge Local School Certificate questions. The examination was conducted at Yaba Higher College in 1947. The Cambridge style was found extremely hard and yet, the type of the students in UCI classes were not satisfactory. The Cambridge model made English a compulsory subject in entrance examination. Invariably, the use of English was considered extremely important to satisfy desired communication skills within UCI.¹¹

The Oxbridge Model as adopted by Kenneth Mellanby in entrance examination created a dichotomy that regarded students of the colonies as less intelligent than that of the British. Apart from English, others were a combination of subjects. In screening the performance of entrance examinations to UCI, Mellanby adopted the *Raven's Progressive Matrix Test (RPMT)*.¹² The test created the impressions that Africans were not intel-

⁹ F. J. ELLAH, *My Era at Ibadan*, in: T. N. TAMUNO (ed.), *Ibadan Voices: Ibadan University in Transition*, Ibadan 1981, p. 12.

¹⁰ S. A. AJAYI, *A Historical Analysis of Staff Student Relationship in the Nigerian University System: The University of Ibadan Experience, 1948–2008*, in: *Ibadan Journal of Humanistic Studies*, Vol. 19 & 20, 2009/2010, p. 153; see also O. IKIME, *Problems of Student Welfare*, in: J. F. ADE-AJAYI – T. N. TAMUNO (eds.), *The University of Ibadan, 1948–73: A History of the First Twenty-five Years*, Ibadan 1973, p. 237.

¹¹ K. MELLANBY, *The Birth of Nigeria's University*, London 1958, p. 146.

¹² *Ibid.*

ligent as expected by British standards. However, this resonates the idea of orienting Africa's development, because the whole education system was an import that defied the relevance of traditional education system. Despite the application of RPMT and the critic of its impact, Kenneth Mellanby was objective that the twenty (20) students who passed the entrance examination in 1949 passed the intermediate examination in 1951.¹³

In a way the evaluation and assessment system in the Oxbridge Model of Kenneth Mellanby was interpreted to mean the "politics of inferiority". The hard-line stance in the Oxbridge model obviously delayed Africans from graduating from UCI. The narrative given by Mellanby of his methods went thus: *"The fact that courses were longer in Ibadan than in London give rise to much ill-informed criticism outside the college. We were told that Nigerians who went to England completed degree courses there in minimum time and passed 'with flying colours'. This was true in a number of cases; but our critics did not remember that the individuals concerned had not entered the universities straight from school but had usually undergone a good deal of further education."*¹⁴

Africans perceived the Oxbridge model as a way of proving that higher education in Nigeria should not be commensurate with those of England. It was taken as a deliberate act to display colonial superiority. Thus, the process of making an international standard of Nigeria's university education to that of Britain imbued in Mellanby and others, the initiatives that doused the tension of the allegations of inferiority. Yet, the standards set till the 1950 was always not good, as the performance of students indicate less of Oxbridge model. Yet, Mellanby narrated that they accepted to groom the students in the Faculty of Arts and Sciences at least, the concessions given were since there are expanding infrastructure to teach and learn.

*"It was suggested for political reasons, we were deliberately trying to keep our African Students down and that we made our courses unnecessarily long to demonstrate that they were 'inferior'. We were always anxious to shorten the length of our courses, but this could only happen if the schools in Nigeria adopted higher standards and introduced sixth-form work."*¹⁵

This intervention pontificates to the fact that colonised and de-colonised ideas of educational development intersect. While Africans

¹³ Ibid., p. 147.

¹⁴ Ibid., p. 150.

¹⁵ Ibid.

perceived the policy as inferior, the British system prioritized preferences for standard. Relatively, the challenges of inferiority expressed by Africans reflected in the strengthening of science courses to meet manpower needs in secondary schools.

The initiative to improve standard based on RPMT prompted Mellanby to advocate for the introduction of sixth form work in Higher School (Secondary School).¹⁶

Another Oxbridge model in teaching was the tutorial system. Tutorials were considered important in improving the standards in Ibadan. Beyond ordinary lectures, the tutorial system intimated undergraduates to get more of learning contents from lecturers. Rejection of students to maintain standards was the hall mark of Oxbridge model. Non-compromise meant that several professional courses were not allowed to have its way from Yaba Higher College. Survey and teacher education were abandoned and limited to a diploma level despite the efforts of Randall Hogarth to groom teachers in training.¹⁷

Special Relationship and Curriculum Decolonisation

Decolonisation is a process of reconstructing the African past in all ramifications. Often, it is usual to view decolonisation from the perspective of politics and economy. It involves levels of rethinking and reframing to evolve the African meaning of development. Decolonisation of education remains uneasy to actualise a clear-cut agenda for the African ideal. Damtew and Albach posit different factors that mar decolonisation of higher education, but it is fundamental to the existence of Africa as it mirrors the general problem of development. Odora-Hoppers and Richards describes that decolonisation has phases and attests to the new forms of neoliberalism that contextually affects the realities.¹⁸ However, the features of decolonisation had manifested in the academic administration of University of Ibadan from the 1950s.

After ten years of adopting the Oxbridge Model, the Special Relationship scheme was placed for revision to evaluate courses, its evaluation became imperative in the cause of political development in Nigeria.

¹⁶ Ibid.

¹⁷ In 1948, 21 post-intermediate diploma students from Yaba were brought to Ibadan but they were not absorbed to obtain degrees rather, they were awarded teaching diploma.

¹⁸ See C. OCHERA HOPPERS – H. RICHARDS *Rethinking thinking: Modernity' Achieving goals of decolonisation created the quest for internationalization*, Pretoria 2011.

Autonomy resonated in the polity and it reflected in all spheres. The phenomenal changes were because of national self-determination imbued in principle of independence. The idea of special relationship gradually effaced in the light of political aspirations. Even in the curriculum contents, it was felt that the courses be decolonized. Nationalism colluded with the Oxbridge rigid system that disallowed flexibility that suited Nigerian standard. The University of Ibadan Act replaced the past models that stifled admission process. Thus by 1962, UCI became University of Ibadan and the decolonized effect gave the opportunity to matriculate 600 students at the Trenchard Hall on the 3rd of November 1962.¹⁹

Beyond the rigidity in Oxbridge and special Relationship, the decolonization process injected ideas of an African model of higher education learning. Therefore, courses that were excluded in 1948 were thus included such as economics, sociology, psychology, music, African and European languages, Arabic, and Islamic studies. The decolonized objectives were at inception to make University of Ibadan an internationalized University. Thus, there were proposition to introduce French and German studies in Faculty of Arts. Of course, the introduction of French became necessary because of the French existence in neighbouring West African states. Deeply, the internationalization of the curriculum was solved by making French and Arabic support subjects for history students.

In the Faculty of Education, the process of internationalization was profound in the way Constance L. H. Alexander and Andrew Taylor handled the Institute of Education. Specifically, West African Journal of Education was managed in collaboration with University of Cambridge to cover educational research from West African nations from 1957–1962.²⁰ Of the Ibadan school of history, the study of history was one of the foremost courses in Special Relationship. Initially, African history was less significant rather, European history was emphasized. Thus, the appointment of African staff gradually imbued the decolonization of knowledge to integrate African studies. The Africans in History department could not insist on African studies, as such, the gradual introduction of African history courses matched with the process of decolonization.²¹ The gradual

¹⁹ J. O. O. ABIRI, The Making of the University of Ibadan, 1957–62, in: J. F. ADE-AJAYI – T. N. TAMUNO (eds.), *The University of Ibadan, 1948–73: A History of the First Twenty-five Years*, Ibadan 1973, p. 55.

²⁰ See ABIRI, p. 61.

²¹ The African staff were K. O. Dike, H. F. C. Smith, J. F. A. Ajayi, C. C. Ifemesia, J. C. Anene and A. B. Aderibigbe. See *ibid.*, p. 63.

involvement of Nigerians in the affairs of the university was evident when Kenneth Mellanby interacted with the representatives of the student union in the 1950s.²²

International Medical Education: The Ibadan Nexus

A life history narrative of the travails Nigerian students faced in the 1940s attests to the fact that the motives international education was not purposely meant for Africa's development. In a way Africans suffered to attain desired qualified education. Initially, British interest in health care development was basically to train health assistants. The Asquith and Elliott Commission in 1943 submitted reports for the establishment of university education in Nigeria.²³

The standard set was placed on a higher standard and the perception was that Africans lacked the initiative and psycho-motor requirements to study and practise medicine. The "special relationship" formed the context of curriculum that affiliated medical education in Nigeria to university of London.

The recruitment of foreign staff localised the practices of "special relationship". Professor Beatrice Joly was appointed in March 1948 to fill the gap of an "abridged" learning system that models University of London.²⁴

Internationalisation of medical education within Africa has a template from research discoveries in Ibadan. Community Health was globalised in the research effort of Thomas Adeoye Lambo in the research theme of mental illness that made Aro Village a centre of mental healthcare in Africa in 1956.²⁵ Thus Neuro-Psychiatric Practice was referenced to Ibadan in West Africa.²⁶ The decolonization of knowledge had it take off from scholarship and curriculum of medical education in Nigeria. In the 1960s, the curriculum developed in Ibadan medical education was replicated in medical schools of Anglophone West Africa.²⁷

²² See picture in MELLANBY, p. 161.

²³ Report of the Commission on Higher Education in West Africa, Cmd. 6655 (1945).

²⁴ See O. E. OLAPADE-OLAOPA, *The 21st Century College of Medicine in Nigeria: Bejewelled or Bedevilled*, in: O. OLORUNSOLA – O. BABALOLA – A. I. ALARAPE (eds.), *Collection of Lectures Postgraduate School Interdisciplinary Discourse*, Ibadan 2014, pp. 47–53.

²⁵ J. SADOWSKY, *Imperial Bedlam: Institutions of Madness in Colonial Southwest Nigeria*, California 1999.

²⁶ OLAPADE-OLAOPA, p. 74.

²⁷ In 1963, the African Medical Schools Association was formed based on the initiative of medical alumni from Ibadan working in other African medical schools.

In the while before 1962, the special relationship model worked for the development of medical education and by 1962, a comment on medical visitation in 1961 stated that: *“There can be no doubt that the standard of medical and surgical care offered by the University College Hospital is equal to that found in most of the teaching hospitals of the United Kingdom and North America. The hospital has only been in operation for a short time and its local reputation is being established.”*²⁸

The template of medical education developed in Ibadan was internationalised from the 1960s and the standard practices in curriculum dissemination of Ibadan medical school attracted grant of Medical Education Partnership Initiative in Nigeria (MEPIN) from United States Government.²⁹ Internationalising medical education within Ibadan was a platform that displayed its iconic status in Africa. The Ibadan reach defines the paradigm of international education to mean inclusive development within Africa. Right from the attainment of independence, scholars and intellectuals in Ibadan already understood the implication of decolonization and internal self-proclamation of knowledge with the standardisation of postgraduate medical education in 1961. From Ibadan, the Association of Surgeons of West Africa was formed known as West African College of Surgeons).

From 1980, the Postgraduate Institute for Medical Research and Training (PIMRAT) evolved as an academic unit of the College of Medicine. The research and teaching programmes are funded by international donor agencies such as World Health Organisation, Deutsche Volkswagen-Stiftung Foundation, European Commission, Welcome Trust, Alexander Von Humboldt Foundation and European and Developing Countries Clinical Trials Partnership.

The Ibadan nexus was profound in the internationalisation of medical education postgraduate medical education and training distinguished its relevance in Africa. In 2009, the Master of Science in Biomedical Education was introduced. The collaboration in disseminating the curriculum defined internationalisation within Anglophone West Africa as Universities from Ghana, Gambia, and Sierra Leone network with University of Liverpool to implement online mode of curriculum.

²⁸ *Report of Visitation to the University College*, Ibadan, January 1961, p. 38. See also ABIRI, p. 59.

²⁹ OLAPADE-OLAOPA, p. 76.

International Partnership and Academic Exchanges

The historical backgrounds of international education in University of Ibadan are like those of other countries. In Japan for instance, a Euro-American model sufficed initially from the late nineteenth century³⁰ such tractions were inevitable in the context of influences that shaped modernisation. This affirms the fact that Universities in Africa constantly experience shades of internationalisation. Therefore, maturation beyond colonial international education to self-organised styles forms most of the post-colonial era. However, the newness of self-organised styles of internationalisation often creates debates about ingenuity that fosters independence, and sustainability for desired African development. Invariably, this kind of internationalisation implies the ability to “scan globally and reinvent locally” as taken from the words of Damtew and Greljin.³¹

Given the position of University of Ibadan in West Africa, series of international partnerships evolved. The development of Faculty of Technology benefited largely from this. Initially, the Institute of Applied Science and Technology operate two-year postgraduate programmes, however, the viability became questioned in the context of Nigeria’s developmental needs. Amidst the dilemma of consolidating the discipline of Technology, University of Ibadan was invited to attend United Nations Economic commission for Africa (UNECA) meeting in Manchester in the summer of 1971.³² The aim of the meeting was to assist African Universities in developing curriculum in Applied Science and Technology. The early 1970s was a period of implementing the Second National Development Plan, hence it was advised that technology course revolve around the natural and environmental resources in Nigeria.

Prior to Manchester meeting, efforts to develop the Institute of Applied Science and Technology were tied to sourcing funds from international donors. Thus, there was an application to Canadian International Development Agency (CIDA) to seek the sum of two million, eight hundred and fifty-eight thousand naira for five years³³ and the international

³⁰ H. DE WIT, *Internationalisation of Higher Education in the United States of America and Europe: A Comparative and Conceptual Analysis*, Greenwich, CT 2009.

³¹ T. DAMTEW – H. GREJLN, Introduction: Globalization and African Higher Education, in: T. DAMTEW – G. HEINZ (eds.), *Higher Education and Globalisation: Challenge, Threats and Opportunities for Africa*, Boston 2010, pp. 1–7.

³² AYANDELE, p. 268.

³³ W. J. Jenkins (Canadian High Commission) to Vice Chancellor, January 4, 1972. Put before the Board of the Institute, January 21, 1972, AST Paper 4; see also AYANDELE, p. 269.

collaboration to develop new courses were sustained despite the post-colonial era. Funds from CIDA enabled recruitment of international consultants from Universities of Waterloo and Calgary and for the development of academic exchange programmes were connected to Canada.³⁴ Resources for teaching were organised by book support from Russia and Canada.³⁵ For example, Overseas Books Centre, Ottawa, and Russian technical books were valuable for teaching and learning.

Manifestation of African International Education Model (AIEM)

The idea and features of AIEM manifests and recurs in contemporary times. Its peculiarity within University of Ibadan is attuning to how Knight and Schoole expressed that: *“The potential of higher education’s contribution to Africa’s development remains underdeveloped and often misunderstood. In today’s globalised world, which prioritises economic growth through liberalised trade and competitive market strategies, much emphasis has been placed on higher education’s abilities to produce graduates to serve the labour market and produce new knowledge for the knowledge economy.”*³⁶

The paradigm of international education as profound from the history of University of Ibadan is that which Knight defined as: the process of integrating an international, intercultural, or global dimension into the purpose, functions, or delivery of post-secondary education.³⁷ Therefore, the process of internationalisation is an indigenous driven process aimed at evolving post-colonial ideals of development. Internationalisation of higher education takes new waves of interests in contemporary times. But a revision of the history of University of Ibadan vividly attests to the fact that international education is a process that had existed. Contemporary debates on internationalisation are misconstrued and often taken to mean new forms of colonialism because mostly, the problems of funding are important in the university system. The problematic drives the forces for newness.

Often, the contemporary paradigm of international education in University of Ibadan is hinged on partnership. However, there are doubts

³⁴ Ibid.

³⁵ Modernisation defined the evolution of technology education in Nigeria, thus from inception the support system was largely internationalized.

³⁶ See J. KNIGHT – Ch. SEPHEOLEU, *Internationalisation of African Higher Education: Towards Achieving the MDGs*, Rotterdam 2013.

³⁷ J. KNIGHT, *Higher Education Turmoil: The Changing World of Internationalisation*, Rotterdam 2008, p. 11.

about the intent of international partnership for real development. This was reviewed in a colloquium between Emory University and African universities in 2007. The political interests of academic partnerships reached a consensus that: “*We seek to promote research that will help to improve the lives of those living in poverty; to developing scholarship on and teaching about global and local inequalities in ways that emphasise local understandings of problems and solutions and to working towards re-imagining and reforming development practice. We are committed to pursuing these goals in the context of collaboration and partnerships with local research experts in developing world.*”³⁸

The doubt for foreign donations to fund institutes within African universities questioned the agenda behind funding was based on the fears that such interventions create structural inequality and promotes neo-colonial ideologies. Yet, African international education system should less emphasise the problems of inequality, but a kind of model that evolved the needs for Africa’s development. Therefore, the AIEM is on its tracks in line with Ranchod Nilsson’s view that Africans need to reconstruct for development and the internationalized system in University of Ibadan is evidential on the path.

Contemporary AIEM in University of Ibadan was idealized in the formation of the Office of International Programme (OIP). Basically, the MacArthur Foundation granted facilitates for the actualization, with the aim of presenting U.I. to international academic exchange and relations.³⁹ Facilitation of academic exchanges increased U.I. visibility in the AIEM. Various disciplines attracted international collaboration to create a learning system targeted at specific objectives. Indigenous languages spoken in the community of University of Ibadan was advantaged for specific learning initiative. Thus, in 2009, America Councils of International Education (ACIE) Washington DC, USA actualized a cooperative agreement to initiate Yoruba language Flagship Project (YLFP).⁴⁰ The funds enabled the senate of the University of Ibadan to establish Yoruba Language Centre (YLC). The aim was to internationalize indigenous language of

³⁸ See statement made by S. RANCHOD-NILSSON at the October conference on “Research Partnerships and Collaborations for Development: Strengthening Structures of Reciprocity and Responsibility,” 2008 between Emory University Institute for Developing Nations and University of Cape Town as emphasised at https://www.emory.edu/EMORY_MAGAZINE/2008/winter/idn.html.

³⁹ V.O. EDO – R. O. OLANIYI – P. K. NDUKWE – M. O. MURITALA (eds.), *Names and Monuments in the University of Ibadan, Ibadan, Nigeria*, Ibadan 2015, p. 241.

⁴⁰ *Ibid.*, p. 227.

Yoruba through various learning support systems.⁴¹ The YLFP boosted internationalization of Yoruba language.

In 2011, the AIEM manifest in the founding of Centre for Excellence in Teaching and Learning.⁴² and the Centre for Petroleum and Energy Economics and Law.⁴³ Centre for control and Prevention of Zoonoses, Centre of Drug Discovery, Development and Production and U.I.-CARTA Partnership for Training and Research Capacity Building in Population and Public Health⁴⁴. Specifically, the Africanised international learning system influenced curriculum development for postgraduate training in courses that aided development across disciplines. The AIEM strengthened the focus of postgraduate school in U.I.

Collaboration among African universities made sense of AIEM. The foray of Professor Isaac Olawale Albert's work in peace research enhanced the formation of Centre of Peace and Conflict Studies (CEPACS) in U.I.⁴⁵ From inception, CEPAS was a manifestation of AIEM because its postgraduate curriculum was based on African challenges of crises and conflicts. And by a take-off grant from Association of African Universities (AAU), Accra, Ghana, Professional Masters of Humanitarian and Refugee Studies (MHRS) started in 2001/2002 academic session.

Either way AIEM meant that U.I. research and training centres attracted funds from international organisations to maintain its standard as evolved from Kenneth Mellanby's Oxbridge model. The AIEM had been globalized within University of Ibadan right from the moment UCI transformed to U.I. in 1962. Being the most populous black nation in the world, the initiatives and innovation of learning defies the theory of social Darwinism to evolve developmental paradigms.

Conclusion

In contemporary times, internationalization manifests in the emphasis on academic publications in international journals to enhance global

⁴¹ The programme sponsored six students to visit Nigeria and study Yoruba as a foreign language. Of the students, Kevin Barry (Kayode) was a student from University of Wisconsin. The rate at which he assimilated Yoruba language made him an iconic actor in Nollywood movies.

⁴² EDO – OLANIYI – NDUKWE – MURITALA, p. 209.

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ The Senate of the University of Ibadan approved it on Senate Paper No. 454; see *ibid.*, p. 203.

recognition and branding. However, like the universities in developed countries, developmental agenda behind international branding remain implicit. In the US for example, universities are commercialized, learning credentialised, management corporatized, faculty casualised, knowledge commoditized and students consumerised.⁴⁶ However, U.I. has evolved the model of international engagements in all ramifications to fulfil the aims of developing human capital for Africa's development. Though, the want for international education still ravages in the thirst for knowledge in contemporary times, However the African International Education Model (AIEM) developed at U.I positions a decolonised concept of intellectual reproduction that sets for global competition and recognition. According to the Task force on Higher Education, it is articulated that for the integration of African economies into the global market the knowledge economy must worth viable sustainable development.⁴⁷ The paradigms, established the fact that University of Ibadan defied theoretical frames but its approach drifts towards globalizing the local. That is, the university evolved from the historical reality of its society to set a pace for education systems. Thus, internationalization placed the University as a frame of pragmatic transformation. Thus, the forms of international collaboration for teaching, research and learning continue to accentuate the relevance of U.I. in the global stature of Africa's development.

⁴⁶ P. T. ZELEZA, *Cultivating Academic Excellence: The Power and Promise of Liberal Arts*, UCLA Dean's Fall Convocation, October 21, 2010.

⁴⁷ See ASSIE-LUMUMBA, p. 156.

