

The Relevance of Kwame Nkrumah's Education for Pan-Africanism in Decolonizing the Nigerian Educational System.



Yaga Paul Iorfa¹, Ndemo George² (PhD)

¹Masters Student, Department of Philosophy, Jordan University College, Morogoro, Tanzania.

ORCID: <https://orcid.org/0009-0004-7574-2540>.

²Senior Lecturer, Department of Philosophy, Jordan University College, P.O. Box 1878, Morogoro, Tanzania.

ORCID: <https://orcid.org/0009-0006-7971-9158>.

ABSTRACT: It is often contended that the system of education which the colonial masters brought to Nigeria was not entirely for the good of the citizens. It was a system of education that was meant to serve the colonialists without adding any meaning to the individual. The formulators of Nigerian Educational system, instead of formulating a unique policy of education that integrates our indigenous African educational system with essential elements from colonial education system, still continued with the structures of colonial elements which are not of great benefits to the Nigerian educational system like, the use of the English language as mode of communication in schools, the acceptance and inclusion of the Colonizers' cultures and religion in the curriculum with the neglect of the indigenous cultures and religions, the too much emphasis on theoretical academic certification rather than merging both the theoretical and practical technical knowledge together for better development. This article presupposes the relevance of Kwame Nkrumah's Education for Pan-Africanism in Decolonizing the Nigerian Educational System. It acknowledges the legacy of Nkrumah's education for Pan-Africanism and contends that it can be used as a paradigm in recommending ways of decolonizing the Nigerian educational system. The article contends that with Nkrumah's education for Pan-Africanism we can remove the colonial educational elements in the Nigerian Educational system that neither edify the indigenous educational system nor efficiently address the needs and problems of the people of Nigeria.

KEYWORDS: Education; Nkrumah; Pan-Africanism; Nigeria; Colonialism; Decolonization; Philosophy.:

INTRODUCTION

Akpan and Udofia have contended that the system of education which the colonial masters brought to Nigeria was not entirely for the good of the citizens. They posit that, it was a system of education which was meant to serve the colonialists without adding any essential meaning to the individual. In concordance to this view, they aver that most anti-colonialists of the pre-independent and the immediate post-independent Africa were unanimous on the position that the system of education bequeathed by the colonialists was only useful for the perpetuation of the oppressors.¹ Although, the colonial educational system brought by the imperialists served to some extent in bringing about some civilization to the Nigerian nation, it was not devoid of prejudices in their intentions for the people of Nigeria. This article seeks to demonstrate how the nation still continued with the inherited colonial educational system which, was designed to serve the objectives of the colonizers of Nigeria till 1969. It contends that even in the *Post-Independence Educational system of Nigeria*, the national policy on Education which was drafted and published in 1977 and geared towards addressing the problems of educational relevance to the needs and aspirations of Nigerians has not been fully implemented over time due to some militating factors against its proper implementation. The article goes a step further to show that unlike the Nigerian leaders at independence of the nation, Nkrumah at his assumption of Power as the head of state of Ghana in 1957 immediately changed the educational system by the creation of formal and informal education policy, the local languages and much emphasis was placed on technical and scientific practical education. The article thus presupposes that it would have been of utmost good to the Nigerian nation, if the Leaders of the Nigerian government and the formulators of the educational policy at independence and post-independence were firm in taking drastic actions as did Nkrumah. This article concludes that the

1. C. Akpan and C. Udofia, "Reforming Education in Africa: The Liberative Pedagogy Perspective," *British Journal of Education, Society and Behavioral Science* Vol. 6, no. 1 (2015), 72.

The Relevance of Kwame Nkrumah's Education for Pan-Africanism in Decolonizing the Nigerian Educational System

contributions of Kwame Nkrumah's education for Pan-Africanism is the way forward to extinguish the elements and structures of colonialism which are still embedded in African education. And this is what gives relevance to Nkrumah's education for Pan-Africanism as a means of decolonizing the Nigerian Educational system.

Nigerian Educational System from Precolonial to Post Colonial Period

According to Lazarev, Education is a socially organized and regulated process of continuous transference of socially significant experiences of the society from one generation to the next.² It is a holistic activity that is meant to make an individual a complete person. It has two aspects: theoretical and pragmatic. The article schematically alludes that prior to the coming of Colonialism, education was generally informal where, the young individuals obtained knowledge by emulating their elders. It was a form of education that was not strange to all Africans, because, it emanated from the traditions, customs and cultures of the society. The youth were tutored on varying distinctive skills which trailed a specified pattern beginning from the simple to the multifaceted. But with the emergence of the colonial imperialists rule and their system of education which was characterized with the colonial languages, cultures, values and lifestyle which were imposed on the Africans, the article purports that, the indigenous educational system was deemed inferior. This led to the subjugation of the informal indigenous education and traditions. It enhanced power imbalance, as education was meant to benefit the colonial imperialists at the expense of the Africans.

In the *Pre-colonial educational system* in Nigeria, there existed two kinds of education in this period: The *Indigenous informal education* and the *Islamic Education*. In the *Indigenous educational system*, individuals were taught the skills required to act successfully in the traditional society. Children within a certain age-group were taught the customs of their community and assigned specific duties in the village like, sweeping lanes, and clearing bushes. As they grew to maturity, the young adults were introduced to farming, more specialized works like drumming and wood carving and were also introduced into apprenticeship kind of relationship with master craftsmen whereas, girls learnt farming and domestic skills.³ The system of education at this time was more or less oral traditions in which the cultures and traditions of the people were transferred from one generation to the next through stories and apprenticeship.

The *Islamic educational system* was essentially religious in nature. For each Muslim community in the Northern part of Nigeria, had teachers known as Mallam, who taught children as young as five years in the recitation of the Qur'an and the Arabic alphabets. The mosque was the place where this kind of education was mostly held and the aim of which, was to make the Muslim children be knowledgeable about the Qur'an and their Islamic religion as they grow to adulthood.

The *Colonial Educational System* which was formal education, was introduced to Nigeria in the 1800s by the British Missionaries precisely the Anglican Church Missionary society. At the start of the 20th century, the colonial government began building Primary and secondary schools. They adopted the British educational system referred to as the form Six that did split learning into six elementary years, three junior secondary years, two senior secondary years and two-years University preparation program. Those who performed very well academically were admitted into the Universities.⁴ The intention of the European missionaries' introduction of colonial education in Nigeria was to convert people of the indigenous traditional religion to Christianity. The Colonial masters also, provided western education to train indigenous people of Nigeria for positions that will propagate and establish the interests of the colonial masters over the locals, like tax collectors, interpreters and local police. Hence, both the missionaries and colonial imperialists' education were established as the sole knowledge in a formally regulated ambience—the class room.⁵

The colonial masters came into the nation with their education ordinances (Policies) and these were still in use at the independence of Nigeria. The colonial education ordinances included: the 1882 education ordinance—which was the first British formulated ordinance—whose objective was to address, the imbalance in the educational system and to establish a substantial amount of control on the educational activities of the missionary bodies. It provided for the constitution, a General board of Education, defining the school curriculum to include reading, writing, English language, and arithmetic.⁶ The ordinance sought to introduce into Nigeria the British system of formal education and the Christian religion because, the indigenous cultures and religion were seen to be primitive, archaic and diabolical.

2. Lazarev V.S, "On the Activity Approach to the Design of the Objective of General Education," *Izvestiya RaO*, no.2 (2002), Moscow Russia

3. Reuben Ogiri, "The History of Education in Nigeria." <https://www.Afribary.com/works-5180>. Retrieved 23rd July, 2024.

4. Adetola Salau, "Redefining Education in Nigeria." <https://www.Linkedin.com/pulse>. Retrieved 27th July, 2024.

5. Ayomide Ilori, "Colonial Education, Identity Construction and Formation of Elites in Nigeria," Conference Paper: *Indigenous Epistemology, Strengthening Research and Decolonization of Education in Nigeria*, Humboldt Kolleg, 2020, University of Ibadan, Nigeria, 2.

6. Folasade Sulaiman, "Internationalization in Education: The British Colonial Policies on Education in Nigeria 1882-1926," *Journal of Sociological Research*, Vol. 3, no. 2 (2012): 92

The Relevance of Kwame Nkrumah's Education for Pan-Africanism in Decolonizing the Nigerian Educational System

The second education ordinance followed in 1912. This was based on Lord Lugard's (British Colonial Administrator) contributions in catering for formal education of the whole country.⁷ The objective of this ordinance was to make sure that the introduction of formal education spread to all the nooks and crannies of Nigeria, since the indigenous informal education was seen not to be viable or sophisticated like the British formal education. The 1926 education ordinance was introduced by Sir Hugh Clifford who identified the poor quality of education and the growth of substandard schools as the two major problems of the educational system.⁸ As such, he proposed the creation of advisory Boards of education that would assist in supervision of educational institutions and the adaptation of formal education to local conditions and places.⁹

The 1948 Education Ordinance was the last Colonial education ordinance and it decentralized educational administration, established Regional Boards like those of East, South, Lagos and the North, and recommended the establishment of Local Education Committee and Local Authorities. The education Ordinance constituted a system of 4 years junior primary education, 4 years senior primary education and a six year secondary education in the south, west and Eastern parts of Nigeria while in the northern part of Nigeria, the school system comprised of 4 years of junior primary school, 3 years middle school and 6 years secondary classes.¹⁰ This ordinance was formulated to give some autonomy of the educational administration to all the four geographical areas of the nation for effective discharge of the colonial formal education to the citizens.¹¹

It would have been in order, if the formal education introduced by the European imperialists was integrated with the Indigenous and the Islamic educational systems that were already in existence. But, because of the authority and the influence the European imperialists weighed, they subdued the indigenous and the Islamic educational systems and propagated the formal educational system to align with their system. The few Africans that were trained through the Formal educational system were meant to work for the imperialists with meagre earnings. Sequel to these ordinances, Akpan and Udofia have argued that the system of education which the colonial masters brought to Nigeria was not entirely for the good of the citizens. They posit that, it was a system of education which was meant to serve the colonialists without adding significant meaning to the individual. In concordance to this view, they aver that most anti-colonialists of the pre-independent and the immediate post-independent Africa were unanimous on the position that the system of education bequeathed by the colonialists was only useful for the perpetuation of the oppressors.¹² Although, the colonial educational system brought by the imperialists served to some extent in bringing about some civilization to the Nigerian nation, it was not devoid of prejudices in their intentions for the people of Nigeria.

The *Nigerian Educational System at Independence* had a leap of hope in that Nigerians and African anti-colonialists were pleased that the government of impunity and forceful rule had been extricated and that Africans were free to rule themselves to the best of their knowledge and ensure economic, educational and political development. However, the nation still continued with the inherited colonial educational system which, was designed to serve the objectives of the colonizers of Nigeria till 1969. The educational policies, or the education ordinances, inherited from the colonial masters were narrow in scope and did not meet the hopes and aspirations of Nigerians as noted earlier. The criticism of the colonial educational policy included, irrelevant curricula, obsolete methods, high drop-out and repetition rates and the fact that many graduates were dependent and low on initiative due to its alignment to the British educational system with no cognizance of the cultural, social and practical needs of Nigerians.¹³ It was due to these, that the Federal Government of Nigeria under the leadership of General Yakubu Gowon assembled experts in various fields of life, to decide the educational fate of the nation. This meeting was organized by the Nigerian Educational Research Council in September 1969 and was tagged "National Curriculum Conference" (NCC) which was later reviewed by the Federal Government and termed National Policy of Education.

In the *Post-Independence Educational system of Nigeria*, the national policy on Education that was drafted and published in 1977 was geared towards addressing the problems of educational relevance to the needs and aspirations of Nigerians as well as promoting national unity. Then, in 1981 the National policy on education had its first revision. This revision, as well as its revised version of 1998, had limited impact on primary school enrolment in the educationally developed states while having large effects in the educationally less developed states. The National Policy also prescribed that each child be encouraged to learn one of the

7. Ojuolape Olabode, "Educational Ordinance 1912, Educational Ordinance 1926 and Educational Ordinance 1948." <https://www.academia.edu/43514984>

8. Folasade Sulaiman, "Internationalization in Education: The British Colonial Policies on Education in Nigeria 1882-1926," *Journal of Sociological Research*, Vol. 3, no. 2 (2012): 94

9. Ojuolape Olabode, "Educational Ordinance 1912, Educational Ordinance 1926 and Educational Ordinance 1948."

10. Nnenna Enwo-Irem, "Colonialism and Education: The Challenges for Sustainable Development in Nigeria," *Mediterranean Journal of Social Sciences*, Vol. 4, no. 5 (July 2013): 165.

11. Olabode, "Educational Ordinance 1912, Educational Ordinance 1926 and Educational Ordinance 1948."

12. Akpan and Udofia, "Reforming Education in Africa," 72

13. Apollo Rwomire, "Education and Development: African Perspectives," *Quarterly Review of Education* Vol.22, no. 2 (1992), 237.

The Relevance of Kwame Nkrumah's Education for Pan-Africanism in Decolonizing the Nigerian Educational System

three major languages in the country, Hausa, Igbo and Yoruba, other than the mother tongue.¹⁴ The 2004 revised National Policy of Education was known for the replacement of the 6-3-3-4 American educational structure with the 9-3-4 educational structure. It also made emphasis on teaching and research studies in higher educational institutions which have important roles to play in national development.¹⁵

The National educational policy was revised again in 2006, and the focus was on the National School Health Policy. It aimed at promoting the health of learners to achieve the goals of education for all. The 2014 review of the National policy emphasized on the Safe School Initiative (SSI). This was a response to children and schools affected by militants in the North Eastern States of Nigeria. This Initiative entails the transfer of secondary school students to other states, and support education in the Internally Displaced Camps. Whereas the 2016 revised version which is the latest revision accentuated on the National Home Grown School Feeding Program, the aim was the ensuring of one solid quality meal a day for children in order to increase enrollment and reduce dropout rate.¹⁶

With all the essentials and to some extent the nobility of the National Educational Policies of Nigeria from their inception in 1973 through with the various revised versions, *Ogunode and Adah* have this to note, that Nigeria is very good at making Educational policies but lacks the political will to implement them.¹⁷ The question to be asked at this point is: has the establishment of the National Policy on Education since the period after Independence and its review overtime, been implemented even up to 40% to date? This question with regard to the implementation of the National Policy on Education still begs a proper response till this present moment and this is due to some obvious factors militating against its proper implementation.

The Limitation of the Educational System of Nigeria

The foundation to the Educational quagmires Nigeria has currently, has lingered over a long period right from the time of the colonial Masters who, although they surrendered Administrative powers to Nigerians at independence, could not let the nation alone but continued to influence its government through Neocolonialism. Consequently, the foundation and structure of the educational system of Nigeria is made unsteady, to the point of being foreign and lacking ground in the Indigenous culture and ways of life of the Nigerian people. It is also due to that, that the Educational Policies promulgated could not be fully implemented over time.

In allusion to *Nkrumah*, Education should serve as exposure meant to prepare individuals for efficient participation in life's activities. For him, education should guide its recipients into the fullest and most fruitful relationship with the culture and ideas of the society in which they live¹⁸ This understanding of Nkrumah on education shows glaringly that, the educational system brought by the colonizers was not meant to integrate with the indigenous education of the Africans but instead infiltrate the Africans with their educational system which they thought to be superior to that of the Africans. It could have been the reason why, they made English the general mode of communication. As Ngugi wa Thiongo' notes, their educational system annihilated peoples beliefs in their names, languages, environments, heritage of struggle, unity, capacities and ultimately in themselves.¹⁹ It is not surprising to note the fact that, even with the replacement of the Indigenous education with theirs,' it was not a holistic replacement of the system of education. They emphasized so much on theoretical academic education to the detriment of practical education that would have been advantageous to their host nation. Their aim was not really to educate the African people but so that, they can have the franchise of excavating the economic resources that are abound in the African soil. This article acknowledges that the intention of the formulators of the Nigerian Policy of education from inception after her independence from the European imperialists was for the good purpose of educational evolvement of the nation. However, instead of formulating a unique policy of education that integrates our indigenous African educational system with essential elements from colonial educational system, they, still maintained elements and structures of the colonial education system which are not significant to the Nigerian educational system.

At this juncture the article contends that it would have been of utmost good to the Nigerian nation, if the Leaders of the Nigerian government and the formulators of the educational policy at independence were firm in taking drastic actions as did Nkrumah. It is true that Nkrumah's Policy of Education for Ghana and the Nigeria Policy of education were formulated from inception after their independence from the European imperialists for the good purpose of educational evolvement of the two countries. Unlike the Nigerian leaders at independence of the nation, Nkrumah at his assumption of Power as the head of state of

14. Federal Republic of Nigeria, *National Educational on Policy* (Nigeria: Federal Government Press, 1981), 13

15. Federal Republic of Nigeria, *National Policy on Education*, 13

16. Jacob Ogunode and Samuel Adah, "Educational Policy in Nigeria: Challenges of Implementation and Ways Forward," *Middle European Scientific Bulletin*, Vol. 4 (September, 2020) 3–4

17. Ogunode and Adah, *Educational Policy in Nigeria*, 4

18. Francis Nkrumah, "Primitive Education in West Africa," *Educational Outlook Journal, School of Education*, Vol. 15, no. 2 (1941): 87.

19. Ngugi Wa Thiong'o, *Decolonizing the Mind: The Politics of Language in African Literature* (London: Jame Currey Limited, 1986), 3.

The Relevance of Kwame Nkrumah's Education for Pan-Africanism in Decolonizing the Nigerian Educational System

Ghana in 1957, immediately changed the educational system by the creation of formal and informal education policy, the local languages and much emphasis was placed on technical and scientific practical education. Where, in as much as formal studies were taught in schools, informal studies with regard to the culture, economic and the political situation of Ghanaians were also taken into consideration. As a result, he built many schools and placed education for Pan-Africanism at the center of his agenda. It aimed at training Africans fighters in the spirit of the African revolution, such that when they return to their homelands, they would be better armed to take part in liberating their countries from imperialism, colonialism and neocolonialism.²⁰

Nkrumah's Education for Pan-Africanism

Pan-Africanism according to Clarke, is a consciousness of Africa as our ancestral home and also a search for the knowledge of who we are as a people, where we are now, why we are here, and in what direction we now need to advance.²¹ Pan-African ideology have been with Africans since the times of slavery. However, in the 19th century, the Pan-African ideologies began circulating, especially in the United States of America. The early proponents were African Americans like Martin Delany, Alexander Crummel and West Indian Edward Blyden who emphasized the commonalities between Africans and Black people in the United States and advocated for a unified African identity.²² Pan-African conferences were held and convened at certain times by W.E.B. Du Bois between 1919 to 1927. Du Bois, was a consistent advocate for the study of African history and culture. His works laid the intellectual foundation of the Pan-African movement. The Pan-African congress of 1945 in Manchester, England, was the turning point and eye opening in content of the African struggle for self-determination. Requests made at previous conferences turned into a demand and need for African autonomy and independence, for it is possible for groups and people to rule themselves subject to inevitable world unity and federation.²³ Kwame Nkrumah's presence at the 1945 Congress was as if it was ontologically arranged in the sense that, amongst all the key players in the Pan-African Ideology, he was the only one from Africa who was very keen and zealous for the actualization of the Pan-African dream. He was then encouraged to come back to Africa, the Pan-African base to conscientise his fellow Africans through Pan-African education on the need to be united, to be freed from imperialism.

It is worth noting that Nkrumah integrated education into the fabric of his platform as a way of improving the conditions of the Ghanaian people. Education during this time advanced effectively in two dimensions: Firstly, the general curriculum increased in technical and scientific training. Secondly and most essentially, education was intentionally intended to enhance the Pan-African agency.²⁴ Nkrumah is known to have made strenuous efforts in the improvement of the formal and informal education. It was not easy for him especially when he began prior to independence of Ghana but when he assumed power at independence in 1957, he did not delay in restructuring and implementing the educational policies to animate his aim of educating his fellow Africans. In order to make it effective, he built institutions to that regard so as to widen the horizon of the African people. Nkrumah's contributions to formal and informal education for Pan-Africanism can be stipulated as follows:

In the *Formal education*, as Nkrumah ascended the seat of power at independence, Ghana had extremely high level of illiteracy and a number of school age children had no privilege of attending formal school. However, Nkrumah kicked against this barrier by formulating an aggressive formal educational system. As a result, Nkrumah established many free primary schools, launched an adult literacy campaign, the creation of secondary schools and full time universities in Ghana positioned education at the pivot of his agenda.²⁵

The *Informal education* was created in order to complement the formal educational system. It was used as a medium to provide the avenue for Ghanaians and other African nationalities to engage in political struggle which was a way of exposing Ghanaians to national politics as well as Pan-Africanism. In this regard, his significant contribution to informal education were the establishment of Kwame Nkrumah's Ideological Institution (KNIT) in 1961, which paved way for the leadership of his party (CPP) and other Africa freedom fighters to study Pan-Africanism and grip an alternative way of thinking and acting so that when they return to their various countries they will be better equipped to take active part in the struggle for the independence of their nations from colonial and neocolonial imperialists;²⁶ and the establishment of the Young pioneer Movement (GYPM) in 1961, which was meant to replace movements created by the imperialists like the Boys Scout and the Girls' guild which were meant to follow the directives of their founders.

20. Quist- Adada and Dodoo, ed., *African's Many Divides and Africa's Future*, 299.

21. Simon Clarke, "Understanding Pan-Africanism," *Caribbean Quarterly*, Vol. 58, no. 1 (March 2012): 102.

22. Peter Kuryla, "Pan-Africanism." <https://www.britannica.com/topic>. Retrieved 23rd July, 2024.

23. Colin Legum, *Pan-Africanism: A Short Political Guide* (London: Pall Mall Press, 1962), 32.

24. Poa Zizwe, *Kwame Nkrumah's Contribution to Pan-Africanism: An Afrocentric Analysis* (New York: Routledge, 2003), 138.

25. Mjiba Frehiwot, "Education and Pan-Africanism: A Case Study of Ghana 1957–1966" (Washington: UMI Dissertation Publishing, 2011), 161.

26. C. Quist - Adada and V. Dodoo, ed., *African's Many Divides and Africa's Future: Pursuing Nkrumah's Vision of Pan- Africanism in an Era of Globalization* (New Castle: Cambridge Scholars Publishing, 2015), 298.

The Relevance of Kwame Nkrumah's Education for Pan-Africanism in Decolonizing the Nigerian Educational System

The determination and efforts put in place by Nkrumah in his contribution of formal and informal education for Pan-Africanism were consequent to the colonial imperialists less concern for the holistic education of the African people to tackle their needs and problems. The colonial imperialists aim was to educate the African people in order to serve their colonies and to enable them have access to the economic benefits for which they came to Africa. In His education for Pan-Africanism Nkrumah instilled in the Africans the need to be fully abreast of who they are, where they come from and fully engage in politics and the affairs of the state in order to do away with the structures of Colonialism and neocolonialism.

Applying Nkrumah's Education for Pan-Africanism in the Nigerian Educational System

As noted above, the formulators of Nigerian Educational system ought to have formulated a unique policy of education that integrated our indigenous African educational system with essential elements from the colonial education system. Instead, they neglected the indigenous cultures and religions but maintained the colonial structures like, the use of the English language as mode of communication in schools, the acceptance and inclusion of the Colonizers' cultures and religion in the curriculum—which are not of great benefits to the Nigerian educational system—the too much emphasis on theoretical academic certification rather than merging both the theoretical and practical technical knowledge together for better development. Had they firmly included Nigerian indigenous educational system in the educational system, promoted our local languages and traditional institutions in schools, the educational policy system of Nigeria would not have been in this messy state of policy non-implementations as it is at the moment. However, all hope is not lost, if only our Leaders at the helm of affairs of government, National educational sectors and well-meaning elites can come together, strengthen their political will in order to decolonize and make a restructure of the educational policy system as we have it now. By accentuating more on our indigenous languages in schools rather than the English Language, inclusion of history, cultures, religions and traditions of the Nigeria people into the curriculum instead of studying more of the foreigners'.

In the *Need for Insertion of Practical Knowledge for Entrepreneurship in the Curriculum*, Nkrumah again in his *Seven-Year Development Plan* asserted that “the stage has now reached where educational policy must increasingly concern itself with the second great purpose of education, the teaching of skills and other attainments that are needed for the running of a modern economy. The educational program outlined in this plan sought to do this in this way—when the mass of children leave primary school, facilities must be provided for them to learn the skills and attainments that will fit them for life as members of a modern labor force.”²⁷ It can be deduced that as Africans, it is not that academic education was not important at independence, it was but practical or skill acquisition education was as well important especially for economic advancement which, was to some extent not promoted during the colonial period.

It is owing to the promotion of practical knowledge for entrepreneurship, as edified by Nkrumah and Nyerere when they took over power from the Colonial masters, that it is recommended even at the present time in the educational system of Nigeria, that there is need for emphasis and inclusion of practical and skill acquisition studies in the curriculum. This is needed because, Nigeria is growing very fast in terms of demography and the standard of living of most of the citizens is below expectation. However, if Practical knowledge is included either in the primary or secondary education curriculum, it will make the pupils or students to be abreast of a variety of skill acquisitions or technological training that will be instrumental to sustaining them in future after studies. It is obvious that many of our graduates from Tertiary institutions are very much unemployed and many at times are seen doing menial jobs and some are even unable to secure such jobs. Thus, the so much stress on academic certification which as a borrowed form of education is good in itself but cannot mainly on its own solve the enormous economic challenges of the most populated nation in Africa. Practical knowledge such as computer literacy (ICT) and engineering (computer repairs), mechanical engineering (vehicle and other automobile repairs), Electrical engineering (Domestic and industrial electric repairs), Civil engineering (building of houses), Agricultural studies (Subsistence and Mechanized farming) and Hair dressing.²⁸ If these and more are included in the school curriculum, it will assist in making the citizens to be more productive entrepreneur-wise and it could be a source of livelihood for students who cannot afford getting into higher institutions like Universities and polytechnics because of financial restraints after their completion of Primary and secondary education.

On the *Need for improvement in research studies in the Nigerian Tertiary Institution* and with reference to 2004 revised National Policy of Education, teaching and research functions of higher educational institutions have an important role to play in national development particularly, in the development of higher level manpower.²⁹ Also, with regard to *Nkrumah's* stress on the combination of the best in the African culture and that of the western civilization and the need to reflect on the needs of our African

27. Ghana: Seven-Year Development Plan 1963/64 to 1969/70, 142.

28. Yaga Paul Iorfa, “Critical Appraisal of Kwame Nkrumah's Education for Pan-Africanism in Decolonizing Nigerian Educational System,” Unpublished thesis, 2024.

29. Sikiru Amoo, “Tertiary Educational Institutions for Teaching, Research and Development.” Being the text of paper presented at the Eight Regional Conference on Higher Education for Innovation and Development organized by HERPNET in Collaboration with University of Ghana, Legon, Accra from 28 October to 1 November, 2013, 2.

The Relevance of Kwame Nkrumah's Education for Pan-Africanism in Decolonizing the Nigerian Educational System

society,³⁰ attention can be focused on the need to research on some of the nation's essential resources in the country. Nigeria is known to be one of the best producers of Crude oil, mineral resources and it has one of the best soils in the world for Agriculture. As a nation, our leaders are supposed to be more conscious of their environment, the needs of their people and be patriotic about it as did Nkrumah. In so doing, efforts should be made to engage in research in these essential areas as did China at a certain time in history where some of its citizens underwent research studies in their Tertiary institutions and abroad in order to explore their mineral resources themselves. If our leaders borrow a leap from such ingenuity, it will be of great benefit to the nation rather than selling our raw materials to our former colonizers and other western nations who regulate their prices, work on them and sell them back to us the finished products at exorbitant rates. If these areas as mentioned are looked into seriously, the rate of poverty in the country will reduce to the barest minimum. But, is the nation of Nigeria ready to take the bull by the horn? Is a question that begs for an answer.

CONCLUSION

The purpose of this work was to show the relevance of Nkrumah's education for Pan-Africanism in decolonizing Nigerian educational system. As noted, Nkrumah is known to have made strenuous efforts in the decolonization of colonial educational system in his country, Ghana. This was due to the fact that the colonial educational system introduced to Africa did not address proficiently the cultural, social, political and economic needs of the African nations. With his influence with the Marxist socialist philosophy, which is obviously seen in his philosophical ideology, *Consciencism*, he immediately began the reawakening of the indigenous African educational system, reviving and promoting the political history of Ghana and the rest of Sub-Saharan Africa through his contributions and edification of Pan-African education and the reformation of the educational system in order to tackle the problems and needs of the African people. In doing so, Nkrumah serves as a good model for not just Nigeria but other African nations as a whole to emulate. In which case, this work recommends that Nigerian leaders and her educational elites go into introspection to look out for ways of decolonizing the western colonial educational structures that are still found in our educational system and that have continued to impede the education and economic growth of the nation. The knowledge gained from Nkrumah's education for Pan-Africanism should enable Nigeria and her leaders to make emphasis on the edification of scientific research on natural resources and agriculture as well as the merging and promotion of more of practical education than the theoretical aspect of it which encourages academic certification to the detriment of entrepreneur practical education which would to a great extent, efficiently tackle the needs of the nation, Nigeria.

REFERENCES

- 1) Adesina Segun. *The Development of Modern Education in Nigeria*. Ibadan: Heinemann Educational Books, 1988.
- 2) Akpan C and Udofia C. "Reforming Education in Africa: The Liberative Pedagogy Perspective." *British Journal of Education, Society and Behavioral Science* Vol. 6, no. 1 (2015), 71-77.
- 3) Amoo Sikiru, "Tertiary Educational Institutions for Teaching, Research and Development." Being the text of paper presented at the Eight Regional Conference on Higher Education for Innovation and Development organized by HERPNET in Collaboration with University of Ghana, Legon, Accra from 28 October to 1 November, 2013.
- 4) Boateng F. African Traditional Education: A Tool for Intergenerational Communication. London: Greenwood Press, 1985. In Mosweunyane Dama, "The African Educational Evolution: From Traditional Training to Formal Education." *Higher Education Studies* 3, no. 4 (2013), 50-59.
- 5) Clarke Simon. "Understanding Pan-Africanism." *Caribbean Quarterly*. Vol. 58, no. 1 (March 2012): 99-111.
- 6) Enwo-Irem Nnenna. "Colonialism and Education: The Challenges for Sustainable Development in Nigeria." *Mediterranean Journal of Social Sciences*, Vol. 4, no. 5 (July 2013): 163-168.
- 7) Federal Republic of Nigeria. *National Educational Policy*. Nigeria: Federal Government Press, 1981.
- 8) Frehiwot Mjiba. "Education and Pan-Africanism: A Case Study of Ghana 1957-1966." Washington: UMI Dissertation Publishing, 2011.
- 9) Hasty Jennifer. *The Press and Political Culture in Ghana*. Indiana: Indiana University Press, 2005.
- 10) Ilori Ayomide. "Colonial Education, Identity Construction and Formation of Elites in Nigeria," Conference Paper: *Indigenous Epistemology, Strengthening Research and Decolonization of Education in Nigeria*, Humboldt Kolleg, 2020, University of Ibadan, Nigeria.
- 11) Jubril Munzali. "Nigeria Higher Education: Agenda for Reform." Golden Jubilee Convocation Lecture, College of medicine press, Idi-Araba of Lagos, 2013.

30. Nkrumah Francis. "Primitive Education in West Africa," *Educational Outlook Journal, School of Education*, Vol.18, no. 1 (1943): 38.

The Relevance of Kwame Nkrumah's Education for Pan-Africanism in Decolonizing the Nigerian Educational System

- 12) Lazarev V.S. "On the Activity Approach to the Design of the Objective of General Education." *Izvestiya RaO*, no.2 (2002), Moscow Russia.
- 13) Legum Collin. *Pan-Africanism: A Short Political Guide*. London: Pall Mall Press, 1962.
- 14) Nkrumah Francis. "Primitive Education in West Africa." *Educational Outlook Journal, School of Education*, Vol. 15, no. 2 (1941): 87-92.
- 15) Nkrumah Francis. "Primitive Education in West Africa." *Educational Outlook Journal, School of Education*, Vol. 18, no. 2 (1943): 32-40.
- 16) Ogunode Jacob and Adah Samuel. "Educational Policy in Nigeria: Challenges of Implementation and Ways Forward." *Middle European Scientific Bulletin*, Vol. 4 (September, 2020), 1-9.
- 17) Quist – Adada C and Dodoo V, ed. *African's Many Divides and Africa's Future: Pursuing Nkrumah's Vision of Pan-Africanism in an Era of Globalization*. New Castle: Cambridge Scholars Publishing, 2015.
- 18) Rwomire Appollo, "Education and Development: African Perspectives," *Quarterly Review of Education* Vol.22, no. 2 (1992), 227-239.
- 19) Sulaiman Folasade, "Internationalization in Education: The British Colonial Policies on Education in Nigeria 1882-1926." *Journal of Sociological Research*, Vol. 3, no.2 (2012): 84-101.
- 20) Tetteh M. *The Ghana Young Pioneer Movement*, Accra. Ghana: Ghana Publicity limited, 1999.
- 21) Thiong'o Wa Ngugi. *Decolonizing the Mind: The Politics of Language in African Literature*. London: Jame Currey Limited, 1986.
- 22) Yaga Paul Iorfa, "Critical Appraisal of Kwame Nkrumah's Education for Pan-Africanism in Decolonizing Nigerian Educational System," Unpublished thesis, 2024.
- 23) Yakubu Tijani. "Philosophy of Nigeria Education, Its implementation and Results in Nigeria." *Journal of Development Economics*, (March 2020), 1-27.
- 24) Zizwe Poa. *Kwame Nkrumah's Contribution to Pan-Africanism: An Afrocentric Analysis*. New York: Routledge, 2003.

WEB SOURCES

- 1) Kuryla Peter. "Pan-Africanism." <https://www.britannical.com/topic>. Retrieved 23rd July, 2024.
- 2) Ogiri Reuben. "The History of Education in Nigeria." <https://www.Afribary.com/works-5180>. Retrieved 23rd July, 2024.
- 3) Ojulape Olabode. "Educational Ordinance 1912, Educational Ordinance 1926 and Educational Ordinance 1948." <https://www.academia.edu/43514984>. Retrieved 27th July, 2024.
- 4) Salau Adetola. "Redefining Education in Nigeria." <https://www.Linkedin.com/pulse>. Retrieved 27th, July 2024.



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.