

**T.C.**  
**ZIRVE UNIVERSITY**  
**INSTITUTE OF SOCIAL SCIENCES**  
**INTERNATIONAL RELATIONS**  
**POSTGRADUATE PROGRAM**

**MASTER THESIS**

**A STRUCTURATIONAL APPROACH  
TO THE ROLE OF COLONIAL  
EDUCATION IN NORTHERN  
NIGERIA**

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Gaziantep

2014

**T.C.**  
**ZİRVE ÜNİVERSİTESİ**  
**SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜNE**  
**GAZİANTEP**

Uluslararası İlişkiler Anabilim Dalı, Uluslararası İlişkiler Yüksek Lisans Öğrencisi Hamza Abubakar Garba tarafından hazırlanan “A Structural Approach to the Role of Colonial Education in Northern Nigeria” başlıklı Yüksek Lisans Tezi, 15/09/2014 tarihinde aşağıda isimleri bulunan jüri üyelerince kabul edilmiştir.

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## **DEDICATION**

I dedicate this thesis to my father of blessed memory and my mother.

## **AUTHOR's DECLARATION**

The material, which is included in this thesis, has not been submitted wholly or in part for any academic award or qualification other than that for which it is now submitted.

May 2014

## **ABSTRACT**

This dissertation pinpoints the role of colonial education towards the emergent of social split between the western educated elites and the majority people of Northern Nigeria whom were Islamically educated. This thesis examined that British induced educational model have created westernized elites during British rule who during and afterwards the colonial era occupied most significant positions in state bureaucracy and economic life. Accordingly, those who took Islamic education thereby were not permitted to obtain white color jobs in the colonial and post-colonial administration offices. Western education altered the societal norms and values of the people so much that the ‘West became a co-name for ‘modernization.’ As this thesis also proposes, western education has become the key vehicle that which was later to renegade large portions of the society into a position subordinate to the Westernized, dominant, but still implanted, Nigerian elites. Paradoxically, the same all educational system also provided Nigerians with a modernist ideology with which to first imagine a unified nation and then to mobilize it in order to accomplish political sovereignty, in 1960s.

Key Words: Colonialism, Islamic education, western education, cultural identity, cultural hegemony, decolonization.

## KISA ÖZET

Bu tezin temel gayesi kolonyal eğitimin batılı eğitim alan elitler ile İslami eğitim alan geniş kitleler arasında ortaya çıkan toplumsal ayrışmanın gerisindeki rolüne eğilmektir. Adı geçen Batılı elitler İngiliz Sömürge İdaresi tarafından yaratılan eğitim sisteminin ürünüdür. Gerek bağımsızlıktan önce gerekse de bağımsızlık tarihini takiben devlet/ekonomi yönetiminin en kritik mevkilerini bu elitler doldurmuştur. Aynı sürecin bir başka görünümü ise İslami eğitim almış olan ‘diğerlerinin’ aynı dönemler içerisinde beyaz-yakalı tüm istihdam alanlarından tasfiyesi ile ilgili. Batılı elitler, sonrasında Nijerya devletinin ilk yöneticileri, eski toplumsal düzeni ve onunla beraber varolan değer yargılarını tümüyle ortadan kaldırarak, onların yerine yeni Batılı normlar ürettiler. Öyle ki, Kuzey Nijerya’da modernizasyon ve Batılılaşma ile sömürgecilik aynı anlama gelir oldur. Bu ayrışma ve eş anlama gelme dolayısı ile ki, Batılı eğitim ülkenin kuzeyinde halen sömürge dönemini çağrıştırdığından reddedilmekte. Paradoksal biçimde, Batılı eğitim sistemi aynı zamanda Nijerya’nın İngiliz tahakkümünde nominal anlamda da olsa çıkışını getiren ilk ideolojik payandayı Nijeryalılara sağladı. 1960’lı yıllarda gelen bu bağımsızlık hareketi bir nüve olarak Nijeryalı elitlerin tahayyülünde ilk kez aldıkları Batılı eğitim sistemiyle girdi. Bu tezin de iddia ettiği gibi, öte yandan, bu millet olma fikri içerisinde Batılı eğitim sisteminden geçmemiş geniş kitleler yer bulmamıştır, ki izleyen dönemdeki çatışmaların menşeyini burada aramalı.

Anahtar Kelimeler: Kolonyalizm, İslami Eğitim, Batılı Eğitim, Kültürel Kimlik, Kültürel Hegemonya, Dekolonizasyon

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## **LIST OF ABBREVIATIONS**

|              |  |
|--------------|--|
| <b>NNDP</b>  | Nigerian National Democratic Party       |
| <b>NCNC</b>  | National Council Of Nigeria and Cameroon |
| <b>NPC</b>   | Northern People Congress                 |
| <b>AG</b>    | Action Group                             |
| <b>NCBWA</b> | National Congress of British West Africa |



## **ACKNOWLEDGEMENTS**

First of all, I sincerely thank my supervisor- Dr. Oguz Dilek- whose lectures and counsel motivated me to choose this topic; and who mentored me throughout this thesis.

Secondly, I would like to thank all my lectures in this department especially my head of department- Associate professor Bezen Coskun, Dr. Alper Dede, Dr. Isa Afacan especially for their fantastic lectures and word of encourage during the course of my study in the University.

Finally, I wish to extend my sincere appreciation and gratitude to my family especially my wife Maryam Salisu Abdullahi Bichi for the encouragement and endurance which she has shown to me during the course of my study whom I will forever be grateful for given me the moral support to finish the program. My special gratitude also goes to his Excellency the Governor of Kano state Engineer Dr. Rabi'u Musa Kwankwaso for given me adequate financial support till the end of the program.

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## **Introduction**

In the pre-colonial background of Northern Nigeria, 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. 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. As this thesis 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.

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 (Hubbard 2000, p 27) compared to 12 western schools with average attendance of 781 pupils in Northern Nigeria (Hubbard 2000, 27; Philip 2004, 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.

This should be by far clear that this thesis has its focus on the Northern segment of the country. 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.

Since the inception of western education, a defined characteristic in the north, the big majority of the Muslim parents did 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 (Philip 2004, 66). 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, 234). They, as will be explained later on, even continued to expand their rank long after the independence of the country, in 1960 (Umar 2006, 29).

This thesis, 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 thesis 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.

The greatest change the British brought in place, as this thesis 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 overthrow 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. Whereas those who opposed the idea of going to these schools lost their formerly held ground for managing the politics and economics of the place. Such, as will be argued in this thesis, severely damaged the erstwhile built bridges between the Nigerian Muslim's world of meaning and the way they rule themselves, creating a huge perceptual gap between the ruled and the rulers. As part of this colonialist project induced a educational model that dictated a narrowly-based social classes of English-speaking European-educated elites to hold the highest level position in the colonial administration. This group of educated elites enjoyed a higher standard of living compared to the larger segment of the society who are educated Islamically (Falola and Heaton 2008, 5).

Such western education, with a panoramic look, was favored by the westernized educated elites who were appointed to work in the colonial bureaucracies in Northern Nigeria to the total neglect of Islamically educated peoples. These European educated Nigerians had continued to expand their rank and occupied the important position in the country even after the colonial era 1960. Yet, even then, they were also observed to pioneer the Nigerian independence from the British rule on behalf of, and by mobilizing, the Northern Nigerians (Hubbard, 1974). In other words, western education came to serve for two paradoxical functions: not only did it become the instrument of British colonialism for training the first generation of Nigerian elites to be employed in the colonial administrations, but also help the later generations about forging an ethical/ideological ground to resist British dominance in the country. The colonial elites

saw themselves as nation-makers that a genuine decolonization meaning a process of ending colonial rule and dismantling colonial institutions in Nigeria have to be taken. Thus, the colonial elites in Nigeria in time became discontent with the imperialist grip by turned the ideals of modernity, such as self-determination, into the tool of ‘decolonizing’ the minds of Nigerians from their cognitive submission to British as a culture that was allegedly superior to, thus entitled to, rule Nigerians (Falola and Heaton 2008, 5).

Theory of structuration is the theoretic foundations of this thesis, which analyses the period of time from 1909 to the time of independence in 1960. It is a relevant concept to apply to the colonial education in Northern Nigeria, because this theory of Antony Giddens has its focus on the mutual constitution of structure (i.e. Nigerian society before and afterwards the arrival of British) and agency (i.e. new Nigerian elites). Structuration theory is presumed to be better-situated than some other alternative theories in explaining the role of western education in Northern Nigeria. It is preferable to modernist and Agential/Symbolic Interactionist/Constructivist theories for three reasons. First, modernist theory when applied to the case of Nigeria posits the split as a matter of failure to fully adopt modernism. The theory is too structuralist to embrace the reasons as to why social split in Nigeria was bound to happen. It, as second, also almost completely disregards the consequences of colonialism. Third, constructivism successfully incorporates what modernist theories failed to do: cultural self of Nigerians. Be that as it may be, constructivists fall short of appreciating that agents are not fully autonomous from the structure, but actually in various degrees their constitution is a product of the structure. The way they see themselves emerges from norms and values that they acquired from the social setting- or structure. Surely social agents may choose to change or completely destroy the social order if they wished. Yet, the point is, evidently their menu of choices are not as wide as symbolic interactionism favor to depict.

Then structural theory has an upper hand to both theoretical schools of thought by the degree to which it underestimates the role of neither agency nor structure, but actually sees both of them as needed for social reality to re-enact itself. According to modernization theories modern societies were cosmopolitan, mobile controlling of the

environment, welcoming change, and characterized by a complex of labor. (Gill Man 2003,5) That is modernization theory is over structural and deterministic, also makes no space of colonialism. Constructivism is on the other hand reflective of agency, thus less deterministic; it still though cannot explain the role played by the structure. It also sees agency fully capable of changing the social order as it fits. Such is possible, if only under tighter restraints than the emancipatory rhetoric of a constructivist prefer to demonstrate. More precisely, for all of its theoretic strength, constructivist approaches often fall short of ascribing the agents' starting motives/aspirations/ambitions as products of an always-already existing social system, which establishes limits on the potential for change.

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—albeit not without creating deep social rifts. Hence this thesis 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.

Giddens once claimed that humans and the external conditions that surround them don't exist in separate instances. Rather, as this theory proposes, structure and agents form a duality that cannot be conceived of apart from one another. According to the assumptions of the structuration theory, actors also continually develop routines that give them a sense of security and that enable them to deal efficiently with their social lives. While their motives provide the overall plan of action, it is these routinized practices that determine what shape the action take. The theory emphasizes that actors have power to shape their own actions but the consequences of actions are often unintended. In other words, social reality is an outcome that emerges from both structure and agency: neither side could solely shape the final outcome.

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. western education, with the established social system which had almost no desire or basis for a dramatic social modernization. Precisely, the outcome of westernized education in Nigeria was attributable to the encounter of it with the established social order. Nevertheless, the concept of structuration underscores the duality of structure and agency. That is, there can be no agency without structure that shape motives in to practice, but there can be no structures independent of the routine practices that create them (Giddens 1989,20). Elsewhere in Asia, such as Japan, the same westernization seemed to gain approval from Japanese by which they in a short span of time managed to burgeon an advanced economic and military strength. Perhaps, the emergent resistance to modernization/westernization among the Northern Nigerians stem from the fact that western education was a sheer imposition on the peoples of this area wherein they hitherto built one of the largest agrarian political entities of the African continent before the arrival of British Empire. This new educational system came with the political/economic mastery of a colonizing power, which the traditional elites quickly and rightfully saw as mutually constitutive.

Human practices are recursive, states Giddens, in the sense that, through their activities, they constitute both their consciousness and the structural conditions that make their activities meaningful. Because social actors are reflexive and monitor the ongoing flow of activities and structural conditions, they adapt their actions to their evolving understandings. Both structure and agency are inscribed in the constitution of human agency, a phase that Giddens' named "internalization", then human agents act upon this internalized social knowledge, thereby externalizing the structural knowledge as behaviors and roles. Amidst this second phase, now, agents may converse the social order it came to find, refine it or, in some other cases, may totally destruct it. The key point being that agents are bounded by the social order's norms and values when it starts socializing in it, the first phase, and then may keep/change it as fits so long as it is human agency (Giddens 1989, 20).



These last deductions from Giddens's school of thought attest to the course of developments that gained shape in the later stages in the British controlled Nigeria. In a gradual fashion western education took roots among the political elites of Nigeria in spite of all those social tension between the 'new' and 'old' that still remain in place. Westernized education to some degree transformed Northern Nigeria's social structure, which in return reproduced a particular type of political leadership that grappled with modernist ideals. The most important one of these ideals to change the course of Nigeria was that of rioting against foreign rule, both masterminded and led by these western-oriented elites.

All in all, the theory states that agents and structure don't exist in two separate realms and instances (Jeff 2004, p86). Rather, structure is embedded in agency. It enters the self-constitution of agency through socialization, shapes his/her preferences, norms and values. Agents are free to accept or completely redefine them. Education is the foremost instrument for transmitting structure in to the agency's self-perception. In Nigeria case, British-tailored educational model became deposited in the world perception of Nigerian elites before they start ruling their countries and building administrative institutions (Giddens 1989,2). British-tailored educational order became the very basis of the new social 'structure', which by entering the constitution of Nigerian state elites gave them new roles to play. These new roles inevitably clashed with other roles assumed and played by individuals who had never been exposed to this 'new' social structure, but stayed aloof from it even during the colonial era (Giddens 1989,80).

As it can be seen this thesis employs a deductive methodology based around relaying the core assumptions of structuralist approach to the kaleidoscopic changes that Northern Nigerians went through over period of almost six decades. As such, the thesis will begin with the general explanation of the theory in a separate chapter that involves the development of the said school of thought. To this end, the chosen methodology is one of an extensive reading of literature on this topic. Giddens however form the core of this thesis's understanding of structuralist approach, Pierre Bourdieu will also be given a significant space with his parallel, yet not completely same, sociological theory.

It is the secondary data/resources that this thesis 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 thesis includes a variety of secondary resources: such as books, articles, newspapers, journals, memoirs and letters.

The first chapter of this dissertation is on the theory of structuration. In this same chapter, the alternative approaches, such as modernism, will also be elaborated on with the purpose of juxtaposing them against the preferred theoretic account of this thesis. The Second chapter leads into portraying the human existence previous to the beginning of colonialism in Northern Nigeria. Islam in this specific era was not just a set of moral principles. Much more this, it played the crucial role of a social catalyst with which the decisive portions of Northern Nigerian identified with as a way to lead their lives. It was the bonding element to unite otherwise clashing social sects, clans and tribes under the same political authority. More precisely, it was the central source from which to derive political legitimacy for the distribution of economic wealth or social power. Most critically, Islamic education became the key instrument for disseminating these centrally defined norms and values to the large masses, generating a strong sense of togetherness. The purpose here is not to depict an eschatological historical perspective that starts from a past perfectly flawless to a dark, dire future. This era, as this thesis presumes, was distinctive with the virtue of supporting a high degree of social cohesion within a pre-modern/agrarian societal setting. Such starting point is integral to the main point of this thesis which marks a sharp contrast with this relatively cohesive social order with the following one that was built on a stark sense of contrast. It is fragmented around at least two groups of people: westernized elites and those who remained outside of this circle of power. This group of educated elites came to monopolize the course of Northern Nigeria's political/economic future as opposed to the Islamic masses or those with traditional education in Nigeria which were quickly cast aside

The third chapters in the main will handle the shifting sands of social order in Nigeria, from 1900 to 1960, once Britain took the authority from Hausa Empire. The British took

over the political, economic and social control of the country and turned Nigeria into a subordinate nation from 1900. This chapter also aims to explain and detail the educational models instituted by the British colonialists and its residual impact in Northern Nigeria.

The fourth chapter 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 chapter 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 Nigeria (Rotimi 2005, 11).

Finally, the fifth chapter of this dissertation will examine the role of colonial elites in Nigeria. The westernized elites set up the process of decolonization, which facilitate the process of creating an independence Nigeria in 1960 to end the colonial rule. The chapter further argued that the 'anti-colonial' agitation in Nigeria, which led to the independence of the country in 1960, was pioneered by educated elites in Nigeria who had previously been couched by the British colonial administration in Nigeria (Falola 2003, 21).

# Chapter 1: Theories of Structuration

This chapter aims to build a theoretical framework from the theoretical perspectives derived from Anthony Giddens Theory of Structuration. His theoretical position is of great explanatory value as far as it provides an access to understanding how education could transform self-knowledge of individuals, culminating in the transformation of the societal formation as a whole.

Structuration theory of Anthony Giddens has its focus on the mutual constitution of structure and agency as something according to which humans and the external conditions that surround them don't exist in separate instances. He suggests that structure and agencies are a duality that cannot be conceived of apart from one another. Human practices are recursive in the sense that, through their activities, they constitute both their consciousness and the structural conditions that make their activities contextually meaningful. Because social actors are reflexive and monitor the ongoing flow of activities and structural conditions, they adapt their actions to their evolving understandings. As a result, social scientific knowledge of society will actually change human activities. Anthony Giddens calls this 'dialectical relationship between social scientific knowledge and human practice as a "double hermeneutic." According to double hermeneutic, social researchers construct scientific knowledge on top of a social reality that was already constructed by human agents. But, as it is even more relevant to the research question of this thesis, social roles and relations don't exist outside the human cognition. The fact is that they are inscribed in the constitution of human agency, a phase that Giddens named "internalization", then human agents act upon this internalized social knowledge, thereby externalizing the structural knowledge as behaviors and roles. Amidst this second phase, now, agents may converse the social order it came to find, refine it or, in some other cases, may totally destruct it. The key point being that agents are bounded by the social order's norms and values when it starts socializing in it, the first phase, and then may keep/change it as fits so long as it is human agency without which exists no externally existing social reality (Giddens 1989, 20).

Actors continually develop routines that give them a sense of security and that enable them to deal efficiently with their social lives. While their motives provide the overall plan of action, it is these routinized practices that determine what shape the action take. The theory emphasizes that actors have power to shape their own actions but the consequences of actions are often unintended. In other words, social reality is an outcome that emerges from both structure and agency: neither side could solely shape the final outcome. The concept of structuration underscores the duality of structure and agency, there can be no agency without structure that shape motives in to practice, but there can be no structures independent of the routine practices that create them. (Giddens 1989, 20).

It is this thesis' main motive to lay it bare that education introduced to Nigerians, *en masse* and from without, transformed the social reality for Nigerians. This new educational order became the very basis of the new social 'structure', which by entering the constitution of Nigerian state elites gave them to play new roles. These new roles inevitably clashed with other roles assumed and played by individuals who had never been exposed to this 'new' social structure, but stayed aloof from it even during the colonial era (Giddens 1989,80).

With the subsequent introduction of colonial rule and its mode of education in Nigeria, the actors developed routines and social relations across time and space which implies that, this British-induced social structure became the sole force for shaping Nigerian identity and sense of self, and sense of purpose. The imposition /instilling of these new social relations on Nigerians, especially the imposition of education, in the first place completely erased the previously prevalent cultural heritage from the minds of 'educated Nigerians' and, now into this void, implanted a new class consciousness. Here the coining the concept of class should mean that an emergent class of while-collar Nigerians distinguished themselves from those others who did not become exposed to the Western education. Rather, class-consciousness in Nigerian example premised on a segregation of traditional/local elites from those who gained a whole new, western identity, through education. These new Nigerian state elites were far from being members of a modernist group of nationalists who, just as so many others did in non-colonial states, aspired to catch up with the West through replacing the local culture

with that of a Western one. Despite the familiarity between these two select group of state-makers in ex-colonial and non-colonial countries, the elites' self-percept and experiences decidedly separate one from another. Elites from countries with no colonial experience certainly celebrated a sense of separation from their un-educated people, but even then they still identified themselves with the rest of the country. Still more, these national elites in non-colonial world in most cases came out of an anti-imperialistic struggle, thus their modernizing/elitist thoughts were not given to them from without. As it is the case in Nigerian exemplar, ex-colonial state elites mostly aspired to sustain the privileged status that the former colonialists enjoyed, and their perception of the rest of their people mostly coincided with that of the colonialists'. Because of the long period of time which they have dominated the society, the British system of colonialism and education produces social practices and relations between actors to the effect that the colonized later assisted the transformation of the society with the western values and replaced most of the traditional setting through cultural domination that they again inherited from social structure into which they were born (Giddens1989, 5).

In the theory of Pierre Bourdieu, *Habitus* and *Field* are terms that he coined in order to depict the relationship between agency and structure in such a way that resembles Giddens' theory of structuration (Giddens 1989, 20). Thus, his theoretical contributions to the field will also be incorporated into the theoretical toolset of this work. The theory of habitus and field is about building a bridge between subjectivism (the individuals), and the objectivism (the society) through a perspective called constructivist structuralism. The structuralism focuses on the objective structure of language and cultures that give shape to human actions. Constructivism looks at the social genesis of schemes of perceptions, thoughts, and actions. Thus, this work will examine the social construction of objective structure with emphases on how British society have transformed the Northern Nigeria's society by creating social division among elites with Western and non-western education. The fact is that generational changes brought by British in societal norms and values have pumped the prime for a massive social transformation to persist even long after the colonial rule. Education by the British should therefore be seen as a massive social engineering project, which gave

colonialists opportunity to 're-structure', or colonize, the minds of Nigerians (Giddens 1989,80).

An important dynamic in this relationship is the ability of individual actors to invent and improvise within the structure of their routines. Therefore the habitus is the mental structure through which the colonized minds deal with the social world and transform their society with the new acquired western values and cultures. It can be thought of as a set of internalized schemes through which the world is perceived, understood, appreciated and evaluated. A habitus is acquired as a result of the long occupation of a position in the social world (Giddens 1989, 20). They, educated by western schools, were indeed anything but predisposed at the end of the colonial era to take advantage of their western education within a social aura in which only western education was considered worthy of giving one a position in the state structures. By colonization not only space, but also mind, transformation of Nigerian society continued long after the independence of Nigeria. As stated, once structure starts transforming the individuals, such creates long cycles of causation as these 'transformed' individuals often re-build, or sustain, the erstwhile social order.

Education here in this work is treated as a process, which brings about changes in the way individuals are supposed to enact their roles in social institutions. It becomes the building block of a social structure, an instrument by which any change in individual self-percept is followed by wider changes in social formation by enabling individuals to effectively participate in the activities of society, which gives them new roles to play, and a new sense of purpose for them to follow up in their lives (Kaga et al. 2008, 9). Through Colonial education the Northern Nigeria educated elites used the skills, talent, knowledge, of different areas of specialization for the progress and the social transformation of the society. As a result of education came around a new class of experts, professionals, technocrats, policy makers and administrators, who have excelled in their fields. However, it was not that Nigeria at the turn of the 20<sup>th</sup> Century needed them to appear in order to maintain its social.

Another theory that is relevant to this topic should be that of modernization theories. With all of its relatives, this broad school of thought, despite various points of divergence among its proponents, in the main sees the societies ordered over a linear

line progressing from traditional to the modern ones. Here modernization, if one reads it through this school's most orthodox texts, involves a move from being 'inefficient' to that of being 'efficient' in a way a society could now better respond to its own problems, acquire greater skills to solve its inner tensions, thereby seizing a moment of the greatest possible cohesion defined in organic terms. This slow process of gaining maturity however came to be meant for distinct, but not incompatible, outcomes. Whereas for Swartz, modernization may be taken as a synonym for the process of rationalization, the case of Levy, it is defined in terms of technological indicators of industrialization. (Adam P1997, p158; Fernando Limon 1997,183). Overall, modernization theories in tandem ascribes to the idea of modernity the following characteristics. First, it is an inevitable outcome if society travels through the said line of progress or, otherwise, the same society will regress back to a more 'backward' stage defined by less rationality or/and efficiency. Second, modernization is same as accomplishing an ever-growing accumulation of material wealth, which modernist theories concur is the sole parameter to objectively compare a social order's 'viability' with yet one another's. As third, the rules for moving to a higher degree of 'modernity' are allegedly to be discovered out here waiting for vigilant eyes, which implies that it is a matter of choice for each society to pursue these one-size-for-all golden prescriptions (Mazrui, 1968: p82).

When seen from these three perspectives, modernization theory is mistaken for, at least, two reasons. Foremost, it is by no means touching upon the long historical trajectory that which separates the colonized from colonizer in terms of their greatly varying capabilities and limitations. Modernized are almost always also the former colonizers who made a great leap forward with the help of material wealth derived from the colonized; whereas the colonized had already been pushed to the peripheries of the global economy as markets or raw material suppliers, to borrow from dependency theory's literature. Second of all, modernization theory flawed for assuming that social agents, especially political leadership, are allowed to pursue the most 'rational' outcome. As structuration theory also emphasizes, agents need to come up with a rational decision under the conditions of restriction imposed by the time and space. Thus, there is no such thing as a fully autonomous agency that is well-positioned to pick among a menu of



rational choices. Modernists, for example, see especially education as the ideal tool for spreading those norms and codes that are allegedly most congruent to propel social modernization. The issue with this is, the nation-makers in the so-called underdeveloped world are rather interested in education for bolstering their own regime. Thus, even there was a genuine interest in the West for using education to bolster critical thinking or skill-training, such is mostly sacrificed for upbringing generations that are politically aligned with the status quo.

Paulo Freire is yet another significant figure with a strong legacy on the development of colonization as a field of study. He calls it a mind-colonizing educational paradigm when, and if, educator appreciates teaching as a crude transfer of knowledge from those who have it to those (i.e. students) who don't have it yet. His remarks display a pattern of epistemic enslavement in the sense that the colonizers are bestowed with the fullest authority to decide on what the colonized one should know, or should not know. Its knowledge becomes a rare commodity to be desired by the colonized by the virtue that it conveys the single most important truth, universality or utility, whereas the colonized one's know anything that can be utile to master its own course. This whole process is identical to the oppression of one directed against another inasmuch as that the oppressed is denied full responsibility to realize itself, or develop a self-affirmative thinking with the set of knowledge deposited in it by the oppressor, creating a deep-standing internal conflict—as it did in the case of Northern Nigeria. Most critically, this educational system ensures a pedagogic outcome—that is, the information transferred to the oppressed is represented as 'culture-free' while it is actually loaded with the images of the colonizers' self and other reflections, which in return subverts any attempts on the part of the colonized/oppressed to develop a self-consciousness. Because self-consciousness may only develop when an agent sees itself as independent of and distinct from 'others.' The alleged universality in the cultural norms transferred through education makes the local culture 'primitive' or simply 'wrong': because it naturally does not run similar to this allegedly universal, but actually western, mode of social conduct. To achieve the implied forms of universality, put under the banner of being more 'rational' or 'efficient', one has no option but to do away with the norms inherited from the social setting of which s/he is a part.

Much the same way, during the WWII, colonial education modernized the Nigerian society by creating a new class of literate Nigerians, versed in western culture and European-like in outlook and habits. The ability to speak English, dress western style, or mimic European lifestyle became the measure of social standing and the yard stick for telling apart the 'civilized' many from those cultural 'outsiders.' (George J.Sefei 2006,p 74; 1973,pp414-453). Walter Rodney.

The following is an analysis of the social system previous to the inception of British colonialism in the Northern Nigeria. It is this starting point that which interacted with the educational system geared by the British, that which showed resistance it, eventually split into two camps with deep resentments toward one another, and from the end of the WWII onwards evolved into a whole new social order that was now independent of the British rule, even though sustaining the same order that it inherited during the anti-colonial struggles. Education is the main tenant that ties together all these historical developments.

## **Chapter Two: Historical Background of Colonial Education in Nigeria and its Residual Impact**

This chapter in the main handles the period from 1900 to 1960 in which British took over the political, economic and social control of the country and turned Nigeria into a subordinate nation. A part of this chapter is the educational models instituted by the British colonialists and the residual impact of this education on the Structural approach in Northern Nigeria. Secondly, the chapter will briefly throw light on the land and people of Nigeria before the advent of colonial rule in Nigeria (Abdurrahman 1202,24).

### **2.1 Land and People of Nigeria before the Introduction of Colonial Rule**

Nigeria has a large and diverse populace consisting of over 200 different ethno-linguistic groups. Three main ethnic groups make up the majority of the population. The Hausa, located in the northern savannas, account for roughly 21 percent of the population, while the Yoruba, located in the southwestern part of the country, make up 20 percent, and the Igbo of the southeast 17 percent. The remaining ethnic groups with relatively large populations include the pastoral Fulani of the savannas, the Ijaw people tribes of the Niger Delta region, the Kanuri of the Lake Chad region, the Ibibio and Calabar in the southeast, and the Nupe and Tiv of the middle belt region. Although over 250 different indigenous languages are spoken in Nigeria, English has been the official language of the country since 1960. Pidgin, a combination of indigenous languages and English that developed through hundreds of years of contact with British traders and later with colonial authorities, is also commonly used (Toyin 2006,45).

Nigerians belong to many different religions as well, but the vast majority identify with either Islam or Christianity. About 50 percent of the Nigerian population is Sunni Muslim; Muslims are most heavily concentrated in the northern savannas, where Islam first appeared between the eleventh and fourteenth centuries CE. Until the jihad of Usman Bn Fodio and the establishment of the Sokoto Caliphate in the early nineteenth century, Islam had been primarily a religion of the elite. Kings and wealthy merchants

adopted elements of Islam in order to claim mystical powers and to build strong commercial and diplomatic ties with Islamic states in North Africa and the Middle East Since the nineteenth (Falola, and Martins 2008, 40).

Furthermore, The majority of Nigeria's population is rural, although urbanization is occurring at a rapid pace. The United Nations has estimated that, whereas in 1950 over 88 percent of Nigeria population was rural, by 2005 only 51.7 percent lived in rural areas. Many of Nigeria cities are becoming large and overcrowded. The two largest cities in the country are Lagos in the southwest, with a population estimated at over 9.2 million, and Kano in the north, with a population estimated at over 3.8 million. Lagos is the largest city in West Africa, and based on current growth rates it will soon be among the most populous cities in the world. Other major urban centers in Nigeria include Ibadan, Benin City, Onitsha, Ilorin, Port Harcourt, Enugu, Abuja, Jos, Kaduna, Yola, Sokoto, and Maidu- guri. Agriculture remains the way of life in rural areas, where communities remain largely homogeneous (Falola 2008,45).

From the historical argument, of this chapter it is important to examine the rise and fall of Sokoto caliphate meaning a whole region in Northern Nigeria in the early part of the 19<sup>th</sup> century. The Caliphate which was founded by Usman Bn fodio in 1804 before the British conquest of the Sokoto caliphate in 1904, that is a whole Northern and some part of the southern Nigeria in the early part of the 19 century. The chapter also examine the pre-colonial education especially the Islamic education system and some other traditional forms of education, which had existed prior to the advent of colonial rule and its education model. Usman Bn fodio was an Islamic scholar and a leader of the Islamic revolution that established the Sokoto caliphate in Northern Nigeria in the nineteenth century born in 1754 and educated in the Hausa state of Gobir a town in present day northern Nigeria by the late eighteen century. Bn fodio had developed a group of followers known as the community who subscribed to his vociferous calls for a purification of the political and religious make up of the region Northern Nigeria. Bn Fodio and his followers went with him and organized a revolution against the kings or rulers in Gobir a place in Northern Nigeria later in the year Bnfodio declared a jihad, or a holy war against the heretical Hausa rulers in Northern Nigeria whom he blamed with mixing religion and other forms of worship. The next decade Bn fodio followers toppled

the Hausa feudal political entity in different size in most states in Northern Nigeria and replaced them with Fulani emirs a tribes groups in Northern Nigeria thus, bringing in to existence the might Sokoto Caliphate, which ruled the region for centuries, Bn Fodio continued to rule the Northern Nigeria up to 1917 when he died and the administration of the Northern Nigeria previously known as Sokoto caliphate was shifted to his son Muhammad Bello (Falola and Heaton 2008, 8).

During the nineteenth century, the Islamic jihad of Bn fodio led to the establishment of the Sokoto. The caliphate was an expansive state that brought under one government all the Hausa in Northern Nigeria, and other former feudal political entity of Borno a state in North- eastern Nigeria territories. Also the caliphate took control of other feudal political entity that once been under the control of Oyo and the Jukun states, in the southeastern Nigeria respectively. Bnfodio and his successors were never able to implement the ideal Islamic state that they sought to build, they had nevertheless reconfigured the political and cultural land scape of Northern Nigeria towards a primarily identification with Islam by the time British colonial forces sacked Sokoto Caliphate in 1903 (Falola and Heaton 2008, 7).

The pre-colonial education system in Northern Nigeria was Islam that was the majority. In Northern Nigeria, Islam first appeared between the eleventh century and the fourteen-century C.E. until the Jihad of Bn fodio and the establishment of Sokoto caliphate a present day states in Northern Nigeria. The Jihad of Bn fodio, which was dictated to purging the Northern Nigeria of what, it considered as ‘mixed’ ‘Islam in an effort to recreate the perfect, pious society established under the leadership of the prophet Mohammad (PBUH), founder of the Islamic faith in the seventh century (Falola and Heaton 2008, 15).

Islamic education system is the pre-colonial education system which had been in existing in Northern Nigeria formerly known as Sokoto Caliphate prior to the British conquest in 1903, and the subsequent establishment and consolidation of colonial rule, an Islamic educational system already existed. According to the argument, made by a renown historian on the Sokoto Caliphate

Last (2005) examined that, there had been the existence of a thriving and broad-based Islamic educational systems that also incorporated the teaching of European languages and new sciences in its core curricular. The Sokoto Caliphate present-day northern Nigeria recruited teachers, educational advisors and planners from Egypt, Tripoli and Ottoman Turkey to help in teaching and reforming the Islamic system of education in the Sokoto Caliphate. Last, 2005, 24

This enduring legacy of Islamic religious education system from the Sokoto Caliphate of Northern Nigeria continued before and after the advent of British colonialism. By 1914, British colonial administrator in Northern protectorate Lugard who take over as Governor of Northern protectorate in 1914, following the amalgamation of Northern and southern Nigeria. Lugard claimed that there were 25,000 Quranic schools in Northern Nigeria with a total enrolment of 218,618 pupils (Garba 2012, 10).

These Qur'anic schools known as *Tsangaya* meaning *Islamic schools* and their students called *Almajirai* from the Arabic word, meaning *Almuhājir* or an immigrant, later enrolled in more advanced theological schools. The madrasahs where they studied Islamic Jurisprudence, Theology, History, Philosophy, Arabic Grammar and the Sciences. Under the British colonial administration, the system of Quranic schools was maintained in order to avoid destroying the social fabric of the Islamic North the majority of the rural population was able to send their children to Qur'anic schools. Lugard not only acknowledged their existence, but also accorded them official status by paying monthly stipends to the teachers. However, things began to change after the consolidation of British colonial rule in Northern Nigeria, with the introduction of colonial education (Abdurrahman 2012, 24).

From the same argument pre-colonial education system in some part of southern Nigeria comprises developing the Childs physical skill, character, intellectual skills and sense of belonging to the community as well as inculcating respect for elders. It also comprised of giving specific vocational training and the understanding of the community cultural heritage, which also aimed at given employment to every member of the feudal political entity (Ozigi and Ocho 1981, 143).

Meanwhile, pre-colonial education system in both Northern and southern Nigeria represent the type of education, which offered by the feudal political entity prior to the advent of colonial rule and British induced educational model. In most part of the Northern Nigeria apart from the existing Islamic education which became the basis as the socio economic and political lives of the people. In the case of pre-colonial education in Nigeria, boys were brought up to take what ever occupation their fathers engaged in, and in some cases, they were sent to others masters as apprentices to learn various vocations(Garba 2012, 9).

The beginning of western education in Nigeria could be traced back to 1914, when the borders of the modern state of Nigeria were established in 1914,by the British colonial government. The British colonialist amalgamated both Northern and southern Nigeria to form a unified colonial state. Nigeria had been the creation of British colonial administrators but prior to British rule the diverse society ruled them selves as feudal political entity in different size (Falola and Heaton 2008, 61).

As British forces brought Nigeria under colonial rule in the late 19<sup>th</sup> century and early twentieth centuries. The colonial education begun in Nigeria when the bureaucracy and economies of colonial rule dictated that a small class of English-speaking, European educated Nigerians were needed to hold lower-level positions in the government and in European business. These educated European elites enjoyed a higher standard of living than most Nigerians who were not attended the western school especially the Islamic masses, but they also found that their ability to rise to the level of their capabilities was obstructed by the racist ideologies of colonial rule. The educated elites viewed the Nigerians especially the Islamic masses in Northern Nigeria as culturally and intellectually inferior to Europeans. This unfavorable outcome was the result of British colonialism in Nigeria(Falola and Heaton 2008, 61).

It was these European educated elites that began to organize to pressure the colonial government for greater representation for Nigerians in their own governance and for an eventual end of colonial rule in Nigeria. The educated from both Northern and southern part of the country rather than the Islamic masses have championed the process of ending the colonial rule in Nigeria(Falola and Heaton 2008, 62).

The introduction of western education in southern Nigeria could be traced in 1842, when the Christian missionaries arrived in the coastal area of the southern part of Nigeria and introduced western education. The aim of colonial education which was handed to the missionaries by the colonialist as given by the missionaries were to enable recipients to learn and read the bible in English and the local language, agriculture as well as training local school masters, catechists. Even though, the Christian missionaries major objective of establishing schools was *the* propagation of Christianity, their greatest legacy was their educational works and development of indigenous languages into writing (Ozigi and Echo 1981, 143).

## **2.2 The Inception of Colonial Education in Northern Nigeria**

Western education was introduced in Northern Nigeria in 1909. An important characteristic of this period was the emergence of Native administration in the area as an agency for educational requirement though necessary in the early phase of British over-rule in Northern Nigeria. First, priority was to be given to the intelligent native of the Mallams meaning teachers class who would be taught Roman characters for writing Hausa the major language, which is still being speaking in Northern Nigeria colloquial English, arithmetic and geography. Following their graduation from the western education schools. This colonial educated elites they might qualify for clerkships in Government and Native Administration offices and gradually replace the Native authority. This situation caused the social split during the colonial rule between the majority Islamic masses in Northern Nigeria who were Islamically educated (Garba 1202, 10).

With this objective in view, the first colonial educational experiment in the Northern Nigeria was begun at Kano in the course of 1909. Early in that year, a beginning was made with the inauguration of a school for the sons of native's chiefs in the protectorates. All the Northern dignitaries, including the emirs, were persuaded to send their children. To aid this objective, the emirs in Northern Nigeria were persuaded to make an annual grant of f 1000 to this new institution from the funds of the recently constituted Native Treasury (Adeyinka 1971, 10). In the course of these years, these



schools were expanded and their curricular rationalized to fit in harmoniously with the existing political and social systems. In due course the Kano schools, and the Survey schools catered for the entire Northern province (Fika 1938, 238).

Meanwhile the church missionary society had unsuccessfully applied for permission to establish a Christian missionary Centre, a dispensary, and a school at Kano an emir place located in Northern Nigeria. In Kano as in other Muslims emirates in Northern Nigeria, the British political staffs were quick to turn down the proposals of the Christian missionaries bodies. In regard to Kano a resident has summarized the reasons for rejection the proposals for extending missionaries activities in the emirates in Kano as elsewhere in the whole emirates in Northern Nigeria (Fika 1973, 236).

If the Missions [CMS] were permitted to establish itself in the city of Kano or in any other province in Northern Nigeria, I fear that there is only one possible view of such permission in the eyes of the chiefs and the people of the region. That Government has broken its solemn promises publicly and repeatedly made that it will not interfere with their religious beliefs (Fika 1973, 236).

As it was Christian missions were forbidden to extend their work in to Kano emirate until 1929 when Dr. Walter Miller was permitted to establish a CMS Centre on a plot on the edge of the Sabon Gari Kano. The effect of this deliberate policy of excluding Christian missionaries was that western education in the Northern emirates expanded at a slow pace dictated by the Colonial Administration and this accounted for the relative lack of schools in the Northern Nigeria (Fika 1973, 237).

British colonial education led to social split in Northern Nigeria between the Islamic masses and the sons of the emirs and the few people who have attended western school. The fact was that British sponsored education was in fact cautiously pushed by the Native Administration and reluctantly received by the people. In the years of the development of western education, the British were pre-occupied with providing special training for the younger generation of the ruling families in the hope that they would have become progressive and enlightened by the time they attained high offices or chieftaincies. To this end, majority of the masses that were Islamically educated in Northern Nigeria could not be employed in the colonial government to serve for the

administrative purpose(Fika 1973, 237).

At Kano and in newer schools elsewhere in the protectorate, active courses in civics and etiquette were introduced and senior British political officers called upon to instruct the pupils (Fika 1973, 237). Similarly in order that western schools would be less suspected in the eyes of the Muslims rulers and their subjects, religion occupied a prominent place in the curriculum of the Northern Nigerian schools for its sacred association in the working of Muslim Law, was also studied(Adeyinka 1971, 10).

From the foregoing, the nature of British educational objectives and their policy of enrolling the co-operation of the rulers did not make western education popular in Northern Nigeria. The problem here as elsewhere in the Islamic world was that Northern Nigeria had a scholarly and literary tradition of its own. This resulted in inevitable problems when the British tried to 'modernize' the society by grafting on to the Islamic system within a more or less Christian context (Fika 1938,238).

British wishfully desired that some day attendance at the provincials schools would be a sine Quinone or at any rate a cause for priority in consideration for preferment among the ruling families. The ruling families had to contend with an ingrained prejudice or barely concealed hostility towards western education until 1940. The unpopularity of western education was equally pronounced in the whole emirates of Northern Nigeria (Fika 1973, 238).

It is important to note that, western education was still unpopular, and even the emirs in Northern Nigeria and the leading men showed little interest in it. Complaints were frequent that schools boys were molested and jeered, at the town. More than one attempt was made to burn down the school compounds needless to say education was no more popular with the pupils in the protectorates (Fika 1973, 238).

The kind of education introduced by the British government is known as western education in Nigeria in both North and Southern part of the country. In southern Nigeria the ever-growing proportion of children of school age stormed available primary schools created an impression and great eagerness in the missionaries and the colonial government that there were suitable pupils for secondary education (Imam 1202,9).

The primary schools therefore, developed upper standard is often over ambitious

programs. In Lagos, the colonial government under the control of Christian missionaries opened the first Grammar schools CMS in 1859. The united prebyseterian churches at Calabar build in 1895. What today would be described as a multi-lateral institution, including a catechist seminary, teacher Training College, grammar schools and Technical College? All in one, which later became Hope Waddell Institute. In 1890, on River protectorate gave it an annual grant in 1900, the new protectorate of southern Nigeria continued this assistance. The colonial government made attempts from the missionaries, their secondary education establishment, leaving them only with primary education. This attempts was resisted and in the end rejected, making the development of secondary education, a tripartite efforts of colonial government and private organizations or individuals in the southern Nigeria (Imam 1202,9).

This was the situation of British colonial education in southern Nigeria. While as the Christian missionaries dominated the activities of education in southern part of Nigeria participated actively in the establishment and administration of secondary and primary schools (Imam 1202,9).

In 1916, there were 58 mission schools with an average of 933 pupils in attendance. The colonial policy of secondary education is properly planned, executed and encouraged, it could be useful to develop innate genius in the youth and enhance their capacity to stand by them selves. Following their graduation from the western education schools established by the British colonial government under the control of Christian missionaries. Thus, secondary education could be used as investment that could yield rich productive dividends in a very near future, which could have far reaching effects on national development. Paradoxically, access to secondary schools in Nigeria created an avenue which the firms recruited staff largely and paid them better than other groups 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, 10).

From the same argument, the introduction of colonial education in Northern Nigeria region was divided on the basis of religion. The Muslims, the Muslims felt, very strongly too, that western education was the key to white mans power or else they had become Christians and accepted the school as an activity of the church. With this belief, western education was vigorously resisted at first, secondary education development

here was essentially by the colonial government and the emirs support was vigorously sought by the colonial government (Adeyinka 1971,10).

Hansvicher was the first colonial teacher in Nasarawa School a city in Kano in present-day Northern Nigeria where the first school was opened in Northern Nigeria for the various sons of the emirs and Mallams, meaning Teachers. The provincial schools in Kano, Sokoto, and katsina, alike were later established and by the end of 1915 there were provincial schools in all the twelve Northern provinces with an average attendance of 733, pupils with this measure, restricted expansion of school under the careful supervision pursued because of the long tradition of Islamic education in Northern Nigeria. majority of the rural people did not send their children to western education schools from the inception of colonial education in Nigeria. It was the colonialist that compelled the emirs to send their children to the western schools. It was only few masses that were posed to send their children to colonial schools during the period of British colonial rule education in Northern Nigeria (Adeyinka 1971,10). As already explained that, in Northern region the pace of western education was very slow due to cultural and religious factors. Its expansion was therefore, tied, to the availability of qualified teachers and the extent of the need for western certificate personal education was free in most government and native authority to those unable to pay their fees. By 1958, there were 31 secondary Schools and 36 Teachers colleges, across the length and breath of the Northern region(Philips 2004, 66).

Within the immense growth in educational opportunities that has occurred, it can be observed, that the lower socio- economic status people in Northern Nigeria are still largely under represented within the upper reaches of Northern educational system due to social split among the people and other religious and cultural reason, which have dominated the society and any attempt to increase the proportional representation of lower status grouping conceived in terms of traditional criteria of status have been only moderately successful due to social split brought in the society by the British colonial education in Northern Nigeria(Philips 2004, 66).

The early schools functioned with scarcely any involvement by the colonial government at first, most of the colonial Schools which were under the control of Missionaries or the colonial government they operated curriculum centered on English,

Religion, and Arithmetic called 3RS. This system however, changed in early 1880s particularly by the Educational Ordinance of 1882 when the colonial government assumed a major control of education from the missionaries (Philips 2004, 66).

As colonialism became firmly entrenched, British colonial government under Lugard began to see the advantage of adopting the Hausa language the most popular language being speaking in Northern Nigeria both as a regional lingua franca and a semi-official language. Hausa was used as a language of communication in official documents, missionary schools and translation of the Bible (Philips 2004, 59).

This arrangement worked well for Lugard until his successor, Captain Wallace, under the influence of the missionary Charles Henry Robinson, outlawed *Ajami* meaning Arabic script. The introduced Roman script and English as an official language. Another colonial officer, Captain Merrick, who had initially supported the continuation of the Arabic, later argued for dropping *Ajami* script a book of writing Arabic in Northern Nigeria in favor of Roman script. The introduction of Roman script, not only resulted in the gradual phasing out of Hausa Arabic script, known as *Ajami*, but also brought about fundamental changes in the educational and cultural development of the Northern Nigeria. The newly introduced “Boko” meaning western education shook the very foundations of Islamic education and stunted the rapid development of adult literacy as well as the long established tradition of scholarly writings in Northern Nigeria. Historically, *Ajami* literature had played an equally important role in mobilizing for the *Hijrah* (migration) and for understanding how it should be conducted in accordance with the tenets of the *Shari‘ah in 1903*(Abdullah 1971,1).

Sokoto *jihad* leaders relied on *Ajami* in reaching the people and spreading political and religious doctrinal teachings. Abdullah Bn Fodio, second in command of the Caliphate administrative and religious hierarchy, was emphatic on the role *Ajami* literature played in this mobilization process. During that time, Bn Fodio, the founder of the Caliphate, travelled to the east and the west-calling people to the religion of God by his preaching and his *qasidas* in *Ajami*(Philips 2004, 66).

At that time the schools in the Sokoto Caliphate taught only in Arabic and used *Ajami* script to make many people become literate, a new educational system would have to be

created if Northern Nigerians were to learn English instead. It also meant that the graduates of the 25,000 Qur'anic schools that Lugard found when he served as the Governor of Northern Nigeria would have to be re-educated before they could obtain employment with the colonial administration. (Philips 2004, 66)

Lugard drastic measure in replacing *Ajami* with Roman script was borne out of his ignorance of Arabic alphabets and its vowel system apparently. Lugard policy on Romanization of Hausa Arabic was consistent with the recommendations of Hans' Vischer, who was given an honorific title of "Dan Hausa" or "Son of Hausa" a major language that is still being speaking in Northern Nigeria. Ironically, the introduced Roman script to replace *Ajami* Arabic script in 1909. At that time, Vischer was appointed by the colonial administration to reform the education system of Northern Nigeria. Some of his arguments in favor of Roman script included "the use of *Ajami* would mean the government would be spreading Islam. Also learning Roman script would be faster "to print Arabic with vowels (Crenshaw, etals 2003, 19).

### **2.3 The Impact of British colonial Education on Nigeria: The Construction of a British- Society**

The Structural approach to the role of colonial education in Northern Nigeria. The British educational models have created social split between the Islamic masses and those who have attended western schools during colonial rule 1909, in which the educated elites continue to expand their ranks even after the independence of the country in 1960. AS already explained that Northern Nigeria was dominated by Islamic tradition as a result of the existence of Sokoto Caliphate before its final collapse in 1903, and the subsequent imposition of British colonial rule.

The educated elites during the British rule, they were taught Roman characters for writing Hausa, Colloquial English, and arithmetic, Geography, and so on. Following their graduation from the western education schools. The educated elites were employed as clerkships in Government and Native administration offices during colonial rule and even after the independence of the country. This group of educated elites enjoyed a higher standard of living compared to the larger segment of the society who are

educated Islamically. (Falola and Heaton 2008, 5) this unfavorable outcome of social split in Northern Nigeria was the result of British colonialism and its induced educational model in the area (Fika 1938, 237).

It was on this ground, that Northern Nigeria was fragmented around at least two groups of people: westernized elites and Islamic masses, which have attended Islamic school. In 1914, the British colonial administrator, Lugard amalgamated the Northern and Southern protectorates which is today Nigeria under a unified colonial government estimated that Northern Nigeria had 31, 313 Islamic schools with 205, 872 pupils. (Hubbard 2000, p 27) by 1915, there were 12 western schools with average attendance of 781 pupils in Northern Nigeria (Hubbard 2000, 27).

Following the social split that was created as a result of British colonial rule in Northern Nigeria. The majority of the masses who were educated Islamically were not employed to work as clerkship in Government, teachers, administrators in the colonial Government administration. This can only serve as teachers or instructors in the Islamic schools during the British. This negative rivalry led to the low-income expenditure and low educational development in Northern Nigeria, which hindered the socio-economic and political progress of the region. This educated colonial elites continue to expand their rank and occupied important position of the white color jobs during the colonial and even after the independent of the country (Fika 1938, 238).

The most significant aspect of colonial education in this social split was that, the educated elites in Northern Nigeria became the pioneers of Nigerian independence from the British colonialist rather than the Islamic masses. These educated European elites; they also found that their ability to rise to the level of their capabilities was obstructed by the racist ideologies of colonial rule. The educated elites have spearheaded the process of ending colonial rule and dismantling colonial institutions by mobilizing other masses which facilitate the process of ending the colonial rule in 1960, in Nigeria (Falola and Heaton 2008, 61).

It is important to repeatedly explain that, within the immense growth in educational opportunities that occurred in Northern Nigeria the low socio-economic status people refuse to send their children to western education schools and wards due the

misconception and their perception toward the modern education brought by the British colonialist masters. On the same argument, the emirs in the Northern part of the country were asked by the colonial government to send their children to the western schools to learn English, Arithmetic, social studies Religious knowledge and a lot of others courses (Falola 2008,129).

Because of the long tradition of Islam in Northern Nigeria that Islamic masses had refused to send their children to colonial school due to previous existing Islamic education and tradition that was already in the mind of the masses or other class of people in the Northern Nigeria at first. Western education have an effect on the behavior and beliefs of the graduates of the western Schools who received their education in what has been called an “An African Middle class” many with tastes and values. The European educated population inhabited a cultural milieu influenced both by their religious roots and by the life style provided by their foreign education. Because European education was firmly linked to the Christian missions, most of the Nigerians who were educated in the European fashion also became practicing their culture and assimilated many of the values of nineteenth and Twentieth century ideas in their own life styles. Most of the Northern Nigerians societies practiced polygamy as a means of enhancing a family productive capacity, European educated elites tended to choose monogamous, marriage. Because their skills earned them coveted and relatively high paying jobs with the colonial administration or European trading firms in the cities. The European educated elites was also exposed to and receptive of British culture in a way that poorer or other people in the Northern Nigerian society must isolated them selves from those who have attended colonial education schools. A taste transfer therefore occurred among the members of the European – educated –middle class, as they began to identify, at least in part, with the culture in which they were educated and which they worked compared to other Islamic masses in Northern Nigeria (Falola 2008,129).

The European educated-middle class earned better wages and therefore had greater advantage in the affairs of colonial government offices. As a result they bought more imports than other Nigerians, particularly luxury items such as the European clothing, hats and shoes, books radio sets, and automobiles, as well as building European style



homes. Possessing such items became a status maker, visibly setting European – educated Nigerians apart from their uneducated compatriots of western schools. Even though, European- educated Nigerians understood that they had good reasons to reproach that colonial regime compared to Islamic masses in Northern Nigeria(Philips 2004, p 76).

British colonial regime regimes was founded on the ideology that Africans, as a race, were inferior under British supervision; this was the basis of the dual mandate. The European –educated Nigerians face a threat to both ‘British rule’ and traditional social norms. The ideal was that Nigerian elites was one who had attained enough education to be useful to the colonial system but not enough to think of themselves as the intellectual equal of the white man. Within the colonial government and European firms Nigerians filled only low-level bureaucratic positions, and there was little opportunity for promotion or advancement within the colonial government before the post-colonial era in Nigeria. This was the condition or the impact of British colonial education, which led to the division of the society among those who refuse to accept the change brought by the British colonial education and those who have accepted the British educational model (Falola 2008,129).

In addition, colonial education have created a kind of impact by the side of European-educated elites to distinguished themselves from a British culture that did not view them as equals were accompanied by direct protests and criticisms directed at the colonial regimes which continued to exclude European-educated Nigerians from the process of government and to subordinate traditional authorities to alien domination. An independent Nigerian press emerged in the late nineteenth century and quickly became the tool through which literate Nigerians criticized the colonial government and made their demand known over fifty different news papers were printed in Nigeria between 1880s and 1937 (Falola 2008,170).

More interestingly, with regard to the impact of British colonialism and its education system, many Nigerians wrote a lot of Reflections on the same study which include Abdurrahman his journal entitled as “ *Religion and Language in the Transformation of Education in Northern Nigeria during British colonial rule 1900-1960*. Also Omotosho in his journal “*the impact of colonial education on the culture of*

*Muslims in Nigeria*'' Imamin her journal entitled '*Educational policy in Nigeria's and its impact from the colonial era to the post independence*'. Umar in his *Journal of business and social science* examined '*Islam and colonialism intellectual responses of Muslims of Northern Nigeria to British colonial rule and its education*. Garba in her journal '*the impact of colonialism in Nigerian Education and the need for E- Learning Technique for sustainable development* and so on.

Meanwhile, the authors especially the Nigerians examined the following reflections on the impact of British colonialism and its education system towards the social transformation of Northern Nigeria. Some of their reflections on the topic includes Arbesu' 'the lasting impact of colonial educational policies in Nigeria Evidence from a policy Experiment on Missionary activity. Fabunmi in his journal of research) entitled '*Historical analysis of Educational policy formulation in Nigeria: implications for educational planning and educational examined the impact of colonial education in Northern Nigeria*. Also Rotimi in his journal entitled ''Paradox of progress: The Role of western education in the transformation of the family in Nigeria examined the role of western education towards the social transformation of family life in Nigeria. Spichtinger in his book entitled as '' *the impact of colonial education and colonialism as the spread of English and its appropriation Magister grades der philosophies*. Row man and little in their book entitled as '' *Policy-making in Education A Holistic Approach in Response to Global changes* examined the role of western education in Nigeria. ''

Conclusion, the chapters have examined the role of British colonial education on how it had created impact in the transition and transformation of Northern Nigeria from the previous existing Islamic education towards the changes brought by western education in Northern Nigeria. Colonial education created social split between those who have attended the western schools and those who were not due to their cultural and religious educational foundations, which they have as a criterion for their stepping stone. Thus, the British colonial education created a new generation of people who can speak English, can be considered as superior in the colonial administration of Northern Nigeria, and they could get white color jobs. While the other classes of the society would not get such opportunity to be included in the colonial government offices, the situation further

continued even and during the post colonial Era in Northern Nigeria which made gave the educated elites chances to introduce necessary social changes in conformity with the western ideology of British society.

The imposed modernization by British colonialism and the introduction of its educational models brought social transformation of Northern Nigeria as their educations brought some modifications in the issue of languages, especially of writing Hausa which was the dominant language and is still being speaking in Northern Nigeria and other languages and Arabic script. The Ajami Arabic script which was scrapped by the colonial administration and its effect on the Islamic religious education which the colonialist considered as modern form of education which would transform the Northern Nigeria society. Beside the introduction of Roman script and English as an official language of administration were also meant to divide the society in to two classes of people. The colonial education was therefore responsible for the changing perception, rift towards a new process of transforming the society through colonial education and its colonial rule from 1900 to 1960.

## **Chapter Three: Education and Social Transformation of Northern Nigeria from British Colonial model to post-Colonial entity (1960)**

This chapter 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 19<sup>th</sup> 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.

In line with this, the chapter 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 chapter 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, 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, 11).

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, 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.

Based on the argument derived from the conflict model and functionalist perspective. This dissertation examined 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, 10).

The theory further stress that one function of education in society such 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 inequalities while discouraging alternative and more equitable visions of the society. The theory further contends that education system socializes students into values dictated by the powerful; stifles individualism and creativity in the name of maintaining order. It also argues that the level of social change is relatively insignificant. The model also views education as inhabiting, the role of education in creating standards for entry into occupations, the different ways in which status is bestowed and the existence of a dual system of private and public schools (Noah 2008,130).

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. Louis 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, 8).

In the case of Nigerian situation. The British colonialist employed the theory of Althusser which regarded education as used by powerful capitalist society such as the introduction of British colonial education in Nigeria to dominate socio-political and cultural aspects of the lives of the traditional people in Nigeria. Thus, colonial education in Nigeria is in line with the ideological conception of the theory of cultural reproduction, which creates social split and social roles in Nigeria. Modernization theory and the sociology school of development believes that Northern Nigeria would be developed politically, economically and socially transformed when the education was used to push the former roles of the traditional society and emulate or adopt the western capitalist society such as British. Through the introduction of colonial education, the society would accept new modern roles of the world such as modern education, which is through this the society would develop new developments such as system of Government, education, political system, economic system and socially transform the society such as the ‘modern society like the British which was through education. This

theory takes education as the most significant tool for the transformation of a society into a capitalist/modernized one. To the proponents of this theory, modernization as a process employs education in order to generate new roles, or role perceptions, which are needed in a capitalist mode of production and that of rule. Much the same way, British colonizers instilled westernized methods of education as means of modernizing the overall societal structure of Nigeria (Althusser 1971, 8).

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

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, 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, 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 before the imposition of colonial rule and its educational model in 1909. from September 1909, when British instructor of education in Northern Nigeria called Hansvicher began

a teacher- training class to train teachers in readiness for the opening of an elementary school for the sons of chiefs, which he had started in October 1910. The syllabus was to include reading and writing in the Roman script. Simple arithmetic and some geography, a subject that at that time had no immediate obvious intrinsic value whatsoever, were also to be part of the syllabus. The introduction of Roman script, instead of Arabic ought to have instilled fear in to knowledgeable Muslims headed by Ulama meaning Islamic teachers. This meant that the British educational institution aimed at the eventual abolition of Arabic as the official language, which it had been before the advent of colonialism. It was feared that many Muslims would no longer pursue their advanced Arabic studies thus undermining Islamic scholarship as a whole in Northern Nigeria. (Graham 1966, 74)

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, to 1926. School fees 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, 60).

The aforementioned explanation on the Structural approach to the role of western education in Northern Nigeria toward the creation of social split between the Islamic masses, traditional rulers and colonial educated elites. It is important to mention that, the colonial administration had laid the foundations of modern education in Northern Nigeria but the progress achieved during the entire period could hardly be regarded as satisfactory. For example, the total output from Northern primary schools in 1947 was 70,962 compared to 218,610 in the south; whilst the secondary school output was 251 compared to 9,657 in southern Nigeria. This was due to the long tradition of Islamic education in the Northern part of the country which the majority of the sons of the emirs



and the majority Islamic masses to refuse to accept western education in Northern Nigeria (Ozigi and Ocho 1981, 57).

Repeating the same point one more time. The attendance of the western schools from their graduation. They were qualified to be employed to work in the colonial Government offices or native Administration as clerkships teacher's advisors and so on. These colonial educated elites in Northern Nigeria have continue to expand their rank s and social status in the country even after the declaration of Independence of Nigeria in 1960 compared to large segment of the majority people who were Islamically educated in Northern Nigeria (Fika 1974, 234). 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, 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, 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 buildingas the colonial elites have sphere headed and mobilized the remaining masses in Nigeria to end the colonial rule in 1960 (Rotimi 2005 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, 23).

Colonial education in Northern Nigeria is called into question for labeling social 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 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, 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 2005,11).

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 20<sup>th</sup> 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 creates jobs opportunities in Nigeria to every members of the society. Colonial education had been replaced local jobs, which have been skilled both manually and intellectually since they are not inline with the requirement of western education that provides white color jobs for the educated elites not the Islamic masses in Northern Nigeria. Therefore, traditional education have been witnessing a situation where by those with traditional education in Nigeria were given low-paid jobs that are often part-time/or temporary during British rule and it’s induced educational model in Nigeria (Akintola 2006, 40).

It was on this ground that Northern Nigeria was fragmented around at least two groups of people: westernized elites and Islamic masses, which have attended Islamic school. In 1914, the British colonial administrator, Frederick Lugard amalgamated the Northern and Southern protectorates which is today Nigeria under a unified colonial government estimated that Northern Nigeria had 31, 313 Islamic schools with 205, 872 pupils (Hubbard 2000, p 27). By 1915, there were 12 western schools with average attendance of 781 pupils in Northern Nigeria. (Hubbard 2000, 27).

The aforementioned situation in Northern Nigeria during colonial meant that western education in Nigeria have assisted the process of given white color-jobs to the graduates of the western schools and undermining the status of the majority Islamic masses and those with traditional education even after the declaration of independence in 1960 (Allman 2006, 45).

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, 9).This negative rivalry brought by British colonial rule from 1900-1960 between the colonial elites in Northern Nigeria and large segment of the population who were educated Islamically led to low expenditure and slow educational progress in Northern Nigeria during the British colonial rule (Ozigi and Ocho, 1981, 58).

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. Summative assessment is the most useful for those external to the education process who wish to make decisions based on the information gathered for example employers, institutions offering further study, the courts (in the case of driving tests). It generally provides a concise summary of a students abilities which the general public can easily understand either as pass/fail 1 (driving test or a grade such as A-E; 1-7 1 st-3<sup>rd</sup>etc (Clarketals 2002, 28).

Formative assessment on the other hand, allows the students and other interested parties to make self-assessment tests. Most points given to a school performance went to the numbers and rankings of its examinations result, the emphasis of the examination is still in use today to judge educational results, performance and to obtain white color jobs in government and private sectors unlike the traditional and Islamic education (Clark 2002, 1-28).

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 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. There can also be problems with hidden prejudices and stereotypes influencing the judgments of the assessors when informal assessments are used. The formative assessment, formal assessment is most frequent, while for formative and diagnostic assessment, informal is more common. Whether, there is evidence of high examinations stress, or where a formal exam would be so artificial that it would challenge the validity of the assessment, summative informal assessment, however, can have motivational effects. If students are unmotivated, early formal assessment may be useful to encourage achievement (John 2006, 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, 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 independent study, project-based learning, collaborative learning experimentation, etc. soliciting and using feedback, 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, 91). Secondly, there would be programmed level which comprising actions to measure the design, content and very of the programmed within a department or a school. Thirdly, individual levels which comprises initiatives that help teachers to achieve their mission, encouraging them to innovate and to support improvements to student learning and adopt a learner-oriented focus. These three levels are essentials and inter-dependent (Roeselare 2012, 7).

However, supporting quality teaching at the programmed level is key so as to ensure improvement in quality teaching at the level and across the institutions or school. The educational concept also examined teaching quality is that one of the most telling indicators of the quality of educational outcomes is the work student's submit such as their final -year project or dissertation. These samples of students work are often achieved, but rarely studied. There is considerable potential for using such products as more direct indicators of measuring educational qualities of teaching, which was so different with the system of traditional education in Northern Nigeria (Gibbs 2010, 7).

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 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, 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, 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, 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 ethnic, linguistic, religious beliefs of the people history (Rodney 1973, 287).

The concepts of familiarity and share in this afore-mentioned definition are associated with the meaning of sameness, belongingness, and unity. From this perspective cultural identity is one, shared culture, a sort of collective’ one true’ self, hidden inside the many other, more superficial or artificially imposed selves which people with a shared history and ancestry hold in common. Thus, colonial education in Nigeria was seen at first by the people of Northern Nigeria as ‘foreign education’ which differs from their cultures such as norms and values, beliefs, history, territorial

boundary and the structural models of the British induced education system (Rodney 1973, 287). The young generations that went through this process became culturally alienated to their social environment to such an extent that western education generated a sheer rift with those that took a non-western education. Furthermore, the British-engineered mode of education seemed to be devised in order to cultivate a version of cultural hegemony (Ourakis et al 2004, 27).

Cultural hegemony in this context is the hegemony entails the education of individuals and groups in order to secure consent to the dominant groups agenda. In this explanation, for Gramsci ‘intellectuals’ are key agents in this war of position in this trench. Gramsci did not use the term ‘individuals’ in its elastic sense; rather Gramsci saw intellectuals as peoples who influence consent through their activities. To him, educational institutions are being used by the powerful society such as the British colonial education in Nigeria to dominate the cultural lives of the people of the area, since education contained the cultural and entire social life of the people. The British colonialist introduced their education in Nigeria to oppress the inhabitants by subjugating them to ‘foreign’ values. Such subjugation led to the domination of Nigerians by converting what was ‘foreign’ into something that is now ‘new’ to the natives (Gramsci 1971, 350).

From the same argument, the concept of cultural hegemony will be examined and its implication to the situation of Nigeria. First, the cultural hegemony is not prerogative of specific sites. Hegemony is diffused; it is produced through a wide array of agencies and institutions such as educational institutions, schools, mass media, churches and associated organizations and so on (Mayo 2005, 1).

According to Gramsci who further agrees that ‘civil society can only serve as a heuristic conceptual tool to help one identify its different constitutive elements.’ It is meant to enable one to the dynamics of hegemonic domination that entails real unity of economies and politics and social-cultural aspect of a particular society. The theory also reveals how areas were dominated does not occur in a violent form are implicated in this process especially through educational relations (Gramsci 1975, 49).



Cultural hegemony refers to a social situation in which all aspects of social reality are dominated by or supportive group of a single class (Living stone, 1976, 235). The emphasis is on ruling by consent and not simply through force. Cultural hegemony in this context implies that the agencies which, engage in this educational relationship, are the ideological social institutions, constituting civil society, such as law, education, mass media and religion (Gramsci, 1975, 866). As such institutions such as schools and other educational establishment are not 'neutral' but serve to cement the existing hegemony. Therefore, the interests of the most powerful social groups, such as such British and its induced educational system meant to achieve its cultural domination and to create social split between the Islamic masses who were Islamically educated and the colonial elites in Nigeria (Gramsci, 1975, 866).

From the same argument on cultural hegemony also meant that, the condition that allows the capitalist society to dominate other society is to allow ones to access universal culture these includes. Such as the freedom of economic necessity, the elimination of the productive functioning or changing of the educational institutions which had been existing prior to the advent of the new ones by the capitalist society on the other society and so on. (Anderson et al 1994, 70) While Giddens argued on the role of cultural hegemony as the 'duality of structure' is one of the concepts of structuration theory. It explains that 'structure' is both the medium and outcome of the conduct it recursively organizes and the structural properties do not exist outside of human action and implicated in the production and reproduction of social system. According to this theory, the cultural hegemony can also be produced through the social institutions such as educational institutions so as to dominate the weaker societies by the western capitalist society through the social forces of interactions with the state actors across time and space (Lai 2010, 5).

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 hegemony introduced to Nigeria by the British education and its colonialism. British colonial education and its colonialism. As British colonial education system was introduced and the educated elites have learned the education and its cultures of capitalist society differed from the previous

existing education in Northern Nigeria. The educated elite used the modern education to liberate themselves from the colonial rule. This meant that the colonial educated elites rather than the Islamic masses in Northern Nigeria; they played a major role towards the eradication of colonial rule in Nigeria (Oni July 2005, 1).

The educated elites compared to large Islamic masses in Northern Nigeria. The elites brought socio-economic and political transformation of Nigeria even after the postcolonial period (1960s). Which was inline with the role of western education in instilling new norms and values to the individuals that they had acquired during the British rule. The educated elites used their ideology to transform the society as a result of social interaction with the cultures of the outside world as one of the aims of hegemonic domination by the British rule in Nigeria. Thus, the application of cultural hegemony theory to Nigeria. Firstly, meant that the British educated elites in Nigeria took the role of colonial education, as an instrument for change. Western education brings political, economic and social progress that can serve Nigerians during colonial rule and after post-colonial era (Oni 2005, 13).

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 jobs whereas the rest of the society generally ended up with low-skilled, low-paid professions, making income inequality more pronounced than ever (Garba 2012, 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, 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, 10).

### **3.2 ‘Structuring’ Social Structure and Roles *via media* Education in Northern Nigeria**

Education is about laying 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. These have contributed toward the political social and economic progress of the nation through education (Kege etals 2008,9).

The emphases on global targets on education imposed one-size-fits-all for countries such as Nigeria irrespective of its diverse starting points, financial resources and capacity. For instances stalling the educational agenda in countries where a key challenge has been to improve quality in primary education and to boost access to secondary and higher education. However, many countries have been able to successfully adapt the global targets to address their particular challenges and needs in the education sector for the socio-economic and political development of the country as the case of Nigeria in the 1950s towards the early 1960s. The country meets the global education target which made the country to bridge inequalities in education which remain a big challenge, and poverty exclusion, in the country. Most of the indigenous people in the society, working children and nomadic children living in conflict within linguistic and cultural minorities in Nigeria, and the issue of gender discrimination were solved through education. This led to solid economic and political foundation of the country especially in the early 1960s. In view of this, the need for manpower made the necessity for the expansion of access to primary education, which later on made the secondary schools and tertiary institutions to be available (Kege etals 2008,9).

The above-mentioned explanation on western education is accompanied by growing concern for transferable skills development in Nigeria. Because education especially in the 1960s in Nigeria was regarded as fundamental human right and the bedrock of sustainable development of the country. It contributes to all three dimensions of sustainable development-social, economic, and environment- which underpins governance, and security of the individuals the interconnected dividend that from investments in equitably quality education are immeasurable –generating greater economic returns and growth for individuals and society such as Nigeria. western education had creating lasting impact on public health, decent work and gender equality, and leading to safer and more resilient and stable society as a enabling factor for the multiple dimensions of societal development. Education in Nigeria brought a lot of sustainable development as in other capitalist society such as the British. It plays a key crucial role in shaping personal and collective identities promoting critical social capital

and cohesiveness, and responsible citizens based on principles of respects for life, and human dignity and cultural diversity in the country(Kege etals 2008,9).

Colonial education, education promotes social role in Nigeriatoday, 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. (Nigerian postcolonial era). 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. Education was sought to be utilized as channels for the spread of development through out the country (Kege etals 2008,9).

In the 1960s, Nigeria as else where in the capitalist world had achieved global and national targets on education by addressing some in equalities and discrimination by gender, wealth, and ethnicity. The goals should be relevant to all countries in the world target at the national and local level should remain flexible, which allows the diversity of socio-economic and cultural context. Nigeria achieved such mechanism, which are needed in the world and at country levels to prioritize transparent effective and accountable education systems capable of delivering high-quality education to all. The meaning and the participation of the key actors is essential to implement and track an education agenda and to uphold the principle of mutual accountability of education ministries to citizens, donors, to national governments, schools to parents and teachers, so as to ensure that the global target on education have ensured. This meant that, there is adequate and sustainable financial for comprehensive education(Kege etals 2008,9).

It is inline with this Partner ship among multiple actors including governments, community bodies, household, and private sectors all partnership should be explicitly strengthening or designed to address in equality and quality education progress such as Nigeria which served the present day foundation of the socio-economic and political development of the country even after the independence. Colonial education served as the positive a gender in Nigeria following the independence era which made the country to have witnessed new socio-economic and political development as a result of colonial education in Nigeria.

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

Secondly, the education legitimizes social positions and inequality. Those who fail at school learn that they do not have brains and therefore do not deserve white-collar jobs in government's offices and life changes. This helps to make inequality in a society seem inevitable and legitimate. Thirdly, such kind of education also turns out people who believe in free competition, and therefore accept winners-takes-all society where they see themselves as deserving their hard-earned privilege and see losers such as Islamic masses deserving their position, to remain less privileged in Northern Nigeria. Based on the above reason the colonial elites focus on advancing their own welfare without much interest in the public goods or collectivism and who see as legitimate a system which allows the super-rich to thrive in the society (Ted Trainer 2012,8).

Fourthly, such kind of education produces enthusiastic consumers people who keen to get ahead, succeed and get rich who identify 'modernity' and progress with affluence and see western ways of life as the goals for the third world. Just as they have perceptibly consumed the activities, works, and decisions as presented by their teachers, so they passively consumed the products services and decisions presented to them by governments and professionals. Fifthly, the education produces masses of politically passive, compliant, docile, uncritical 'citizens largely by devoting almost none of the standard 15 years of education to serious examinations of their society's fundamental faults. After much of schooling extensively authoritarian conditions it is no surprise that, they leave the functioning of their society to leaders and experts. They show no inclination to take control over their collective fate, and they do not question let alone protest the social injustices that their rich-world comfort inflicts on the rest of the world. They are however, well disposed to staff hierarchical organization and do what superior

tell them, to think in power terms to strike to rise and then boss inferiors a round (Ted Trainer 2012,8).

It is also justified by (Rodney, 2000), that colonial education was responsible for the creation of capitalist society in Nigeria “he has it that, driving the colonial epoch and afterwards, criticism was justify leveled at the colonial educational system for failing to produce more secondary pupils and more university graduates.” And, yet, it can be said that among those who had the most education were to be found the most alienated Africans such as the case of Nigeria on the continent. Those who were evolved and were assimilated. At each further stage of educations, they were battered by and succumbed to the values of the white capitalist system; and, after being given salaries, they could then afford to sustain a style of life especially from western capitalist society. Access to knives and forks, three-piece suits and pianos then further transformed their mentality. Unfortunately, the colonial school system educated far too many Nigerians who hitherto have former traditional education, fascinated by the ideas and way of life of the European capitalist class. Some reached a point of total estrangement from African conditions and the African ways of life and they chirped happily that they were and would always be European (Amuka 2013, 30). Rodney maintained that colonial education corrupted the thinking and sensibilities of the African and filled him with abnormal complexes; it followed that those who were Europeanized were to that extent de-Africanized, as a consequences of the colonial education and the general atmosphere of the colonial life’s (Rodney 1973,414).

As for the Nationalism of the native as the case of Nigeria and their perception with the colonialist rule. 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.

This meant that the colonial elites have spearheaded the process of ending the colonial rule in Nigeria compared to the majority Islamic masses that were Islamically educated in Northern Nigeria. The colonial elites took the task of modernizing the country and brought socio-political transformation even after the postcolonial period rather than the majority masses in Nigeria (1960s). Colonial education served as an instrument of decolonization of the country which would be examine later on in the next chapter of this dissertation. Therefore, nationalism made the Nigerians especially the educated elites to make sense of them selves and their activities and of the world around them and as they sought to persuade people to understand them selves, and their predicament. The elites assist the remaining Nigerians to be aware from the domination of imperialist and demand for the process of nation building for their country based on their own imposed identity and consider the British rule as external control. This will be discussing later on in the next chapter of this dissertation (Adebiyi 2008, 40).

First, the British colonial elite in Nigeria had been understanding the role of ‘education ‘during colonial rule and after the post colonial period as a social instrument for liberation or decolonizing their nation from the British rule in Nigeria. the elites aspiration rather than the remaining Nigerians with traditional/Islamic education was to brought socio-economic and political transformation for modernizing their country. Since ‘decolonization’ is the process through which colonial rule in Nigeria is ended, colonial institutions dismantle and colonial values especially exploitation and styles abandoned. Theoretically, the initiatives of decolonization in the country have taken by educated elites with the view to bring socio-economic and political transformation of their country in what is known as ‘modernization’ after the British rule and during post colonial rule in line with the western capitalist ideological in the independent Nigeria (Mazrui 1999, 76-87).

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,). This will be examining later on in the next chapter of this dissertation.

The educated elite in Nigeria have taken ‘nationalism’ and education as the process of nation-building in Nigeria from the British rule (1900-1960), since they regard ‘nationalism ‘of Nigeria as the construction of inclusion and boundaries of exclusion such as the British rule in Nigeria, as external different from their various historical origins. This will be examining in the next chapter of this dissertation. They, the educated elites despite the imposed identities on them by the British rule, to live in the same society, they used education as a social instrument to achieved political independent from the British rule in (1960). The elites continuous to modernized the country even after the postcolonial period with the ideological conception of nationalism and education during the post-colonial rule. The educated elites used education to published newspapers, magazines, press, and radio televisions mass media to enlighten the masses of the country about the impact of imperial legacies in their country. (Adebisi 2008,45).

In conclusion, this Chapter examined the role of education towards creating social splits in Northern Nigeria, in which the former -traditional values, norms, of the people were transformed in to a modern one as a result of the imposition of British colonial education Northern Nigeria. More importantly, western education led to the emergent of social split in Northern Nigeria. Based on this background, such education had created westernized elites and Islamic masses who were Islamically educated prior to the advent of colonial rule. The colonial elites have enjoyed a higher standard of living compared to the majority Islamic masses in the country. The elites were employed to work in the colonial bureaucracies and Native administration as clerkship and so on, and they continue to expand their ranks even after the independence of the country. As for the Islamic masses in Northern Nigeria who were already imbibed the Islamic way of lives as the basis of their socio-economic and political live. The Islamic masses were not employed to work in the colonial government offices and European firms. This situation led to the emergent social split during colonial era and after the postcolonial. The educated European Nigerians had been imbibed the modern ways of lives of the

capitalist society, which was in line with the western ways of live compared to the majority people in Northern Nigeria who were Islamically educated. Secondly, education creates social role, as the education became one of the influential instrument of social change in Nigeria, which led to the mobilization of people's aspirations for development, and change from the colonial period towards the postcolonial period.

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 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.

# **Chapter 4: British Colonial Education as a Modernization Project**

## **4.1 Colonial Education as a Foundation for the Decolonization, nationalism in Nigeria**

This chapter believes that during British Colonialism, which is the process of political economic, and socio-cultural domination of Nigeria in the early part of the 19<sup>th</sup> Century. Colonial education, which was induced by British in Nigeria with aim to get the Nigerians to assist them in the process of colonial exploitation of Nigerian resources. The chapter also believes that the westernized elites in Nigeria were the pioneered of Nigerian independence from the British rule, instead of the Islamic masses who were Islamically educated in Northern Nigeria. Education serve as the process of changing the external realm 'politics and economy 'of British rule in Nigeria from Colonial to postcolonial rule 1900-1960(Falola and Heaton 2008, 153). (Ali A. Mazrui 1999,76-87).

From the basis of the theory of cultural hegemony basically argues that, people change themselves when they can change the structure (external realm-politics and economies), but, for them to first transform outer reality, they need to first change their perception of reality. When the knowledge of outer reality becomes differed, because, reality it self becomes differed, their agency can change it self-according to this knowledge on self and outer reality. In other word, the colonial elites in Nigeria's used the knowledge, which they have acquired during colonial rule to change the structure of colonial rule in Nigeria. The theory of cultural hegemony is also argue that the dominant social group in the capitalist society aim is how to maintain power the necessary degree of'' ideological unity'' to secure the consent of the governed (Stoddard 2007, 24).

Repeating the same point one more time, the role of education argues that, education is the principal method through which societies transmit knowledge from one generation to another, learn how to develop and accumulate knowledge, preserve certain

values, and transform individual sense of perception about the world. Values, and non-traditional way of thinking. It is through education that the westernize elites in Nigeria have learnt how to become more socially and politically conscious, and how to increase their ability to acquire and use knowledge to improve their lives for the socio-economic and political progress of their nation rather than the majority people of Northern Nigeria who were Islamically educated. Education also instilled the liberal and democratic ideologies to the citizens and liberates their people from the process of decolonization (Rabie 2007,18).

However, education set the process of political independence in Nigeria's and decolonization from the British rule. This process of ending the colonial rule were spearheaded the by the colonial elites in Nigeria rather than the majority who were Islamically educated (1900-1960) Therefore, education have instill the idea of nationalism in the minds of Nigerians which have assisted them to become politically independent in the 1960s and set-up new socio economic and political progress of the nation even after the post colonial period (Sinclair 2004, 49-61).

The 'post-colonial' elites in Nigeria used education, by this token, to instill the idea of nationalism, in order to enable a sense of independence from external inferences, which, counter-productively, produces some other undesired outcomes. Because this new mode of nationalism came to contradict established cultural groups with different ethnic and religious backgrounds. The version of nationalism brought by the post-colonial politics, in Nigeria, refers to African nationalism: a subjective feeling of kinship or affinity shared by people of African descent. The Africans and Nigerians have considered them selves as people who have the same shared cultural norms, traditional institutions, racial heritage, and a common historical experience shared by nearly all of the Africans. While the imperialist was an external power who exploited the resources of Africans by imposing a system of colonialism which means ' , the process of economic and political domination as well as socio-cultural domination by the British imperialism in Nigeria's during the early part of the 19<sup>th</sup> century''. Along with this sense, of Nigerian nationalism of shared identity is a collective desire to maintain one's own cultural, social, and political values independent from the external powers such as British rule in Nigeria (Rabie 2007, 218).

According to the same argument, the educated colonial elites introduced the idea of ‘decolonization ‘to Nigerians in order to remove the structure of British colonial rule in Nigeria and to become independent from the external powers’ manipulations) Boa hen 1987, 23). Each one of the following was among their ambitions: the end of the colonial rules, dismantling of the colonial institutions and divorcing from those colonially inscribed values that aimed exploitation of the receiving/colonized culture. Precisely, decolonization in Nigeria was part of a wider process called nationalism, headed and assumed by the (Western-) educated elites and mostly worked to bring new social, economic and political dimensions following the end of colonial rule in the, 1960 (Mazrui 1999, 76).

The anticolonial ‘agitation’ was pioneered by educated elite who had previously been alienated by the British colonial administration in Nigeria and its introduced system of exploitative nature of colonialism in Nigeria which is the process of oppressing the ‘native’ Nigerians through the use of their traditional rulers during the colonial period. Thus, the educated elites found ways of challenging the imperial dominance, which presented itself in forms of British cultural hegemony. These nation-makers saw that a genuine decolonization from imperialistic grip took more than laying place certain material conditions in economic or political life of the newly independent country. What was also needed, to them, was to ‘decolonize’ the minds of Nigerians from their cognitive submission to British as a culture that was allegedly superior to, thus entitled to rule, Nigerians (Toyin Falola 2003, 21-22).

It was as early as 1920 whereupon, these educated elites formed what came to known as the first political association with the view of protesting some of the colonial practices. The most popular of such associations was the National Congress of British West Africa (NCBWA), established in 1920, with members from three British Colonies in West Africa, namely the Gold Coast, Sierra Leone and Gambia. They in tandem advocated the unity of the four British West African colonies. It also demanded, among other things, educated elites’ participation in the colonial legislative councils, and put an end to racial discrimination in the civil service. In the congress were present some of the western-educated Nigerians such as Patrick Campbell, a clergy men; Dr. Richard savage, a physician; Thomas Horacio Jackson, a news paper editor and so on. The nationalist

leaders of the 1920s and 1930s also established political parties, which they hoped, would aid their access to participation in the colonial government. The Nigerian National Democratic party (NNDP) was founded in 1923 and became the first modern political party in Nigeria with the aim to challenge the British imperialism in Nigeria (Falola 2003, 21).

However, during the period of post-second world war (1945), the period saw the radicalization of role of educated elites and their nationalist ideologies. They began using a palpably sharper rhetoric in their advocacy of decolonization and political independence from the British colonialism of. This period coincides with the Great Depression and briefly precedes the WWII. When this bloody conflict drew to an end, new institutions arrived in regards of colonialism within a new global setting defined by post-war international power reconfiguration. As will be explained, these structural alterations were to spell great repercussion about nationalism. The slump in global trade that came with the said depression brought a lot of economic hardship to the colonized economic spheres, manifested in falling prices, slashed wages, and unemployment. The economic conditions led to tensions, which found expression in anti-colonial sentiment and activities. The railway workers' strike of 1931 in pursues of better wages was a direct response to the depressed economic situation in Nigeria in order to liberate their people from the British system of colonization in Nigeria and to become politically independent from the imperialist. (Oyede 1998, 71).

The nationalists during this period became discontent with the heightened consequences of the economic depression. The Nigerians were drafted in large numbers to the British army, and many of them performed their duties in the Eastern and North African theatres of the war. The soldiers returned from active service to meet unemployment at home. During their service abroad they have imbibed the British war propaganda of an alleged struggle against Nazis; and that they were fighting for the cause of freedom. This as expected fueled nationalistic consciousness on their part. The ex-service men now started to aspire the application of these ideals to Nigerians. Emboldened by the wartime experience during which they saw the myth of white superiority exploded, they became move politically active as many of them joined the

anticolonial educated elites and other Nigerian-engineered movements in order to expel colonialist British (Oduwobi 2011, 1).

The educated elites embraced nationalism with the aim of re-negotiating the structure of British colonialism as the war, changing nature of the global politics and economic tribulations brought a more convenient situation. The major European imperialist nations, Britain and France were now countered by the United States and the Soviet Union, two protagonists of the Cold War era with their own versions of anticolonial agenda. During the war, President Roosevelt of the United States made it clear to the British authorities that it was not fighting to uphold the British Empire. Nigerian nationalists derived massive inspiration and encouragement from American anticolonial sentiment. President Franklin Roosevelt's interpretation of the Atlantic Charter a 1941 Joint Anglo-American statement enjoying them to "respect the right of all peoples to choose the form of government under which they will live." It was a major source of confidence for the elites and nationalists in Nigeria. Contrary to the belief of British Prime Minister Winston Churchill that "the proclamation was applicable only to Europe not to colonial dependencies (Falola 2003, 23-24)," Roosevelt provided a broader interpretation that the Atlantic Charter was actually binding to the whole world. The Nigeria educated elite used this rare opportunity to set the radical process of decolonization to subsequently accomplish independence in 1960 (Falola 2003, 23).

On the basis of this new development, the new nationalist leaders or the educated elite leaders sought and enjoyed mass support in the anticolonial struggle. They incorporated the movement into diverse sectors of the society including organized labor, professional bodies, and socio-ethnic political associations with the same purpose of ending the British's cultural hegemony and attendant colonialism. New leaders such as Nnamdi Azikiwe, Obafemi Awolowo, Aminu Kano and others emerged in the 1940s and 1950s. Unlike the nationalist movement of 1920s, this class of nationalists, proposed a self-determination agenda, and formed nationalist parties for the purpose of finalizing a decade-long subjugation of Nigerians in the hands of imperialistic states. Included in these parties were the National Council of Nigeria and Cameroon (NCNC), established in 1941 and led by Macaulay, and Azikiwe; the Action Group (AG), formed in 1951, and led by Awolowo; and the Northern peoples Congress (NPC), established in

the 1940s under the leadership of Ahmadu Bello. The nationalist established newspapers such as the Lagos Daily News, for example, as one of the avenues to propagate radical nationalist ideas between both the Northern and southern Nigerian to resist the British colonial practices in Nigeria (Falola 2003,23).

Political parties were ethnically and regionally based during the anticolonial movement. The NCNC with a strong hold on the eastern provinces was a party with Igbo dominance. The AG of the West arose out of Yoruba cultural groups, the Egba Omoduduwa, and become a strong stakeholder in the West. In the same vein, the NPC was a Northern party dominated by the Hausa people in the Northern part of the Nigeria. However, the parties managed to work together to put up a common front against the colonial power. In line with this, the emergent unity of different peoples from both Northern and southern Nigeria was about finalizing the British's physical and cultural hegemony. Thus, the radical nationalist agitations compelled the political reforms and constitutional changes which propelled Nigerians towards internal autonomy and ultimate independence. After 1945, Nigerians experienced a number of constitutions. The Richard Constitution of 1947 was the beginning of the road to independence. It divided the country into three regions along ethnic/religious lines, the northern Nigerian region, Islamic in religious orientation, was the home of Hausa tribe and Fulani; the western region was peopled by the Yoruba, many of whom were Christians; and the Eastern region was inhabited by the Igbo, a predominant Christian people. Under the constitution, each region retained its own assembly, although a central legislation was also established (Adebisi 2008, 1).

The educated elites in Nigeria mounted pressure to the imperialist with aim to ended the colonization in Nigeria led to constitutional reforms moved Nigeria's internal autonomy and provided politicians opportunities to compete for power. The educated elite and other nationalist leaders continued to clamor for progress toward political autonomy in Nigeria. To serve for this end came about yet another constitution, promulgated in 1951 as an improvement to the Richard constitution. As a result of this development of political decolonization from the educated elites in Nigeria so as to become politically independent from the imperialist, the political powers offered constitutional reforms triggered both the ethnic cleavages and the regional conflict to



react for political participation. A new constitution came into being in 1954 and retained the three-region structure of Nigeria. It also made the country a federation and gave the regions the mandate to seek self-governance in 1956, and subsequently the Northern region in 1959. The final transfer of power to the indigenous educated elite occurred on October 1, 1960 when Nigerians obtained full independence (Dibua I. 2006, 70). This final outcome should be directly read in reference to the role of education for the social transformation as it formed the most substantial piece towards uniting different ethnic groups around a common national identity. (Falola 2003, 24-25).

Both of the educated elites from the northern and southern parts of Nigeria developed nationalist ideologies starting from 1914 to 1940s and 1950s, as means of undermining Britain's ideational and materialistic hold on Nigeria. The new elites believed that one of the basic assumption underlying the imposition of British cultural hegemony of colonialism in Nigeria's was the notion of white supremacy. Accordingly, the colonial structure of ruling was characterized by racial inequality and discrimination. A policy of separateness was maintained in all spheres of life. Colonialism resulted in, and fed from, not only political and economic domination but also cultural and intellectual domination. During the opening decades of the twentieth century, the educated Nigerians were exposed to contemporary movements and literature, which championed the dignity and political emancipation of the Black people. Foremost in this writings of such figures like Edward Wilmot Blyden (a Liberian; WEB Dubois and Booker T. Washington, both of whom were Africans-American; Marcus Garvey a Jamaican). The result was their enlighten to the people on the impact of colonial domination on their country which had greatly assisted toward the decolonization and political independence in the 1960s(A. Mazrui 1978,27)

Therefore, educated elites who instilled the idea of nationalism to their brethren during the post-War era, sensed a close proximity between political/economic emancipation and that of emancipation from the sense of being secondary or trivial to the 'White' people(Nyerere 1968,44-45).To them, the latter one was the real impediment to the materialization of the former. In other word, national was born in Nigeria in the knowledge of that country would never become freed from the colonial

influence until, and unless, it finds a way out of its readily given submission to western way of life.

Meanwhile this catharsis found a wide array of popularity among Nigerians from different walks of life, such as professional groups including lawyers, and doctors who tended to align themselves. Bourgeoisie who were impatient with the status quo and eager to have the system transformed so that they could better themselves and perhaps help others as well. Also the westernized Africans who were the immediate beneficiaries of the Africanization of the top government positions came about as a result of such reawakening to the self-realization; the urban workers became a part of this political discourse in search for improving their wages and working conditions through trade unions and so on. The peasant who made the informal sector of colonial economies joined the ranks of nationalism with a strong interest in, one-day, forming national bourgeoisie. The cash crops farmers some of whom were wealthy, and all of whom constituted a powerful and important segment of Africans including Nigeria's, along with peasant farmers in the country sidled up with the new elites with a view of obtaining extended guarantees to the access to the emerging national economy. Their basic concern had to do with agriculture; they protested policies that manipulated the market prices of their products in the city markets, restricted ownership of some properties by the colonial administration and charged them with the exorbitant fees for their business. The above explanation on the impact of British colonialism in Nigeria's made the educated elite to succeed when they had reorganized the anticolonial movement. Because all the aforementioned categories of individuals suffered from the consequences of foreign exploitation, thus, became ardent supporters of nationalism as what they saw as a cure to it (Hull 1980, 120).

This chapter in particular, and paper in general, concludes that education was responsible in the process of instilling new ideas, values, skills and sense of perception among the peoples of Nigerians during the period of British cultural hegemony of colonialism. Behind the Britain's hold on the country's economic resources rested an ideology which somewhat legitimized the upper hand of colonialists visa a visa colonized during the early part of the 19<sup>th</sup> century. Thus, the chapter have argued that the colonial educated elite used education to change the structure of British cultural

hegemony of colonialism rather than the majority Nigerians by instilled the others Nigerians the ideological aspect of nationalism and other ways of challenging the British dominance by setting anticolonial movements in Nigeria.

Colonial education, therefore serve as the basis for the process of decolonization, nationalism in the minds of educated Nigerians which made them to instilled the impact of imperial rule to other Nigerians and form anticolonial movements right from 1920s, 1930s and 1940s, 1950s and 1960s when they finally changed the structure of British cultural hegemony of colonialism. The paper based its argument from the basis of the theory of cultural hegemony that believed that individual could change the structure of the capitalist society external realm politics and economy, when they first transform their knowledge of reality and liberate them selves from the colonial oppression. The educated elite has finally continued to set- up new socio-economic and political progress of the modern Nigeria just as in other parts of the world in a modern form such as other capitalist society.

## **Conclusions**

This dissertation have examined the Structural approach to the role of colonial education in Northern Nigeria, which had resulted towards the emergence of social split between the majority Islamic masses and those who were educated Islamically during the colonial rule. Western education was introduced in Northern Nigeria in 1909 during the British rule. Prior to the introduction of western education in Northern Nigeria, Islamic education had dominated the socio-economic and political lives of the indigenous peoples. The colonial Government aimed to introduce western education was inline with the need to provide young Nigerians elites in order to work in the colonial bureaucracies and Native Administration.

With this objective in view, the first colonial educational experiment in the Northern Nigeria was begun at Kano in the course of 1909. Early in that year, a beginning was made with the inauguration of a school for the sons of native's chiefs in the protectorates. All the Northern dignitaries, including the emirs, were persuaded to send their children). In the course of these years, these schools were expanded and their curricular rationalized to fit in harmoniously with the existing political and social systems. In due course the Kano schools, and the Survey schools catered for the entire Northern province. In the curriculum of British induced educational schools pupils would be taught Roman characters for writing Hausa the major language, which is still being speaking in Northern Nigeria colloquial English, arithmetic and geography. Following their graduation from the western education schools. This colonial educated elites they might qualify for clerkships in Government and Native Administration offices and gradually replace the Native authority. This situation caused the social split during the colonial rule between the majority Islamic masses in Northern Nigeria who were Islamically educated.

It was on this background, that Northern Nigeria was fragmented around at least two groups of people: westernized elites and Islamic masses, which have attended Islamic school. In 1914, the British colonial administrator, Frederick Lugard amalgamated the Northern and Southern protectorates which is today Nigeria under a unified colonial government estimated that Northern Nigeria had 31, 313 Islamic schools with 205, 872

pupils. By 1915, there were 12 western schools with average attendance of 781 pupils in Northern Nigeria during British rule.

Repeating the same point one more time, The colonial elites in Nigeria were created by the British rule as a result of the bureaucracy and economies of colonial rule which dictated that a small class of English-speaking, European educated Nigerians were needed to hold lower-level positions in the government and in European business. These educated European elites enjoyed a higher standard of living than most Nigerians who were not attended the western school especially the Islamic masses. But the educated Nigerian elites also found that their ability to rise to the level of their capabilities was obstructed by the racist ideologies of colonial rule. The educated elites viewed the Nigerians especially the Islamic masses in Northern Nigeria as culturally and intellectually inferior to Europeans. The educated European elites have continue to expand their rank and to occupied useful political position in the Nigerian administrative offices even after the independence of the country. This unfavorable outcome was the result of British colonialism in Nigeria.

The aforementioned situation between the educated colonial elites and Islamic masses in Northern Nigeria had been resulted to the low-income expenditure and slow educational progress among the majority people in Northern Nigeria during the British rule and even after the independence of the country.

The colonial educated elites in Northern Nigeria indeed they realized that education was the key to social and economic progress, without which the people of the Northern part of the country could not reasonably be expected to play any meaningful role in the affairs of an independent Nigeria. As a result of constitutional developments in the early 1950s which was founded in Nigeria following the role of colonial elites. To that considerable efforts were made to develop and expand education facilities in the North.

Education here in this work, was an instrument of social mobilization in Nigeria from colonial period to post colonial period. Colonial education formed the basis of social mobilization of both Northern and Southern educated elites in Nigeria. These educated elites instilled the idea of nationalism and decolonization to the rest of the Nigerians, which had assisted the process of ending the colonial rule and dismantling colonial

institutions. The thesis also justified that western educated elites in Nigeria played a vital role in the struggle of Nigerian independent compared to the majority people of Northern Nigeria who were Islamically educated as already examined in the first chapter of this dissertation.

Furthermore, the colonial elites set-up the process in which the country attained political independence in the 1960, the same elites used the idea of nationalism to mobilize their political ambitions among the Nigerians. They did exactly same as the British colonialist: they used education to consolidate the elite independent rule in Nigeria.

It is also important to explain that western education which was introduced in Nigeria following the British rule had created awareness among the educated elites to become so conscious about the situation of external world. In other word, the Islamic masses who were the majority does not get opportunity to mobilize the process of ending colonial rule compared to the educated elites in Nigeria.

From the theoretical application of this dissertation, structuration theory is better than some other alternative theories as being applied to the case of Structural approach to the role of western education in Northern Nigeria. It is preferable to modernist and Agential/Symbolic Interactionist/ constructivist theories for three reasons.

First, modernist theory when applied to the case of Nigeria posits the split as a matter of failure to fully adopt modernism. The theory is too structuralist to embrace the reasons as to why social split in Nigeria was bound to happen. It, as second, also almost completely disregards the consequences of colonialism.

Third, constructivism successfully incorporates what modernist theories failed to do: cultural self of Nigerians. Be that as it may be, constructivists fall short of appreciating that agents are not fully autonomous from the structure, but actually in various degrees their constitution is a product of the structure. The way they see themselves emerges from norms and values that they acquired from the social setting- or structure. Surely social agents may choose to change or completely destroy the social order if they wished. Yet, the point is, evidently their menu of choices are not as wide as symbolic interactionism favor to depict.

Then structural theory has an upper hand to both theoretical schools of thought by the degree to which it underestimates the role of neither agency nor structure, but actually sees both of them as needed for social reality to re-enact itself. According to modernization theories modern societies was cosmopolitan, mobile controlling of the environment, welcoming change, and characterized by a complex of labor. That is modernization theory is over structural and deterministic, also makes no space of colonialism.

The first chapter of this dissertation was derived from the theoretical perspective of Giddens structuration theory as being applied to the case of Northern Nigeria. The Anthony Giddens structuration theory was examined, because British colonialism and the subsequent introduction of its educational model in Nigeria from colonial rule to independent was a major social engineering project. According to the structuration theory it is the preceding social order that deposits certain modes of acceptable/unacceptable behavior and sense of purpose to the indigenous elites in Nigeria by the British colonialism and its induced educational model. It is also believes by structuration theory that social structure and agent don't exist separately. They build need one another to precipitate social reality, both British colonialism and its induced educational model in Nigeria created a social group domination by putting in place agent and structure in Nigeria during the British colonial rule.

It also part of the essentials of Giddens theory believes that agent and structure do not exist in separate form. But They in return may keep the societal structure as it is redefine or to build a whole new system in order to dominate a third world nation by the dominant social group.

Repeating the same point one more time, Colonial education was inscribed an idea of resistance to colonial rule in the minds of educated elites in Nigeria to change the structure of British rule. Thus, educations have to impart the practical knowledge and skills to Nigerian educated elites, which have assisted them towards the termination of British rule. Education is inscribing in an educated elites in Nigeria to terminate the objective of colonial exploitation and to established an independent Nigeria free from direct external control of British colonialist. Colonial education entails the hybridity in such a process produce knowledge that can be described as an alloy of racial, cultural

and ethnic metals as it was the case of colonial education in Nigeria which have assisted toward the dismantling of colonial rule in Nigeria. The need for raw materials which were to fuel the wheel of British-home industry to exploit the economic resources of Nigeria as a result of the imposition of British colonialism and its educational model. The British became aware of the important of providing the natives with western education, they did not only does that in order to intervene in the field of education, but most and above all, it caused their colonial education policy to be oriented towards achieving their imperial objective of colonization through education.

Colonial education in Nigeria create a collegial atmosphere in which the exchange of expertizes and experience is facilitated, the professional knowledge of elites to recognized the process of instilling anti-imperialist ideologies to other Nigerians, which made them to change the objective of British cultural hegemony of colonialism as a result of the role of education and become externally independent from the British imperialism in 1960 without completely get rid of British residual impact of its colonialism and education.

It is also important to briefly examine Modernization theories in the final chapter of this dissertation especially from the period of late 1950s and through the 1960s. The fact was that modernization theory have argued that the role of educated elites in Nigeria to change the structure of British within the aforementioned period was part of the modernization, which was created by western education. The theory has dominated American social sciences regarding economic, and social change in the postcolonial world. The capitalist society regarded other third world or colonized societies such as Nigeria as traditional society. According to the modern society, it is posited that there exists a common and essentials pattern of ‘development’ ‘defined by progress in technology, military, and bureaucratic institutions, and the political and social structure that guides the course of humanity. Therefore, as the newly independent states of Africa such as Nigeria and Asia and state of Latin America accelerated their industrialization and some set-up the process of decolonization to end the colonial rule as was the case of Nigeria and Africa. As Giddens pointed out, the meaning that they ascribed to economic development or building a nation-state was directly diverted from their perception of modernity as a phenomenon that they considered brought an upper hand to the British.



Thus, they aspired modernization in all levers of social world so as to somehow catch up with the Western world, which in return solidified already existing social demarcations between the ‘traditional’ and ‘western’ portions of the society.

The second chapter of this dissertation had argued that the kind of education introduced by the British government was a replica of the previously introduced British form of education in both Northern and southern parts of the country. This new mode of education came to supersede the existing frameworks built in place by the Sokoto Caliphate (known in Hausa as DaularUsmaniyya), which already had an organized political and administrative system for centuries before the arrival of the British colonialism. The British in order to complete the task at hand not only send armies but also new educational principles to this country; the principles which later became the foundation of a new Nigerian individual who is both subservient and deeply insecure about his/her cultural embodiment.

The second chapter also dealt with the fact that colonial education left behind adverse residual impacts on Northern Nigeria for the ‘natives’ to sort out in aftermath of decolonization. Britain by creating a societal formation with sharp splits and divisions created a major dichotomy in Nigerians’ self and other knowledge. The modernization went hand in hand with the introduction of English language as what now a Nigerian needed to command in order to find employment opportunities within the colonial structures. Thereby, those who were not educated in the colonial schools, colonial education created two types of people with antagonistic view towards each other: the objectives of one group inevitably constituted a threat to another group. In other words, British colonialism interjected a type of individual into the Nigerian society that helped sustain rivalry between the aliens and natives even long after the independence of the country. Those with Islamic or traditional education saw others as ‘Trojan Horses’ installed within the country to continue British’s external control ‘and offensive’ cultural practices; whereas the western-minded elites/individuals responded to this with a similarly hostile perspective that saw ‘locals’ as ones who impede the progress, thus, have to be transformed and ‘educated’ to become functioning elements within a modernized society.

The preservation and promotion of Western cultural and political ideals through the use of Roman script and English, though more favorable and even practicable, were, in the view of colonialists, to sustain the image of its external rule in Nigeria. Even though they might appear to serve for the interests of the British colonial administration, which divided the people into two blocs. Compared to the philosophy of traditional education, which aimed at giving jobs to all Nigerians, western educational model was based around competition, categorizing individuals as ‘haves’ and ‘have-nots’ of certain qualifications. What the colonial masters have considered as educated people in Nigeria were those people who have attended colonial schools not, Islamic education schools which have been existing prior to the inception of British colonialism and its education in Nigeria. To this end, the educated elites were opposed by the (non-western) educated elites, which was the need of the modernization theories to incorporate the educated elites to transform the lives of Nigerian educated elites in to western capitalist society such as the British. Therefore, from its advent, modernization by colonial states hardly surprisingly favored colonial education, undermining the prospects of a traditionally education individual for becoming a white collar professional in the colonial government offices.

The imposed modernization by British colonialism and the introduction of its educational models brought social transformation of Northern Nigeria. The educations brought some modifications in the issue of languages, especially of writing Hausa, which was the dominant language and still the most commonly spoken language in Northern Nigeria. The same fate descended on some other formerly used educational/administrative languages as well—such as the Arabic script, called Ajami. The Ajami was scrapped by the colonial administration to initiate what they considered as the only form of education that could have helped transform the Northern Nigeria. Besides the introduction of Roman script and English as new *lingua franca* official language of administration were also meant to divide the society into two classes of people. The colonial education was therefore responsible for the creating of new classes of elites from Nigeria who would be employed to perform administrative and political duties in modern Nigeria and ignored the rest of Nigerians who have not received western education even after the independent of Nigeria.

The third chapter argued that modernization of Nigeria is a product of colonialism. The process of socio-economic and political domination of Nigeria from the early part of the 19<sup>th</sup> century by the British imperialist has imposed modernization on the country through education. The education was the primarily tool that Britain employed in order to facilitate the westernization of the country, which, in consequences, has created a perfect misfit between the ‘former’ and ‘new’ Nigeria by upsetting the social cohesiveness. The chapter contends that education caused the resultant social split in the colonial and postcolonial Nigeria by ‘structuring’ social fabric and the attendant roles *via media* constructing a ‘new Nigerian’ who admires Western way of life. From the above stated argument, the dissertation derives the conclusion that Britain through its educational model drastically altered Nigerian societal norms and values by first reframing individual mind and perception. Such is the case that British educational model permanently arrested the formerly built logic of education that established no firm connection between employment and the acquisition of specific body of knowledge. To this mentality, with which this dissertation concurs, education should have been pursued in order to have a philosophy that blankets the entirety of life, instead of depositing limited knowledge in students. Such is the philosophy that has actually recently become the main foundation of university education in the Western countries. Colonial education favored a new or westernized society, undermining the basis of the traditional roles and perceptions.

It is believed by the modernization theories that, most of the non-western ways of social lives in Nigeria such as traditional ways which includes; norms and values, culture and education were regarded by modernization theories as ‘barbaric primitive or uncivilized process which retarded the development of the society such as Nigeria. Thus, colonial education was favored by the modernization theories. Because its inline with the western progress brought by new technology to replace former lives and empowered individual to work inline with the need of the capitalist society such as the case of British colonial education in Nigeria. From the same argument, colonial education in Nigeria creates capitalist society in Nigeria. According to the prominent theories of education, which are the functional and conflict paradigm. The functionalist perspective is associated with functionalist approach to sociology. The model argued that, education

rationally sorts out and selects students for further high status position, thereby meeting society's needs of modernization for talents and personnel with expertise. The theory further stressed that one function of education in societies that are in the initial stages of capitalist development, such as the of Nigeria of the early 20<sup>th</sup> Century, is to facilitate transmission, promoting social control and serve as an agent of social, economic, and technological change.

The fourth chapter of this dissertation had argued that the colonial elites in Northern Nigeria were the pioneers of Nigerian independence from the British colonialist. The chapter further argued that, compared to the majority people of Northern Nigeria who were Islamically educated. As the educated elites were given opportunity to perform political and administrative works in the colonial bureaucracies. They used the same western educational ideas to end the British rule in Nigeria.

The chapter has further argued that, deriving from theories of cultural hegemony; people could change themselves when, and if, they can change the structure (i.e. external realm—politics and market economy). But, for them to first transform outer reality, they need to first change their perception of reality. When the knowledge of outer reality becomes different reality would it become different—as there is no objective reality to be discovered outside the human agents' perceptions? In other words, the colonial elites in Nigeria pressed a version of hegemonic knowledge for changing the structure of colonial rule in Nigeria, just as it did happen during British-controlled Nigeria, but this time around, to alter a highly traditional society towards a 'sufficiently' modernized, thus 'colonize-able', place.

It is also important to note that the western ideals were found applicable to creating a capitalist-modern Nigeria freed from the bonds of external control. They therefore used 'knowledge' to liberate their people from the structure of colonial rule and, eventually, to recast a national identity in the image of Westphalia states in the West. The theory of cultural hegemony also argues that the dominant social groups in the capitalist society aim to maintain power and the necessary degree of "ideological unity" to secure the consent of the governed it is not only a system of ideas, floating above economies, rather the social action of every day life produces hegemonic effect which was applicable to British colonialism in Nigeria. British induced educational model, which

replaced the previous existing Islamic education in Northern and Nigeria, have transformed the Nigerians in to western oriented ways of lives brought by colonialist to exploit the economic resources in Nigeria. In line with this, according to the basis of the theory, the marginalized or the colonized can change the structure of the rule of the dominant capitalist, in which the colonial educated elites used education to change the structure of British rule in Nigeria.

The chapter further argued that colonial education formed the basis of the idea of nationalism and decolonization that shaped the minds of upcoming generations in the colonial Nigeria, culminating in the termination of the colonial rule. It is through education that the state-makers acquired a great capability to both mobilize large masses for specific political causes and organize them around announced national objectives. The 'post-colonial' elites in Nigeria used education, by this token, to instill the idea of nationalism, in order to enable a sense of independence from external inferences, which, counter-productively, produced many other undesired outcomes. This new mode of nationalism came to generate an enduring social fragmentation among the established cultural groups from different ethnic and religious backgrounds. The version of nationalism brought by the post-colonial politics, in Nigeria, refers to African nationalism: a subjective feeling of kinship or affinity shared by people of African descent. The Africans and Nigerians once considered themselves as people who had the same shared cultural norms, traditional institutions, and a common historical experience shared by nearly all of the Africans.

Finally, in this dissertation I argued that western education which was introduced in Nigeria by the British colonialist to replace the previous existing Islamic education and traditional education in the area have changed the ways of live imbibed by the indigenous Nigeria to imitate western life oriented such as the British colonialist even after the postcolonial period.

Colonial education in Nigeria was part of the modernization brought by the west to dominate the cultural practices of the third world countries such as Nigeria, to become British oriented society through colonialism and its induced educational model. I therefore, suggest that by critically taken in to consideration the impact of colonial education in Nigeria on the social transformation, creating awareness sharp rift among

the elites toward the decolonization and the final independent of the country free from external control.

Based on this development and modernization brought by colonial education. The National policy on education in Nigeria was launched in 1985 and have undergone in to different stages and period of time inline with British educational curriculum and English language as the language for instruction in the schools in Nigeria, and the main focus on national policy on education in Nigeria was on self realization, individuals and national efficiency, national unity. There was need for the government to give proper legislation and all the necessary equipment to sustain the National education sector in the country.

This would help the country to continue to achieve its objective of socio- cultural, economic and political scientific as well as technological development in the country. This can only be achieved if the education sector would be given proper supervision and proper legislation by the government in order to achieve its designed objective of the education towards the national development and to re-consider the previous impact on education especially the role of colonial elites towards the terminating of British cultural hegemony of colonialism which made the country to become independent in 1960 from the British imperialist.

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