

## **Synthesizing Modernisation Theory Prescriptions: A Recipe for Evolving Qualitative Higher Education for Nigerian National Development**

**Eze, Ikechukwu, Jonah**

Department of Educational Foundations, Enugu State University of Science and Technology, Enugu State, PMB: 1660, Nigeria

### **\*Corresponding Author:**

Eze, Ikechukwu, Jonah

Email: [ezejoike@gmail.com](mailto:ezejoike@gmail.com)

---

**Abstract:** The writer set out to analyze and pick out key important conditions as advised by the different groups of modernization theorists. The work reveals some bias, especially from none European countries to the theory but posits that the theory can be of benefit to Nigerian in Nation building. Key prescriptions like universalization of values, political will and patience as well as using education to enthrone meritocracy, specialisation and motivating hard work for good productivity and usage of experts, were identified. The state of the nation as one of the least developed countries of the world was linked to failure to modernize through. Higher education is the best hope and a core factor in modernisation prescriptions. It is hoped that national leadership, education policy makers and school heads can use suggestions in the discussions to allow the school as a nursery pot to lead the way in modernising Nigeria.

**Keywords:** Modernisation, national development and qualitative higher education.

---

### **INTRODUCTION**

The Igbos says that an orphan without prospect of parental guidance could learn, good character and understanding, from advices given to his friends who have parents. Some national development theorists aver that structural disadvantages make underdeveloped nations/societies to find the task of climbing to a developed status herculean. Those in comfort zone, of the present global order, do their best to keep the advantages they already hold; to enjoy cheap labour, primary products, and natural tourist reserves at the periphery. They coerce others to shape and remain centres of global direction, determinants of culture, economic policies and political direction. They also use 'soft power' as baits, to pattern the world along their social system, the part of advantage that they hold.

The interplay of quest for and basis of comfort in nations, of the North and south poles, have led to attempts to historically, economically, sociologically or politically explain or justify factors around development and underdevelopment of nations. Reyes [1] summarises that there are today four main theories adduced as determinants of states of development of nations, and they are: modernisation, dependency, and world system and globalisation theories. The Wikipedia [2] lists development theories as: 'modernization' (western explanation); 'structuralism' and 'dependency' (Latin American originated); basic need approach (from International Labour Organisation); and 'Neo-liberalism' (also of the west, as a refinement of classical economics of 18-19th centuries that advances free

market economy). Another theory, which is also based on western lenses, is 'sustainable development' which pursues the advice that to sustain human beings on earth, there is need for limits to development. Finally, 'human capital', 'knowledge capital', 'knowledge led economy' all fall in the latest group of theories, advanced as compromise solutions or impediments to development. The author sees all these theories as useful to all nations, and that the benefits of a theory to individual countries are based on where they are today, their history, problems and the solutions pursued in a society.

To the least developed group in the world, where Nigeria falls [3], lessons from modernisation, dependency, world system, globalisation and knowledge capital are adjudged most vital by the researcher in saving a nation from mass migration, social insecurity, unemployment, poor industrialization, ethnic divisions, and poor social services in medicine, power supply, education and communication; and for evolution of political stability. However, modernisation theory has been criticized by the developing and least developed parts of the world as western pretensions, racist, diversionary, and logically flawed; from proofs, that there are not only one direction to development [4].

The interest of this work is to elucidate how this theory can serve national development goals of least developed countries like Nigeria; if they pick some key prescriptions from the conditions it underlines for development. It can also be of use in raising the quality

of education in any society by enthroning meritocracy and universalism. Thirdly, it may now be vain, for every traditional setting in nations that were balkanized and arbitrarily clamped together, to start pursuing traditional means to indigenizing development as Esteva [5] conceives (de-schooling, cutting off from metro pole dependence, and meeting needs from domestic efforts solely); it will be best to catch up national development from the key steps that modernization theory prescribes. The author hopes to achieve these urging by firstly giving modernization, national development (nation building) and qualitative education, clear definitions. From these definitions, the state of things in Nigeria will be explained and how modernization may help things for the better will be laid bare. Thereafter, conclusions will be made to add to existing knowledge on modernisation and education in relation to nation building in Nigeria.

### **What does modernization theory say?**

Like the six blind men that went to see (touch) an elephant, the views, definitions, justifications and criticisms of modernisation theory cast the theory in different moulds. Some stress the history, some give description of it, and others bother about the north south divide; while others, like Chinwizu [6] echoing Kwame Nkrumah's fears, stress that anything 'westernisation' should be regarded as inimical to non-whites. The sociology guide [7] describes modernisation as a postulation to follow a part of "transformation involving thorough going process of change in values, norms, institutions and structures". It emphasises that the institutions, structures and values that need changes for a nation to move on a modern part are political, cultural, economic and social aspects of lives of a society. Science and education are seen as key means of modernization as they help in the diffusion of modern values: universalization of values, enthronement of meritocracy and creation of achievement motivation; increase geographic and social mobility, literacy, and urbanisation; and reduce traditional authority.

Armer & Kastillis [8] describes it a process of change towards the type of social, economic and political systems that have developed in Western Europe and North America from the 18th – 19th centuries, spread to other European countries, and in the 19th and 20th centuries reached most parts of South America, Asia and African countries. They trace how past and present pre-modern societies became or could become modern (westernized) by economic growth and change in social, political and cultural structures. They say that it principally studies/discusses conditions deemed important for modernization (industrialization and economic growth) to occur. It is good to clarify here that modernization is not just about being 'current' or 'up to date' in new dress, speaking western European languages or appearing in their attire; nor taking up their eating manners or tastes. Rather, it refers the

followings: that a society develops through series of evolutionary stages; in degrees and patterns of social differentiation and reintegration of structural and cultural aspects that are functionally compatible for the maintenance of open society. That developing states are at pre-modern stage of the evolution and will eventually come to take economic, social and political features of Western Europe and North America which have progressed to the highest states of social evolutionary development. Finally, these changes will occur as western technologies are employed and traditional cultural features, not compatible with these western influences, are changed. In conclusion, socially, the features that underpin modernization are urbanisation, literacy, research mindedness, healthcare, mass media, secularization, bureaucracy, and transportation facilities. Kinship ties become weaker, and nuclear conjugal family systems prevail, with both birth rates and death rates becoming lower. Politically, participatory and open system in decision making in institutions will bring about universal adult suffrage, political parties, parliament and checks and balances. Economically, there is more individualism, technical upgrading of production process, and division of labour, money market, growth of infrastructure and commercial facilities. While in the cultural dimension, changes will follow in roles relationships and personality variables such that social mobility and achievement value will become wider, and less of ascription in status position and people will become more futuristic, with more concern for individual rights.

Yet, the Infochange News [9] in a historical sense notes that it arose from western social sciences in the 1950s. It transferred biological metaphor, evolution of different species, into the social sciences, societies, political institutions and economics. Thus, societies and their ways were deemed to be growing organisms progressing according to an order natural to them. Evolution got socially translated into western development history, and the course of their journey given as foundation stone and part to modernization. The key explanations here, are that traditional societies are stagnant, unchanging, not innovative, not profit making and not growing. That, some 500 years ago, worldwide, every society was at the same level, traditional stagnation. But science and administrative processes have been used by the west for conquering and enslaving others and building capitalism in the place of feudalism. It requires adopting their capitalist, wealth accumulating and profit driven society; the bedrock or starting engine of modernization. Political modernisation follows from capitalist/industrial society and yields democracy that enthrones government efficiency. Therefore, the underdevelopeds are countries that have not undertaken these reforms. Rostow (1960) is cited in Inforchange News [9] to have outlined five needs and stages to actualizing modernisation. The first is power in the hands of those

interested in growth. This leads to the second, which is making the country's saving rate to grow. Then, with capital (financial) a nation could acquire modern technology and clear the ground to deploy them for mass production. Fourthly, she will get into the world economic system. The fifth stage will bring the fruits which is mass consumption and general development. This has been criticised as Eurocentric, but Taiwan and Korea have been pointed out as examples where high handed leaders invested in industrialization and after two decades of pains, modernization evolved.

He, in China Net of Modernization Research [10] took up the prescriptions and criticism of modernisation and re-wrote it in an encouraging way for the underdeveloped nations to comprehend. The author classed modernisation theory's positions as deriving from three basic different stages in world economic history, society and philosophy. The first stage is called "classical modernisation theory" point. This happened in the 1960s. At this juncture, the developed countries pointed out that their history and society would be the way to follow for new independent nations to evolve into modern states. Then, America with the west was contending with the rise of communism and the questions posed by the state of underdevelopment in Latin America and newly independent nations. Then, the prescriptions were: transformation from traditional politics, economy, society, culture and civilisation to modern (western) ways. This view has since been criticized by Inglehart [4] on the grounds that industrial civilisation is what happened by 1750 – 1960, and cannot be said to be the end of civilisation. He, in China Net for Modernization [10] remarks that after 1970 many societies with efforts based on the classical definitions went ahead to attempt to modernize. He maintains that while societies such as Nigeria are starting off, China and others are rather modernizing rapidly; but Korea has scaled over to a modernized state. However, the goal posts have also shifted for the U.S.A, Germany, UK and the Nordic states are now at a post-modern stage. With these examples, He underlines that modern cannot describe the situation of developing states. He (1998), cited again, in China Net, therefore posits that, for over 2.5 million years, man has passed through four basic stages; the tools age, agricultural age, industrial age and knowledge age. That in each of these stages we pass through four stages each, of starting phase, development phase, mature phase and transition. For modernisation to reach advance stage from 1763 – 1970, it took first modernization phase, some 200 years before. Second modernisation will take from 1971-2100, some 100 years minimums and; developing countries will need to cross second modernization which requires more efforts in politics and knowledge power, by leaders, for international relations and decentralization of economy. In economy, there will be need for networking, intelligence, e-commerce and

knowledge society. Social dimension wise, community network, family diversity and innovation in personal life and cooperative attitude learning, individualism and culture of industry are keys to modernization. In the cultural perspective, there is need for diversity, and high education for the individual and society. Only these can help any person or society in the new modernization and not westernisation, nor dodging the beneficial propositions in the theory.

Though modernisation appears to be repulsive when it fixes the world into western values and ways and when it suggests that by the principle of survival of the fittest western cultures are the best; it has become a concept that many of its prescriptions are useful for individuals and nations that wish to progress, without becoming unnecessarily western. Thus, the concern here is that outside negative criticisms, there are some worthwhile lessons derivable for use in the Nigerian situation. As Kendal [11] points out, Historians link modernization to urbanization, industrialization and education. Therefore, the concern should be evolving qualitative education for modernization in Nigerian.

#### **Modernisation Theory and Nigerian National Development**

The state of a nations' development, is universally seen from the level of ease in doing things in a society or country. The quality of life available for the citizen matters, but the extent of industrialization; education and infrastructural development also count. According to Burkey [12] it is predicated on three edges of a triangle; human, economic and social development. A nation (especially in the form of modern country states) needs a high level of oneness amongst her peoples to be developing or developed. The people need education, to communicate, acquire skills, and specialize in professions and have enough understandings to man different areas in the society. The economic angle tells of the levels and mechanisms of production, services, distribution and balance in trades' management (when some items are imported). It is when the human and economic angles of development are certified that social issues of politics and culture will become critical. The social angle determines whether, even if the country produces plenty, the citizens are well fed, have shelter, Medicare, are free or equal, and are permitted to aspire to any desired position, in life, that his ability can take him to; and this is the cap of development.

The modern era considers development from many more divergent premises. The UNDP [13] Human Development Report (HDR) stresses data indicators. It looks at the quality and spread of education as well as social equality, security, food, water, health, recreation and institutional stability. It uses five keys which include the Human Development Index (HDI) Inequality Adjusted Index (IHDI), Gender Inequality

Index (GII), the Multidimensional Poverty Index (MPI), and Gender Development Index (GDI) to rank nations. The work claims that data is derived from best sources available and, at face value, it appears reliable. The World Bank [3] also gives some keys to assessing national development (based on economic calculations) following statistical practice since 1993. These are (GNP) Gross national product, now called Gross national income (GNI); GNP per capita, now GNI per capita; Private consumption (PC) now Household consumption (HC); General government consumption (GGC) now called General government expenditure (GGE); and Gross domestic investment (GDI) now called Gross capital formation (GDF). The aggregate figures from regional offices of the WB; and incomes, probably based on official sources, are used for classification of economies on a global table - World Development Indicators and International Debt Statistics. The UNDP factors are all inclusive but the WB concentrates on economics and financial statistics, but both of them offer useful hints.

On the other hands history informs that key factors in the development of nations include firstly, national sovereignty; in governmental decisions, culture and defence. Freire [14] is particular about this by harping that the extent of a nation being a 'being for herself' is the most basic meaning of the development of nations. Watson [15] in a classical sense reckons that sovereignty of nations can be influenced by geo-political, colonial and economic interests. Most ex-colony nations like Nigeria do not satisfy the classical definition of nations as they do not have one language, common culture, belief or world view and do not go by one dominant religion or common aspiration and societal goals. The development of nations forged in this form depends on patient nation building steps by the leaders- modernization. These will anchor and determine how far the sovereignty of the nation can withstand external challenges, and make the people share common views, culture and neighbourliness. To the extent the social, political and economic structures in multi-ethnic countries can be harmonized to serve ideological, security and human actualization in unity of purpose, to that extent would such a nation be said to be built or developed. Such applies to overcoming religious bigotry or extremism; secularizing the state and firming up the choice of making science, rationalism and professional bureaucracy the guide in institutions; and displacing endless ethnic-interests-generated-conflicts that make state institutions to wobble and toddle due to cleavages and lack of professionalism.

These (conditions for the building or development of nation states) resonate in the core descriptions and prescriptions of modernization. According to the Wikipedia [2] modernized states are wealthier, and can save citizens from abject poverty

through welfare and good social programmes in taxation and provision for general needs in education, health, water, light, housing infrastructure, technology and recreation. The modern state/nation is more powerful than any of their citizens, cabals, ethnic militia, monopolistic businesses and multi-national corporations, which can challenge individual freedom and ambitions. Fourthly, science and technology in new machines, skills and data create more ease to life, information availability and more open range of life options; and because of state power, there will be assurance of vertical and horizontal mobility. All this will keep citizens happy, the nation at peace, and progress will follow. However, other factors like transport route, natural resources, and according to Achebe [17] good leaders also help (whether dictator or democrat) in the evolution of modernization.

As He, in China Net for modernization [10] notes, Nigeria has for long, even from the point of her colonization and westernization (1840's-1960) travelled the part of modernisation in infrastructure, education policies, urban housing and interests in telecommunications among others. She is among the late beginners though, but not all the nations that started this journey with her, have fared as badly as she has done. This is said considering that her population is over 150 million, she has sea routes, numerous minerals, especially crude oil that has in different occasions yielded huge sums of dollars (during the Arab- Israeli war, Gulf war, and the 2009-2014 oil boom eras). Nigeria has had both options of democracy and military dictatorships taking turns to make the nation great, but she still seats far behind in the committee of nations at 147 of 186 nations, and in the group of the 'least developed' [16]. The citizens are migrating in droves because of poor quality and insecurity of life at home. Many die in the high sea annually trying to escape, some die as drug pushers; and the surviving lots, overseas, peak up slave like menial jobs. Transitions of government authority, even in the local governments, are still accompanied with fears of live threatening conflicts; and elected officials always operate above the law- backed by their ethnic groups. Citizens are not safe doing private business or civil service jobs, wherever they like, as people of different ethnic groups are treated like foreigners [18] and Falola [19] outside their home states; because of religious, political or ethnic conflicts that happen many times a year. Yet, leaders would not consider any division of the nation along ethnic lines for all groups to take their destinies and ways to whatever heights they can, because of foreign interests [20]. The leaders are just stooges to foreign powers or multi-nationals, yet ethnic tables and religious beds make the deceived peoples to enjoy, ignorantly, in sharing mass impoverishment.

It is ripe for Nigeria to heed modernization prescriptions, so as to be able to come to terms with

development realities. She is a colonial creation and serves a geographical interest and as global market for many developed and developing nations. Looted funds, from the land, fly out, to be stashed in western banks without interests to neither the looters nor country-because of national insecurity. Urbanization, industrialisation and education have been identified as the bedrock of kick-starting modernization; but, in Nigeria, the best hope is to look more to education for the production of citizens, information and gadgets with which to spark off modern dispositions to life. This is because industrialization and urban conditions will need education; just as Nigerian political liberalization can be enhanced by education. Even the Nigerian national policy on education FGN [21] recognises education as instrument per excellence for fast-tracking Nigerian national development. The higher levels of education where higher manpower, specialization, and wide forms of cohabitation and interaction between people of different ethnic groups can happen, is surely the best points to use for the evolution of modernization. The FGN [21] explained this by stating that every university or higher institution should offer courses in philosophy and logic, history of nationalism, ideology and Nigerian peoples and culture. These can make graduates to understand themselves, the world around, and to become champions of national interests instead of ethnic and religious interests. But, all these can only be if the education system produces what it is set out to produce – is qualitative.

#### **Modernisation Theory and Qualitative Education**

Education is qualitative if it serves the aims for which the society establishes it and has declared to use it for (meeting societal needs), follows a standard pattern, is provided for, and when compared with other national systems, is efficiently doing well. The American ‘classical conditioning’ experts believed that a child can be turned to whatever the desire of the society or the parents are [22]. This may not have come through, but world over, people hope to create their future by designing given aims and objectives of education. In ancient times when sending a person out for guild practice was the sole process, it was with hope that a child will become like his master, in the art of the master. Those days, for traditional, Islamic and even early western education, the rating of a master influenced the number and variety of guilds attached to him. But, in present times there are universal expectations which schools, now doers of the roles of guilds, are expected to provide. The Nigerian philosophy of education, as contained in the national policy avows that, Nigerian education is aimed at creating a united and harmonious, democratic, indissoluble, and indivisible, and sovereign nation; and founded on the principle of freedom, equality, and justice. The aims include creating a free, democratic and egalitarian society; dynamic economy and bright opportunities for all [21]. If the education is qualitative,

it would be revealed by the state of the nation, from at least the 38 years of the existence of this policy.

Another dimension is observable from the level of competition between nations and institutions based on some given areas of assessment. This dimension is referred to as league table. The Times Higher Education (THE) and other organizations conduct annual ratings or ranking of world and African universities, and the NUC conducts Nigerian universities rankings. THE (2014) world university ranking, gives some keys to how the qualities of universities globally, are ranked. There are some 13 factors grouped into 5 headings. These are performance indicators for universities: teaching and learning environment, research volume, income and reputation, citations research influence, industry in income and innovation, and international outlook [23]. Okebukola [24] reveals that Nigeria, following this, has even gone ahead to add carrying capacity, real time for learning, number of professors, completion rate, number of PhD degrees produced. Some of these factors Dumbili [25] considered as ‘macdonization’. It is not a coincidence that nations considered as modern, have their institutions and graduates always on top of the lists in global ranking. Nigerian local rankings have disputations as multiple groups present conflicting reports of rankings of the universities. But there is a poor ranking for Nigerian universities globally; none is among the first 1000 in the world and only one made the 8<sup>th</sup> in the first 10 in Africa for 2015 [26].

Another aspect of quality is the one that can be gotten from employers’ assessments. This may be slightly linked to the league table, but it is different because it is hardly a global affair since the natures of works in nations vary. Commenting on making nonsense of university grading Dan-Asabe & China [27] observed that the grades awarded, now in Nigeria, looks like marketing strategy to the extent that it does not respect the universal normal curve in grading and that many of the highly graded have performed abysmally bad in employment interviews. Furthermore, multi-nationals and top co-operations can inform the society about the soundness or quality of a particular university or national system of education. This, the NUC [28] indicates that information at their desk signals very bad quality. The truth is that today, as noted by Adelabu & Akinwumi [29] Nigerian graduates are not fancied by local and multinational employers unlike in the years before, especially after military intrusion in Nigeria politics. The WB [30] and OECD [31] in their own views, point out that poor quality of education in least developed countries is linked to poor access, inequality and discriminatory policies, including not using certificates appropriately for positions.

From the dimension of quality assurance conditions, monitoring and sanctions could help to

guide right the state of quality or even detect faults. Onwuka & Onwuka [32] summed up this aspect in quality to include learners (entry behaviour, characteristics and attributes); teachers (entry qualification, values, skills and professional training); the educational process (curriculum and social and geographical environment); and adequacy and usages of fund deployed. There could also be, as Livingstone [33] notes, other assurance problems or influence from a society's type of politics, culture, recruitment and attitude in compliance to recommendations or rules for quality.

Finally, from dimensions coming out of Europe, in the views of Harvey [35] and of global focus now, according to Shen & Tian [34] quality is dependent on academic culture. This implies that the best can only come from higher education if good academic culture is put in place. They noted that 'academic culture' consists of academic outlook, spirit, ethics, and environment. These enhance good partnership and collective work, respect for truth, keeping to universal standards and importantly, as linked to this work, walking along modern ways in doing things.

Therefore, higher education is vital for specialisation, cohabitation in hostels, and large classrooms, knowledge creation and spreading, building the culture of bureaucracy and doing away with fixed anti modern practices and traditions in public actions. The political information and practices it provides is the starting foundation and pillar for building any modern society. To a reasonable extent, the major obstacle to nation building, in multi-ethnic societies, is related to the problems of quality education. If any nation travels the part of modernization, she will be building a nation and as well building quality in her educational system. That is why, education in developed societies, are being saved from the possessive recycling of certificates by families, cabals, ethnic groups, race, religion, tradition, beliefs and other forms of segregations. Governments support free, compulsory and qualitative basic education; and provide loans, scholarships, and grants for different areas of interest of study and as help for people of different/status to attain their potentials in higher trainings. Educational institutions are rallying points for new social directions; and to the extent opportunities have been equalized and ability used as the bases of positions, to that extent has social democracy made a nation united and ease of life in the society assured [31]. The west have, by so doing, used intellectual proceeds of scholasticism to ignite enlightenment; found and advance science in both physical and social spheres; and are now reaping from social democracy – by equalizing opportunities for all citizens. Reports related to national and educational development in Nigeria are contradictory; when one considers the philosophy, number of institutions

available, funds put to higher education [36] and the policies in place to realise this philosophy. Hence the urgent need, for synthesizing modernization theory prescriptions, to evolve qualitative education system for her national development.

## DISCUSSION

Not minding criticisms of modernisation theory as being westernisation, capitalist, and as emphasising cultural superiority in a sense; there are still key prescriptions of the theory that any society that is serious about development (whether from World Bank calculations, United Nations Human Development index, or History's pointers in Nation building processes) cannot do without. According to Armer and Kastillis [8]; Gosh [37] and Sociology Guide [7], the first prescription is that education is key to national development alongside urbanisation and industrialization. The second is that the process of modernization cannot sprout and germinate instantaneously; that it requires some patience for things to fall in line. Thirdly, that government has a very serious role to play (whether democratic or autocratic). Also, that individual should be treated on merit, and efforts should be encouraged by any society to build professionals. It also prescribes that since most nation states today transcend one language, cultural and religious limits; social, cultural, political and economic activities should be geared towards universal patterns instead of peculiar traditions. And that science, technology and infrastructure are useful in enhancing the ease of life in any society; and every nation needs to go scientific and technological to provide well for her citizens. All these need education to work out.

That developing societies are pre-modern states and need series of fundamental but basic changes (even if gradual) to evolve development, is a good prescription. It does not require taking western culture; as Japan, Korea and even China are making impacts in the lives of their peoples and gaining favourable ratings economically and technologically, by taking measures that are foundational for modernization along their own cultures. The culture of merit and universalization of value, wide access and quality education, as well as strong and rational political institution were vital for this evolution. Okafor [22] explains that Europe used the genius of an African (Augustine and his ideas). They would go into enlightenment with the discovery of Arabic interpreters of Aristotle's works and other Islamic science (helped by Averroes and Avicenna). Japan, Korea, China, and other Asian tiger nations picked the necessary from wherever. No matter how the past has worked to rob Africa and some other least developed nations, it should be noted that just as Europe used the lead of others to become advanced; it is possible as Japan, Korea, Thailand and others are showing, to walk modernization part, especially by using higher education policies, practices and funding,

to universalize achievement values and trust in rationalism; as change from education can be gradual.

The concept of social evolution originated from transposing a Biological thesis of survival of fittest species, making it appear weird. It cannot be denied that with different races, cultural patterns and varying social attributes and dispositions exist, that make things happen the ways they do. For example, in Nigeria and most black nations, why would there be a persistence of ethnic distrust to the extent that it becomes, according to Achebe [17] and Falola [19] a major source of African underdevelopment? Why this persistent failure to resolve adjustment of colonial boundaries or learn to cohabit? The modernisation prescriptions expound that traditions, religious pursuits should not be allowed to encumber nation building. In the independent struggle efforts, the first major name in Nigeria (Habert Macaulay) is not even a Nigerian and he was accepted by all for the good of all. The West African student's union, another group that fought the white man was like ANC in South Africa, they were concerned for the black race and it worked. Nnoli [38] and Nwakanma [39] report that with British intrusion and the sowing of seed of divide and rule (discord) before independence, the country effectively cleaved into ethnic interest blocks. This is now a tradition in Nigeria. It is so bad that political parties are purely ethnic interest groups and remain guided from England and the US. Millions are poor, thousands die from ethnic and religious strives, and the best brains run away from the homeland to become modern slaves in all parts of the world; because of ethnic rivalries. For these conflicts to be uprooted there is a need for a policy that will kill this tradition (by law or rational but firm leadership). There is a need to make things work as in Korean 'Kwako' (merit as the basis of positions) and allowing bureaucratic institutions to stand. It is only so that ability will be enhanced. It is only so that people will have individual fulfilment, the best heads survive the strong positions and achievement culture enthroned. By killing tradition of states, religion or region of origin the nation will evolve socially to a better society. When merit displaces quota the urban settings will evolve real security, humanism, and freedom to pursue individual interests. If individual interests blossom, it will replace regional and religious pretences and cages that cabals use to hold back creativity, professionalism and progress. There is no avenue to do this better than through higher education. If entry shall be based solely on ability/score, in open and competitive exams; and all the people will be forced to make hard work and not parental and state privileges the anchor of their faith; there will be a happy and more success minded society. Also, recruitments of staff into both academic and non academic positions in higher institutions should be based on merit, from exam scores and not the tradition of kith and kin, states, regions and religion or language connections as yardsticks. If all the public owned higher

schools are made to follow this prescription of modernisation; in two decades, the quality of teachers, support staff and students will appreciate and the quality of education will be made better. The impact will be that allegiance will now shift to alma mater and professional colleagues, in healthy competition. The whole society would be vastly transformed as even politics, economy, culture and the general social practices and relationships will evolve a new order. No nation can modernize on outdated traditions or foundation of ethnic, regional and religious agenda/tricks. Meritocratic bureaucracy is the best source of motivation and equity which modernization prescribes; higher schools are the best places to evolve this from and it will enhance quality of higher education. Government, societal values and politics contribute a lot to modernization. The Wikipedia [2] lists states among factors of modernization because the stronger and more powerful a state is, the more she may protect and provide for her citizens. It is the duty of states to shield citizens from cabal oppression by state security and legal provisions. This enhances freedom for citizens to participate in public decisions. According to He, in China Net for modernization [10] and Kendal [11], a nation can be modernized by political choices and practices of leaders (dictators or democrats alike). But the government must be fair minded and take effective control of state affairs. Higher education, formal institutionalized education, a feature of modern states, and a journey Nigeria has travelled since 1930s [40] is very important in political socialization of elites. As Kasamiras [41] noted, institutionalized education has been an important mechanism in the formation of modern states and the building of nations, since the enlightenment era. Authors like Akubue & Okoro [42] have listed the functions of schools to include political preparation among others. Schools perform this function by teaching the rules, aims or state ideology in subjects, at the basic level. The FGN [21] echoes this when states that every Nigerian higher institution should provide for courses in logic, philosophy, history of ideas and nationalism. But, if political preparation is limited to teaching of these courses for information or knowledge on running a state, heroes of the state and clear thought in logic, it will not be enough; because, there may not be practical opportunities to experiment or remember them after graduation. Avenues in students unionism, workers union, starting off political campaigns from ones alma mater, working for ones preferred political party, belonging to civil societies, standing for school elections; participating or leading as course, class and departmental representatives and any other oppositions; would provide trainings practically for students to become leaders in the larger society afterwards (unwritten curriculum). These experiences can prepare one to become a crusader against organised corruption, racism or create charismatic and purposeful leaders for the society. Nigerian universities today cry for "kparakpo" or "townsman" as they now pursue

ethnic instead of national agenda [43]. Most universities' administrations, the federal and state governments are now antagonistic to free students' unionism; they make membership optional, and V.Cs, Deans and Heads of Departments prefer to pick their trusted hands (beggarly characters). They shield these stooges, from the majority population, and stifle criticism regarding services in the schools. They brand as rascals whoever asks unedited questions on state of affairs. The result becomes that only 'carpet crossers' and traitors become leaders [44, 46]. Such cannot make a system achieve sound educational environment, and will not make students to learn to speak freely. It can only make both staff and students to live in fear, leading to the breeding of social misfits to take over public spheres. There will be no value for reason, history, ability or justice but cronyism and nepotism will take hold. According to modernization theory political participation, individualism, bureaucracy, rationalism and abandonment of pretences in beliefs, and religious dictates are important for development. No factor can be more suitable in building these values than education. Educational institutions should be nursery pots for a new generation of free and enlightened people to thaw the darkness imposed by beliefs, religion, and ethnic biases in the nation.

The economic angle in the calculation of development is very important in modernization theory. Sociology Guide [7] points out that modernized states are known by increased division of labour, industrialization, monetization of economy, management techniques, improved technology and expansion of the service sector. Gosh [37] also, notes that among the roles of education in modernization in India are increased production, and the creation of socialistic values in life. No nation will be said to be developed or developing if she produces no finished goods, no matter how rich she may become from primary goods. Also, a nation's activities in the service sector need assessment. The school train people to become experts (professionals) in one area of life or the other work in a given area of the economy. The school need to be well provided for, to meet quality in teaching materials and facilities, to be capable of providing quality education that will empower graduates with good enough skills to actualize the aims of the educational policy FGN [21] to create a land full of opportunities. A situation of poor quality or inadequate access to education is akin to people being dirty, while in the midst of the ocean, because they do not know how, or lack the will, to fetch water from the sea; for fear of drowning because of lack of skills and kits to swim. The need for quality education as linked to economy in modernization comes from the fact that industrialization and technology depend on education and training of people with ability, hard work and attitude. Education helps to select and certify people after exposing them to knowledge, values, and skills.

These will help a nation to produce locally, or manipulate even imported gadgets. If policies encourage the best brains, they can save a nation from poverty emanating from poor skills, character, motivation, and this is how education can help economy in development.

## CONCLUSION

'Modernization theory' summarizes that every nation that is underdeveloped, has not taken the necessary social, cultural, political and economic changes required to lift it to a modern state. Modernization is aided by urbanization, industrialization and education, among other factors, but education is the best tool to use and work up the ladder. Higher education is the best in the three phases of education because even the national policy identifies it so, other nations have used it successfully and it is the best means to ensure meritocratic society, cultural innovation, professional and occupational preparation; the fulcrum of modern societies. Higher institutions can also aid, as melting points, urbanization and industrialization, especially in a multi-ethnic state like Nigeria, as in the written and unwritten sense of curriculum; they are nursery pots for modernization.

The work analysed how the prescriptions of modernization could be useful in creating quality education (an element in modern state) especially how it could be done in Nigeria. Societal patience in the use of education (to create universal values like meritocracy and bureaucracy); battling sectional interests and anti modern traditions that are the basis of slow nation building; using government power in modern ways (political preparation, individualism, and freedom for criticism in schools); and economic preparation in quality education for specialization, good skills, knowledge and attitudes that can aid productivity and quality services were the core points identified alongside cultural and value reorientation; as germane for encoding into Nigerian system of higher education, if she would use education to help her climb into the modern state status.

## REFERENCES

1. Reyes EG; Four main theories of development: modernization, Dependency, World-System and Globalization, 2015.
2. Wikipedia; Modernization theory, 2015.
3. The World Bank; Methodologies, 2015.
4. Inglehart R, Baker WE; Modernization, Cultural Change, and the Persistence of Traditional values. In American sociological Review, 2000; 65:19-51.
5. Esteva G; Balk from the future, 2004.
6. Chinweizu; African studies, indigenous knowledge and building of a black super power in Africa in Onuigbo, S.M (ed) (2011) indigenous knowledge and global changes in Africa: History, concept & Logic. Nsukka; A publication of the institute of



- African studies, University of Nigeria, Nsukka, 2011.
7. Sociology guide; A students guide to sociology, 2015.
  8. Aimer JM, Kastillis J, Modernization theory, 2001.
  9. Infochange News; theories of Development: Modernization and dependency, 2005.
  10. China Net for Modernization Research; Modernization theory, 2015.
  11. Kendal D; Sociology in our times (7<sup>th</sup> ed.), 2007.
  12. Burkey S; People first: A guide to self reliant participatory rural development. London; Zed books, 1993.
  13. UNDP; Human development report, 2014.
  14. Freire P; Pedagogue of the oppressed. Translated by Myra, B.R. London; Perguin Books, 1976.
  15. Watson SH; Nationalism: Old and New. Sideney; University press, 1965.
  16. UNDP; Data by indicators, 2014.
  17. Achebe AC; There was a country: A personal History of Biafra. London; Peguin books, 2012.
  18. Mberu BU, Pongou R; Nigeria: Multiple forms of mobility in Africa's demographic gaint, 2010.
  19. Falola T; We are all Africans, 2015.
  20. Forsight F; The Biafra Story: The making of an African legend, Barnsley; Pen & Sword, 2007.
  21. F.G.N; National policy on Education. Abuja; Federal Ministry of Information, 2014.
  22. Okafor FC; Philosophy of Education and third World Perspective. Port Harcourt; Odumeze Kris and company, 2006.
  23. The Times Higher Education (THE); World University Ranking 2013-2014, methodology, 2014.
  24. Okebukola P; Nigerian Universities and world Ranking: issues strategies and forward planning, 2011.
  25. Dumbili EW; The MacDonization of Nigeria Universities: A Sociological Analysis and Critique of Engendering policies, 2013.
  26. Mohamed S; Again, Nigerian Universities fail to make world's top 1,000 list, 2015.
  27. Dan-Asabe AM, China NPR; Education making nonsense of undergraduate degree classifications in Nigeria, 2011.
  28. National Universities Commission, (NUC); Labour market expectations of Nigerian graduates. Abuja. Education Trust Fund, 2004.
  29. Adelabu MA, Akinwumi FS; Factors Affecting academic quality in Nigerian Universities: An Exploratory Analysis, 2008.
  30. The World Bank; Knowledge Expands possibilities. Washington D.C, World Bank, 2010.
  31. OECD; Obstacles to social mobility weaken equal opportunities and economic growth, 2010.
  32. Onwuka CJA, Onwuka GTO; Quality Assurance in Educational Practices in Nigeria. Nigerian Journal of Education Philosophy, 2014; 25(1).
  33. Livingstone ID; Monitory national standards. In Wailberg A.J and Kacktel, G.D (eds) (1993), International Ency. Of Educational Research and Studies. Oxford; pergamon press, 1993; 433-440.
  34. Shen X, Tian X; Academic culture and campus culture of universities. In the Canadian center of science and education, 2012; 2(2).
  35. Harvey L; Analytic quality Glossary. In Quality Research Interventional, 2004.
  36. Saint W, Hartnet A, Strassner E; Higher Education in Nigeria: status report, 2004.
  37. Gosh P; Short Essay on the Role of Education in the modernization of Undia, 2015.
  38. Nnoli O; Ethnic Politics in Nigeria. Enugu: Fourth Dimension Publishers, 1978.
  39. Nwakanma O; On the falsification of Nigerian history: A response to Prof. Kayode Oyediran and Adetowo Aderemi, 2015.
  40. Fafunwa AB; A History of higher education in Nigeria. London; Macmillan, 2003.
  41. Kasmiras AM; Modernity, state formation, nation building and education in Greece, In the International Handbook of Comparative Education, 2009; 22: 239-256.
  42. Akubue FN, Okolo AN; Sociology of Education. Nsukka; Great Apapress Pub. Ltd., 2008.
  43. Jekanyifa AA; Implications of competitive Ethnicity in the process of Nation Building in Nigeria, 2014.
  44. Abati R; How Nigerian students murdered Democracy, 2005.
  45. Nigeria INTEL, Editorial; Bleak future of student unionism in Nigeria, 2013.
  46. Whyte H; Students Unionism for Sale, 2015.