



THE PHILOSOPHICAL BASIS OF AHMADU BELLO SARDAUNA'S EDUCATIONAL THOUGHT AND EDUCATIONAL DEVELOPMENT STRATEGIES IN ACHIEVING NIGERIAN NATIONAL UNITY

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ABSTRACT

The Paper discusses the philosophical and historical background of Ahmadu Bello Sardauna, who was a Philosopher, a Realist advocate on Work and Worship, and also a strong of federalism. The paper further explored the philosophical basis of educational thought, which he believes that indiscipline breeds idleness and indolence, some teachers contribute to the "indiscipline of pupils" which are manifestly essentialist in character and also

Introduction

In an attempt to examine and analyze the philosophical and historical antecedents of Sir Ahmadu Bello, the Sardauna of Sokoto and also Philosopher, a teacher, Realist, Charismatic, Politician, confident and courageous. He was born on June 12, 1910, in Rabah, Sokoto State. The son of a district head of Rabah and heir to the Sokoto Emirate Alhaji Ibrahim, his great grandfather was Abubakar Atiku and Sultan Muhammadu Bello were both Sultans of Sokoto the seat of Caliphate. Usmanu Danfodiyo who founded the Fulani Empire, which was the largest in Sub-Saharan Africa Ahmadu Bello, received his education first at the feet of Muslim masters, studying the Quran, the hadith, and Shariah, then at Sokoto Middle School, and his educational career begins at the Sokoto Provincial School and passed out in 1926. He then proceeded to the Katsina Teacher's Training College. After spending five years at Katsina, he was appointed by the Sultan as a teacher in his own former school in Sokoto. In 1934, he was made the district head of Rabah within the Sultan's administration. Four years later, he was promoted and sent to Gusau to become a divisional head. In 1938, he made an unsuccessful bid to become the new Sultan of Sokoto. The successful sultan immediately conferred on him the traditional, now honorary,



highlighted the strategies for educational development as a Policy of Cautious planning and maximum efficiency, Provision of Trained Personnel and Materials as Necessary Conditions and a Policy of Equal Educational Opportunity and role of education in achieving Nigerian national unity which believes that unity can only be achieved through the shifting aggregate of interests to different levels of the organization, the monitoring educational development and role of universities, as universities must be both national and international and tend to overemphasize their role in pursuing the truth to the exclusion of all else. The paper concluded that Ahmadu Bello articulates a social philosophy that is built on the dual props of work and worship. He believes that education is the greatest stimulus for national development and ignorance, fear and apathy can only be tackled through enlightenment or education Standards

Keywords: Ahmadu Bello Sardauna, Philosophical Basis, Educational Thought, Educational development, National Unity, Role of Universities

title of "Sardauna" and elevated him to the Sokoto Native Authority Council. He first became politically active in 1945, when he helped to form a Youth Social Circle, which later (1948) affiliated with the NPC (Northern People's Congress) of which he became President-General in 1954. In 1948, he was offered a scholarship to study local government administration in England. Ahmadu Bello took the scholarship, sensing he needed to develop his knowledge about the process of governance.

After returning from England, he was nominated to represent the province of Sokoto in the regional House of Assembly, and elected as a member of the assembly, he was a notable voice for northern interest and embraced a style of consultation and consensus with the major representatives of the northern emirates: Kano, Bornu, and Sokoto. As the movement for independence from the British Empire gathered momentum, Bello emerged as a strong advocate of federalism as the system of government that in his view was most suitable for Nigeria. This was especially attractive to Northern Nigerians, who had a history of sharing power. Nigeria has some 300 clan groups. He also wanted to protect the North from what he perceived as the possibility of Southern domination. He also served on the national constitutional drafting commission as a representative of the North, Yahaya (2018). In the first elections held in Northern Nigeria in 1952, Ahmadu Bello won a seat in the Northern House of Assembly and became a member of the regional executive council as minister of works. Bello was successively minister of Works, of Local



Government, and Community Development in the Northern Region of Nigeria. In 1953 and 1957, he led the Northern delegation during independence talks in London.

In 1954, Bello became the first Premier of Northern Nigeria. In the 1959 independence elections, he led the NPC to win a plurality of parliamentary seats. Bello's NPC allied with Dr. Nnamdi Azikiwe's NCNC (National Council of Nigeria and the Cameroons) to form Nigeria's first indigenous federal government which led to independence from Britain. Informing the 1960 independence federal government of Nigeria, Bello as president of the NPC, chose-although arguably one of the most influential politicians in Nigeria-to remain Premier of Northern Nigeria and devolved the position of Prime Minister of the Federation to the deputy president of the NPC, Abubakar Tafawa Balewa. He did not want to live in Lagos and preferred the political climate of the North from that of the South. His disinclination to head the national government also suggested that he was not interested in power for the sake of power but in serving the people whose votes had elected him to office. Sir Ahmadu Bello was assassinated by a military coup on 15th January 1966. What are the contributions of Sardauna towards achieving Northernization Policy?

A Philosopher and also Sardauna of Sokoto was a Nigerian nationalist and a pan-Nigeria politician who never jeopardized the country's unity. This according to Yahaya (2018) opined that three basic lessons can be learned from his political and philosophical stance. These are the compromise principles, the negotiation principles, and the accommodation principles. As a nationalist, he was well aware of our differences, such as the multiethnic nature of our federal structure and the plural mosaic of our religious and cultural diversity. These differences were not lost on him. He was, however, confident that Nigeria could overcome these impediments and unite as a single nation. In our national experience, historical antecedents have placed the issue of revenue allocation and resource control on the front burner of national debate and discourse, and it has often seemed that the future of Nigeria's federal experience could depend on the twin factors. Nigerian federalism has a unique origin...it evolved from virtual Unitarianism to decentralization. He recognized the challenge of resource control as stemming principally from the fact that oil resources are primarily sourced from small governments within an ethnic minority that lacks the political and economic weight to force their political demands through. Nowhere in a federation the world over other than in the Nigerian federation does the system of revenue allocation completely negate or ignore the taxable capacity, tax effort, and nature of resources of the component governments, Nwokedi (2006). Except for the Nigerian federation, no other federation in the world has a revenue allocation structure that fully ignores or negates the component governments' taxable capability, tax effort, and resource nature. Does Ahmadu Bello Sardauna nationalist?

Ahmadu Bello Sardauna's Philosophy of Realism

Ahmadu Bello in Enoh (1996), characterizes himself as a realist in an interview with the *Drum Magazine*, he had the following to say;

I am (also) a realist. I happen to know that hoarding earthy wealth is meaningless in so far as a millionaire will not when he dies, be buried with his millions I prefer to share the little I have with those who have none at



all in the belief that God who commands I thus obey will reward me in the next world.

This remark further buttresses by Enoh (1996), that in the technical sense of realism sense view, it has been argued that any view can be considered realist if it emphasizes the existence, or role of some form of entity or object (eg. material objects, propositions, UNIVERSALS) in contrast to a view which dispenses with the things in question in favour of words"(nominalism), ideas (idealism, conceptualism) or logical CONSTRUCTIONS (Phenomenalism). How although he admits of the existence of matter" or the material world, he is not either a materialist who rejects the existence of other non-empirical" reality or a strict realist who claims that "omnipotent matter rolls on its relentless way. He accepts ordinary facts of life as real and is not carried away by illusion. He adheres to a theological realism worldview, which acknowledges the presence of the material and spiritual world, as well as the universe's orderliness and rationality. He believes that the cosmos is made up of parts or things, each of which is a part of a larger whole. For example, even though the Northern Region is made up of several nationalities, he still sees a distinct northern culture underlying these disparities. His beliefs, on the other hand, are based on something other than matter. In addition to the existence of institutions like the family, religion, culture, and political framework, he believes that events and history have an important role in moulding life. Odidi and Adamu (2020) view that certain tremendous cosmic forces shape events and history underlying the universe's multiple characters. The idea of Nigerianization the public service is a good one, but it can't be implemented without taking into account the level of preparedness in each region. Because some areas aren't ready for use, it's important to pay attention to when it'll be launched. According to Ahmadu Bello's (1962) view of society, all aspects of the social system should work together in a sufficient degree of harmony or internal consistency, i.e. without causing recurrent disputes. "Our peoples will continue forward in cooperation and equality, everybody contributing their part," he says.

Ahmadu Bello articulates a social philosophy that is built on the dual props of work and worship. He argues that if the new community of his dream is to be built on a solid foundation, like that of the past, it has to recognize the value of work. Ahmadu Bello's vision for Nigeria is one of a prosperous and glamorous future, requiring the full participation of all. The Sardauna believes that man's effort has limited capacity in achieving desired ends. He submits that human effort must be supported with religious faith.

The Philosophical Basis of Ahmadu Bello Sardauna's Educational Thought

Ahmadu Bello Sardauna's educational ideas believe that indiscipline breeds idleness and indolence, two factors that hinder the development of natural talents. He attributes a good proportion of poor academic performance in schools to problems of indiscipline.



Tradition provides an invaluable inheritance which any generation must seek in meeting its problems. The Sardauna's belief in welcoming only such changes that will not bring the country to a state of chaos, when applied to the educational sector, must mean education has a limited role in social change. The main function of a university is rather the preservation, protection, and development of local culture, customs, and "traditions". Even when it attempts to modernize it, it must do so only as far as this does not disrupt existing spiritual, cultural, and social values. The Sardauna argues that some teachers who contribute to the "indiscipline of pupils", are manifestly essentialist in character. A thorough appreciation of much of these ideas can only be brought about when they are linked to the principle thread of his generation philosophy Others include the view of teachers as efficient transmitters, and the school's purpose as preservation and transmission rather than modification of culture's core, Bello (1962).

Ahmadu Bello views education as a serious business that necessitates hard labor on the side of the students. Throughout his writings, he makes no mention of any effort to make the substance of education or the technique of teaching relate to the learner's interests. According to Ahmadu Bello, the level of moral discipline that students develop reflects the moral standard of their teachers. Unbreakable traditions must be passed down to all students. The major obligation for arranging and interpreting topic matter rests on his shoulders. Ahmadu Bello's view of education as the transmission of cultural and moral values, apart from its essentialist understanding, is in accord with any projection that the role of the school is not to initiate reforms in the society. According to Edward (2013), schools are only to transmit what society directs them to. An educational arrangement that emphasizes discipline and respect for constituted authority is one that primarily aims at achieving orderly social change. This is the dominant emphasis of Ahmadu Bello's educational philosophy. The programme places a high premium on conservation and transmitting inherited culture, tradition, and spiritual values.

His Strategies for Educational Development

- ✓ A Policy, of Cautious Planning and Maximum Efficiency:
As long as only a tiny minority can be placed in schools, education remains a privilege demanding great work on those given access to justify it. Sardauna believes that if the educational system is to live up to its responsibility, a policy of concentrating on the training of those who are willing to justify the huge sacrifice is imperative.
- ✓ Provision of Trained Personnel and Materials as Necessary Conditions:
Sardauna's emphasis on quality is particularly important in the education system. Unless facilities are put in place for learning to take place, efforts will be undermined. With poor students admitted for training, chances of producing the previous level quality diminished. The trend is a downward one; a vicious circle.
- ✓ A Policy of Equal Educational Opportunity:
Ahmadu Bello's attitude to parental background represents the clearest instance of his commitment to the principle of equal opportunity. He favors the offer of special concessions to disadvantaged groups through the establishment of more



schools in such areas, giving them more encouragement and financial assistance. The Sardauna's views can be most appreciated against the climate of opinion among the Emirs at the time, Adamu, (1995).

His Views in Roles of Education in Achieving National Unity

To respond to Ahmadu Bello Sardauna of Sokoto in the roles of education in achieving National Unity let us rest on clarifying and Philosophically analyzing the concept of Education and National unity geared towards success in the unity of the country. When it comes to achieving oneness, there are usually two approaches. First is the mechanical approach, which tries for oneness by disregarding or suppressing distinctions. The second is a single allegiance to ensure entire dedication to the center of the cosmos. The concept that disparities between groups are artificial or non-existent is associated with this approach. The anthropological perspective sees society as an organism made up of semi-independent groups. The organic perspective argues that such differences cannot be wished away. In this view, unity is sought through a process of group interdependence rather than one monolithic thing for all to hold. Ahmadu Bello rejects the block view of the universe. He describes culture as a type of civilization that is interwoven with the traditions of people.

The Sardauna thus entertains a view of unity based on multiple allegiances to different levels of organization such as family, clan, province, region, and nation. Ahmadu Bello's view of unity can only be achieved through the shifting aggregate of interests to the respective levels of the organization. He believes differences between parts in a whole are a source of strength rather than weakness and serve as points of reinforcement to the whole. The Sardauna of Nigeria, Ahmadu Bello, has developed a theory of unity. He believes that groups can co-exist in harmony to the degree that there is an accommodation of each other's ways. To him, this requires cultivating the spirit of open-mindedness and tolerance. The Sardauna believes that for the sake of maintaining cultural plurality such differences should as much as possible be retained, particularly when they do not. Undermine the collective aspiration of the group. A strong sense of historic continuity is hence indispensable for group identity and the Sardauna employs this to forge regional and national unity.

The role of Education in Achieving National Unity Ahmadu Bello's conception of unity is an overlapping one that accommodates distinctive group traditions. He believes that a sense of unity can also be built around elements of common culture. Education, particularly of a common type, will sensitize individuals to the common problems they face. Ahmadu Bello argues that in federal schools, students are expected to acquire acceptable national values that guarantee the prospects of national consciousness and unity. He further argues that this can only happen if teachers are made to acquire the same in their training as young people by providing them opportunities for broadening their outlook.

Sardauna of Sokoto's View on Education and National Development

Ahmadu Bello argues that education is something more than schooling which can only guarantee the acquisition of literary skills. One who is literate but who lacks an opinion of



his own would not qualify to be called educated in this sense, he argues. He sees education in the following way: "We were trying to give them the enlightenment in cultural minds". The British, in his view, cannot be said to have introduced education into Nigeria because long before they came, large sections of Nigerians were literate. He places tremendous faith in adult education as a means of making every person participate in the development process. This interpretation of education is sufficiently wide in scope to include what each society does to its young to make them functional members of the society, Olaniyan, (1985).

Ahmadu Bello's concept of development is an extension of his general philosophy which admits of a spiritual and cultural side on one hand and a material side on the other. The material aspect of society, though recognized as having an existence of its own, is capable of changing especially concerning its being under the control of divine intent. He further opined that development does not imply introducing everything new and rejecting old ways. He anticipates that independent Nigeria will bring heavier responsibilities, which no single unit or section can shoulder alone. Development to the Sardauna requires the participation of every individual just as all sections need equal attention. Northernization is the only solution to the long-term problem of staffing and maintaining our government service. The whole force of our government system is directed with the utmost rigour towards training men and women of northern origin in the public service, he says.

The Sardauna believes that if the Southern region is more advanced than the North in any sphere of life, the cause is to be found in the wide educational gap between them. His conception of education in national development is best understood from the perspectives of general roles of education and the specific functions of Universities. Ahmadu Bello believes that education is the greatest stimuli for national development because it trains the required manpower on which other developments depend. Every individual should, in his opinion, be given such education that meets his aptitude and he notes that no form of training is beneath the dignity of any individual. Ahmadu Bello is the governor of the Northern Region of Nigeria. He believes that people are the driving force of all development. What to him, is the greatest obstacle to development is ignorance, fear, and apathy-issues which can only be tackled through enlightenment or education.

The Roles of Universities

Universities are the "commanding heights of the educational plateau," according to Ahmadu Bello. Internally, they have a one-of-a-kind role in influencing the growth of students at different levels of education. Universities, according to Bello, have a duty to play in ensuring that lower levels retain their needed standards. According to Ahmadu Bello, a university's viewpoint must be both national and international. In his opinion, a university should: draw on the best scholarship from around the world to successfully participate in the long-standing international tradition of free exchange of knowledge. Universities tend to overemphasize their role in pursuing the truth to the exclusion of all else, and if this happens, they are easily cut off from the rest of the world. A university that fails to aspire to these two goals has lost its mission and will lose respect and recognition.

A university must from the onset aim at reflecting the needs, traditions, social and intellectual heritage/of the land in which it is situated. A university, in other words, must



grow from its environment. It cannot be transplanted from another wholesale and is expected to function adequately in another. Ahmadu Bello: Every community has a unique inner life that distinguishes it from the rest. Every culture has something to contribute to the advancement of world civilization. Africa is the meeting point of two great Western and Eastern cultures, Christianity and Islam. Ahmadu Bello's conception of a university is consistent with the utilitarian view of knowledge. He advocates for an intimate connection between universities and their immediate communities. Universities must grow from their soil and remain attached to it, even when they spread very far away. The Sardauna's view of universities is that they should be seen as reservoirs of knowledge and special skills, stored in its libraries and research records and the heads of its staff. We must see to it that this knowledge is made available to those who need it.

Conclusion

Sir Ahmadu Bello was Sardauna of Sokoto and also a Philosopher, a teacher, Realist, Charismatic, Politician. He embraced a style of consultation and consensus with the major representatives of the northern emirates: Kano, Bornu, and Sokoto. Sir Ahmadu Bello was assassinated by a military coup on 15th January 1966. He was the first Premier of Northern Nigeria. His NPC allied with Nnamdi Azikiwe's NCNC to form Nigeria's first indigenous federal government which led to independence from Britain. Ahmadu Bello articulates a social philosophy that is built on the dual props of work and worship. He believes that education is the greatest stimulus for national development. Sardauna believes that ignorance, fear, and apathy can only be tackled through enlightenment or education standards. Sardauna's view of universities is that they should be seen as reservoirs of knowledge and special skills. Adheres to a theological realism worldview, which acknowledges the presence of the material and spiritual world.

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