

A HISTORICAL ANALYSIS OF THE INTRODUCTION, SPREAD AND IMPACT OF WESTERN EDUCATION IN SOUTHERN TARABA AREA, 1905 TO 2018

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ABSTRACT: *Education can be construed as a pattern of awareness which determines and influences the behavioural pattern of any given society. It encompasses societal civilization, values, norms and traditions. It is a people's belief system, system of thought, an instrument through which a society produces and reproduces its kind in the light of what makes one a representation of his/her society. Every society therefore has its own system of education through which cultural transmission and socialization are anchored. Unfortunately, former colonies erroneously consider western education as the only best alternative for all-round development. It is viewed as the basic instrument for civilization, gainful employment, socialization, economic prosperity and development. This conventional assumptions has resulted in the eventual neglect of the traditional education by African societies, Southern Taraba inclusive. This paper therefore examine the process of introduction and spread of western education in Southern Taraba Area. The paper captures issues like the agencies and individuals involved, the impact, challenges encountered and how the challenges can be remedied. Thus, using a multi-disciplinary methodological approach, the study came to the realization that western education has impacted tremendously on the peoples of Southern Taraba Area in the spheres of human, infrastructural, political and socio-economic development.*

KEYWORDS: education, western education, challenges, development, history, impact, influence.

INTRODUCTION

Education can be defined as an embodiment of the civilization, values, norms, culture and tradition of any given society. It is the only mechanism which guarantees the survival of the entirety of any society. This forms the basis for Babarinde's (2012) assertion that education is an institution. It represents the whole system of transmission of a people's culture from one generation to the other in order to guarantee social and cultural survival. Every human society therefore has a system or form of education for cultural transmission and socialization which covers all ages (Fafunwa, 1974, & Taiwo, 1985).

The contemporary Nigeria has three fundamentally distinct education systems identified as the Indigenous/Traditional informal education, Islamic education and Western education. Before the introduction of formal education in Nigeria, it was informal or traditional education system that was operational. Even with the introduction of western education, the traditional system

has remained very operational in vast number of Nigerian communities for the transmission of societal norms, values and traditions. It exists side by side with the formal (Western) and Islamic education systems. For all the ethnic groups that make up Nigeria, the purpose of traditional education was, and still is, to make a person a useful member of his society. It brings up the individual to become an accepted member of the society who believes in the rules, regulations and practices of the group and willing to die for the group should the need arises (Ocho, 2003).

In similar vein, Islamic education is centered on enabling individuals who acquire it to become the kind of persons an Islamic society conceives. While the western type of education, commonly referred to as formal education system is based on western ideas and philosophies but also aimed at imparting into people basic skills and knowledge for their development. It is in order to understand how western-style of education system found its way among the peoples of Southern Taraba Area; its progression and sway on the peoples of the area that this study becomes vital.

METHODOLOGY AND THE STUDY AREA

To the historian, the writing of history must begin with sources (Arnold, 2008). Consequently, in order to achieve the set objectives of this research, a multi-disciplinary methodological approach was adopted. This involved the use of several sources of information which cut across History and other disciplines such as Sociology and Anthropology for the purpose of corroborating the information obtained. These sources included primary, secondary and tertiary sources.

In terms of the use of primary sources, extensive field work was carried out in the study area stretching over a period of 12 months which involved gathering, analyzing and interpretation the data collected. Oral interviews (formal and informal) were conducted with a number of informants spread across the study area and outside. This was for the purpose of arriving at more valid conclusion.

The sample population for the interview were randomly selected among the peoples of the area of study made up of Christian leaders, Muslim leaders, traditional rulers, retired and serving public and private officers, retired and serving educational administrators, lecturers/teachers and students in the tertiary institutions, the youths (males and females), farmers and businessmen and women. The informants were of the age brackets of 30 to 100 years. There were also Open Group Discussions (OGD) with some of the informants in and outside the study area.

This study recognizes the significance of oral sources of information in historical reconstruction and used such data with utmost caution. Archival materials at the National Archives, Kaduna, regarding the subject matter in relation to the study area were also consulted. The materials provided the researchers with historical information on the activities of the Colonial administration and Christian missionaries on the provision of Western education to the study area. Such information were analyzed and interpreted for the purpose of adding input to arrive at more valid conclusions.

The research also benefitted from secondary sources which included published books, journal articles, seminar papers and unpublished materials. These materials proved useful in providing the necessary information on the subject matter. However, in as much as these materials were useful, they were not short of limitations, but used with utmost caution. Tertiary sources such as the electronic media (Radio and Television) were also very useful in this study. A lot of educational activities were aired on the radio and television stations and the researchers interviewed and discussed with the producers of such programmes to gather information that supported the conclusion reached in the study.

Finally, the multi-disciplinary approach has not been restricted to the methodology of information and data collection. It has also been extended to the methodology of analysis, interpretation and presentation of data, thus giving way to a presentation that is not only historical but also descriptive and analytical in nature.

The study concerns the history, progression and sway of western education system on Southern Taraba Area, from 1905 to 2018. Southern Taraba Area covers Donga, Ibi, Takum, Ussa, Wukari Local Government Areas, and Yangtu Special Development Area of Taraba State, in North-Eastern region of Nigeria. The area play host to a number of peoples prominent among which are the Jukun speaking peoples such as Wapan, Kpanzun, Wanu, Wurbo, including other Jukun related groups such as Ichen, Ngoro, Tigon and Kuteb who are generally classified under the Jukunoid language group. There are also other distinct groups such as the Chamba, Tiv, Abakwariga, Hausa and Fulani. Modern migration has brought into the area other peoples as the Igbo, Yoruba and many others. Similarly, many other people from other parts of the country have found their way into the area as either civil servants, students or business men and women. Many of them have decided to settle in the area as their second home.

Theoretical Frame Work

The study looks at development theories and adopts a meta-theoretical frame-work supporting the discussion. Development theories are about understanding how the processes of change in societies take place. Scholars from the historically less developed part of Europe and from the Colonial world contributed to the construction of modern theories of development in the 1940s, stressing the role of the State. In contrast, critique from left-wing and liberal perspectives gave priority to the role of the market by the 1980s. Yet a renewal development theory recognizes the need for institutional diversity. Accordingly, the history of development theories suggests that specialists should resist pressures to embrace consensus, as no theory is immune to changes in social values or current policy problems.

Modernization Theory

This is used to analyze how modernization processes in societies take place. The theory looks at which aspects of countries are beneficial and which constitute obstacles for economic development. The idea is that development assistance targeted at those particular aspects can lead to modernization of traditional or backward societies. The earliest principles of modernization theory can be derived from the idea of progress, which states that people can develop and change their society themselves. This theory also states that the technological advancements and economic changes can lead to changes in moral and cultural values. Marquis de Condorcet was involved in the origins of this theory, while Emile Durkheim stressed the interdependence of institutions in a society and the way in which they interact with cultural and

social unity. He described how social order is maintained in society and ways in which primitive societies can make the transition to more advanced societies (Peyre 2019).

Post-Development Theory

This is a school of thought which questions the idea of national economic development altogether. According to this school of thought, the goal of improving living standards leans on arbitrary claims as to the desirability and possibility of that goal. This theory came up in the 1980s and 1990s. The Post-Development theories see the idea of development as just a mental structure which has resulted in a hierarchy of developed and underdeveloped, of which the underdeveloped desire to be like the developed (Sachs, 1992). From the discussion above, it can be deduced that there are several development theories and it seems doubtful if only one can explain or support development of a particular society. However, when some of the elements of the theories are synthesized, it provides much closer explanation to the understanding of societal development. Therefore, this study adopts a Meta-theoretical framework which combines the elements of Modernizing theory and Post-Development theory to explain how western education impacted on Southern Taraba Area and the peoples.

Overview of Traditional Educational Systems of the Peoples of Southern Taraba Area:

Traditional education among the peoples of Southern Taraba Area, like most African communities, was, and is, life-long in nature. It aimed at equipping the individuals with the necessary skills and attitudes that assisted them to function effectively in the society. The system was effective, providing functional training and experiences in all economic activities such as farming, fishing, hunting and other vocational skills needed for the survival of the society.

Oral information from the various ethnic groups consulted, stated that in the traditional system of education, every responsible elderly member of the society/community served as a transmitter-teacher and trainer of societal norms, values and skills to the younger generation (Agbu, Shakaa, Manga, & Anuye, 2018). The younger generation looked upon these elders as models of good virtue to be emulated. In this respect, traditional education among the peoples of Southern Taraba Area generally emphasized social responsibility, job orientation, political and economic participation, spiritual and moral values. As observed by Agbu (2018), it inculcated in the children and younger ones respect, kindness, generosity and uprightness. Also, manliness, courage, ability to keep secrets, aesthetic appreciation and other functional societal values were what traditional education instilled in the younger generation.

The general practice among traditional societies, including those in Southern Taraba Area, was that the responsibility of building up good character in the child, be it Jukun-Wapan, Wanu, Kpanzun, Chamba, Tiv, Kuteb, Ichen and others was not left in the hands of parents alone. Distant relations, peer groups and other members of the community were expected to contribute. A cross section of Jukun, Tiv, Ichen and Kuteb informants (Agbu, Andokari, Shakaa, Akombo, Manga, Danladi, Anuye, Andesiye, Nuvalga & Deborah 2018) averred that child upbringing was considered a community responsibility. The children and youths were classified according to age and sex as they received these categories of training. For instance, the girl-child was given training on feminine chores such as how to take proper care of the home through sweeping, washing the dishes and cooking. When she had matured for marriage, she was taught how to care for her husband, her in-laws, what was expected of a married

woman and so on. Respect and humility were virtues that all families wanted to see in their female children while married (Deborah, 2018).

Similarly, a cross section of informants from the Jukun, Chamba, Tiv, Kuteb, and Ichen (Agbu, Andokari, Shakaa, Akombo, Manga, Danladi, Anuye, Andesiye, Nuvalga & Deborah, 2018) maintained that the boy-child among all the ethnic groups in Southern Taraba Area was trained on how to grow up and become a man who would take proper care of not only himself and immediate family, but the community at large. They were taught how to farm, hunt, tap palm-wine (in the case of the Kuteb and the Ichen), and make canoes (in the case of the Jukun-Wanu) and other implements for their economic survival. Among the peoples of Southern Taraba Area, the younger ones were also taught good moral values through story-telling, poetry and folk-tales; proverbs, music songs, dance, festivals and rituals.

A very important aspect of traditional value imparted into the young ones according to Jukun and Tiv sources as captured above, was respect for elders and adult members of the society. Children and the younger ones were trained on how to be respectful. Women showed respect and loyalty to their husbands. The elderly were not addressed by their names. Everyone learnt his or her duty in the compound. The youths were trained to face hardships to enable them overcome dangerous situations like war, drought or famine. This virtue was promoted through activities like wrestling, masquerades, other games and competitions (see Agbu 2017, Pp.102-137 for details about the involvement of the Jukun in entertainment activities as training grounds for their younger ones).

Another important aspect of traditional education according to oral sources as earlier captured, was that children were trained and taught how to keep secrets considered very important to the society. This was mostly done during cult initiation and religious festivals. Yet another important aspect was that members of the society were trained to maintain a certain degree of cleanliness – washing of face and private part (for female) every morning, taking bath at the appropriate time and so on. Girls were taught how to plait and decorate their hair and body with native balms and perfumes. Men involved in all kinds of exercises and games to develop their muscles and be fit physically and mentally.

According to Nwaubani (1997, p.58), generally, many avenues were used to achieve the above values. Specifically, children were made to observe, imitate and mimic the actions of their elders and siblings. They attended religious ceremonies, wedding ceremonies, funerals, coronation of kings, among other activities or functions. In fact, the task of achieving these values, as attested by Jukun, Tiv, Chamba and Kuteb sources (Agbu, Kachii, Nuvalga & Andesiye, 2018), was shared by the entire society. Members of the extended family, close and distant relations helped in inculcating good manners, conventions, customs, morals and laws of the society.

It is fundamental to note that traditional system of education was very relevant to the indigenous cultures of the peoples of Southern Taraba Area in the following ways:

1. It addressed the fundamental issues of relevance and utility.
2. It emphasized moral values which were seen as the core values of the society.
3. The child was not considered as educated person if he or she lacked the essential moral will, strength and character.

4. It encouraged and promoted virtues or values like honesty, diligence, cooperation, and so on.

5. It was functional because it enabled its products to fit into their respective environment and in the process, became functional citizens of their society(s).

It is imperative to state at this juncture that the most important dividends of traditional education among the groups in Southern Taraba Area were its functional and peaceful nature. Similarly, the system enabled every member of every community to understand his or her roles in the society. This was the case before the introduction of the modern or western system of education into the area.

Introduction of Western Education in Southern Taraba Area: It is a fact that among Christian missions, education and evangelization were inseparable. It was the objective of the early Christian missionaries to convert the ‘heathen’ or the benighted Africans to Christianity via western education. Consequently, the arrival of Christian missionaries in the Southern Taraba Area became fundamental to the development of western education in the area. Western education was promoted by the Missionaries right from the beginning. The colonial, post-colonial governments; religious organizations and the private/community (ies) equally contributed immensely to the growth of western education in the Southern Taraba Area up to 2018.

In the light of the foregoing, it is not arguable to say that the arrival of Christian missionaries in the Southern Taraba Area can be said to be the beginning of western education in the area. The history of Christianity in the area is traced to the arrival of Sudan United Mission (SUM) missionaries, led by a German, Dr. H. Karl W. Kumm, and other members of the team such as Dr. John Bateman, Mr. John Burt and Mr. John Lowry Maxwell in Wase, in 1904 (Smith, 1972, p.12 & Ashu, 1999, p.1).

According to Smith (1972, p.14), between bouts of malaria fever, it took the men, John Burt and Lowry Maxwell, a long time to build a home and to learn a little of the Hausa language. In 1905, Burt travelled as far as the town of Wukari, where he made contact with the people. Late that same year, Maxwell accompanied him on a second visit. These were the first attempts to preach the gospel in what is today referred to as the Southern Taraba Area, the strong hold of Christian Reform Church – Nigeria (CRC-N), Reformed Church of Christ in Nigeria (RCCN), Roman Catholic Church (RMC) and the Church of Sudan among the Tiv (NKST).

In 1906, the Aku-Uka, Agbumanu Agbunshu, the Jukun paramount ruler, who ruled between 1903 and 1915, encouraged the missionaries to settle in Wukari despite strong opposition from the traditional religion of the Jukun. Thus, the two missionaries paid local men to build for them a little rectangular hut composed of two rooms, each twelve feet square. It was occupied intermittently by missionaries for the next fifty years and was only removed in 1965 to make way for a magnificent Church which now occupies the site (Smith, p.14). The Church is today called CRCN, LCC Wukari.

Despite strong opposition from the traditional religion, the SUM saw that the work had real prospect. Consequently, an important mission meeting was held in 1913, at Ibi, where it was decided to open the first school in Wukari, which was started by a German missionary, Dr. Paul Krusius, who left Nigeria consequent of the World War I (Ashu, 1999, p.3). Thereafter,

the work was taken over by Guinter and Maxwell. The other efforts of the mission at Lupwe, Baissa, Harga and Serti were inspired by the first Mission school at Wukari (Smith, 1999, p.41). In 1923, Johanna Veenstra, a devoted missionary in the area, opened a Boarding School at Lupwe in which the Bible and other subjects were taught. It was begun with 9 boys, and by 1930, the number rose to thirty (30), which included some girls and women. The school taught some to read and write. The value of processing and being able to read the New Testament in the Hausa language was of great priority (Smith, 1972, p.43). Henceforth, the growth and expansion of western education throughout Southern Taraba Area became evident.

The Roles of Christian Missions in the Spread of Western Education via Primary Schools in Southern Taraba Area: The Christian missions established elementary schools and adult classes in the area of study, leading to the development of literacy ability in many men and women of the area. According to Ashu (1999), literacy started hand in hand with the coming of the Gospel of Salvation in the CRCN sphere of influence. As early as 1915, a training centre had been established at Wukari in order to train seekers after Christ to know the Bible and become leaders (Smith, 1972, p.42).

In 1923, Miss Johanna Veenstra, a Christian missionary in the present Southern Taraba area, opened the Boarding Bible School at Lupwe. The subjects taught in the school were Bible and the 3Rs (Reading, Writing and Arithmetic). Some of the students who attended the school at that time included, Malam Kashibu from Lissam, Malam Haruna Angyu, and Malam Burba from Takum, Malam Agyo Boyi from Wukari (Ashu, 1999, p.145). Smith (1972, p.43) further notes that at the beginning, the Lupwe Boarding School had nine boys, and by 1930, the number rose to thirty (30), which included some girls and women. The students were taught how to read and write, particularly in the Hausa language. Some of them became influential teachers and church leaders in the various parts of the area of coverage of the mission.

In the course of time, more of classes of Christian Religious Instructions (CRI) emerged in the area of study and more indigenous Christians joined. Smith (1972, p.62) provided a statistics of the growth of the schools through their enrolment between 1932 and 1940 as reflected in the table below:

Table1: Pupil Attendance in Bible Training Schools in the area

S/N	Area	1932	1940
1	Takum	20	39
2	Donga	17	18
3	Wukari	22	18
4	Lupwe	49	60
5	Kuteb	46	120

Source: Smith, E.H (1972) p.62

In the 1930s, the Colonial government slowly evolved its education policy for Northern Nigeria. Both the Government and the Mission shouldered the task of inculcating a desire for education into the minds of the people. This took much time and patience. Smith (1972, p.62) notes that where the town and village chiefs became interested, they encouraged their people to seek education, and schools were opened. Through this process, western education was introduced and spread all over what is today Southern Taraba Area. This provided the

opportunity for many young men and women to enrol and acquire western education. Today, their names are in the history of the area as the first generation of people to acquire western education in the area.

By 1950, some of the mission schools had grown to what could be referred to as elementary schools, located in Lupwe, Takum, Wukari, Ibi and Nyita (Ashu, 1999, Pp.151-152). In fact, Smith (1972, p.107) observes that by 1950, there were ten primary schools in the area. The primary schools were grant-aided Christian primary schools at Lupwe, Takum, Wukari, Kwambai, Fikyu, Jenuwa Kogi, Nyita, Donga and Baissa. Missionaries such as Miss Nelle Breen, Miss Jennie Stielstra and Miss Margaret Dykstra played vital role in the development of education in the area (Ashu, 1999, p.155).

Some of the graduates of the only Senior Primary School in the area located at Lupwe were trained either at the Gindiri TTC or Katsina- Ala High School. At the time Lupwe Senior Primary School became the only school qualified to issue Primary Seven Certificate (School Leaving Certificate), the pupils were drawn from Takum, Wukari, Ibi, Donga, Baissa, Kwambai, Fikyu, Kpambo, Jenuwa-Kogi, Kapyra, Bete, Lufu, Lumbu, Bissaula and other far way places. (Ashu 1999, p.157).

The Roles of Christian Missions, Government and Individuals in the Introduction and Spread of Post Primary and Tertiary Education in Southern Taraba Area:

a) The Role of Christian Missions: Between 1915 and 1950, the area of study had no secondary school. The mission did not make any move in that direction, possibly because of its original policy on education at the higher level. However, there was a very strong need for secondary school so as to raise the basic educational qualification in order that men who would be interested to take up service in the Church as ministers might have their competence enhanced (Ashu, 1999, p.163). Prior to this period, pupils who had completed their Senior Primary School had to take Common Entrance Examinations into Higher School at Katsina Ala established in 1932. Akombo (2014, p.124) notes that the establishment of a Middle School in Katsina-Ala in 1932 was a golden opportunity which the colonial administration provided to enhance contact and interaction between Tiv and Jukun youths. In July 1932, the first party of eight senior boys from Wukari School commenced their Middle School course at Katsina-Ala (Downes 1932, p.24 & Bridel 1932, p.29).

b) In their effort to establish a Secondary School in what became Southern Taraba, to bring secondary education closer home, in June 1955, a group of eight members of the Takum Church formed “The Education Eight Brothers Association” and approached the Benue Regional Church Council to establish a secondary school. The members of “The Education Eight Brothers Association” were: Ibrahim Filibus Ashu, Dauda Filibus Ashu, Samaila Filibus Ashu, Ishaku Istifanus, Simon Istifanus, Joel Wamada, Gimba Kaigama and Ibrahim Kaigama. To them, it was not only desirable to have a Christian Secondary School which would have influence upon the students, and lead to the quality of the Church’s ministry, but also to enable Christians to hold influential posts in the government of the country (Smith, 1972, Pp.196-197 & Ashu, 1999, Pp.163-66).

Even though the Benue Regional Church Council brought the idea and approached the Mission (SUM/CRC) with the foregoing demand, the Mission was cold about the matter. Not until after five years of delay that the School took-off at a temporary site at Lupwe. Two years later, the Mission moved the School to Gboko, in Tiv land, and named it “William Muckle Bristow Secondary School” popularly known as W.M. Bristow Secondary School. This action really annoyed the Church and its members, particularly “The Education Eight Brothers Association”. Smith (1972, p.198) puts it thus:

It is also of interest because secondary school education is one of the things which created tension between the Church and the Mission. The Education Eight Brothers Association and the Church hoped that the Mission would provide a secondary school in Wukari Division whereas instead it was placed in Tiv land. Not until 1965, 10 years after the first move for a Secondary School in the area that, with the collaboration of the Mission, the Church and the Native Government, the first Secondary School was established, known as Wukari Division Combined Secondary School (WDCSS). For a year or two, the school operated using facilities of the Mission at Wukari before it moved to its permanent site at Takum. The EKAS Benue Church was the proprietor and the owner of the School; Wukari Native Authority provided the capital for most of the projects, while the Mission provided key members of staff paid by the government (Smith 1972, p.197 & Ashu 1999, p.165).

Since its inception, WDCSS, today known as Mbiya Government Secondary School, has produced prominent men and women not only from the Southern Taraba Area, but the entire Taraba State and Nigeria at large. Many of them have exerted influence in their spheres of endeavour throughout the country. A roll call of the first set of students include, among others: Nahum Haruna Angyu, Polycarb Paul Azige, Toyonga Nyobanga Binga, Ayuba Bulus Inashi, Danjuma Akafa, Garba Abbas, Samuel Daboo, Emmanuel Adi, Boniface Aye, Adamu Ahmadu, Mamkyaten Andekin, Dennis Apollos, Shepuya Binga, Maryana Joel, Larai Adi Byewi, Danasabe Danjuma, Samuel Ishaku, Maliki Philip, Joshua Bawuro, John Ishaya Arunde and John Tagher (Ashu, 1999, p.166).

The Roman Catholic Mission (RCM) also was not left out in contributing to the development of western education in Southern Taraba area. According to Michael Andokari (2018), the RCM established the Immaculate Heart of Mary (now St Mary) Primary School in 1942. The school had positive influence on the educational attainment of so many people of the area before it was taken over by the government in 1968. The Catholic Mission also established the St. Paul Secondary School, Wukari, in 1972, which was also taken over by government in 1976. From the 1990s to the terminal date of this study, the RCM had established Mater Dei Primary School in Wukari, and St. Patrick Secondary School, Wukari, now Shanahan College. The Mission also established educational institutions in all Parishes in the Southern Taraba Area.

The Role of the Muslim Community

The Muslim community is also not left out in contributing to the development of western education among not only the Muslims but the society at large. They have been involved since the 1960s by way of establishing schools at the Primary and Secondary levels, primarily for the Muslim Community in the area of study. Some of the Schools include: Al-Imam School in Donga, Ibi and Wukari, JIBWIS Secondary School, Wukari, Islamiya Secondary School,

Takum, and Abokinsarki Islamiya School, Wukari among others. This exerted great impact despite the fact that the Muslim Community in Southern Taraba Area was once averse, if not scornfully indifferent, to the course of western education among its members (Ladan 2018). These schools have not only contributed to the spread of western education among the Muslim community in Southern Taraba Area, but have also inculcated on the Muslim students the values, norms and culture of Islam, (Dauda, 2018), in addition, also, of some level of western culture.

According to Ladan (2018), at the initial stage of the introduction of western education in the Southern Taraba Area, it was very rare to see a Muslim child in a western education-styled school, but later on male Muslims embraced western education to the extent that there are now Muslim Professors, Ph.D holders, and other professionals. Likewise the female Muslims were also enrolled into western education in the late 1980s and early 1990s, via Al-Imam and Mahmud Gumi Secondary Schools. Today, there are Muslim female medical Doctors, Pharmacists, Engineers, Nurses and other professionals (Ladan, 2018). This serves as a confirmation of the fact that western education have been accepted and has contributed to the social, economic, political and religious development of both the Christian and Muslim communities in Southern Taraba Area, the State and the Nation at large.

The Role of Successive Governments

The development of western education in the Southern Taraba Area and the country at large has never been left solely in the hands of only the religious bodies. It has remained a partnership between the Missions, Government, individuals and organisations. However, right from the colonial period, government has been responsible for the rules and regulations for the promotion of western education. In the 1960s, the then Northern Nigerian Government under the NPC embarked on a policy of creating Local Education Authorities to which Voluntary Agency Schools were transferred. The Voluntary Agencies were made to understand that the position of education to the public was the responsibility of the government and that schools could be better run officially, not only through granting aid as the Colonial government did (Ashu, 1999; p.167). The government argued that the reason that the take-over of the schools was to remove discrimination against school children whose religious background was not the same as that of the Voluntary Agencies. However, Ashu (1999; Pp.167-168) believes that there was no strong ground for taking over the Voluntary Agency Schools on the ground of discrimination against any religion. His view is based on the fact that, the 1962 Education Law of the then Northern Nigeria, and the 1963 Education Law (Amended) as revised in 1964 (as Chapter 2b of the laws of the then Northern Nigeria) made certain provisions to protect such students from any form of religious discrimination. Section 29(1) says;

- i. No persons shall be refused admission as a pupil or prevented from attending as a pupil at an institution on account of his religious persuasion
- ii. It shall not be required a condition of any pupil attending an institution that he shall attend or abstain from attending any place of worship other than as approved by his parent.

Similarly, Section 30(1) says;

If the parents or guardian of any pupil in attendance at any institution request that he be wholly or partly excused from attendance at a religious worship and religious instruction in the institution, then, until the request is withdrawn, the pupil shall be excused from such attendance accordingly.

Nevertheless, on the 1st of January, 1967, the Wukari Local Education Authority took over the EKAS Benue Church's primary schools which included the followings:

Table 2: Number of Public Primary Schools in Southern Taraba Area.

S/NO	Name of Primary Sch.	Location.
1	EKAS Primary School.	Lupwe
2	EKAS Primary School.	Takum
3	EKAS Primary School.	Ibi
4	Ebenezer Primary School.	Wukari
5	EKAS Primary School.	Kwambai
6	EKAS Primary School.	Nyita
7	Jenuwa Kogi Prim., School.	Jenuwa
8	EKAS Primary School.	Fikyu
9	Dawuda Kwancha Prim., School.	Donga
10	EKAS Primary School.	Kpambo
11	EKAS Primary School.	Kumbo
12	EKAS Primary School.	Suntai

Source: Ashu, D. P. (1999, p.169).

In addition to the take-over of Mission Schools, successive governments, right from the defunct Benue-Plateau and Gongola States, including present Taraba State, established several primary schools in what became Southern Taraba to provide primary education to the people of the area and Nigerians at large. Records from the Local Education Authorities (LEAs) in all the Local Government Areas (LGAs) under investigation reveal that there are about 594 public primary schools in the area under government sponsorship as indicated in the table below:

Table 3: Number of Public Primary Schools in Southern Taraba Area.

S/NO	LGA	No of Prim. Schools
1	Donga LGA	134
2	Ibi LGA	94
3	Takum LGA	110
4	Ussa LGA	96
5	Wukari LGA	160

Source: Taraba State Ministry of Education, Jalingo, 2018

The table above is a sign that if the establishment of primary schools was only the matter, then successive governments should have been commended for a job well done. However, the issue is beyond mere establishment, but most importantly that of funding and provision of necessary equipment for effective function of the schools for the purpose of producing quality school leavers.

Similarly, in the area of Secondary School education, the Federal Government, in 1976, directed State Governments to take over Voluntary Agency Post Primary Schools in the Country. One of the reasons was the intention of the Government to make conditions favourable for those who wanted education to have access to it. Consequent upon Federal Government's pronouncement, on 1st September, 1976, the defunct Gongola State Government officially announced the take-over of the Wukari Division Combined Secondary School (WDCSS), Takum, and renamed it Mbiya Secondary School, Takum. Other secondary schools

taken over from the Southern Taraba Area included Atoshi Memorial Secondary School, Wukari (Est. 1971) which was renamed Marmara Government Secondary School, Wukari, and St. Paul's Secondary School, Wukari (Est. 1972), which also was renamed Government Secondary School, Wukari. The question that needs answer here is whether after the take-over, the Schools provided better secondary education to the students more than when they were under Voluntary Agencies.

With the creation of Taraba State in 1991, the State Government went ahead to establish many Secondary Schools all over the State. Consequently, appreciable number of Public Primary and Secondary Schools were established in the Southern Taraba Area as reflected in the table below:

Table 4: No. of Public Secondary Schools in Southern Taraba State.

S/NO	Local Government Area	Number
1	Donga	17
2	Ibi	06
3	Takum	20
4	Ussa	20
5	Wukari	22
6	Yangtu Special Dev. Area	04
7	Total Number	89

Source: Taraba State Ministry of Education, Jalingo, 2018.

Agbu (2016) notes that with respect to tertiary institutions, by 1999, Taraba State had five (5) tertiary institutions. These included the College of Agriculture, Jalingo (Est. 1978), College of Education, Jalingo (Est. 1977), and Taraba State Polytechnic, Wukari (Est. 1995). Added to these were School of Nursing and Midwifery, Jalingo, and School of Health Technology, Takum, established in 1992 and 1993 respectively. By 1999, Southern Taraba area had two out of five tertiary institutions in the State.

Establishment of two tertiary institutions in Southern Taraba area was a great boom in the area of access to higher education by the youths in the area. Many youths got enrolled in the School of Health Technology, Takum, and graduated to become Community Health Workers serving in the Local Government Areas in the State, while many engaged in private practice to save lives and earn a living. Similarly, many people from Southern Taraba area, and from other parts, as well as outside the State attended the Taraba State Polytechnic, Wukari and Ibi Campuses, to acquire Certificates, Diplomas, while many others sat for IJMB examinations organized by Ahmadu Bello University, Zaria (ABU Zaria), to gain admission into other Nigerian Universities.

In 2005, a very commendable feat was attained in the Southern Taraba area by the establishment of Kwara University, Wukari, a Community University. This was followed in 2011 by the establishment of Federal University also at Wukari by the Dr. Goodluck Jonathan led Federal Government. This availed Wukari town with two Conventional Universities. With two Universities and a Study Centre of National Open University in Wukari, the people of Southern Taraba area have easy access to University education, which has given them appreciable opportunity to contribute to the social, political and economic development not only of the area, but Taraba State and Nigeria at large.

Sway of Western Education on Southern Taraba Area: Education assumes a central role as a change-inducing agent for social change not only in Africa but across the world. Whether the focus is on traditional patterns or western pattern, regardless of the content and the nature of learning process, the role of education as an agent of change cannot be overemphasized, and has been widely recognized by social scientists and the humanities. With particular reference to western education, it is not arguable that the extent and nature of economic development in a nation has been found to be connected with the diffusion of western education and the degree of literacy in the society.

Notwithstanding the foregoing positive attributes, western education has its shortcomings, especially for its failure to integrate African cultural values into its curricula. Nevertheless, the contribution and impact of western education on Southern Taraba Area cannot be overemphasized, focusing primarily on developments in human, infrastructural, political and socio-economic spheres of life.

Human Development: Generally, education, particularly western education, is a major investment in human capital development. It plays a critical role in long-term productivity and growth of any given society. It supplies the needed work force for both national development, and the development of the Southern Taraba Area. Notwithstanding the critical role education plays in development, in the colonial period, only a limited number of people from Southern Taraba had access to western education. This was particularly with the number of people who had access to higher education in the area. For instance, it is on record that in October 1947, Adi Byewi, Headmaster of the Middle School in Katsina Ala and brother of the Aku Uka, Atoshi Agbumanu IV, was welcomed home from a year's stay in England, where he took a course in education. He was the first native of Benue to make such a visit (NAK, SNP17, Annual Report, Benue Province, 1948). There were no University graduates that time in the whole of what is today 'Southern Taraba Area'. It was, however, at the close of the colonial years, and early post-independent years that people from the Southern Taraba area started acquiring higher education both at home and abroad either as graduates or in equivalent capacities in different fields of study. This marked a milestone in developing the human capacity of the people of the area.

From the last decade of the 1970s to 2018, Southern Taraba Area produced trained men and women in different specialized fields of study such as Medical Doctors, Engineers, Lawyers, Historians, Educationists and so on. At the pinnacle of learning, the number of Professors from diverse fields from the area has continued to increase in recent years. Apparently, on the human development of the people of the Southern Taraba area, sons and daughters of the area are found in both public and private enterprises.

According to Manga (2018), western education has actually developed Southern Taraba Area and has influenced the people in all spheres of life. The area has continued to produce quite a number of illustrious sons and daughters who have excelled, and are still excelling, in diverse capacities across Northern Nigeria and the nation at large, both in public and private establishments. For instance, during the era of the defunct Benue-Plateau State, there was no Ministry in Jos that had nobody from the area acting in higher capacity. When the defunct

Gongola State was created in 1976, virtually every Ministry was dominated by people from the area. The story was the same, if not more, when Taraba State was created in 1991.

At present, in Taraba State, sons and daughters of Southern Taraba Area have risen to higher positions in the Civil Service such as Head of Civil Service, Chief Judge, Permanent Secretaries in various Ministries, Directors in various Ministries and Agencies, as well as Judges of the Court of Appeal and High Court. In fact, an indigene of Southern Taraba Area, Mr Danladi Kifasi, served as the Head of Service of the Federation, in addition to others serving at the federal level as Justices of the Supreme Court and Court of Appeal, for instance, Hon. Justice Paul Galinje, Hon. Justice Mohammed Danjuma and Hon. Justice Ali Andeyangtso.

The facts above confirm that western education supplies the needed work force for natural development. This is reiterated by Afolabi and Loto (2012, p.330) who states that a developed or educated polity is one that has enough manpower where each person occupies his or her rightful position to enhance the growth of the society in the areas of Medicine, Law, Engineering, Politics, Entrepreneur (Business), and so on,

Infrastructural Development

Infrastructure can be defined as “the basic structures and facilities necessary for a country or organization to function efficiently (in this case, the Southern Taraba Area). Examples of such facilities include buildings, road networks, energy resources and administrative system. According to Olukoju (2003), it refers to the economic and social facilities that are provided by the government, or by private sector operators, for the social and economic development of the individual and the society. Infrastructure in the context of this study covers social services such as recreation services, personal welfare facilities, health facilities, housing, education and communication network, not leaving out commerce and industry.

Following the introduction of western education and its continuous expansion in the Southern Taraba Area, there has been increased infrastructural development either by the successive governments, individuals and corporate bodies. Expansion of the school system has resulted in the building of schools across the area. Similarly, health institutions have been established.

The attendant effects of the foregoing development has been the development of road networks as well as construction of housing units across the area to meet the increasing demand by workers. Not only that, modern architectural structures have been erected in such educational and health institutions. For example, General Hospital, Wukari, Specialist Hospital, Takum, and several private hospitals/clinics have beautifully constructed structures to meet the ever-growing demand, thereby uplifting the infrastructural face of the area.

Apart from modern buildings erected by successive governments, individuals and corporate bodies have equally invested both in health and educational institutions. Many elite in Southern Taraba Area have built modern architecturally designed houses. In commerce and industry, new generation banks have constructed beautiful structures in the area, likewise communication facilities. This has equally uplifted the architectural face of the area. Manga (2018) notes, for instance, that in the late 1950s, Wukari was just a small town without modern housing structures, but today, it boasts of highly modern designed houses, all due to the impact of western education on the people.

In addition to the above, a number of recreational centers have been developed in Southern Taraba Area such as the Atoshi Recreational Center in Wukari, hotels and parks, including the Nwonyo Lake for fishing festival, among others. All these social facilities are for leisure and recreation. Ladan (2018) equally notes that old traditional Wukari city which was more or less a glorified village has, today, been lifted to a status of a modern city with basic social amenities such as a standard modern General hospital, private medical clinics, dispensaries and patent medicine stores. In addition, there are GSM (MTN, GLO, Airtel and Etisalat), Pipe-borne water, Electricity, cinema/film viewing centers, and radio transmitting station. It is also the case with other towns in the area such as Takum, Donga, Ibi, Lissam etc.

For easy access to the aforementioned facilities, all parts of these towns have been interconnected with modern road network. All these are consequences of the provision of western education in the area. It is indeed not arguable to state that the introduction of western education has contributed in the provision of modern infrastructures not only in the area of study, but across the nation, with attendant unprecedented improvement in the social life of the people.

Socio-Economic and Political Impact

Western education is an indispensable tool that assists in meeting the societal social, political, moral, cultural and economic aspirations. It also trains the individual to be useful in the society and to meet up the aspirations of the society. It has provided the same virtues to the people of Southern Taraba area, which is why it is not an overstatement to say that, the social impact of western education in Southern Taraba area cannot be overemphasized.

First and foremost, western education has contributed immensely in promoting harmonious social interaction and inter-group relations among the different peoples found in the area. It has indeed, enhanced their ability to relate and interact meaningfully with one another and others in Nigeria and abroad. Apart from Christianity acting as the major ingredient for this development, the ability to learn from one another's culture and to interact with one another in educational and health institutions, including commercial centers has united the groups very appreciably.

Western education has also liberated the people of Southern Taraba area from inferiority complex and has enabled them to overcome injustice and fear. Similarly, it has given room for female children in the area to participate in social activities, thus reducing the level of gender imbalance in the social terrain. It has equally helped to promote the culture of productivity among the peoples of Southern Taraba area, making individuals to discover the creative potentials in them and apply the skills in improving their livelihood.

Generally, education teaches people to be useful to themselves and in the society they live. It helps them to be productive by discovering their creative abilities and using them to perform specific tasks to attain self-actualization (Orji & Job 2013, p.316). It also develops in individuals those values, which make for good citizenship, such as tolerance, selflessness, honesty, dedication, hard-work and personal integrity, all of which provide the rich ground for which good leadership potential is developed.

Finally, western education, as a liberating agent, has created and promoted political consciousness among the people of Southern Taraba State. Thus, they are today involved in

political activities much more than before. Through their political awareness, they have produced the likes of Late Amb. Tanko Jolly Yusuf, Late Ibrahim Sangari Usman, Late U.J Yohanna, Late Jibril Amfani, Alh. Ali Habu Fari, Mr. Obadiah Ando, Dr. Samuel D. Gani, Mrs. Salome Jankada, Amb. Idris Waziri, Late Dr. Alhassan B. Zaku, Hon. Joel D. Ikenya, Hon Emmanuel Bwacha, Arc. Darius D. Ishaku and many others who have held, and are still holding, political positions in the State and the country at large.

From the discussion so far, it is clear that western education has a critical role in the development of Southern Taraba Area, particularly in the areas of human, infrastructural, social and political developments. However, as stated previously, it has its own shortcomings and challenges in the area.

Challenges

It is not arguable that western education has made great impact on the Nigerian citizens. Through the western education, many Nigerians are known world-wide doing exploits in their respective areas of endeavour. More so, and particularly from the findings of this study so far, western education has enormous influence on the Southern Taraba society and its people. However, as the saying goes, whatever has advantages must have disadvantages. Thus, the disadvantages or negative effects of western education on the Nigerian society cannot be overemphasized.

Arinola (2013) and Okpilike (2012), among other scholars, state that western education, despite its advantages, has affected the traditional and cultural beliefs of the African peoples. In similar vein, it has adversely affected the observance of the cultural values of the peoples of Southern Taraba area which have hitherto been much cherished by the people. For instance, among their much cherished traditional practices included communalism and group solidarity. Through their traditional religion, there was law and order, respect for elders and zero tolerance for anti-social behaviours, and general disregard to the laws of the land. In similar vein, traditional festivals and other social events were organized among the communities which were attended by members of other ethnic groups without any fear of molestation.

However, following the introduction of western education, most of these African cultural values were pushed aside, particularly from the 1970s to 2017. This, Okpilike (2012, p.30) affirms that western education as practiced in Nigeria has gone out of its way to relegate almost all aspects of African cultural values to the background.

Mother language is one of the highly cherished virtues of any society. It is therefore the wish of every society to continually preserve and transmit this all-important cultural virtue to generations yet unborn. This is the reason why the National Policy on Education (2004) stated that the mother tongue should be the language of instruction at least at the lower level in our primary school. Unfortunately, the introduction of western education has reversed this all-important trend. English language has become the medium of instructions in the primary, secondary and tertiary institutions. Consequently, today, many children and parents from Southern Taraba area use English as a medium of communication in their homes. This has impacted very negatively on the status of mother tongue among ethnic nationalities in the area. Very worrisomely, many young ones, especially those studying in the higher institutions of learning, do not even want to identify with their ethnic groups not to talk of speaking their

mother tongue. It has become even a pride to claim inability to speak one's tongue in the place of English language.

Related to the use of English language are the types of names parents give to their children consequent upon conversion to Christianity and acquisition of western education. It is imperative to note that traditional names constitute very important cultural value by which members of a community are identified. By the mention of names such as Atando, Angye, Anderifun, Andesiya, Aondowase, Aondovenda, Chiseh, Chanyoa, Garleya, Nyobanga, and Anuye, among others, one would be able to identify from which ethnic group each of these come from in Southern Taraba area. However, today, because of Christianity and western education, individuals from the area have adopted the habit of bearing Christian and English names for both their first name and their surnames. Examples include Francisca Andrew, Peter Brown, Daddy, Bigman, Justice James, among others. This is at the expense of their native names which reflect their distinct cultural and ethnic affiliations.

Furthermore, Okpilike (2012, p.30) notes that African virtues such as honesty, humility, loyalty, hard work, truth and respect for elders and one another are increasingly not only being undermined but considered as uncivilized. Respect for traditional institutions has also diminished as well as communalism and group solidarity. This is equally the case with the Southern Taraba area. There is general breakdown of social discipline all in the name of civilization. Children no longer properly greet their elders with respect as it used to be. Similarly, the capitalist tendency of western education has corrupted the communal and cooperative spirit of the people to the extent that most children today no longer render any service (such as farming, errand, etc.) to their parents without anticipating remuneration.

Western education has also altered the traditional child upbringing practice among the peoples of Southern Taraba Area. Before now, child upbringing was the responsibility of all elderly ones in the community, but today, because of western education, nuclear family has taken over extended family with its attendant virtue of the training of children being left to only biological parents. What a setback for the society. Other areas in which western education has affected the cultural values of the people of Southern Taraba area are in African marriage institution, ways of feeding and dressing patterns.

Similarly, western education has exposed the youths in the Southern Taraba area to anti-social behaviours that are contrary to the societal norms such as cultism, drug-abuse/addiction, prostitution, night clubbing gambling and so on. This has really affected the psychological balance of the youths, and it is beginning to spread even among secondary school students in the area. The presence of Kwaraafa University (KU) and Federal University (FU) at Wukari has really aggravated youth involvement in all these anti-social behaviours in the area, particularly in Wukari where the institutions are located. For example, on 8th July, 2017, students of Taraba State University, Jalingo, visited their colleagues in the two Universities in Wukari (FU and KU), and on the night of the said date, there was clash of cult groups which resulted in the death of one student from Taraba State University (TSU), Jalingo, popularly called *Bazo*.

Similarly, the availability and use of modern communication devices, particularly the social media, has really affected not only the youths, but also the elderly in the Southern Taraba area. Note that the operation of these devices and the use of the social media is only possible due to

exposure to western education. Through these means, many anti-social activities that are not acceptable among the communities of Southern Taraba Area are committed.

From the discussion so far, it is obvious that the availability of western education among the people of Southern Taraba area has influenced the people of Southern Taraba both positively and negatively. According to Osoba and Fajana (1999), the British system of education has had serious implications on the social and cultural identity of many Nigerian communities.

Solutions: In a nutshell, the introduction of western education in Southern Taraba Area resulted in virtually total loss of racial pride among people, the submergence of the Jukun, Chamba, Kuteb, Ichen, Tiv, and other languages by English language in the area, the breakdown of moral and social discipline, the dethronement of spirit of communalism and the shift from honour to materialism. This, Okpilike (2012, p.31) states that to say the least, western education is an agent of cultural obliteration in Africa.

The foregoing point to the fact that the need for finding solutions to the negative effects of western education on the peoples of Southern Taraba Area is very fundamental. The people of the area must understand that every society in the world has its own distinct cultural values and traits. No culture can be regarded as inferior to the other because culture varies according to individual societies. Therefore, it is duty-bound on the elders and parents from Southern Taraba Area to continue to cherish their cultural values, maintain and speak their languages and teach their children such cultural values.

To effectively accomplish the above, the elite in Southern Taraba Area must always come back home together with their children during periods of traditional festivals and cultural activities to make them understand the importance of such activities on them. The elite who are parents, both at home and in the diaspora, must as a matter of seriousness start to give their children names in their languages with better meanings. This would indicate respect for their cultural values and identity, which their children and the generations yet unborn would maintain. Acquiring western education does not mean abandoning local names.

Similarly, the virtue of respect for elders must be re-emphasized. For instance, greetings and respect for elders must be taught to the children in primary and secondary schools, at home and within the communities all the time. Let the children learn to kneel and greet elders whenever and wherever they meet them using their languages. This would encourage the children to be respectful and responsible members of their communities whenever they grow up despite acquiring western education. The younger generation must be encouraged to take their cultural dress pattern very seriously at home, churches, schools and other places of social gathering. Indecent dressing must be discouraged among young parents, the youths and children.

Similarly, the English style of wedding must be discouraged and traditional wedding according to the different groups in the area must be encouraged. This is because many western ideas have been used to dilute the African traditional marriage system among the people of Southern Taraba area. This can be discouraged with the help of the parents, elders, traditional rulers and churches, while African methods encouraged to help build and maintain the peoples' cultural values. Local or traditional dances, songs, games, arts, craft, and so on, should be introduced at all levels of education in Southern Taraba area. This would, in the end, enhance self-employment and maintenance of culture.

Agbu (2017, p.195) states that, importantly, Jukun parents need to, as a matter of urgency, re-introduce into their children the various traditional leisure and entertainment activities such as story-telling, proverbs, riddles, dance-songs and others which have been neglected overtime and almost forgotten because of the so-called modernization or western influence. Through these means, societal values, social norms and ideas that stress harmony, fairness, equity, appreciation of oneself and others, peaceful co-existence, responsibility and justice would be inculcated in the minds of the Jukun children, who are leaders of tomorrow. This is applicable, also, to other groups in the Southern Taraba area such as the Chamba, Kuteb, Ichen, Tiv and others. Lack of these virtues has created the inability in correcting some of the contemporary social ills like youth indiscipline, lack of respect for elders, self and others, insubordination and societal violence.

On the problems of cultism, prostitution and drug abuse, among others, the society, traditional institutions, religious organizations, parents, and security operatives must all rise to the challenge in order to rescue the youths from the menace. Culprits should always be disciplined right from the homes to the schools and the security operatives. This would help significantly in curbing the anti-social effects of western education on the peoples of Southern Taraba area. A good example of the attempt to curb the menace of drug abuse was the action taken by the Jukun Youth Organization in Wukari in 2017 when youths (males and females) seen either under the influence of drugs or in possession of ‘controlled’ drugs were apprehended and disciplined.

CONCLUSION AND RECOMMENDATIONS

It has been established that education is a major social institution that organizes patterns of behavior among the people. It is the means for the transmission of a people’s culture from one generation to the other in order to guarantee social and cultural survival. Thus, in the Southern Taraba Area, western education has impacted on the people in areas of human, infrastructural, political and socio-economic developments.

However, the process has not been free from negative consequences. There are still several challenges that need to be remedied for effective performance. Therefore, for more positive benefits to be derived from western education, there is the need for the following recommendations to be applied not only in Southern Taraba Area, but Taraba State and Nigeria as a whole.

1. Western education should be made more functional for the purpose of employment generation as means of poverty eradication in Southern Taraba, Taraba State and Nigeria at large. This implies laying more emphasis on skills acquisition or entrepreneurship. In this case, the Government Technical College in Wukari must be revamped, fully funded and supported by the Taraba State Government and the Community of Southern Taraba area to provide technical knowledge to the younger generation to enable them be self-reliant.
2. Western education should be used for social stability, progress and peaceful co-existence. Emphasis should be laid on those cultural values that promoted co-existence among the various ethnic groups in Southern Taraba area.
3. Teachers of Religious Studies, Social Studies and Basic Knowledge at the primary schools must be motivated, encouraged, supervised and evaluated as they teach the younger

generation the expected values, customs and behavioural patterns of the society such as hard work, obedience, tolerance, honesty, among others.

4. At the Secondary School level, subjects such as History, Government, and Cultural Knowledge should be taught with all seriousness to inculcate cultural values into the younger ones that would be enrolling into the Universities.

5. At the University or tertiary level, General Study courses such as Nigerian Peoples and Culture, Peace Studies and Conflict Resolution should be taken seriously to impact on the students. Through this means, the youths of Southern Taraba Area, Taraba State and the Nation at large, will have knowledge of their cultural values and tolerance, which will minimize the incessant conflicts between individuals and groups in the area, the State and the Nation at large.

6. The National Policy on Education should strictly enforce the use of the mother-tongue in teaching at the lower level of the primary school. The community should make all necessary arrangements for this to be implemented in the area.

7. Lastly, the Federal, State and Local Governments should support research, conferences and seminars in the Universities in order to continue to come up with solutions to emerging problems such as conflicts, unemployment, social vices, and so on. The private organizations and individuals should also not be left out in this pursuit.

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APPENDIX

Oral Interview

S/No	Name of Informant	Sex	Age	Occupation	Place	Date of Interview.
1	Akombo E. Ityavkase	M	60yrs	Lecturer	Jalingo	20/09/2018
2	Anuye Rimamtanu	M	78yrs	Retired Teacher	Kwambai	31/05/2018
3	Danladi N. Peters	M	57yrs	Civil Servant	Donga	18/07/2018
4	Dauda Salihu	M	40yrs	Teacher	Wukari	08/07/2018
5	Agbu A. Dawuda	M	80yrs	Farmer	Wukari	10/10/2018
6	Deborah Dawuda	F	72yrs	Retired Teacher	Wukari	25/04/2018
7	Kachii T. Mhen	M	65yrs	Retired Lecturer	Jalingo	20/09/2018
8	Margareth Dugule	F	42yrs	Civil Servant	Jalingo	15/10/2018
9	Andokari D. Micheal	M	75yrs	Retired Teacher	Wukari	16/06/2018
10	Manga B. Simeon	M	62yrs	Retired Principal	Wukari	16/06/2018
11	Ladan Surajo	M	52yrs	Lecturer	Jalingo	03/12/2018
12	Tanko Y. Mamman	M	40yrs	Civil Servant	Takum	27/10/2018
13	Teghtegh Shakaa	M	80yrs	Opinion Leader	Jalingo	20/09/2018
14	Wapuken Ishaku	F	30yrs	Student	Wukari	20/12/2018
15	Warkuna Shepuya	F	50	Civil Servant	Donga	10/12/2018