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Role of Colonial Education towards the Social Transformation of Northern Nigeria from British Colonial model to post-Colonial entity (1960)

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Abstract

This paper believes that modernization of Nigeria is a product of colonialism. This means, the process of economic or social modernization in this country is not designated or maintained by indigenous people, but rather imposed on them by British colonial administration in 19th Century. Secondly, education was the primary tool that, in tune with the prescriptions of Modernization Theory, Britain employed in order to facilitate the westernization of the country. Which, as third, has created a perfect misfit between the 'former' and 'new' Nigeria by severely upsetting societal cohesiveness. Northern Nigeria, that historically known as the Sokoto Caliphate was the main political entity, founded by Usman Ibn Fodio in 1804, which aimed for the purification of the religion of Islam from the ancient cultural and traditional practices. The Caliphate, an Islamic spiritual community, soon became the largest and the strongest power in sub-Saharan Africa until British conquest in (1903). The Sufi scholars in the entirety of the region were crucial in the administration of the caliphate. Burnham and Last claim that this Islamic scholarship community was essential to the state's political structure, constituting an "embryonic bureaucracy" which interconnected many cities across the Caliphate. As this paper also argues, Islamic education of the pre-colonial era meant a great deal to the social as well political cohesion to the peoples of Northern Nigeria.

***Keywords**: Colonialism, Islamic education, Colonial education, westernization, Cultural Hegemony.*

1.1 Introduction

The first section of this article is then about examining the role of colonial education in the emergent social split and (re-) structuring of social structure and roles via media education in Northern Nigeria, from colonial era towards the early period of Nigerian independence in 1960. The paper will further enhance the argument by underlining that western education which was introduced in Northern Nigeria following British colonialism, its educational model was the primarily tool that, in tune with the prescription of modernization theory, Britain employed in order to facilitate the westernization of the country. Which as third has created perfect misfit between the 'former' and new Nigeria by severely upsetting social cohesiveness in Northern

ISSN: 2455-3220
Volume 03 Issue 12
November 2017

Nigeria (Rotimi 2005, p.11). to achieve this objective, the paper will examine the historical origin of Northern Nigeria educational and administrative system(Sokoto Caliphate), and the inception of British colonialism and its induced educational model in the early part of the 19th century. The paper will briefly examine research methodology, research problem in order to provide a concrete and precise justification of the work.

1.2 Research Methodology As it can be seen this paper employs a deductive methodology based around relaying the core assumptions of Structurational approach to the kaleidoscopic changes that Northern Nigerians went through over period of almost six decades. It is the secondary data/resources that this paper will turn to in order to substantiate the main argument with appropriate figures and statistics. It is therefore not one of the purposes of this work to create fresh data, but to reevaluate this period of time with a new theoretic outlook in a way that could develop a better understanding of the course of Nigerian politics and society from its founding. The material to establish the basis of this paper includes a variety of secondary resources: such as books, articles, newspapers, journals, memoirs and letters (Creswell, J.W., Plano Clerk, V.L. 2007, p.1-15).

1.3 Research Problem

This paper intends to explain why Northern Nigeria was chosen to conduct this research. The reason as to why Northern Nigeria but not all of the country is chosen, owes to the fact that the geographical segment of the country in which the people predominantly follow Islam as a belief system. For this specific reason, Christian South experienced colonialism differently than the Muslim-dominated lands of the country, the latter facing a serious social fragmentation whereas the former went through a rather smooth process of transition in the face of colonialism in general, and sustained colonial education in particular. To the south of the country, Western education better accommodated the Christian populaces' sense of self while such congruence to the north has never truly taken place because of the religious differences (Falola, Heaton, 2008, p.62).

1.4 Historical Origin of Northern Nigeria: Educational System (Sokoto Caliphate), and the inception of British Colonialism and the introduction of its Educational model.

Northern Nigeria, that historically known as the Sokoto Caliphate was the main

ISSN: 2455-3220
Volume 03 Issue 12
November 2017

political entity, founded by Usman Ibn Fodio in 1804, which aimed for the purification of the religion of Islam from the ancient cultural and traditional practices. The Caliphate**,** an Islamic spiritual community, soon became the largest and the strongest power in sub-Saharan Africa until British conquest in 1903 (Falola and Heaton 2008, p. 5). The Sufi scholars in the entirety of the region were crucial in the administration of the caliphate. The Tariqa brotherhoods, specifically the Qadiriyya to which all of the Sokoto Sultans became followers, established the critical link to tie the distinct lands to the authority of the Sultan. Burnham and Last claim that this Islamic scholarship community was essential to the state's political structure, constituting an "embryonic bureaucracy" which interconnected many cities across the Caliphate (Last 1967,p. 20). As this paper also argues, Islamic education of the pre-colonial era meant a great deal to the social as well political cohesion to the peoples of Nigeria. It should be considered the principal force for ensuring consistency and coherence for the flow of life and Muslim Nigerians' sense of self. It was more of a social channel through which individuals travelled from non-political sphere into the political life, facilitating the needed linkage between politics and society (Last 1967, p. 23).

When the British started to control the territory, 1901, they ended the authority of the Caliphate and turned the area into one of the colonial spheres, called the Northern Nigeria Protectorate. Then, in 1914, the British colonial administrator Frederick Lugard amalgamated the Northern and Southern protectorates under a unified colonial government. He estimated that Northern Nigeria had then 31, 313 Islamic schools with 205, 872 pupils (Fika 1973, p. 234).

Compared to 12 western schools with average attendance of 781 pupils in Northern Nigeria (Hubbard 2000, 27; Philip 2004, p. 66). As it is one of the greatest paradoxes of Nigeria in the second half of the century, the traditional schools still shaping the vast majority of all graduated students, with a long history and attachment to the Muslim Nigerian-self, came to play an incredibly trivial role in Northern Nigeria. It is so especially in comparison to a small number of graduates from western schools, which had no roots in the memoirs of this lands' people (Last 1967, p. 27).

Since the inception of western education, a defined characteristic in the north, the big majority of the Muslim parents did

ISSN: 2455-3220
Volume 03 Issue 12
November 2017

not allow their children massively attend colonial schools due to socio-cultural and religious belief of the majority in the region. It was the emirs that first send their children to western schools so as to learn operated curriculum centered on English, Religion, and Arithmetic called 3RS. British educational curriculum in Northern Nigeria was to teach western elites English, still the dominant medium of communication in the country, Roman characters to inscribe Hausa Language and some other courses, such as Arithmetic and Geography. Following the graduation, students from these western schools were nominated as clerkships, administrators, and teachers to work in the Native Administration and colonial bureaucracies in Northern Nigeria. This group of western educated elites enjoyed higher standard of living compared to the Majority who were Islamically educated (Fika 1973, p. 234). This paper, against this background, leads from the following question. What are those social impacts that came out of this colonial education and remained in place even long after the withdrawal of Britain from the Northern part of Nigeria? Alternatively, how to assess the role the educational model that British inseminated into the construction of Nigerian identity in Northern part of the Country? This paper thereby examines the role of colonial education in Northern Nigeria as the major element of the structure that which also became the main force behind the evolution of Nigeria in the era of colonialism and afterwards (Umar 2006, p. 29).

The greatest change the British brought in place, as this paper proposes, was the introduction of Western education in Northern Nigeria. It was accompanied with a deeper transformation in the social structure of the society that both rapidly overthrows the formerly established order together with its traditional elites and replaced it with a new westernized elite that remained mostly alien to its subjects. Individuals with traditional and western education in real sense has never truly become equal in forming the course of Nigerian identity for much the reason that only those who attended the Western schools were given opportunity to master over the political affairs of the Northern Nigeria and Nigeria in general (Umar 2006, p. 29).

As a short reminder: western education entered the constitution of a minor portion of Nigerian society, then colonialism favored this small portion as the new leading political elites, then in return these new elites with a new self and other perception transformed the social structure of Nigerian society—

ISSN: 2455-3220
Volume 03 Issue 12
November 2017

albeit not without creating deep social rifts. Hence this paper calls the education as that transformative agent which first reconfigured political elites, which in return at least partially transformed the social order in their country. Thus the entirety of social transformation from the beginning of the century to the early 1960s was a product of this British-induced educational model, which radically altered the mindset of next generations of political elites, thereby altering the bedrock of social system of the Northern Nigeria (Falola and Heaton 2008, p. 5). Be noted that, the western education as a structural modifier may certainly not produce the same social outcomes—such as traditional/modernist binary—in all other examples. In the specific case of Northern Nigeria, the adversarial impacts of the date owe themselves to the interaction of this new social input, aka. (Falola, Heaton, 2008, p.50).

1.5 Role of Colonial Education in the Emergent Social Split from Pre-Colonial towards post-Colonial Nigeria (1900-1960s)

The paper will examine the role of education toward the creating emergent social split in the colonial and post colonial Nigeria and the role of colonial education as a tool for the promotion, and bringing of 'structuring' social structure and roles via media education in Northern Nigeria. Through the argument, this paper will develop a theoretical framework on how modernization through education creates new roles in Nigerian society and pushes the former ''traditional values'' away their central places in the society. This paper pinpoints education as what has become solely responsible for the social transformation of Nigeria as a political/social entity The Britain through its educational model drastically altered societal norms and values by first reframing individual minds and perceptions. The modernization theory would also have it that there emerged a "polar ideal-types" and a stark differentiation among the members of Nigerian society as a result of British-tailored educational system. (Bern's 1971, p. 21) The sociological theory of development, a sub-current modernization theory, is concerned with identifying and analyzing how modernization from without native societies (e.g. Nigeria) generates social, cultural and psychological conditions that are not conducive to the construction of a cohesive social order in native populations in aftermath of independence (Rotimi 2005, p. 11).

ISSN: 2455-3220
Volume 03 Issue 12
November 2017

From the vantage point of sociological theory of development, the colonial masters place the transition from a traditional to a modern economic model conditional on the removal of traditional set of values, since they are seen as retarding forces to the progress of social change. This negative perspective of colonial modernizers on traditional institutions lies in contradiction with the positive perspective of native people who see their culture and attendant social institutions as amenable and needed to accomplish development. The school of sociology of development gives support to both of these approaches. To the advocates of this position the said approaches are analytically complementary. The former is rested on an "economic man" postulate, assuming that development will occur once effective incentives are perceived, when the traditional societies cultural aspect such as the norms and values beliefs, taboos and former educational systems in Nigeria have accepted external reforms inline with the western concept to modernized the society in to what was known as 'modern' so as to remove some of the former practices of the society prior to the introduction of colonial education in Nigeria. This would bring development according to the sociology of development (Bern's 1971, p. 24).

Education creates capitalist society such as the case of Nigeria. According to the prominent theories on education, which are the functional and conflict paradigm. The functionalist perspective is associated functionalist approach to sociology. The model argues that education rationally sort and select students for further high status position thereby meetings society needs for latent and experts personal(Collins 1971, p.225).

Based on the argument derived from the conflict model and functionalist perspective. This paper examine that Paradoxically, access to western education in Nigeria rather than Islamic/traditional education schools in Nigeria have created an avenue which the firms recruited staff largely and colonial administrative structures employed educated elites and paid them better than Islamic masses or those with traditional education to push pen behind an office desk became the dream of an uneducated Nigerians especially the Islamic masses or those with traditional education in Nigeria (Adeyinka 1971, p. 10).

The theory further stress that, one function of education in the society such

ISSN: 2455-3220
Volume 03 Issue 12
November 2017

as Nigeria is in terms of transmission, promoting social control and serving as agent of social economic and technological changes. In contrast to the functionalist perspective, the conflict model considers education as an instrument of elites domination. That is, with education subordinate and under privileged groups such as the Islamic masses in Northern Nigeria are made to accept their inferiority and as well reinforce existing social class in equalities while discouraging alternative and more equitable visions of the society. The theory further contends that education system socializes students in to values dictated by the powerful; stifle individualism and creativity in the name of maintaining order (Collins 1971, p. 200). It also argues that the level of social change is relatively insignificant. The model also view education as inhabiting, the role of education in creating standard for entry in to occupations, the different ways in which status is bestowed and the existence of a dual system of private and public school (Collins 1971, p.100-150).

Precisely, sociological theory of education should be re-examined to analyze how colonial education creates societal rift within a once homogenous society by the means of generating a perfect mismatch between formerly sustained social structure and the resultant, modern social roles. Lois Althusser, for example, as part of his theory of "cultural reproduction," deliberated that a dominant social class (i.e. the ruling capitalists) managed to reproduce their political, economic, and social as well as cultural domination over the subordinate classes from one generation to the next- and the only way this was achieved, he argued, was through educational system (Althusser 1971, p. 8).

In the case of Nigerian situation, The British colonialist employed the theory of Althusser which regarded education being used by powerful capitalist society such as the introduction of British colonial education in Nigeria to dominate socio-political and cultural aspect of the lives of the traditional people in Nigeria. Thus, colonial education in Nigeria is inline with the ideological conception of the theory of cultural reproduction, creates social split and social role in Nigeria. Modernization theory and the sociological school of development believes that Northern Nigeria would be developed politically economically and socially transformed when the education was used to pushed the former roles of the traditional society and emulate or adopt the western capitalist society such as British.

ISSN: 2455-3220
Volume 03 Issue 12
November 2017

Through the introduction of colonial education, the society would accept new modern role of the world such as modern education, which is through this the society would developed new development such as system of Government, education, political system economic system and socially transformed the society such as the 'modern society like the British which was through education. (Althusser 1971, p. 8).

Educational systems lead the process for change about the mentality and the world perception among the leading class in Northern Nigeria. The exigencies of the colonial rule created the need for small group of Nigerians with varying level of western education to help in different aspect of colonial project of exploitation during the period of colonial rule in Nigeria, which was hitherto under the Native authority or Traditional rulers in Nigeria before the outbreak of Second World War. Colonial rule therefore, employed the service of Nigerian educated colonial elites as clerks, teachers, and interpreter's producer's buyers, to replace the traditional rulers or the majority Islamic masses in Northern Nigeria (Dibua 2006, p. 60).

This group of people educated elites who were mainly members of the petty bourgeoisie class formed the nucleus of the Nigerian bourgeoisie class they were essentially the subordinate and dependent class being the product of colonialism and colonial education. Members of this class grew in status and wealth before the outbreak of the Second World War compared to the majority Nigerians with either traditional or Islamic education in Northern Nigeria. The educated elite resented their exclusive from colonial administration system; they were experienced racial ideologies from the colonial rule (Dibua 2006, p. 65).

Repeating the same point one more time, western education in Northern Nigeria created social split among the majority Islamic masses who were educated Islamically

Western education in Northern Nigeria had created social split among the majority Islamic masses and the few sons of chiefs who were compelled to send their children to western school during colonial rule. Since Qur'anic education was popular among the Muslims in Northern Nigeria despite the proximity of western education in that part of the country. Apart from the fact that Islamic education continued to be free education. There were economic and social factors that made western education unappealing to Muslims in Northern Nigeria. For instance, from 1916, 1926. School fees

ISSN: 2455-3220
Volume 03 Issue 12
November 2017

were as follows: two shillings and six pence for the sons of chiefs and one shilling and six pence for others. This amount was payable monthly, but it was difficult to find. In addition, to school fees, Boarding fees were charged which ranged between ten shillings and one and half pounds per child per month (Fika 1974, p. 60).

However, the circumstances of the post-world war (1945) period made it in evitable that the British imperialist in Nigeria should ditch the traditional rulers in favor of the newly emergent western educated bourgeois for instances, anti imperialist ferments in Nigeria and other Africans colonies as the desire by American industries to have unrestricted access to the markets of the African colonies created the need for some reforms in the colonies (Dibua 2006, p. 60).

Furthermore, the British realized that in order to protect her economic interest in Nigeria she needed to rely more on the new social class which colonial rule had helped to create rather than the majority Nigerians with traditional/Islamic education. However, members of this class resented the fact that they did not have equal access to economic opportunities as well as resenting the social discrimination they faced by colonial rule their demand serves later on as the process of decolonization, ending the colonial rule dismantling the colonial institutions in the 1960 in Nigeria (Dibua 2006, p. 60-65).

The modernizing elite whether 'will to be modern' in Edward Shills' phrase is held to be ubiquitous or not, it is generally regarded as finding its most strategic expression in the role of the modernizing elites acquired colonial education, not traditional or Islamic education. It is those groups— political, bureaucratic, and intellectual—that are charged with the articulation of developmental goals, supervision of the development strategies, and finally with the task of nation building as the colonial elites have sphere headed and mobilized the remaining masses in Nigeria to end the colonial rule in 1960 (Rotimi 2005 p. 11).

Their task was to create a functioning/steady society from a highly diverse population in terms of culture and norms. Therefore, the colonial education in Northern Nigeria, specifically from 1865 to 1960, was an incredibly powerful weapon for transforming the role conceptions in Nigeria away from traditional roles and towards modern roles (Lebaking and Phalare 2001, p. 23).

Colonial education in Northern Nigeria is called into question for labeling social

ISSN: 2455-3220
Volume 03 Issue 12
November 2017

institutions and cultural practices from 'pre-modern' times as 'backward.' On the other hand, the same externally imposed modernity elevated European way of life; such as speaking, eating, and dressing to a status of superior, modern and progressive. They (Lebaking and Phalare 2001, p. 25) argued that "…progress was defined in Northern Nigeria by how closely traditional institutions and practices including (Islamic education)…were adopted to the European ways of life." Since progress or modern role was defined by western standards, many elements of the pre-modern life, including educational system and traditional family relations came under serious attacks as a result of the induced British educational model in Nigeria which had changed the former role of the previous live conception of the indigenous towards the western perception of life.

On the same argument, for that matter, Islamic education was reconstructed or completely removed in certain places; polygamy became completely barbaric, whereas the extended family especially in Southern Nigeria was regarded tyrannical. More to the point, mate selection (i.e. arranged marriage) was designated as a sheer violation of individual rights who otherwise should be choosing his/her own partners. The patriarchal system, meaning male dominated course of social life, was viewed with suspicion as it choked the rights of woman (Rotimi 2005, p. 1). Almost all of those roles that somehow gave legitimacy to the social relations were eradicated through the modern role of education.

What is more, the new roles did not actually take all the space from the former ones. Rather, they started to co-exist with the traditional forms of conditions of existence in Nigeria with each one of them existentially opposing another and causing a deep-seated rift within the society. Colonial education brought changes in Nigeria which was so significant to the extent that, the institutions such as family and government institutions which were hitherto marginalized the gender equality in the traditional Northern Nigeria society by elevating the position of man in all the political and social roles of the society, the education have assisted to reduce the hitherto patriarchal power which dominated the Northern Nigerian society (Rotimi 2005, p.11).

Next to these themes, there are also some other, complicated issues about how colonial education favored a new or westernized society, undermining the basis of the traditional roles and perceptions. The question being that to

what extent, or whether, traditional education can be considered helping people find jobs in a rapidly 'modernizing' society of Nigeria's sort in the early 20th Century? This question is relevant for the reason that once modernization is kicked started by British, the methods preferred Islamic/traditional schools were obviously too outdated to fit in place. The mentality on traditional education cerates jobs opportunities in Nigeria to every members of the society.

According to ''Garba '' the traditional education offered by the community was comprehensive as such that "it provided training in physical, character intellectual, social and vocational.'' the pre-colonial education in Nigeria was not all that outdated but in fact flexible for a student to function even in a modernizing society. It facilitated various fields of profession that specifically involves less-complicated and experience-based contents, such as crafting, fishing, rearing, traditional medicine, and black smith. As for those with the Islamic education, they once thought Quran education in the Islamic schools and introduce information needed to perform various other social roles associated with the traditional society. The colonial education created some class of skilled individuals that help in the administration of the indigenous people of Nigeria who perform functions within the industrial/daily life of Northern Nigeria from colonial rule to the period of Nigerian independence (Garba 2012, p. 9).

The colonial education had its focus extremely on exams—or what is called summative assessment. The concept of summative assessment is designed to assist the learning process by providing feedback to the learner, which can be used to highlight area for further study and hence improve future performance self and diagnostic assessment with specific purposes. While summative assessment is for progressive and/or external purposes, given at the end of a course and designed to judge the students over all performances. Such as summative assessment comprised of IQ testes, traditional examinations, driving test. While formative assessment include computer-based test which provides feed back on the areas of weakness, an essay which annotated with the lectures comments, but no over all mark(Creswell 1998, p.1-21).

On the hand, the summative concepts have both advantage and disadvantage. Formal assessments are perceived to be 'fairer 'criteria tend to be more explicit and have less room for bias. Students know they are to be assessed and behave

ISSN: 2455-3220
Volume 03 Issue 12
November 2017

accordingly. However, such assessments can induce stress sometimes causing students to perform less well; others may cram and perform well. But without, deep understanding. Informal assessments can reduce stress, and give a more valid view of students abilities, however, some student may feel 'cheated 'out of their chances to share. (John 2006, p. 91). Such as continuous assessment is that which takes places at the end of a course while continuous assessment is scattered through the course for examples; final assessment assessments, where the results of three years study is assessed over a period of a few days. The latter one, instead, had the objective of reflexively measuring the performances of both educators and the educated throughout teaching period. Understandably, traditional principles on education was not necessarily better or worse than modern ones, other than not serving for the same purpose of raising new people in a way that meets the needs of modernization (John 2006, p. 91).

According to the educational concept of measuring quality in colonial education. The quality teaching is the used of pedagogical techniques to produce learning outcomes for student. It involves several dimensions, including the effective design of curriculum and course content, a variety of learning contexts (including guided in dependent study, project-based learning, collaborative learning experimentation, etc. soliciting and using feed back, and effective assessment of learning outcomes. It involves well-adapted learning environment and students support services. According to this concept fostering quality teaching is a multi-level endeavor. Support for quality teaching takes place at three inter-dependent levels which includes; first, at the institution-wide level such as projects, policy design, and support to organization and internal quality assurance system (John 2006, p. 91).

> According to Walter Rodney, it is a commonplace among the colonial practices to instruct "…a new set of formal education which partly supplemented [and/or] replaced those, which were there before the colonial system also stimulated values, and practices, which amounted to new informal education. The main purpose of the colonial school system was to train Nigerians to help in the local administration at the lowest ranks and to staff the private capitalist firms owned by Europeans. In effect, that means selecting a few Nigerians who have attended western schools and ignored the

ISSN: 2455-3220
Volume 03 Issue 12
November 2017

majority who were Islamically and traditionally educated in Northern Nigeria to participate in the domination and exploitation of the continental as a whole (Rodney 1972, p. 287). Rodney presents that: it was not an educational system that grew out of the African environment or the one that was designed to promote the most rationale use of materials and social resources. It was not an educational system designed to give young people confidence and pride as members of African societies, but one sought to instill a sense of deference towards all that was European and capitalist which created social split in Northern Nigeria. Colonial schooling was education for subordination, exploitation, the creation of mental confusion and the development of underdevelopment. Nigerians were being educated inside colonial schools to become junior clerks, and messengers (Rodney 2000, p. 380).

From the same argument, The real harm given to the social construct of many African countries, meanwhile Northern Nigeria is about being imposed to a new educational system with values and norms that mostly arrested the direction of a rather 'indigenous' process of modernization—by'' Nigerians. According to Rodney, what colonial masters set aside was an educational system that grew out of the Africa's native social environment. It was for this reason not an artificial product without ties to the native ecological climate, nor was it formulated from without in order to kick start a process of change that's pace and timing Nigerians were not allowed to set. Not the least, which is that traditional education, unlike colonial one, was designated to promote the most rationale use of material and social resources for development (Rodney 2000, p. 380).

One should specifically consider that traditional manner of education helped preserve/build self-esteem among the Nigerian youth. By using cultural codes that once held them in a sense of comfort and, most importantly, did not hollow out their attachment to cultural identity. Cultural identity is defined as a constitution based on the recognition of familiar and share derivations including but not limited to ethnicity.

The application of cultural hegemony theory to Nigerian situation explained that, western influences and the westernization of indigenous languages cultural dominations of the native of the country were part of the cultural

ISSN: 2455-3220
Volume 03 Issue 12
November 2017

hegemony introduced to Nigeria by the British education and its colonialism. British colonial education and its colonialism.

The core of the matter, is, education from a modernist perspective, and introduced by colonial powers, have come to create the first cracks on the social fabric of Northern Nigerians. It caused to happen a dichotomy pattern of human relations by creating at least two types of people with antagonistic perception of the same reality. If anything, those who were privileged enough to obtain 'western' education had better chances of working for high-paid job where as the rest of the society generally ended up with low-skilled, low-paid professions, making income inequality more pronounced than ever (Garba 2012, p.9).

As previously touched upon, not all that came with colonial education necessarily generated adverse impacts. But, in fact, they created the course and structure needed for Nigerians to start formulating the direction of national education strategy in Nigeria. In other words, colonial education remained in place even after the declaration of independence from the British rule as the overarching principles, which continued to influence the mind-sets of succeeding generations in Nigeria. The colonial education left behind the seeds of how to instigate modernization by the means of education. The critical point is that these educational guidelines were at a time building blocs and structural limitations of nationalizing Nigeria educational discourse. They both gave the first impetus needed to modernize Nigeria and confine the Nigerians into the cognitive boundaries of seeing Western world as a natural master, and self as inevitably inferior (Imam 2012, p. 24).

For example, the colonialist enacted educational ordinance in 1882, 1887, 1926, and 1946, which were used as guidance to administer education even after the foundation of the state of Nigeria. These served as the basis for the modern day educational policies, educational laws, and techniques of educational administration in Nigeria as earlier on mentioned, these legal frameworks created by western-educated elites inevitably came down to defining two sets of people in the country. This dichotomy outlook on world put those who are readily available to perform functions in a 'modern' world in counter to those others who preserved their commitment to 'old' ways (Imam 2012, p. 10).

1.6 'Structuring' Social Structure and Roles *via media* Education in Northern Nigeria

ISSN: 2455-3220
Volume 03 Issue 12
November 2017

Education is about lying a sound intellectual, psychological, emotional, social and physical foundation for development and life long learning. It has enormous potential in fostering values, attitudes, skills and behaviors that support sustainable development in Nigeria – such as effective use of resources, appreciating cultural diversity, or regarding high gender equality and democracy. Social reformers who were educated emphasized values like removal of caste restriction, equality of woman doing away with social evil social customs and practices. The educated elites usually raise voice in the governance of the country, establishing democratic institutions and so on. They, thus, wanted to teach liberal philosophy through education for bringing the social changes through education for changing society In Northern Nigeria. In other word, they regarded education as a flame or light of knowledge, which dispelled the darkness of ignorance and cultural threat to national development as a result of colonial education in Nigerian had been transforming the society, the existing educational model have greatly assisted the country educational institutions to produce scientists, professionals, and technocrats. Engineers, researchers, professors and a lot of others who have exceed in their fields and made a mark at the national levels (Falola, Heaton 2008, p.9).

Colonial education, education promotes social role in Nigeria today, which was oriented to promote values of an urban, competitive consumer society. Education also brought social changes in Nigeria especially as it spread the values of modernization came to be emphasized from the 1960s-1970s onwards. The education provides high productive economies, distribution, justices, adoption of scientific technology, people's participation in decision-making bodies, industry, agriculture, and other occupations and professionals were accepted as goals for modernizing Nigerian society. (Adeyinka AA 1971, p. 40-43).

Ted Trainer also emphasizes in his report (2012) that Education creates capitalist society from the former role of the traditional characteristic of Northern Nigerian Islamic education. First and foremost, colonial education creates capitalist society in such a way that, it trains workers very well, they developed the skills and more importantly the dispositions required to staff the industrial machine with obedient, diligent, and skilled workers. This made the educated elites to accept hierarchy and authority. This situation had neglect

ISSN: 2455-3220
Volume 03 Issue 12
November 2017

the role of majority Islamic masses that were Islamically educated in Northern Nigeria (Ted Trainer 2012, p. 8).

Secondly, the education legitimize social positions and in equality. Those who fail at school learn that they do not have brains and therefore do not deserved white color-jobs in government's offices and life changes. This helps to make in equality in a society seem in evitable and legitimate. Thirdly, such kind of education also turn out people who believes in love competition, and therefore accept winners-takes-all society see them selves as deserving their hard-earned privileged and see losers such as traditional masses deserving their position, to remain less privilege in Northern Nigeria. Based on the above reason the colonial elites focus on advancing their own welfare without much interests in the public goods or collectivism and who see as legitimate a system which allows the superrich to thrive in the society (Ted Trainer 2012, p. 8).

The term 'nationalism' in Nigeria from the perception of educated elites meant that its involved aspects of what educated elites were doing with the categories of ethnicity, class, gender, race, religion, in their discourses and social-political practices and to what effect. It examines the construction of inclusion and boundaries of exclusion in mutually –exclusive terms and mutually inclusive terms as well as aspects of the complex process by inclusion in the nation was competed for and claimed. Therefore the educated elites in Nigeria begun to made some agitations on the questions of power, in equality and the silencing of voice within the common culture in what become mainstream discourses ''nation'' and of their citizenship located among Nigerians and the Africans in the 1950s and 1960s which served as the foundation for the nation- building through the ideological concept of education to liberate them selves from the imperial British rule in Nigeria Secondly, they understood 'education ' from the social theorist perspective that advanced related points on its central role in bolstering the cultural hegemony of ruling elites, while simultaneously emphasizing that alternative forms of education could be instruments for social change favoring the 'liberation' of the oppressed (Frere's 1972, p. 10).

1.7 Conclusion

This paper concludes that, in modern complex societies, education can neither be regarded as a controlling force that conserves and transmits cultural heritage, nor could it be naively viewed as an agent of social change. In fact, education

ISSN: 2455-3220
Volume 03 Issue 12
November 2017

might be employed for both of these purposes according to the elite social/political agenda. For that matter, education should be regarded as an enabling force to bring about social change already decided on by political elites, such as British colonial administration which envisaged a model of externally-induced modernity by the means of using education as a tool of changing status quo.

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