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## The Contributions of Ahmadu Bello University School of History to the Decolonisation of Knowledge in Africa, 1962-2020

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### Abstract

*From the 1960s to the early 1990s, Ahmadu Bello University (A.B.U) has contributed immensely to the decolonisation of knowledge with particular reference to African history that was championed by its School of History, which consolidated the Northern Nigerian History Research Scheme (NHRS). This was put in place to challenge colonial historiography and establish the foundations for the development and training of African historiographers with a view to influencing African history across the globe. Using largely secondary sources that are augmented with a qualitative research methodology, this paper attempts a cross-examination of the contributions of the A.B.U School of History in the decolonisation and transformation of knowledge, which is purely Afro-centric. Part of its role in this regard includes scholarly agitations for the liberation of African countries such as Mozambique and South Africa from the shackles of Western colonialism. In the 21<sup>st</sup> century, the focus of the A.B.U School was shifted towards post-colonial issues, as well as the preservation and digitisation of its Arabic manuscripts. This paper, therefore, finds out that the A.B.U. School of History devised a critical historical methodology set aside for the thorough interrogation of sources based on writing factual historical evidence to expose the serious shortcomings of over-dependence on written colonial historiographies, against oral and other, sources for historical reconstruction. The paper also observes that the A.B.U School lays emphasis on oral and other sources such as linguistics, ethnography, and archaeology purposely to liberate the writing of African history from colonial intellectual oppression.*

**Keywords:** Decolonisation, University, Knowledge Production, African history, Ahmadu Bello University, ABU School of History.

**Introduction**

Part of the main objectives of the European Colonial project on the African continent was to denounce the fact that like any other continent, Africa has a long history<sup>1</sup>. According to Hegel for instance, Africa is unhistorical; undeveloped spirit – still involved in the conditions of mere nature; devoid of morality, religions and political constitution<sup>2</sup>. This historical experience was a strong move to indirectly falsify, as well as negate the presence of African history, which they further supported with their notion of so-called Hamitic hypothesis<sup>3</sup>. During the nationalist movements that took place in most African countries so as to set themselves free from Western colonial domination in the 1930s and 1950s, many African scholars, especially historians began to also advocate for the decolonisation of knowledge and its production in Africa<sup>4</sup>. In other words, political independence needed to be accompanied with mental and intellectual freedoms. This movement, therefore, paved the way for the emergence of a sound and well-organised African historiography, particularly in the mid-20th century, which came to challenge the stereotyped versions of African history as projected by European historiographers<sup>5</sup>. This includes the claim that Africa has no history and that Africans are ‘barbaric’ and ‘uncivilised’.

The effort made by African historians to re-write their history from a purely Afro-Centric point of view as opposed to the colonial historiography that was Eurocentric, racial and highly stereotyped, led to the emergence of some radical schools of history across Africa<sup>6</sup>. These schools mostly evolved from the already existing African universities through their research centres, especially on the African historical scholarship. The prominent ones are; the University of Ibadan, Ahmadu Bello University (A.B.U) and the University of Dar es Salam<sup>7</sup>.

For instance, between the mid-1950s to the early 1970s, African history witnessed an important milestone as it

became an important *sine qua non* not only in terms of nation building, national integration and cultural self-identification, but also in serving as a means to tell the true African experiences from the pre-colonial, colonial to post-colonial periods<sup>8</sup>. This effort was exemplified in the publication of new books on the African history from an Afro-centric perspective, the establishment of new journals such as the *Transactions of the Historical Society of Ghana*, *Journal of the Historical Society of Nigeria*, *Tarikh*, to mention, but a few. This development further created an avenue for many African scholars to establish their own independent research networks as a counter-force to the hitherto imbalanced and predominant Western narratives about Africa<sup>9</sup>.

African historians such as Kenneth Dike, Abdullahi Smith, Bala Usman and the rest, set out to demonstrate how Western epistemologies misrepresent Africa as their knowledge system was indisputably politically intended to perpetuate colonisation and empty Africans of their dignity and ability to stand on their feet. Many factors including the emergence of higher education institutions in Africa in the late 1940s and 1950s contributed to the transformation of the historical development landscape in Africa for which many have already been articulated. However, particular contributions are still to be articulated and beg for historians to take an interest in them. This is the case with the ABU School of History.

The paper, therefore, seeks to answer the questions; how did Western scholarship construct the African knowledge system that spilled into the post-colony and provoked the movement for the decolonisation of curriculum? What was the contribution of the ABU School of History in enhancing this transformation? By answering these questions, this paper examines the role of the A.B.U School of History in the decolonisation of knowledge with particular reference to African historiography and the critical cross-examination of sources. This discussion is also in line with the intention to debunk the 'politicised' forms of knowledge about Africa including the claims that the continent had no history and no

civilisation. This also deals with the power dynamics in terms of the politicisation of knowledge by the Global North that narrows down to the politics of reciprocal publishing in Africa<sup>10</sup>.

This paper is generally divided into five major sub-headings. While the first section is the introduction, the second, and the third sections trace the history of A.B.U, as well as the emergence of its School of History and its contributions to the decolonisation of knowledge in Africa. The third section dwells largely on the A.B.U School of History and the question of decolonisation in Africa, while the last part is the conclusion of the paper.

### **Brief History of Ahmadu Bello University, Zaria**

Ahmadu Bello University, Zaria (alias, ABU) is one of the first-generation universities in Nigeria others being; University of Ibadan, University of Nigeria, Nsukka, University of Lagos and the former University of Ife, Ile-Ife, which is renamed, Obafemi Awolowo University. ABU was established on the 4<sup>th</sup> of October, 1962 and Dr. Norman S. Alexander (1965-1966) was its first Vice Chancellor. It began with four faculties; Agriculture, Engineering, Law and Science and fifteen departments. Presently, the University is the largest and most extensive of all universities in Sub-Saharan Africa, especially in terms of landmass and population<sup>11</sup>. It covers a land area of about 7,000 hectares and embraces eighteen faculties, a Postgraduate School and 108 departments, as well as specialised Centres of Excellence.

In a speech delivered at the first convocation of A.B.U on November 23<sup>rd</sup>, 1963, Ahmadu Bello, the late Premier of Northern Nigeria, the Sardauna of Sokoto and the University's first Chancellor, declared that:

The cardinal principle upon which our University (A.B.U) is formed is to impart knowledge and learning to men and women of all races without any distinction on grounds of race, religious, or political beliefs. Only through the freedom of membership and the freedom of enquiry and research can a university be drawn into the full ferment of thought from which new knowledge

comes...We hold it to be of special importance that this University, serving a huge population scattered over an immense area, should develop all possible links with the educational work and practical problems of the region<sup>12</sup>.

As envisaged by the Sardauna, A.B.U has not only produced world's first class intellectuals in many branches of knowledge, but was one of the institutions that professionalised the teaching of history through the sophistication of its methodology, as well as the development and institutionalisation of a critical historical methodology, which was hitherto non-existent when the Tudor and other Western-oriented courses were taught in the 1960s to mid-1970s. Right from its inception, the role of A.B.U in national development can be broadly categorized into two important aspects; (1) Research Contributions and (2) Manpower development (for both public and private sectors). This can clearly be seen in its contributions through for example, the National Agricultural Extension and Research Liaison Services, as well as the National Animal Production Research Institute, which not only enhance agricultural production throughout the country but also promote research along the same line.

A.B.U has succeeded in nurturing two new institutions: Bayero University Kano and the Abubakar Tafawa Balewa University of Technology, Bauchi including more than 30 colleges of education, polytechnics, and other affiliates to it. ABU now has over 500,000 strong Alumni occupying important positions in both Nigeria and abroad. It also has a world-class university printing press, A 310 megawatts bandwidth Internet services, Multiple Library facilities, A mini refinery, 3 hotels and 5 guest houses, A standard ABU community bank, A standard university dam, etc<sup>13</sup>.

### **The A.B.U School of History**

The A.B.U. School of history emerged in the 1960s. Prior to its establishment, history was taught from the Eurocentric perspective giving little or no concern to African history. This was due to the fact that most of the lecturers were European expatriates who ensured that the teaching of history aligns

with their academic orientation including the denial of a rigorous historical process in Africa. This issue was discussed extensively during the Faculty of Arts curriculum review of 1976, which was nearly overtaken by both ideological and physical clashes between European expatriates and Nigerians<sup>14</sup>. The use of other sources such as oral tradition, archaeological excavations and Arabic manuscripts in the reconstruction of African history was also relegated to the background or not considered veritable historical data sources. Thus, the A.B.U School of History emerged to challenge, as well as to properly address these issues.

The invitation of Professor Abdullahi Smith by the then Premier of Northern Nigeria to write its history based on the provision of the Northern History Research Scheme was an important milestone in the emergence and development of the A.B.U School of History. This is because the Northern Nigerian regional government wanted to challenge colonial historiography through the development and training of African historiographers at A.B.U. Apart from the regional government's intention to wane the stereotypical representations of the African continent in books written by colonial writers, it also wanted to influence the teaching of history across the continent<sup>15</sup>.

The A.B.U. School of History can be seen as largely Marxist because of the nature of its ideas and scholarship as symbolised in their books, journals, seminars, conferences and workshops. This also coupled with the School's educational underpinnings. However, it develops and professionalises a critical historical methodology that is solely built on a thorough interrogation of sources with a view to writing an 'objective' history. The school was pioneered by the late Professor Abdullahi Smith, but subsequently championed by the late Dr. Yusufu Bala Usman. Alkasum, one of the disciples of the school, argues that the school:

...lays emphasis on the writing of history devoid of jargon and based on factual evidence and a rigorous evaluation and assessment of all types of sources for historical reconstruction. In doing so, the school exposes the serious shortcomings of

overdependence on written, against oral and other, sources for historical reconstruction. This perspective was very refreshing to African students of history because colonial historiography had attempted to relegate the significance of other sources, especially the oral, as part of the effort to ridicule, distort and downgrade African history before the British conquest. Even when they made use of oral sources, they subjected them to rigorous evaluation but left the written, and often biased, sources virtually unquestioned<sup>16</sup>.

In line with the above quotation, the A.B.U School of History also emphasises on the preponderance of the oral in the reconstruction of the African history<sup>17</sup>. Like the written sources, the School prioritises the significance of the oral, which is not in any way inferior to written sources, especially in historical reconstruction. The School believes that in as much as the oral source is subjected to a critical historical cross-examination so as to establish its authenticity, reliability and accuracy it becomes a credible source of historical evidence. The A.B.U School of History also considers the use of other sources such as comparative-linguistics, ethnographic and archaeological evidence<sup>18</sup>. In line with this assertion, however, Bala Usman's seminal work entitled, '*The Critical Evaluation of Primary Sources: Henrich Barth in Katsina, 1851-1854*' became an important source criticism mechanism that would aid historians that are willing to use oral sources in their historical reconstructions<sup>19</sup>. In Bala's seminal work, Alkasum states that:

Bala Usman called for the extension of the rigour employed in the assessment of oral sources to written sources. This was absolutely necessary because European written records obtained from travellers, traders, missionaries, companies, governments and their agents, which were the most widely used sources for the reconstruction of African history in the past five hundred years, were only assessed on the basis of their reliability and accuracy, not the world views ingrained in them. He pointed out that these written sources influenced students and researchers, who started their research work by first of all reading them at the Archives, or in published books and journals, before embarking on field trips to collect oral and other data. Consequently, the world views of the authors of these European written sources influenced the researchers even in terms of the questions they asked during field work. This was why Dr Bala Usman argued that written sources,

such as the account of Henrich Barth, the famous German Traveller of the 19<sup>th</sup> Century, must be subjected to thorough evaluation and critical assessment<sup>20</sup>.

Bala Usman also argued that Barth was held in high esteem by many leading European historians of Africa such as Professor Robert Rotberg, Professor Philip Curtin, Mr. A. M. Kirk-Greene and Professor Thomas Hodgkin because they considered him a 'meticulously accurate explorer'. However, Bala Usman has shown beyond an iota of doubt the inherent inconsistencies imbued in his data collection, which also speak to the vagrancy of his use of the oral sources<sup>21</sup>. Another important work published by Bala Usman for critical evaluation of colonial historiography is titled, *The Problem of Categories in the Study of the History of Central Sudan: A Critique of M. G. Smith and Others*<sup>22</sup>. Bala's work further exposed the fallacy, especially of ethnic categorisation of African history as mostly espoused by Western historiographers.

With the great efforts of the founders of the A.B.U School of History, subsequent generations of scholars and students consider the use of oral sources as central to their historical inquiries. These disciples went to the extent of placing the oral source even above archival materials in terms of ranking, authenticity and in the corroborations of information obtained from secondary sources. They also believe that the oral source is very important, especially in bridging archival silences and biases. Meanwhile, the critical oral source criticism introduced by scholars such as Abdullahi Smith and Bala Usman distinguishes the A.B.U School in terms of objectivity in the writing of history. This development also placed it amongst the major schools of history professionalising the use of oral tradition such as Ibadan, Makerere and Dar es Salam.

### **A.B.U and the Question of Decolonisation**

A.B.U, especially in the 1970s and the 1980s was a centre not only for knowledge production but also for the assessment and critique of both national and international policies that have serious impacts on peoples' lives. For instance, the School hosted many provocative seminar series on issues

dealing with decolonisation in Africa, the role of Western countries in perpetuating neo-colonialism, as well as corruption in government. Public lectures linking the university and larger community were also organised to enlighten them of their individual and collective responsibilities as Nigerians. In March, 1983, Marx and Africa Conference was anchored by the A.B.U School of History<sup>23</sup>. Scholars, especially Marxists came from far and near to make presentations on the socio-political and economic conditions of the African continent at the face of neo-colonialism. Some of these scholars include; Bala Usman, Patrick Wilmot, Bjorn Bechman, Claude Ake, Abdul Raufu Mustapha, Yusuf Bangura, Jibrin Ibrahim and many others.

Part of its major effort in the decolonisation campaign was in dismantling the forces of neo-colonialism mostly celebrated in the policies enacted by the so-called multi-national corporations such as the International Monetary Fund (IMF) and what has now been viewed as its catastrophic policies<sup>24</sup>. This stand was clearly exemplified in the seminal work of Bala Usman entitled *Nigeria against the IMF*<sup>25</sup>. The book, which was written forty years ago, had foreseen the damage institutions like the IMF could plunge the Nigerian economy into. According to Usman:

The failure of the current structure to bring a substantial number of people out of poverty is inherent in the system. The continued marginalisation of the Nigerian people is a direct result of the nature and structure of the Nigerian economy incorporated into a globalisation process in which it has remained uncompetitive. Western-style capitalism has not created wealth for the majority of Nigerians as its proponents have always insisted that it could. There are alternatives and Nigeria should interrogate them<sup>26</sup>.

In January 1976, a Faculty of Arts Development Committee was established by the Vice-Chancellor of A.B.U, Iya Abubakar, to review their curricula, which were considered more European in both names and contents. The Committee was established as a response to a circular dated 12 December, 1975 sent by the university management to all faculties, institutes, and units of A.B.U stating that:

The University has continued to develop and expand its academic programmes since its inception and it is proposed that we would have a look at our programmes in relation to our environment. I would, therefore, like your faculty...to examine the teaching and research programmes of the departments...and make appropriate recommendations...as to how best to make them more relevant to the circumstances and the developmental needs of this country without necessarily sacrificing standards<sup>27</sup>.

Dr. Yusufu Bala Usman, the then HOD of History, was made the chairman of the Faculty of Arts Development Committee, while Dr. E.M. Gbanite was nominated as the secretary together with 20 other academics (Table 1)<sup>28</sup>. The central focus of the Development Committee for curriculum review was to replace Western inclined courses that had been taught in the university for quite a long time with Africa oriented courses with the sole aim of promoting African values, unity and national integration in Nigeria. This way, it was hoped that the attainment of national consciousness through the appreciation of Nigerian creative arts and other forms of cultural orientation would be revived and globally acknowledged. Contrary to the Western oriented courses, the Committee maintained that the Nigerian national objectives and circumstances were the foundation for effective teaching and research in the country<sup>29</sup>. The Committee also believed that the curriculum review would surely oppose the dominant Western socio-political and economic interests on the African continent. Through the commandeering efforts of the Faculty of Arts Development Committee, the age-long compliance of African universities to Anglo-American objectives and standards in teaching and research was finally opposed.

**Table 1: Members of the Faculty Development Committee (1976)**

S/N	Names	Department
1.	Y.B. Usman	History
2.	E. Mensah	Sociology
3.	F. Odekunle	Sociology
4.	J.E. Inikori	History
5.	A. Fadahunsi	CSER
6.	E.M. Gbanite	Economics
7.	M. Shahi	Economics
8.	Y. Hassan	Fine Arts
9.	I Wangboje	Fine Arts
10.	A. Kadzai	Political Science
11.	A.D. Yahaya	Political Science
12.	J.A. Gana	Geography
13.	B.O. Anawana	Geography
14.	R. Ness	English and Modern Languages
15.	K. Ogungbesan	English and Modern Languages
16.	N. Stokle	French
17.	Y.M. Maianguwa	French
18.	B. Ikara	Nigerian and African Languages
19.	D. Mohammed	Nigerian and African Languages
20.	R. Davidson	The Dean
21.	I.B. Mohammed	Mathematics
22.	U. Kurfi	Mathematics

**Source:** *A.B.U. Report of the Faculty Development Committee (January 1976-May1977)*

The Faculty of Arts Development Committee liaised with the individual departments within the Faculty to introduce new courses that prioritised the African epistemological values (Table 2). It was believed that the courses would instil in the minds of students the spirit of Pan-Africanism by looking at socio-political and economic issues from Afro-centric perspectives.

**Table 2:** Department of History Proposed Course Structure to the Faculty Development Committee (1976)

S/N	Course Title	Part
1.	Africa in the 19 <sup>th</sup> and 20 <sup>th</sup> Centuries I	I
2.	Africa in the 19 <sup>th</sup> and 20 <sup>th</sup> Centuries II	I
3.	Nigerian History from the Earliest times to C. 1750 A.D	II
4.	History of Africa to c. 1000 A.D	II
5.	History of Africa c. 1500-1800 A.D	II
6.	Economic History of West Africa	II
7.	History of Northern Africa c. 1000-1500	II
8.	History of Southern Africa since Mfecame	II
9.	History of China and South-East Asia	II
10.	Nigerian History since c. 1750 A.D	III
11.	History of Industrial Societies	
12.	History of the Middle-East c.100 BC-1750AD	

**Source:** A.B.U. Report of the Faculty Development Committee (January 1976-May 1977), pp. 51-52.

Bello (2008) argues that the earlier nationalist demands for the institutionalisation of formal research and training, especially in the discipline of history was greatly expanded and modified through new demands for programmes geared towards finding solutions to contemporary developmental needs<sup>30</sup>. He also adds that this became a serious challenge that the Department of History was already taking seriously.

Apart from advocating the teaching of African history and articulating the prioritising of oral sources in historical research, ABU School of History also became a ground for the African liberation struggle. Liberation voices from the Department of History A.B.U were also heard in different quarters advocating for the freedom of many African countries. Some of these countries included; South Africa, Angola and Mozambique. This was done through the

documentation and circulation of the famous speech delivered by the former Nigerian Head of State, Murtala Ramat Muhammad on the 11th of January, at the summit conference of the OAU that was held in Addis Ababa. That speech was regarded as the most powerful speech ever delivered by a Nigerian leader, 'pulling no punches as he railed against the forces of neo-colonialism and imperialism aiming to keep Africans in poverty and strife'<sup>31</sup>. The fight for African liberation at ABU History also included the production and dissemination of a plethora of literature and the public lectures delivered by scholars such as Bala Usman, Ibrahim Tahir, Patrick Wilmot, A.D. Yahya, James 'O Cornell, Modibo Mahmud Tukur, to mention, but just a few on issues affecting the African continent such as decolonisation, liberations movements, Cold-War and its impact on Africa, African unity and development. Most of these intellectual efforts were championed by the Department<sup>32</sup>.

The A.B.U School of History also devised a special lecture series where university students were given lectures on African history, heritage and the need for decolonisation, which was an important question that came up immediately after the independence of many African countries. On top of these lectures were the ones presented by the late Abdullahi Smith, Temu Arnold, and Wilmot Patrick among others, which were later published<sup>33</sup>. Most of these students later became well-grounded academics either as professors or civil rights activists. Some of these students include; Hajiya Naja'atu Muhammad, Isa Modibbo, Prof. Jibrin Ibrahim, Prof. Raufu Mustapha, Dr. Siddiq Abubakar, to mention a few.

As a result of the academic firmaments of the A.B.U School of History, most of the students established their respective associations, unions and movements. Prominent among these groups were; (1) Pan-African Student Movements (established with the sole aim of instilling black consciousness and pride in the history and culture of Africa), (2) Marxist Students Movement (MSM), (3) Movement for Progressive Nigeria (MPN), (4) African Anti-Imperialist Front (AAIF), (5) Marxist Youth League (MYL), (6) Movement for the

Advancement of African Societies (MAAS) and (7) Youth Solidarity for Southern Africa (YUSSA). Most of these students' associations, unions and movements adopted a Marxist-Leninist position in most of their activities<sup>34</sup>. From the 1960s to 1990s, these organisations fought for both local and international issues affecting Africans and Africa. Some of these protests include; the 1967 Mature Student Programme Protest, the March 1968 Protest over the Hanging of Africans in Southern Rhodesia, the 1969 Residence Halls Protest, 1970 Mass Students Protest, the Guinea Bissau Invasion Protest, etc.<sup>3536</sup>

Since the 1980s, ABU School of History has also experienced a lot of changes as some of its proponents began to oppose its seeming 'extreme' radicalism. This view largely came from the left-wingers who see no problem in relying on the Western model to solve Africa's pressing socio-economic challenges. Some of these scholars include the late Abdul Raufu Mustapha, Jibrin Ibrahim, as well as Yusuf Bangura.

Although there was no obvious ideological separation in its new direction of historical research and training among staff and students, there was a considerable difference in the ABU School of History's choice of topics, particularly in its postgraduate studies. Contrary to the School's over-reliance on Africa's pre-colonial and colonial histories, the current trend allows students to also focus on the postcolonial history of Nigeria including historical events such as Boko-Haram are still unfolding. Despite this topical shift, the major features of the school, especially its critical Afro-Centric examination of historical events remained largely unchanged. On the contrary, however, the intellectual firmament and the rigour the school was known for in terms of public lectures and policy analysis of the Nigerian state are gradually eroding due to the general challenges affecting Nigerian universities such as funding to enhance research and allowing the recruitment of expatriates as faculty members, as well as poor university administration.

Since the demise of Abdullah Smith (1984) and Bala Usman (2005), many of their students further championed the course of the School. These scholars include; the late Sule Bello, Saleh Abubakar, Mustapha Muhammad Gwadabe, Usman Ladan, and Toure-Kazzah Toure, to mention a few. As a result of the vision of successive heads of the History Department, the ABU School lecture series and seminars were published and made available for scholars, students, and the general public. To further support historical scholarship across the country, the Department also established a multidisciplinary journal in 2000 called the Zaria Historical Research (ZAHIR), which is now hosted by African Journals Online (AJOL) and indexed by Google Scholar. This journal is an important intellectual outlet where scholars from different fields of specialisation and universities publish their papers.

### **Conclusion**

This paper examined the role of the A.B.U School of History not only in the decolonisation of the teaching and curricula of the discipline of history but also in making a strong case for the reliability and historical relevance of some sources of history such as the oral tradition, linguistic evidence and archaeological findings. The paper observed that the Department apart from producing adequate manpower in the form of intellectuals whose contributions were enormous, also played a significant role in the debates revolving around the African decolonisation and the liberation of countries such as South Africa, Angola and Mozambique.

The paper concluded that the intellectual outputs of academics in the form of publications and public lectures, especially from the Department of History, contributed immensely to enlightening Africans generally and Nigerians, particularly on the need for unity, development and decolonisation of the continent even at the face of the blowing wind of neo-colonialism after the African independence struggle. This effort further concretized the teaching of history in the institution and the interference of the Nigerian government to support countries like South Africa, Angola and Mozambique in their nationalist struggles.

The emergence and development of the A.B.U School of History have over the years paved the way for the emergence of radical student movements, unions and movements. Apart from the fact that most of these students adopted a purely Marxist-Leninist perspective in most of their struggles and riots, they also fought for social inclusion, political and economic emancipation of the various African societies, as well as the promotion of black consciousness and pride in the history, and culture of Africa.

### Endnotes

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<sup>3</sup> Manning, Patrick. 'African and world historiography'. *The Journal of African History* 54, no. 3 (2013): 319-330.

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<sup>5</sup> Manning, Patrick. 'African and world historiography', 321.

<sup>6</sup> Philips, John E., (ed.). *Writing African History*. Rochester, NY: University of Rochester Press, 2006, 3.

<sup>7</sup> Philips, John E., (ed.). *Writing African History*, 388. In the 1970s many universities such as Bayero, Jos and Maiduguri followed the same path of decolonisation. For information, see; Nasidi Nadir Abdulhadi, 'One University, Two Faith: The Nature and Dynamics of Muslim-Christian Relations at Bayero University, Kano, Nigeria, 1977-2019', *Waikato Islamic Studies Review*, Vol. 9, no. 2 (2023): 46.

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- <sup>15</sup> Alkasum, Abba. 'Tribute to Dr. Yusufu Bala Usman'. *Gamji*, 2005. <http://www.gamji.com/article5000/NEWS5240.htm>.
- <sup>16</sup> Alkasum, Abba. 'Tribute to Dr. Yusufu Bala Usman', p. 2.
- <sup>17</sup> See; Mohammed, Modibbo Ahmed, (Ed.) *A Giant of a Man: Tributes to Professor Abdullahi Smith (1920-1984) Scholar and Teacher*. Abdullahi Smith Centre for Historical Research, 1986.
- <sup>18</sup> Alkasum, Abba. 'Tribute to Dr. Yusufu Bala Usman', p. 3.
- <sup>19</sup> Usman, Yusuf Bala. 'The Critical Evaluation of Primary Sources: Henrich Barth in Katsina, 1851-1854'. A Paper presented at a seminar in the Department of History, Ahmadu Bello University, Zaria, 1977.
- <sup>20</sup> Alkasum, Abba. 'Tribute to Dr. Yusufu Bala Usman', 2.
- <sup>21</sup> Alkasum, Abba. 'Tribute to Dr. Yusufu Bala Usman', 2.
- <sup>22</sup> Nasidi, Nadir Abdulhadi. 'Reciprocal Perspectives in Publishing and the Nigerian Experience: The Debate between the Decolonization of Knowledge and the Western Academic Neo-colonialism', 2022, 5-12.
- <sup>23</sup> The conference, which took place from 14-18, March, 1983 with the theme 'Marx and Africa: A Hundred Years After' was organised to commemorate 100 years of the death of Karl Marx.
- <sup>24</sup> For details see; Bird, Graham. 'The International Monetary Fund and developing countries: a review of the evidence and policy options.' *International Organization* 50, no. 3 (1996): 477-511, Vreeland, James Raymond. *The International Monetary Fund (IMF): Politics of Conditional Lending*. Routledge, 2006, Ruckert, Arne, and Ronald Labonté. 'The financial crisis and global health: the International Monetary Fund's (IMF) policy response.' *Health Promotion International* 28, no. 3 (2013): 357-366 and Dembele, Demba Moussa. 'The International Monetary Fund and World Bank in Africa: A "Disastrous" Record.' In *Neoliberalism, Globalization, and Inequalities*, pp. 369-377. Routledge, 2020.
- <sup>25</sup> Usman, Yusufu Bala. *Nigeria against the IMF: The home market strategy*. Vanguard Printers and Publishers, 1986.
- <sup>26</sup> Usman, Yusufu Bala. *Nigeria against the IMF: The home market strategy*, 1-6.
- <sup>27</sup> Ahmadu Bello University. 'Report of the Faculty Development Committee (January 1976-May 1977)', 2.
- <sup>28</sup> Ojowu, O., Ukwedeh, J.N., Abubakar, H., Mosugu, S. and Bello, A.L. 'The Academic Development of the Arts and the Social Sciences, the Pedagogical Sciences, the Management Sciences, Law and some Auxiliary Institutions', 95-98.
- <sup>29</sup> Ahmadu Bello University. 'Report of the Faculty Development Committee (January 1976-May 1977)', 7-9.

<sup>30</sup> Bello, Sule. 'Africa's Educational Development since Independence: The Case of History Research at Ahmadu Bello University (A.B.U) Zaria, Nigeria'. *Africa Update News Letter*, Vol. XV, Issue 3, (2008).

<sup>31</sup> Aondofa, China Andrew. 'Written in ABU: The famous 'Africa has come of age'. Speech by Murtala Muhammed', *TheAbusite*, Sunday, February 13, 2022.

<sup>32</sup> For instance, the following works written by Bala Usman emanated from such public lectures; Usman, Yusufu Bala. *Nigeria against the IMF: The home market strategy*. Vanguard Printers and Publishers, 1986, Usman, Yusufu Bala. 'The formation of the Nigerian Economy and Polity.' *Nigeria: The State of the Nation* (1994) and Usman, Yusufu Bala, and Alkasum Abba. *The misrepresentation of Nigeria: The facts and the figures*. Vol. 1, no. 2000. Centre for Democratic Development Research and Training, 2000.

<sup>33</sup> See; Smith, Abdullahi. 'Some considerations relating to the formation of states in Hausaland.' *Journal of the Historical Society of Nigeria* (1970): 329-346, Wilmot, Patrick. *Nigeria's Southern Africa policy 1960-1988*. Nordiska Afrikainstitutet, 1989, and Temu, Arnold. 'Not telling: African history at the end of the millennium.' *South African Historical Journal* 42, no. 1 (2000): 2-10.

<sup>34</sup> Umar, Aliyu Modibbo. 'Student Activism in Nigerian Universities: A Case Study of Ahmadu Bello University, Zaria'. PhD Thesis, University of California, Los Angeles, 113-120.

<sup>36</sup> Umar, Aliyu Modibbo. 'Student Activism in Nigerian Universities: A Case Study of Ahmadu Bello University, Zaria', 163-171.

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