



A critical approach of the Nigerian Higher Education Institution curriculum and the notion of Black Consciousness

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Abstract

This study sets out to explore the current Nigerian Higher Education Institution (HEI) curriculum and its relation to the notion of black consciousness. This study argues that for the curriculum of HEIs in Africa to be relevant to the notion of black consciousness, it should mirror the philosophies of Africa as a continent. The curriculum should mirror the lives of students of Africa and their learning needs at a particular place at a given time, not catering for the lives of students and the learning needs of students of other locations. To achieve this, a deliberate effort should be made to repudiate foreign philosophies and external behavioral patterns as they relate to curriculum development and the endorsement of traditionally accepted ways of thinking and acting in the process and execution of curriculum development activities. Nigeria HEI curriculum seems to mirror so much of the foreign philosophies rather than Nigerian native philosophies. However, the true relevance of this curriculum to the notion of black consciousness is still unclear. This study therefore explores the Nigerian HEI curriculum to date to consider the content thereof and to ascertain its relevance to the notion of black consciousness. This study adopts a historical and explorative design in describing the development of the Nigerian HEI curriculum. The finding of this study reveals that many influencing factors mitigate against the true relevance of the Nigerian HEI Curriculum to the notion of Black Consciousness. These mitigating factors includes culture, external influence (western influence), internal influence, political influence, and religious influence. The various curriculum players and philosopher are expected to adopt research and innovation policies in dealing with the various negative influences on the Nigerian HEI curriculum that makes it difficult to reflect the notion of black consciousness.

Keywords: Curriculum; Nigeria; Higher Education Institution; black consciousness; decolonization; Africanism

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1. Introduction

The curriculum is a living document that addresses the learning need of a target group for which it is created, and it is subject to modification based on the learning interests and the pedagogical needs of such group as well as the instructors' interests and strengths (Brickley, 2019). This creates a kind of developmental specialized experience that involves every member of the society as active contributors in managing teaching and learning programmes. Nigeria as a nation is a formation of the policies of the British

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and the efforts of the missionaries. These culminate into the contemporary Nigerian education system. The existed Africanism ideological system was considered obsolete and dismantled during the interventions of the Christian missionaries and the British colonialists. Nigeria then embraces Western education as well as its ideologies. The development of the Nigerian education curriculum will not be complete without the contributions of the British colonialists and the Christian missionaries. There are four (4) historical periods in the development of the educational curriculum in Nigeria. The periods are (a) The Traditional or Informal Curriculum, (b) the Era of Missionary, (c) the Colonial Intervention Era, and (d) the Post-Colonial period. These historical periods will be discussed extensively shortly in this study.

Black consciousness according to Jiles (2013:4) is "a state of mind or practice where the goal is to work together to fight oppression, celebrate culture, exude cultural pride and build communities/institutions that will uplift the race". This indicates that black consciousness is a movement that tends to awaken the mind and imagination of the African people towards liberation. Cross (1971) modelled black consciousness into a four-stage process. These stages are described thus: (i) the preconscious stage where people admit the stereotypes of African Americans people as true; (ii) the confrontation stage where people view White people as evil and sworn enemies, and they nurture militant views against White people; (iii) the internalization stage where people develop a genuine knowledge of being Black, and they still do not trust their White fellows, however, they never act upon the distrust; and (iv) the integration stage where people view express do not hold racist views of White people, people believe in justice and fairness for all oppressed people and equality among all races.

A similar model was proposed by Thomas (1971) who posits a five-stage developmental stages of Black Consciousness. The first stage is referred to as 'Withdrawal' is that which initiates progressing into the direction of a new black identity. The second stage has to do with 'Testifying' to the suffering experienced because of being black and conveying one's fear about trying to become another type of black. The third stage known as 'Information Processing' is characterized with dignity for black cultural heritage and fresh philosophy about the black experience. Thomas's fourth stage referred to the 'Activity stage' concerns with how people are being motivated to get involved so as to find participate in massive black experiences. The fifth stage is referred to the 'Transcendental stage' is which people to some extent are now free of disputes with respect to social class, sex, age and race. The similitude between Thomas and Cross conceptual models represents an attempt to implement a Black Power-Consciousness orientation that does not look down cultural and social practices of the people.

1.1 *The Informal Curriculum*

This curriculum was not written but imparted through a "do as I do" approach such as demonstration, imitation, participation, recitation, etc. There is a custodian of knowledge and there is an apprentice. The emphasis of the traditional curriculum in the indigenous communities is to develop not only the required occupational skills but values and right attitudes for people in preparation for work. The abilities of the recipients in acquiring the above and be productive becomes their distinctive emblem in securing employment. This was the first-ever recorded form of indigenous education that existed in Nigeria and it was targeted at the acquisition of skills to fight unemployment, develop moral values and improve the living condition of the recipients. Dada and Ojetunde (2020:135) submit that during that time, "employment was automatic because the purposes of the trainings were basically to be self-reliant, problem-solving and was based on what the community needed". The recipients of this curriculum are graduated based on their age or their years of exposure after demonstrating the practical aspects related to their experience and according to their level of exposure.

It is worth noting that the Nigerian traditional or informal curriculum was unwritten however, it was tailored towards achieving and mastery of the following:

There was vocational training in place, where people could learn a particular skill which can make them independent when they start to apply such skills. These skills include hunting, fishing, animal rearing, farming, carpentry, carving, weaving, building, moulding, hair plaiting, etc.

- a) There was the existence of physical training such as wrestling, dancing, drumming, acrobatic displays, etc. which when people embark on could entertain people and fetch the performers some money.
- b) People received intellectual training such as poetry, counting, legends, ancestral history, storytelling, proverbs, riddles and jokes, etc. all of which tend to stimulate the intellectual, social, and moral development of the people, which eventually promotes all-round progress of the society.
- c) There was character training such as politeness, table and toilet manners, respect for the elderly, cultural heritage promotion, and community participation and engagement.

1.2 *The Era of Missionary*

The period as it relates to curriculum development in Nigeria is synonymous with the introduction of western education brought first by Catholic missionaries from Portugal in the year 1515. These missionaries after their arrival consider the existing and already prevailing Nigerian indigenous education as primitive. They, however, as they evangelize, expose their converts to the culture of reading and writing which are necessities for their evangelization work and converts' knowledge of the Bible. The

missionaries' evangelization is also accompanied by introducing converts to western practices, western civilization, health care, and social life.

The earlier activities of the Portuguese missionaries/traders were noticed in the Bini area of Lagos where a Christian school was built in the King's (Oba) palace who was their host. The school catered for the Oba's son and the son of other chiefs who on the long were converted to Christianity. As time goes by, the Portuguese merchants began to create posts for trading around the Lagos areas. The access of merchants to Lagos gave them access to other parts of Nigeria such as Warri and Brass in the South Eastern part of Nigeria where they built catholic schools and churches. Fast forward to 1733, the missionary endeavour of the Portuguese failed and as a result, led to the sudden closure of their activities in both Lagos and Warri areas of Nigeria. The failure was due to the condemnation of the existing traditional religion and ways of doing things of the people and terming them as "un-Christian, Pagan, and fetish". In essence, the traditional rulers of such areas were more interested in trading with the missionaries and not the merchants indoctrinating them and forcing them to evangelize as against their will. The people then opted for their indigenous practices instead of a "new strange religion". This among other factors led to the unsuccessful continuation of the Portuguese missionary venture in Nigeria and the arrival of the Christian missionaries from America and Europe.

The American and European missionaries who were English-speaking together with some freed slaves (who were of Yoruba origin) were sent to Nigeria to evangelize after the Queen of England at that time was petitioned to release them. This team of missionaries was led by Thomas Freeman (Pritchard 2016). The point of entry into Nigeria was Badagry in Lagos, where the first Church Mission Society (CMS) was established in 1839. The Baptist mission from America also arrived in Badagry, Lagos led by Thomas Bowen in 1850. The Catholic mission also arrived in Badagry, Lagos in 1862, and this was led by Fr. Borghero. The arrival of the Catholic mission was due to the plea of some ex-slaves from Brazil who were already settled in Lagos for a Catholic church establishment around where they were living.

It should be noted at this point that the entry of the various missions from America and Europe was through the Lagos seaport in the southern part of Nigeria. The easy access of missionaries through this route made it an important disembarking point for them after several months of voyage. The missionaries have more Christian schools established in the Southern part of the country than in other regions of the country. This singular point describes why there are more educated elites as well as Christian faithful in the Southern part of Nigeria as compared to the Northern part of the country with predominantly Muslim faithful.

The established mission schools in Nigeria at that time influenced the way of doing things such as praying before and after doing things in the schools, reading passages in

the bible during assemblies, and singing hymns from the hymn books. English as a medium of communication with the learners at that time posed a serious challenge for the missionaries because ideally, the white missionaries are adamant in learning the indigenous languages of their host communities. However, the ex-slaves from Britain and Brazil who are natives facilitated the interpretation process between the white teachers and the natives. One remarkable accomplishment at that time was the highhandedness of the missionaries in education. There was discipline in schools, examination malpractices were not permitted, and punctuality among other things was encouraged. Native learners start to learn English; however, the first few examinations were fraught with failures which dropped the attendance rate of learners. Despite the learners learning to speak English, a substantial amount spoke "broken English".

The goals of the various missions in Nigeria at that time such as the Catholic, Baptist, Methodist missions, and others were succinctly captured by Fafunwa (2018) as thus:

The early mission's schools were similar in content and method to the Quranic Schools which preceded them. Role learning predominated and the teacher taught practically everything from one textbook. The Bible [A¶] was the master textbook, and every subject no matter how remote had to be connected in some way with the holy writ. The main purpose of education in the early stages was to teach Christianity with the view to converting all those who came within the four walls of the mission house. All Christian denominations, Methodist, C.M.S, Baptist, Catholics, Presbyterian, Quo-Ibo and other religion, A¶.

The following achievements as described by Oluniyi and Akinyeye (2013) could be attributed to the various mission as regards education and curriculum reforms:

- (a) Structuring of the schools and their curriculum. The curriculum could be said to be predominantly Bible reading, prayers, storytelling about Jesus, farming for boys, and cloth sewing for the girl.
- (b) General reading, writing, and arithmetic formed part of the curriculum.
- (c) The various missions with an agreement made sure each schools' mode of teaching as teacher dependent. Teachers teach as they understand the content of what they were given to teach.
- (d) The establishment of grammar schools as a response to the agitation of the natives.
- (e) The curriculum of the grammar schools has the following subjects: English Grammar and Composition, Greek and Latin Grammar, Geography, History, Logic, Hebrew, Geometrics, Physiology, Chemistry, Rhetorics, Drawing, etc. Learners at that time were certified by the College of Preceptors, London.
- (f) Other achievements which could be attributed to the missionaries include the establishment of boards to assist in regulating the curriculum, teachers' salaries and conduct, the introduction of vocational education into schools, provision of white-collar job such as teaching, and the translation of English Bible to the native languages such as Hausa, Igbo, and Yoruba.

1.3 Colonial Intervention Era

Some 5 decades after the missionaries have been in sole control of schools and this coincidentally was the time when the slave trade was abolished by the western world. The western world in order to embark on legitimate businesses other than the slave trade developed a keen interest in Africa knowing full well it is a good base for any business. Africans and their leaders at that time welcome with open arms anything from the West. The West is believed to be God-sent to liberate and civilize the Africa continent. In 1882, there was an Educational Ordinance Act which was put in place by the colonial regime to regulate all the British West African countries' schools. The British colonies at that time were in Lagos (Nigeria), Gold coast (Ghana), Gambia, and Sierra Leone. There was a separation between the Lagos and Ghana colonies in 1887 and this birth the first Education Ordinance in Nigeria whose role was to regulate educational and pedagogical practices with little or no impact on the existing curriculum. The Education Ordinance Act of 1887 gave rise to what is known as "Assisted schools" and "Non-Assisted schools". According to the Act, school designated as "Assisted schools" were given grants by the colonial government and the grants were based on some certain criteria put in the place such as good inspection reports and quality of school results (Abolade and Oyelade (2018). According to the act again, English was to be used as the medium of instruction at all school levels. During the colonial era, education in Nigeria received a great boost in terms of the productivity of teachers and the success rate of the students compared to the era of the missionaries (Phelps-Stokes Commission,1922). Abdurashheed (2018) citing Fafunwa (1991) likened the product of the various schools as "Africans in colour but British in outlook and intellects". This was partly because education then tends to mimic the British system of education.

The Phelps-Stokes Commission, however, find out that there were no even educational practices in Sub-Saharan Africa which necessitated the establishment of an Advisory Committee on Education by the colonial government to investigate this and to advise the British government on educational matter henceforth (Phelps-Stokes Commission,1922). In the long run, the committee came out with some recommendations going forward. Some of the recommendations according to Whitehead (1991) are:

Education should be adapted to the mentality, attitudes, occupations, and traditions of the different peoples within the colonies. In the same manner, education should comprise of primary education, secondary education of various categories, technical and vocational schools. It also stresses that University education is for those who select teaching, medicine, law, engineering as [a] profession.

The curriculum changes at that time especially those of HEIs was inspired by examination bodies such as the College of Preceptors of London, London Matriculation Examination Boards, and the University of Cambridge Local Examinations Syndicate (UCLES) (Omolewa 1978). In 1955, however, the curriculum changes in all the various

level of education in the country were inspired by the government of the regions in the East and West with the help of the different committee set up as the country approaches its independence from the British colonialists. This curriculum change led to the introduction of the Free Primary Education programme and the introduction of a new Primary School Syllabus whose main objective was literacy and manual skill, and character development. The introduction of the Secondary Modern Schools happened later in 1957 and a comprehensive syllabus presented for adoption and use in 1958. Interestingly, the Eastern region at that time singlehandedly revised its curriculum for secondary school for Geography, History, and English, whereas there was revision for primary school curriculum for the first leaving certificates.

1.4 The Post-Colonial Period

The Nigerian education system before Nigeria independence on 1 October 1960 from the colonialists was based on the British system of education across the country for those who had access to formal western education at that time. The independence, however, allowed the country to embark on various educational reforms to decolonize the Nigerian curriculum. There was a conscious effort in deconstructing the practice, principle, and academic contents. In an attempt to make the deconstruction a reality, a conference was deemed necessary where all education stakeholders came together to deliberate on the way forward on the education system after independence (Fafunwa, 2018). This birth the 1969 Curriculum Conference held in Ibadan between the 8 and 12 September. The conference serves as a breakthrough in the history of education in Nigeria and, in fact, in the educational history in Africa. The deliberation of the conference centred around the review of the old educational system and to identify new educational goals for Nigerian education at all levels such as primary, secondary, and tertiary. The deliberation further provided some set of strategies as regards the new system and how the system would be accomplished with regards to the needs of the various players (youths and adults) in the country (Adaralegbe, 1972). After the conference, the indigenous education system which seems to have suffered many setbacks start to wax stronger with the help of the already existed western education. The Nigerian educational system is that which has undergone a series of reforms since after the Nigerian independence in 1960. At this point, many people (both young and old) started to enrol into schools even those who for one reason or the other had dropped out of school earlier. This was because of the free education that was then in place. Another factor for the high rate of enrolment in schools was due to the prestige and influence associated with being educated. Education then became one of the requirements of holding political offices.

Many scholars started to emerge who is of Nigerian descent and they started to lend their voice to the curriculum though many of them did remotely. The lending of their voices led to many reform conferences on the Nigerian educational system and the setting up of many commissions to look into the current education system and give

recommendations. One of the commissions which was in charge of the reform of the HEI at that time was the Ashby Commission set up in 1959. This commission was set up by the Federal Government of Nigeria to investigate and give recommendation on high-level manpower development in the HEI (Odiba 2004). The recommendation of the commission gave rise to the expansion of the capacity of the then HEIs and the creation of more tertiary institutions across the country. The recommendations also led to the establishment of tertiary institutions such as the University of Nigeria, Nsukka in the Eastern region in 1960, Ahmadu Bello University in the Northern region in 1962, and the University of Ife (now Obafemi Awolowo University) in 1962 after the creating of the Mid-West region.

It should be noted that the newly established universities made effort not to abandon the concept and system of Africanism and as well retain the international nature and high standard of the universities. As more universities are being created by the Federal government at that time, each of the regions clamoured to have their universities with complete autonomy and minimal or no interference from the Federal Government. This gave rise to one of the planning and developmental problems that befell the newly created universities at that time as the Federal Government wants to oversee those universities. By the end of 1970, there were already 6 universities because of the agitation from each region to have their universities. The Federal Government then created a commission that would handle and regulate the creation of universities in each region (now states), the National Universities Commission (NUC) which in principle is similar to the University Grant Commission in the United Kingdom.

The NUC, to make sure the regional/state governments comply with the federal government directive and to discourage an autonomous system, began to advocate for total financial support for all the new universities. In a way for the financial support to be solidified, such universities must be federal owned universities. With this new development, the formerly created region universities will have to fund themselves except they make the federal list. The Nigeria Government then used NUC to boast of its financial status over regional/state governments and places HEIs exclusively on the federal list or else they will not receive the required support from the federal government. At this point, the University of Nsukka and the University of Benin were forced to be part of the Federal university list so that they can receive financial support from the federal government. Henceforth, future created universities by regional or state governments immediately apply to be on the federal list of universities.

Furthermore, the NUC has been given so much power such as that it has overriding power over the decision of the university senate, faculty boards of universities, university council and bodies that deal with professional accreditations in Nigeria. One of such power that has impacted the curriculum so much is the accreditation power that the

NUC holds. This unnecessary interference of the NUC is lamented by Enaohwo (2001:77-78) as quoted in Nyewusira and Nyewusira (2014):

In the first place, the issue of accreditation is not the business of the NUC in an actual atmosphere of academic freedom and autonomy. This responsibility rests squarely on professional bodies, such as the Nigerian Medical Council (for medical education), Council for the Regulation of Engineering in Nigeria (COREN), for engineering education, and other registration councils set up by [the] government for this purpose. Also included in this task are professional associations, such as NMA (Nigerian Medical Association), Nigerian Society of Engineers, Nigerian Union of Teachers, to mention a few. It is these or similar bodies that are equipped to maintain standards in various disciplines/courses offered by universities, and not the NUC, which tends to tag on to accreditation as the only function to justify her existence. If one may ask, in those countries such as the United States where a body like the NUC does not exist, who ensures accreditation of programmes? Or do we say that because of the existence of NUC, with her characteristic over-bearance, standards in tertiary education in Nigeria are higher than the United States, where accreditation is the job of professional councils and associations? We doubt much.

The above extract when related to the HEI curriculum is like sitting on a keg of gun powder. NUC is there at Lagos/Abuja and deciding for universities around the country without adequate and proper scrutiny. The above extract also indicates that the universities do not have independence in designing their curriculum without the approval of the NUC. It is disheartening the National Policy on Education (NPE) states otherwise. NPE Section 8(63) states that "tertiary institutions are to determine the content of courses" (FRN, 2004:37). Curriculum and academic developments of universities which should be the main assignment of the universities have hence been the duty of the NUC which is not physically present to monitor and assess the state of the universities. Nyewusira and Nyewusira (2014:159) therefore submit that "the universal idea of the university is that it is a community of scholars, free to pursue knowledge without undue interference. So, for the university system to succeed in the accomplishment of its cardinal goals of curriculum development, teaching, learning and research the system requires to be autonomous because autonomy creates a more flexible and responsive system of [the] university in the areas of teaching and research".

2. Discussion

The implication of the curriculum development periods and their relevance to black consciousness

The Nigerian curriculum has undergone a series of developmental stages due to the intervention of various curriculum stakeholders. Some of these players play a covert role in the curriculum development with them aware of their roles. The first-ever recorded curriculum development stage of the Nigerian curriculum, the traditional or informal curriculum, is one that was not written or documented. The custodian of this curriculum

such as the elders, masters, informal teachers, etc., are not aware that for the skills and virtues they impact employing the "do as I do" approach is a form of curriculum though not written but passed from one apprentice to another and from one generation to the other. This curriculum reflects one of the tenets of black consciousness as argued by the founding father of the black consciousness movement, Steve Biko. He argues that "Freedom is the ability to define one's self, possibilities and limitations held back, not by the power of other people over you, but by your relationship to God and natural surroundings. On his own therefore the Black man wishes to explore his surroundings and to test his possibilities, in other words, to make real his freedom by whatever means he deems fit. At the heart of this kind of thinking is the realisation by Blacks that the most potent weapon in the hands of the oppressor is the mind of the oppressed" (Biko 1978:14). The extract above concerning the curriculum indicates that it should be a tool that facilitates human freedom to choose and explore opportunities without internal or external influence. The traditional or informal curriculum upheld this by given individual after receiving a skill the freedom to explore and practice such skill in such a way that it benefits them and others around them. This should be one of the qualities that a curriculum should uphold.

The second developmental stage of the Nigeria education curriculum, the era of missionaries, brought a new outlook which includes the introduction of western education and western practices. It should be recalled that the various missions penetrated the country using trading as a cover to promote and push their agenda. There was substantial development in education at that period until they began to force their "strange religion" on their host and see the existing cultural, religious, and other ways of life of their host as evil and un-Godly which eventually led to their downfall at that time. Biko (1978:15-16) laments that "While I do not wish to question the basic truth at the heart of the Christian message there is a strong case for a re-examination of Christianity. It has proved a very adaptable religion that does not seek to supplement existing orders but like any universal truth - to find application within a particular situation. More than anyone else, the missionaries knew that not all they did was essential to the spread of the message. But the basic intention went much further than merely spreading the word. Their arrogance and their monopoly on truth, beauty and moral judgment taught them to despise native customs and traditions and to seek to infuse their new values into these societies". The above extract brings into limelight the insensitive procedural error exhibited by the missionaries at that period who tries to be imposing on their host. As much as curriculum development consists of unlearning and relearning, the process does confer on the missionaries who were part of the developmental process an imposing or indoctrinating role that made their host uncomfortable. The curriculum at this period because of the faulty approach to its development puts the notion of black consciousness at risk.

The third developmental stage of the Nigeria education curriculum, the Colonial Intervention Era, compliments the previous era of the missionaries. The era was like a comeback for the western world after a failed attempt to indoctrinate the Nigeria people. Little did Nigerians know about this. The colonial government introduced some strategies in which Nigeria schools mirror those of the British, the colonial administrators. One of such strategy is the introduction of English as the language of instruction in all the schools at that period. Another strategy was the introduction of an Act (Education Ordinance Act of 1887) which gave rise to "Assisted school" and "Non-Assisted schools". "Assisted schools" have access to grants from the colonial government while the "Non-Assisted schools" do not qualify. These systems put not only the Nigeria people at the mercy of the colonial government but also the Nigerian education system. However, the HEI curriculum at that time was improved greatly due to assistance rendered by the examination bodies from Europe such as the College of Preceptors of London, London Matriculation Examination Boards, and the University of Cambridge Local Examinations Syndicate. It was during this era that specialized courses were introduced and offered in the Nigerian Higher Institutions. The courses are industrial chemistry, microbiology, human kinetics, biochemistry, health sciences, agricultural science, physics, telecommunication, computer science, information technology, integrated science, chemistry, biology, petroleum, and petrochemical (Ojebiyi and Sunday, 2014). Despite the introduction and offering of all these courses in the Higher Institution at that time, the notion of the black consciousness remains elusive. These courses are meant to reduce poverty among those who offer them and graduate with the associated qualification. However, the country remains the headquarter of poverty in the world (Igwe et al, 2021). Nigeria still depends on foreign countries for survival by borrowing money from them from time to time and in the long run, they are unable to reimburse such money. The lending country then gives Nigeria a condition so the debt can be written off. This is against the tenets of black consciousness of freedom and sustainable development among the people. This is not only particular to Nigeria but other African countries. In this 21st century, Africanism is still an illusion in Africa and among its populace.

The fourth and last developmental stage of the Nigeria education curriculum, the Post-Colonial Period, is that period that witnesses several education reforms educational reforms which consist of an attempt to deconstruct the practice, principle, and academic contents of the Nigerian curriculum. This period witnessed the awakening of Nigerian scholars in Nigeria and diaspora to contribute to the development of the Nigeria curriculum so that it could reflect the concept of Africanism. Initially, these scholars are like a threat to the colonial administration who have then seize from controlling the affairs of the country. This paved way for the localization of the curriculum at all levels. The anticipated localization of the educational curriculum met its waterloo. This relates to the takeover and control of HEIs by the federal government that does not interfere in

their affairs alone but unfairly regulating their practices through its designated body, NUC. The autonomous dream of the HEIs after independence faded away just like that and HEIs remain subjugated by the interference of the federal government in their affairs. To date, the full reflection of the notion of black consciousness and Africanism remain elusive in the Nigerian HEI curriculum.

3. Conclusion and Recommendation

The HEIs in Nigeria today despite the statute of autonomy visibly stated in the regulations for setting them up still wallow in the quagmire of biases by the state and those who benefit from the systemic maladministration. It is now clear that decolonizing of the Nigeria HEI curriculum is not a herculean task but the government and its role players in the HEI are not ready to put all hands on deck to make this important mission possible. It is evident that the state still controls the Nigeria HEIs whereas the HEIs just act as a rubber stamp that merely carry out the decisions of the state without proper or no consideration for the long-term consequences of such decisions on the future of HEIs in Nigeria. One would think that despite the various developmental stages that the Nigeria HEI curriculum has undergone, it should be in a stable state and consequently reflect the notion of black consciousness and Africanism but contrary is the case. Despite the urgent need and clamor for the decolonization of the HEI curriculum by various role players in HEIs, the process of decolonizing the HEI curriculum should not be left for them only but all stakeholders should participate in the process as the aftermath affects not only the HEIs but all members of the society. It is needless to emphasize that the present Nigerian HEI curriculum needs further substantial reform for it to reflect the true notion of black consciousness and Africanism. The mitigating factors found by this study against the Nigerian HEI curriculum are culture, external influence (western influence), internal influence, political influence, religious influence, and government interference, among others. The various curriculum stakeholders and philosopher are expected to adopt research and innovation policies in dealing with the various negatives influences on the Nigerian HEI curriculum that makes it difficult to reflect fully the notion of black consciousness and Africanism. In as much as the state cannot be totally taken out of the decolonization of the curriculum, the state should however, refrain from interfering with due processes and it should only interfere in the affairs of HEIs when absolutely necessary and when it is called upon. Each Nigeria HEI whether private or state-owned should have systems that has the liberty to run own policies with minimal interference from the state and or its agencies. This study recommends that the restoration of black consciousness into the Nigeria HEI curriculum should become a national project movement that involves all stakeholders in education and in fact, a successful decolonized HEI curriculum is one that is rid of the state influence but HEI role players and community actors. The question begging for answer is, how much longer

will it take the Nigeria Higher Education Institution Curriculum to be fully decolonized in order reflect the notion of Black Consciousness?

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