



Africa's Colonial Governor Lord Lugard *Fixed & Jinxed* Great Britain: Don't Spread Indian Disease in Higher Education into Africa!

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ABSTRACT

Africa & India matter when Colonial Imperialism, Racial Discrimination, European Racial Superiority, Slavery, Slave Trade and Institutionalized racial-economic exploitation are researched for global analysis of political justice.

Europeans wanted uncivilized Blacks' rise through Christianity but sought get-quick-rich profits from colonies. Great Britain's colonial Anglophone Africa's administrative policy was Indirect Rule's (IR) recruitment of educated Africans supporting British Imperial Empire. Lord Lugard, the ruler of Nigeria had IR implemented to govern Gold Coast and India which housed diverse communities. This facilitated installing local Africans & Indians on the native self-governing bodies. But British Government filled up all authoritative Ranks with White Bosses marginalizing Blacks.

Above background exposes implication in Title referring to Africa and India. It conveys congratulatory sense of Africa's higher educational affairs being better than India's. But certainly harsh-worded estrangement on Indian pride raising eyebrows as to what was that Indian Disease in Higher Education sought to be prevented from spreading into colonial Africa under the aegis of Great Britain, that too at the behest of colonialist English-Ruler, Lugard.

This Paper condemns outright Lugard's assessment adding that he must have been British Imperialism's arrogant heavy-weight when saying 'Indian Disease in Higher Education'. This demeaning expression per se is currently excavated hate speech to become maiden finding. This may lead to unbarred political uproar with side-effects, unwarranted but never before debarred. I say so with aplomb.

My Research decapitates the gauntlet thrown by colonial Lugard diagnosed as 'Hatemonger plus Hate Speech Broker' unbecoming of an English Governor.

Keywords: Africa, Anglophone, Christianity, Disease, Education, Europeans, India, Lugard

1. EVERY RESEARCH HAS THE BEGINNING OF UNIQUE INDEX



2. INTRODUCTION

British colonial policy in Africa was influenced by various factors, such as the pursuit of economic benefits, the propagation of Christianity, and the conviction that British governance would contribute to the advancement of civilization in Africa. Frederick Lugard, a notable British military officer and colonial administrator, played a pivotal role in shaping the British colonial policy in Africa. His significant contribution lies in the development of the concept of IR (see Abstract), which proposed that the African colonies should be governed by the existing indigenous leaders.



<Lord Frederick Lugard of Colonial Regime>

Source:<Frederick Lugard of Nigerian days - Google Search>

<https://www.google.com/search?q=Frederick+Lugard+of+Nigerian+days+&ie=utf-8>

Lugard's idea of IR was based on the belief that it was more practical and cost-efficient to govern African colonies through local leaders rather than replacing them with British officials. He argued that local rulers were more knowledgeable about the customs and traditions of their people and would be more readily accepted by them. Although IR had its detractors who claimed it was undemocratic and allowed local rulers to exploit their people, it was still the primary form of British colonial rule in Africa for much of the 20th century. This pragmatic approach enabled the British to control vast territories with minimal resources. Lugard's concept of IR had a significant impact on British colonial policy in Africa, providing an efficient and effective system that allowed the British to maintain control over their colonies for many years. However, it was also a system that was criticized for being undemocratic and enabling local rulers to continue exploiting their people. Despite these criticisms, IR played a crucial role in shaping the history of Africa.

3. HISTORICAL RESEARCH METHOD (HRM)/METHODOLOGY

Meaning, scope and relevance-wise Research Methodological Historiography (RMH) is the body of techniques and principles of historical research projecting historical authenticity culminating into historicity based on documented material from the past or evidence as a tributary of knowledge, namely, History as a Department of Faculty dealing in and relating to a particular people, country, language, customs and the past events thereof by way of systematic narratives describing the bygone past. This is the universal generalization uniformly applicable in letter and spirit to any branch of earthly knowledge, in fact, be it Science or Banking or Commerce or Accounting or Management or Administration of /by/for any Civilization. We are comprehensive of the past by studying to determine and order facts from the narratives. These facts are processes and deciders in themselves shaping our

existence, giving us a chance to know the people, actions, behaviours, choices, interactions and mindsets, shedding light on the circumstances of human conditions throughout past times. Examples are power, weakness, corruption, tragedy and triumph, representing the then virtual human conditions indubitable. That's how, one happens to learn about History in the denomination of so-called Political history, Economic history, Social



history & Gender history corresponding to our existence making us trust in „what is not in existence now was but in existence or existed already“ as ages passed by. One can deduce that History's bottom line is to expose the complexity and plurality that populations lived with in the past tenth of the timeline. Recording ideas in experiences while differently relating themselves to the then world in their talk-

about and thoughts, past civilizations created dynamic tasks for history itself to survive at all times to come. The historical research method (HRM) is similar to a short note that it is fact-based and does have objectivity for its importance as a method. Removing all bias is its essence. Likes, dislikes, hopes and personal beliefs are crushed to pulp, as these are prone to bias for achieving zero-value bias. One should not be afraid of telling the truth, and no lies should be told. Data and inferences with their analytical compilation and composition should have neither bias nor prejudices. Fact, truth, objectivity and inference become highlighted ingredients throughout the historical method for research. Regardless of whether the evidence is small, small or small, it will lead to a large discovery in generality and a desirable discovery in particularity. Comparable to the actions of a local detective professional, the job in the historical method of research is one and the same as that in the Detective method. Historians and Detectives are trying to reconstruct grievances or Story that has not been actually observed by them. From a shred of evidence and/or multiple pieces of evidence, they can observe the attainment of truth as a system of their right. Additionally, HRM has significance in relation to the investigation of social phenomena or sociology. It consists of a study of events, processes and institutions of past civilizations leading to contemporary social life. History and Sociology are interrelated such that the History is past Sociology while the Sociology is present history. Sociology implies studying human society in its social problems. Social Science started from social heritage while the History is called Social Heritage. Social Heritage Research (SHR) exposes the roots leading our contemporary social life with Societies/Institutions/Processes of our time marking our Social Phenomenon/ Sociology/ Social Studies.

4. SOLO LITERATURE PURVIEWED-OVERVIEWED-REVIEWED A MUST READ

LORD LUGARD: A PRELIMINARY EVALUATION by MARGERY PERHAM

[Cambridge University Press & Assessment; www.cambridge.org <https://www.cambridge.org/core/services/aop-cambridge-core/content/view/4A68C28254E5DE9418D29EC50DF988E4/S000197200001651Xa.pdf/lord_lugard_a_preliminary_evaluation.pdf >](https://www.cambridge.org/core/services/aop-cambridge-core/content/view/4A68C28254E5DE9418D29EC50DF988E4/S000197200001651Xa.pdf/lord_lugard_a_preliminary_evaluation.pdf)

Lord Lugard set himself to serve his country and to serve Africa while at the same time he certainly thought it no sin to covet personal honor. In action the three motives were fused into one. I am sure he never admitted any conflict between them. To understand how this could be, it is necessary to trek and camp and fight with Lugard, as his diaries allow us to do day by day, and to see Africa as it was in the eighties and nineties. It was no black Arcadia; even if it ever had been that, it was now being ravaged by the Arab slave-trade. The raids which supplied it were spreading wars, famines, and demoralization over wide areas. Lugard saw slavery face to face as Livingstone had done. He met caravans of slaves on the march; he found ruined

villages, and himself nursed in his tent slave-children he had freed. A man with an intense belief in order, he loathed slavery, not with passion but with a cold, precise determination to end it. In characteristic manner, as well as repressing it practically, he made a deep study of it and became one of the leading theoretical experts on the subject. To him it seemed clear that nothing better could come to the divided, dis-ordered tribes than British rule. The alternative, he saw, was no longer what some men would—in his view mistakenly—call 'freedom'. It was annexation by some other European power. And Lugard had, I must confess, an absolute faith in his own nation. And so, though a deeply humane man, always anxious to avoid the use of force, he was prepared to use it in order to extend what he regarded as the priceless benefit of civilized government. Was he wrong? There were a few then who said that he was. There are more, including Africans who have not always studied their own history, who would say the same to-day. How can we judge such a question? I think that, until African history has moved on into a much clearer perspective, no judgement will be valid. In the meantime, this country has tried to show in action, ever since these annexations, that they were right for Africa as well as for Britain. Lugard, then, had helped to annex large regions of Africa in the faith that Britain could give them order and civilization. Now Fate seemed to turn on him and say, 'Very well—make good your boast. You have annexed. Prove that you can govern!' This brings us to the fourth period of Lugard's life—that of the Governor. We have reached that part which is best known, described as it is in his numerous memoranda and reports, crystallized in the traditions and institutions of Britain's largest colony, and later reduced to a philosophy in *The Dual Mandate*.¹ We all know that as High Commissioner for Northern Nigeria, which he took over from Goldie's Company in 1900, he was the creator of 'indirect rule'—that special application of a principle or device that was as old as empire. I believe that this first governorship, 1900-6, was his great creative period as an administrator. He might, indeed, have been especially trained by a thoughtful Providence for the task that now came to him. He was soldier, explorer, an expert on transport, on slavery, on prospecting on dealing with native potentates, not to speak of Colonial Office officials, politicians, and public. He was asked to govern a vast new region, two-thirds of which had still to be conquered, a task which he achieved in his lightning, almost bloodless and only half-authorized Kano campaign. He had at first only half-a-dozen or so political officers, a handful of local levies and what must seem to us to-day a derisory grant-in-aid from a then economical Parliament paid out by a grudging Treasury. He filled the gap partly by the inspired opportunism of his political settlement, partly by driving himself and his staff—but above all himself—almost to death with overwork. And—need we add—as I have learned from a study of the archives, by fighting an almost ceaseless war with the Colonial Office which wanted this dynamic man to run Nigeria on a 'care and maintenance' basis.

5. CALENDARED LUGARD-IR TENURES

Frederick Lugard was a highly influential figure in British colonial policy, having served as High Commissioner of the Northern and Southern Protectorates of Nigeria from 1900 to 1906 and as Governor-General of Nigeria from 1914 to 1919. IR was implemented in several British colonies in Africa, including Nigeria, Uganda, and Kenya. Lugard played a crucial role in establishing IR in the Northern Nigerian Protectorate (which later became part of Nigeria) during his tenure as High Commissioner from 1900 to 1906. Despite criticism from some quarters that the system preserved the power of traditional elites and hindered African independence, IR was widely adopted by British colonial administrators in Africa and remained in place in many African countries until the 1960s. Lugard also served as Governor of Hong Kong from 1907 to 1912.

6. EPISTEMOLOGY & OBSESSIONAL DUO

Lugard, a prominent figure in British colonial history, was both complex and controversial. His concept of IR greatly influenced imperial colonial policy in Africa, and his foresight in the Dual Mandate demonstrated a genuine belief in Britain's obligately-held attitudinal responsibility towards its colonies. The perception of Lugard's legacy is multifaceted and subject to debate. While some view him as a ruthless and exploitative imperialist, others regard him as a visionary leader who played a crucial role in shaping modern Africa. Regardless of one's perspective on Lugard, his significance in the history of colonialism cannot be denied.

Lugard is renowned for his concept of the Dual Mandate, which he expounded upon in his book of the same title published in 1922. The Dual Mandate posited that Britain had a twofold duty towards its colonies: to enhance the welfare of the African people and to exploit Africa's resources for the betterment of humanity. Lugard maintained that these objectives were not mutually exclusive, but rather complementary. He argued that by harnessing Africa's resources, Britain could generate employment opportunities for Africans and thereby enhance their standard of living. Simultaneously, he believed that Britain had a moral obligation to assist Africans in developing their own societies and cultures. The Dual Mandate was a multifaceted and contradictory concept, and it has faced criticism for its paternalistic and imperialistic assumptions. Nevertheless, it also reflected Lugard's genuine conviction that Britain had a duty to aid its colonies.

Lugard demonstrated and played a significant role in shaping British colonial policy in Africa. He is renowned for his concept of IR, which proposed that African colonies should be governed by the British through existing local rulers and institutions. In other words, it was a system of colonial administration in which British officials worked through local leaders to govern African societies. Lugard believed that this system was the most efficient and cost-effective way to administer African colonies while preserving traditional African culture. Although IR was criticized for its paternalistic and authoritarian nature, it was also viewed as a means of avoiding the high costs and logistical challenges of non-indirect colonial rule. After second world war as the demand for self-government grew, IR was abandoned in most British colonies in Africa.

7. IR-DRAWBACKS-LOOPHOLES

Lugard's views on indirect rule were not without their critics. Some argued that indirect rule was simply a way for Britain to maintain its colonial control over Africa without having to directly govern its peoples. Others argued that indirect rule was ineffective in promoting development and modernization in Africa.

Despite these criticisms, indirect rule became the dominant form of British colonial administration in Africa in the early 20th century. Lugard's ideas about indirect rule were influential in shaping this policy, and his legacy continues to be debated by historians today.

Indirect rule was successful in maintaining British control over Africa for many years. However, it also sowed the seeds of future conflict. The British-created colonial boundaries did not always correspond to ethnic or linguistic divisions, and this led to tensions between different groups. Additionally, the British policy of indirect rule often strengthened the power of local rulers, who were often corrupt and exploitative.

8. LUGARDONOMICS MODEL ANALYSIS



<Display Lugardonomics Vision> <Source: Author's Foresight>

British colonial policy in Africa was a multifaceted and ever-changing economic framework that was influenced by various economic grounds, financial initiatives and sociological imperatives. These factors are to be seen in the above model analysis.

Additionally, Lugard played a crucial role in shaping British colonial economic policy in Africa. He advocated for the development of the colonies and British Goods. However, Lugard's policies had both positive and negative impacts on African societies. Indirect rule and Lugard's economic policies promoted development in some areas. In conclusion, British colonial policy in Africa was a complex and contradictory endeavor, with both beneficial and detrimental consequences for the African people. Frederick Lugard, as a prominent figure in British colonial history, left a lasting imprint on the development of African societies while he had believed that Britain had a duty to civilize the African continent.

9. LUGARD DENOMINATION COLONIAL ISM ADMIXURED INDIAN DISEASE

Lugard coined and validated the term "Indian disease" to express his apprehensions regarding the adverse consequences of British colonialism in Africa. He drew parallels between the perceived negative impacts of British rule in India and the potential replication of those mistakes in Africa. Lugard's concerns stemmed from his belief that Britain had committed several errors in India, and he emphasized the need for caution to avoid repeating them in Africa.

Lugard's views were based on his Indian data of experiences in India, where he had served as a colonial administrator for many years. He had witnessed the rise of Indian nationalism and the socially growing demand for political self-determination. He was cornered by the Imperial Bosses and made so concerned that if similar political protests/ mass movements/group-strikes/ majority hunger strikes were allowed to take root in Africa, it would lead to the loss of British control and the chaos and bloodshed that had accompanied the Indian independence movement. That's why and that be the powerful cause from behind, he believed that Britain must avoid what he labelled minding for African peace on a pleading plank, the "*Indian disease*" in terms of significance edging on to Indian nationalism and India's self-determination, which he saw as a cutting threat already gathering cheers that gone against the Imperial British rule.

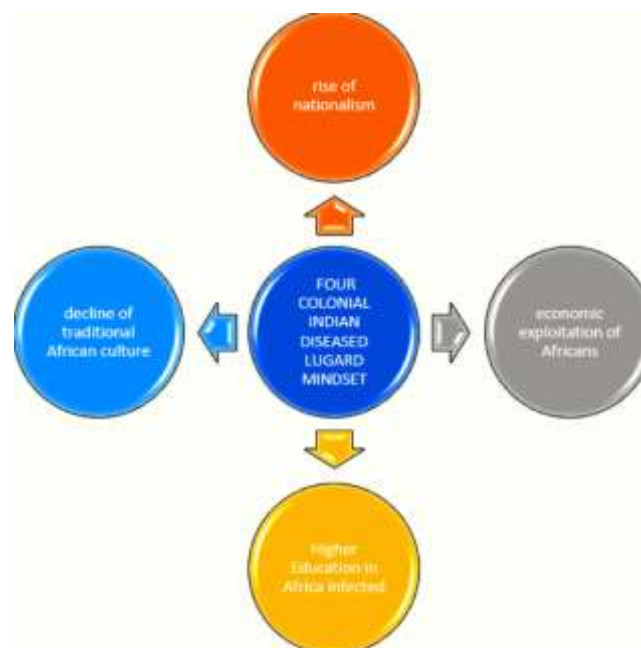
Comparatively speaking, Britain and Lugard were deeply concerned about the potential for unrest and instability in Africa if the same /ditto mistakes happened in India were repeated in Africa. Lugard argued that the African people were not capable of ruling themselves besides Africa was not ready for self-government. He believed that they needed British guidance and tutelage in order to develop into a civilized and modern society. He averred that Africa was too diverse and fragmented to be a viable nation-state, and that it would be better off divided into smaller, more manageable colonies.

Lugard's perspectives faced opposition from various quarters. Numerous Africans, along with certain British liberals, contended that Africans possessed the same capacity for self-governance as any other population. They highlighted the existence of numerous African kingdoms and empires that had thrived for centuries. Additionally, they argued that British rule had inflicted harm upon Africa and advocated for Africans to seize control of their own fate. Despite these objections, Lugard's viewpoints prevailed for an extended period. British colonial policy in Africa predominantly relied on the concept of indirect rule, whereby British officials collaborated with local rulers to administer their colonies. This approach aimed to minimize the expenses associated with British rule and circumvent the challenges encountered in India.

10. LUGARD FOURPLEX INDIAN DISEASES COLONIAL VIRUSES

Colonially polluted and consequent contemplator, he earned fame for his mind as specifically concerned about the following four "Indian diseases" detrimental to Africa and British Imperialism.

- **The rise of nationalism:** Lugard believed that nationalism was a dangerous force that had led to unrest and violence in India. He feared that the same could happen in Africa if the British were not careful to suppress nationalist sentiment.
- **The decline of traditional African culture:** Lugard held the belief that the preservation of traditional African culture was of great importance. He expressed his concern that the imposition of British rule might result in the gradual erosion of the cherished values and customs that had long been a part of African society.
- **The economic exploitation of Africans:** Lugard held the view that India had been economically exploited by the British, and he was concerned that Africa would suffer the same fate if Britain did not exercise caution. He proposed policies that would facilitate the economic growth of African nations.
- **The Spread of Indian disease in Higher Education into Africa:** Lugard ordained upon imperial Rulers not to spread Indian Disease in Higher Education to cross over to foreign lands, especially into Africa, mentioning that the higher educated ones in India aimed at achieving Independence, Freedom, Self-Rule, Constitutional and Democratic Sovereignty from the crude colonialists of European and British domination and denomination.



11. LUGARD'S 'CONCERNS-BELIEFS-FEARS' A CBF THESIS

British colonialism in Africa was not as disastrous as in India. Lugard also firmly believed that it was important to avoid the "Indian disease" in Africa. By this he meant the perceived negative effects of British colonial rule in India, such as the rise of Indian nationalism and the decline of traditional Indian culture. Lugard believed that these problems in Africa could be avoided through a policy of indirect rule, which would allow African societies to retain their own cultural identity while still being under British control. Ultimately, Lugard's fears about the "Indian disease" were unfounded. Africa did not experience the same level of unrest and instability as India, and in fact many African countries gained independence peacefully. However, the legacy of British colonialism in Africa is still felt today in the form of poverty, inequality and conflict.

Lugard coined and endorsed his own term "Indian disease" to express his fears about the negative consequences of British colonialism in Africa. He drew parallels between the perceived negative effects of British rule in India and the possible repetition of these mistakes in Africa. Lugard's concerns stemmed

from his belief that Britain had made several mistakes in India, and he emphasized the need for caution to avoid repeating these mistakes in Africa. Lugard's concerns about the "Indian disease" were not unfounded. There were a number of parallels between British rule in India and British rule in Africa. For example, both countries were ruled by a small number of British administrators and both countries were subject to economic exploitation by British companies. However, Lugard's fears about the "Indian disease" did not materialize. British colonialism in Africa was not as disastrous as in India. This was partly because the British learned from their mistakes in India and were careful not to repeat them in Africa. Overall, Lord Lugard's fears about the "Indian disease" were justified, but they did not materialize.

12. SPREADING INDIAN DISEASE INTO AFRICA'S HIGHER EDUCATION

Let it be recalled from Abstract that implication in Title referring to colonial Africa & colonial India which conveys congratulatory sense of Africa's higher educational affairs being better than those of India. But certainly, usage of expression like *Indian Disease* is not only a harsh-worded one but also an insulting estrangement to feelings of Indian pride causing eyebrows raised to question. This Paper condemns outright Lugard's assessment of higher educational scenarios of colonial India adding that he must have been British Imperialism's arrogant heavy-weight when saying 'Indian Disease in Higher Education'. This demeaning expression *per se* is a hate speech and likely lead to unbarred political uproar unwarranted but never before debarred. In this context of hate speech, colonial Lugard is diagnosed by this Paper as a 'Hatemonger plus Hate Speech Broker' unbecoming of an English Governor of his stature.

13. LUGARD'S EROSION OF INTELLECTUAL CONSENSUS IN HIGHER EDUCATION

During the 19th century, European universities established three distinct areas of knowledge production: natural sciences, humanities, and social sciences. These domains were further divided into specific disciplines. From 1850 to the Second World War, this framework became the prevailing model, institutionalized through various means. Firstly, within universities, it took the form of chairs, departments, curricula, and academic degrees. Secondly, at the national and international level, discipline-based associations of scholars and journals played a role. Lastly, the classification of scholarly works in major libraries was based on this structure. This was the intellectual consensus applied by colonialism and in this regard, Lugard's saying emphasized the need to prevent the "Indian disease" from spreading in Africa so that no erosion of intellectual consensus to take place in Africa under the IR.

14. HIGHER EDUCATION IN AFRICA & INDIAN DISEASE

The "Indian Disease" referred to the emergence of an educated middle class, which was seen as a potential carrier of nationalist sentiments. Lugard desired to prevent the "Indian disease" from spreading in Africa.

A thousand years ago, the history of higher education in Africa began to take shape. It is now widely recognized that centers of learning existed in various parts of Africa, such as Al-Azhar in Egypt, Al-Zaytuna in Morocco, and Sankore in Mali, long before Western influence took hold. However, the significance of this historical fact for African higher education is limited. This is primarily due to the fact that the organization of knowledge production in African universities is largely based on the disciplinary model developed in Western universities from the colonial times. Higher education in Africa, spanning from the Sahara to the Limpopo, primarily never moved away from where it stood before and during the colonial period of Africa. This pattern was not unique to Nigeria. Colonial

Nigeria had only one University of a thousand students and nationalist movements across the continent to inspire to demand national identity, national symbols, national flags, national anthems, national currencies, and national universities.

Keeping focus on the regions of Africa that were colonized, the newer colonies like Uganda, rejected modern education seeing it as a threat to the existing order. Even though Britain aimed to civilize by establishing schools and universities in the oldest colonies like South Africa & Egypt, Africa's Colonial Governor Lugard fixed & jinxed Great Britain so as to not to spread the Indian Disease in Higher Education into Africa!



Image Source : <https://www.chrflagship.uwc.ac.za/fellowship-programme/visiting-lecturers-and-scholars/mahmood-mamdani/<https://policycommons.net/artifacts/1361317/makerere-university/1975442/>>

Here is a 'Direct Quotation' of and according to the Professor / Director (Makerere Institute of Social Research, Makerere University, Kampala, Uganda with Working Paper No.3, March 2011, on The Importance of Research in a University), His Excellency Mahmood Mamdani (2011, pp1-9) that "I would like to put this in the context of the history of higher education in Africa. I do not mean to suggest that there is a single African history. I speak particularly of those parts of Africa colonized. There is a contrast between older colonies like South Africa or Egypt where Britain embarked on a civilizing mission—building Schools and Universities – and newer colonies like Uganda where they tended to regard products of modern education as subversive of the existing order".

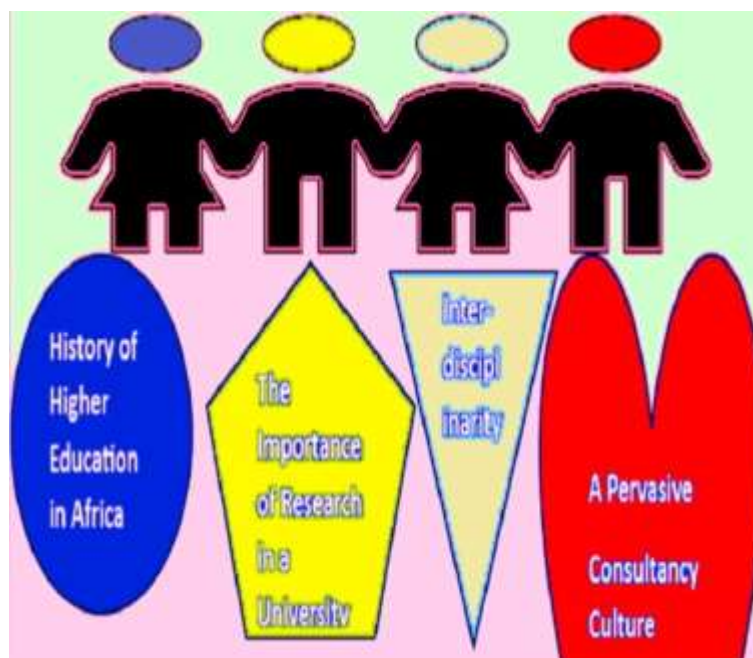
When Lord Lugard happened to say what he wanted to and in the manner in which he said it, all of it became popularly quotable quotes/ quotation for many higher educational pioneers as well as researchers in various sectors of higher levels of panorama of all types of formal, informal, modern and conventional educations in the post-colonial African times.

15. HIGHER EDUCATION POST-LUGARD & POST-COLONIALISM PHASE

African higher education is known by "*The Importance of Research in a University*" in the times of Lugard and Colonialism exited. It refers to especially University-level higher education such as post-graduation, Doctoral Research and post-Doctoral advanced studies.

Here are references taken from the Makerere University's working paper titled "The Importance of Research in a University, from the pen of the Professor / Director, His Excellency Mahmood Mamdani (2011, pp.1-9, Makerere Institute of Social Research, Makerere University, Kampala, Uganda, Working Paper No.3, March 2011), in showcased abridgement of Continental Africa's Higher Education at the highest order of University level, say the zenith, in respect of following salient features and/or a case-in-point study of Africa's higher education .

- The Importance of Research in a University
- History of Higher Education in Africa
- A Pervasive Consultancy Culture
- Inter-disciplinarity



<Source: Author's Broad Minded Vision> & <Image of a case-in-point presentation of Africa's higher education>

16. A CASE-IN-POINT STUDY OF AFRICA'S HIGHER EDUCATION

As depicted in [15] above, the following details are interesting to know irrespective of what was described by Lord Lugal in his time against the Indian as well as African higher education, which all is now attributed to the developments during the elapsed times in history. But higher education is always a dynamic evolving force within the human beings and current living times of Africans as well as Indians and for that matter, all Nations on the Globe

without exception to any civilization. Africa has made strides of progress in higher education and built high ways developing metropolitan City-economies on profitable scales of economic gerunds, financial infinitives and last but not least important, the sociological plus humanitarian imperatives .

➤ ***The importance of research in a university***

The traditional approach to African Higher Education is no longer effective. It is imperative that training to postgraduate students within the institutions where they will eventually work will be provided. Additionally, training the next generation of African scholars within their own countries is the focus of reality. This requires addressing both the need for institutional reform and the improvement of postgraduate education. It is essential to integrate postgraduate education, research, and institution building into a unified effort. Looking at the historical context of higher education in Africa, it becomes evident that there are various African histories, particularly in regions colonized after the Berlin Conference in the late 19th century. A distinction can be observed between older colonies like South Africa or Egypt, where Britain aimed to civilize and establish schools and universities, and newer colonies like Uganda, where modern education was seen as a threat to the existing order.

Educational and institutional reform, as well as the development of postgraduate education, research, and institution-building, should be included in a unified African initiative.

The priority for African countries is to prioritize university-level education, post-graduation, and research in order to produce a generation of well-trained scholars within Africa, rather than relying on foreign-educated Africans or depending on those who have returned from studying abroad. Therefore, both institutional reform and the development of postgraduate education, research, and institution-building should be part of a collective effort in Africa.

Educational & Institutional Reform alongside that of postgraduate education, research and institution-building need to be part of a single African effort. with changing African priority for university-level higher education in post-graduation & research fields for producing trained scholarly generations domestically within Africa rather than outsourcing the foreign-University educated Africans and/or depending on foreign-returned Africans. Institutional reform alongside that of postgraduate education, research and institution-building need to be part of a single African effort”.

➤ ***The history of higher education in Africa***

A millennium ago, the history of higher education in Africa began to take shape. It is widely acknowledged that centers of learning, such as Al-Azhar in Egypt, Al-Zaytuna in Morocco, and Sankore in Mali, existed long before Western dominance. However, in the context of contemporary African higher education, this historical fact holds little significance. The organization of knowledge production in African universities today is predominantly influenced by the disciplinary mode developed in Western institutions during the 19th and 20th centuries.

During the colonial era, the establishment of universities in Africa was limited. Makerere in East Africa, Ibadan and Legon in West Africa, and a few others were among the first colonial universities. Consequently, the growth of higher education in Africa, spanning from the Sahara to the Limpopo, primarily occurred in the post-colonial period. A notable example is Nigeria, where only one university existed with 1,000 students at the time of independence. However, three decades later, in 1991, there were 41 universities with 131,000 students. This trend was not unique to Nigeria; the development of universities became a crucial demand for nationalist movements across the continent. Each newly independent country sought to establish its own flag, national anthem, national currency, and national university as symbols of true independence.

In the post-independence era, two distinct visions emerged regarding the role of higher education. One approach was state-driven, where governments tended to view universities as parastatals, thereby compromising academic freedom. The University of Dar es Salaam exemplified this perspective. However, it also achieved a significant milestone by creating a curriculum that was historically-informed and interdisciplinary in nature. The vision that emerged after independence was focused on the market. Makerere University became the epitome of this vision. In the 1990s, Makerere implemented a combination of admitting fee-paying students (privatization) and introducing a curriculum driven by market forces (commercialization). The outcomes were paradoxical: the payment of fees demonstrated the potential to expand the financial resources of higher education, while commercialization led to the rapid growth of a consultancy culture. However, both models shared a common shortcoming - the lack of a graduate program. It was widely assumed that post-graduate education would take place abroad through staff development programs.

The post-independence vision took a market-driven approach, with Makerere University serving as a prominent example. In the 1990s, Makerere implemented a dual strategy of admitting fee-paying students (privatization) and introducing a curriculum driven by market forces (commercialization). The results were contradictory: the payment of fees demonstrated the possibility of broadening the financial foundation of higher education, while commercialization fostered a flourishing consultancy culture. However, both models shared a common flaw - the absence of a graduate program. It was widely assumed that post-graduate education would be pursued overseas through staff development programs.

➤ ***A pervasive consultancy cultures***

African universities are currently dominated by a market-driven model that has led to the development of a consultancy culture. Unfortunately, this culture has had negative effects on postgraduate education and research. Consultants tend to view research as a means of finding answers to problems defined by clients, rather than as a way of formulating problems. This mentality is reinforced through short courses in research methodology that teach students how to gather and process quantitative information in order to provide answers. As a result, intellectual life in universities has been reduced to classroom activity, while seminars and workshops have migrated to hotels. Workshop attendance is often incentivized with transport allowances and per diem. This trend is part of a larger process that has led to the Non-Governmental-Organizationing of the university. Academic papers have become corporate-style power point presentations, and academics are reading less and less. The result is a chorus of buzz words that have replaced lively debates. The root of the problem is the spread of a corrosive consultancy culture that has led to a consultancy mentality.

➤ **Inter-disciplinarity**

The consensus among intellectuals began to deteriorate after the 1960s due to two main factors: the increasing overlap between different academic disciplines and the emergence of a shared problematique. This can be seen in the blurring of boundaries between the humanities and social sciences, as both fields started to emphasize the historical and contextual aspects of knowledge. The Gulbenkian Commission, led by Immanuel Wallerstein, effectively captured this development in their report. As interdisciplinary approaches gained traction, the distinction between the humanities and social sciences became less significant compared to the divide between quantitative and qualitative perspectives in the study of social, political, and cultural phenomena. However, these intellectual advancements were not accompanied by corresponding organizational changes, mainly because it is challenging to reform deeply entrenched institutions. Despite the proliferation of interdisciplinary and regional institutes, collaboration across the humanities and social sciences remained limited. The challenge faced by African universities in postgraduate studies lies in the ability to produce truly interdisciplinary knowledge while maintaining the progress made within individual disciplines. Similarly, universities must address the challenge of nurturing a new generation of researchers by integrating research into postgraduate education.

17. CONCLUSION

Colonial governor, Lord Frederick Lugard as mentioned in the Title of this Research Paper and captioned elsewhere in this Paper (which is all about how & why & when) had created history belittling one of the many cherished value systems of India & Indians, i.e., the Higher Education. He wounded the Indian-purity-sentiment in what he told the Imperial British Regime in particular and the World of colonial times in general, of Indian Disease in Higher Education and its prevention from crossing over into Africa of Africans.



Nascent generations among Indians would not come to know the commissions and omissions of colonialists led by Imperialists. The desire rooted in Western Christianity prompted and pampered European patriots to add to their grandeur by approaching distant lands to gather scientific knowledge and eventually overpowering the unarmed innocent village-heads and thereafter, conquering the areas to form colonies. After establishing colonial rule, the Christian missionaries forged close intimacy and workable relationships with authority between themselves and unknown hosts. European Guests became colonial administrators, thus, in Africa and India.

Unless and until one becomes a student-researcher in the African Studies & Africa Area Studies, it is not possible to come to know above types of politically social defamations which India had gone through at the hands of foreign rulers. So, this Paper has served its purpose in this direction.

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