GST 201

NIGERIAN PEOPLES AND CULTURE

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MODULE 1

Introduction

This module is made up of five (05) study units [see below]. However, you should always bear in mind that although the study units are autonomous, they are interconnected as well. The overall aim/purpose of this first module is to introduce you to the knowledge of Nigerian peoples and their cultures particularly in pre-colonial times. Thus, this module will focus on three (03) particular points namely:

- The history of the peoples of Southern Nigeria and their culture.
- The history of the peoples of Northern Nigeria and their culture.
- The study of the dynamics of the evolution of Nigeria as a political unit.

Unit 1   The Peoples of Southern Nigeria and their Culture in Pre-Colonial Times Part I
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UNIT 1   THE PEOPLES OF SOUTHERN NIGERIAN AND THEIR CULTURE IN PRE-COLONIAL TIMES [PART I]

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1.0   INTRODUCTION

Nigerian Peoples and Culture is a very interesting and exciting study. It is one of the best channels that will help you have a sound knowledge and understanding of Nigeria and its peoples especially in pre-colonial times. These are the Yoruba, the Bini and the Igbo.

2.0   OBJECTIVES

It is hoped that at end of this unit, you should be able to:

- know who the Yoruba are;
- know who the Bini are;
- know who the Igbo are;
- discuss their origins;
- understand their culture or way of life;
- understand their socio-political organization; and
- know the similarities and dissimilarities among them.

3.0   MAIN CONTENT

3.1   Major Ethnic Groups of Southern Nigeria

We can identify among several others, at least six (06) major ethnic groups in Southern Nigeria. These are the Yoruba, the Bini, the Igbo, the Itsekiri, the Urhobo and the Ijaw. However, the first three are our main concern in this unit.

SELF-ASSESSMENT EXERCISE 1

Who are the major ethnic groups of southern Nigeria that you know?

3.2   The Yoruba

In a nutshell, the Yoruba can be described as one of the major ethnic groups in Southern Nigeria. Of course, several members of the Yoruba race can be found everywhere around the globe. But the majority of them are found in some Western and Central States of Nigeria stretching across Oyo, Osun, Ogun, Ondo, Lagos, Kwara and Kogi. They practice

both Islam and Christianity but most of them are still traditionalist to the core. The Yoruba ethnic group is believed to have come into existence between 2000-1000 BC.

SELF-ASSESSMENT EXERCISE 2

Use your own words to describe who the Yoruba are

3.2.1 Origins of the Yoruba

Till today, the history of the origins of the Yoruba people remains controversial. The Yoruba, as an ethnic group still holds many versions about its origins.

- **Rev. Samuel Johnson's Version**

In his book, *History of the Yoruba* (1950), Johnson traces the origin of the Yoruba to the "East". According to him, the Yoruba originally came from the North-Eastern area of Africa. The similarities between the cultures of the Yoruba and the Egyptians in terms of religious observances, works of arts, burial and other traditional practices are enough evidence. It is from Egypt, after several years of journey that the Yoruba finally settled in Ile-Ife in Nigeria. Oduduwa is believed to be the first leader that led the Yoruba to Ile-Ife and subsequently sent his sons and grandsons to found other Yoruba kingdoms. Johnson's conclusion is worth recalling:

That the Yoruba came originally from the East, there cannot be the slightest doubt as their habits, manner and customs, etc., all go to prove. With them the East is Mecca and Mecca is the East. Having strong affinities with the east looming so largely in their imagination, everything that comes from the east with them comes from Mecca, and hence it is natural to present themselves as having hailed originally from that city.

- **The Oke Oramfe's Version**

Oke Oramfe is located in Ile-Ife. It is believed to be the centre from which the world was created. In their paper *Yorubaland up to 1800,* Akinjogbin & Ayandele (1980) give us a full picture of what Oke Oramfe's version is all about. According to the legend, there was a period when the world was covered by water. The Almighty God then decided to send some of his messengers to the world and they included Obatala or Orisa Nla or Orisa Alase [as the leader] and sixteen Oye [immortals]. They were given fives pieces of iron, a lump of earth tied to a white piece of cloth, and a cockerel. Somewhere on their way to the

world, the leader, Obatala, got drunk with palm wine. Oduduwa seized the symbol of authority from him and eventually led the party to the world. The site on which they landed is traditionally known as Oke Oramfe in Ile-Ife. On arrival at the site, Oduduwa set down the five pieces of iron and placed the lump of earth on them. The cockerel then spread its toes on the earth. Consequently, the earth was formed and Oduduwa thus became the ruler. It was from this base (Ife) that he extended his authorities to other Yoruba towns and villages.

SELF-ASSESSMENT EXERCISE 3

"The origin of the Yoruba ethnic group is still controversial". Discuss.

The Socio-Political Organization of the Yoruba

Oyo is best known as the major kingdom that eventually emerged as an empire in Yorubaland. Various traditions believe that Oyo was founded by Oranmiyan, the son of Oduduwa, who is also credited with establishing the present Benin monarchy. Oyo Empire was founded in the middle of the fifteen century. A century later, it became very powerful and prosperous, extending its authority as far as Dahomey.

∗   **The Alaafin Administration**

Oyo Empire was very unique and exceptional in its system of government. For instance, in the sixteenth century, Oyo was one of the rare empires that had in-built checks and balances, and, this contributed to its stability for centuries. The Alaafin was the head of the empire, and was resident in the capital. He was also regarded as "Lord of many lands". The Alaafin was assisted in his administration by a retinue of officials made up of priests, officials and eunuchs. He had a well organized court as well.

Theoretically, the Alaafin was the fountain of authority and was therefore regarded as the "companion of the gods". Sometimes, he had an autocratic tendency, but in practice, his powers were often limited and regulated by the **Oyomesi**, a council of seven members headed by Bashorun who acted as the prime minister. The members of Oyomesi were king makers as well. At the demise of the Alaafin, they were the ones to select his successor. The Oyomesi also had the power to remove any Alaafin especially when he appeared dictatorial or transgressed the laws of the land. Usually the deposed Alaafin was expected to commit suicide.

**   The Ogboni Cult's Administration**

Apart from the Alaafin cabinet, members of the Oyomesi cult constituted another arm of government. It was a very powerful cult. It was composed of free and prominent members of the society as well as members of the Oyomesi. The Ogboni cult had a very vital position in Yoruba society. It played a mediatory role in any conflict between the Oyomesi and the Alaafin. It was a kind of counter power to the Oyomesi as well.

***   The Army

The Army was another arm of government in traditional Yoruba society. It was very organized. Its head was conferred with the coveted title of Are-Ona-Kankanfo. It was made up of infantry and calvary. The Are-Ona-Kankanfo was expected to live outside the capital. The Army was credited with performing important functions which included stability of the empire, expansion, as well as keeping dissident territories in check. Oyo Empire also had provincial governments. They were modelled after the central government. They were administered by princes, minor kings and **baales** [provincial governors]. All of them were subject to the over-lordship of the Alaafin. The provincial governments enjoyed considerable autonomy. But the Alaafin had personal agents, **Ilari,** all over the provinces. The Alaafin used the **Bere** annual festival periods to acknowledge the renewal of allegiance of the provincial governors to him.

SELF-ASSESSMENT EXERCISE 4

Discuss the socio-political organization of the traditional Yoruba.

3.3   The Bini

It is obvious that the Bini, more than any other ethnic group, have played major roles in the history of Nigeria. For instance, the Bini were the first to be visited by the Europeans as early as 1472 A.D. According to Hodgkin the second half of the fifteenth century witnessed the arrival of the first Europeans to Benin. For instance, a Portuguese, Ruy de Sequeira, arrived during Ewuare's reign in 1472 while Alfonso de Aviero arrived during Ozolua's reign in 1484.

The Benin Kingdom was also the first in the West Coast of Africa to exchange ambassadors with a major European power, the Portuguese. This was between 1481 and 1504.

SELF-ASSESSMENT EXERCISE 5

Who are the Bini people?

3.3.1   Origins of Benin Kingdom

*   **The Egharevba's Version**

Just as other Nigerian peoples, the Bini have various traditions of origin. Egharevba (1968) for instance, claims that the Bini people emigrated from Egypt and in the course of their journey southward, settled at Ile-Ife before finally arriving at their present location.

**   **Igbafe's Version**

Another tradition has it that the Bini peoples have been living in the area "from the very beginning". According to Bini mythology, Bini was the youngest child of Osanobua [the High God]. He and his brothers, who included the king of Ife, were sent to live in the world. They were asked by the High God to take whatever they wanted along with them to the world. While others chose wealth, magical skills and material well-being, the youngest on the advice of a bird, chose a snail shell. On arrival, they found that the world was covered by water. Following instruction from the bird, the youngest child over-turned the snail shell, whereupon sand poured out of it and covered a large part of the water to form land. Thus, the first ruler of Bini became the owner of the land. Land made him powerful and wealthy as he had to sell portions of it to his elder brothers who then became his subjects.

***   **Ogiso's Version**

The first period of pre-colonial Bini history is known as the Ogiso era. This is because their rulers were the Ogisos, which means "kings of the sky". The first Ogiso was known as Igbodo. He was succeeded by Ere who is credited with forming the guild system and laying solid foundation for the kingdom. Ere was succeeded by Orire, who himself was succeeded by a number of Ogisos among whom were women. The last Ogiso was Owodo.

History tells us that Owodo was the one that clashed with the nobles and eventually became a victim of intrigues of his wives. This led to the banishment of his only son and heir apparent, Ekaladeran. Ekaladeran founded Ughoton, a port-town in Benin. He later moved to Ife through Erua, where he spent the rest of his life. Many years later, because of a serious political crisis in Benin, the nobles sent for him to come back and rule over them. But it was too late. Ekaladeran was very old and

decided to send his youngest son Oranmiyan [Omonoyan = pampered child] who came and established the Eweka dynasty.

With the end of Ogiso dynasty, Benin went through a period of interregnum during which the elders established a form of republican government headed by Evian who eventually attempted to usurp the throne by nominating his son Ogiamen to succeed him. However, as Evian was not an Ogiso, the Benin people rejected his son Ogiamen. This situation led to a serious political crisis in the Bini Kingdom. During the crisis, two factions emerged: 1) the pro-monarchy and 2) the pro-Ogiamen [also known as Republicans]. This stalemate forced the elders to send a delegation to the Ooni of Ife requesting him to send somebody to Benin to rule over them. The request was granted and Oranmiyan, one of the Ooni's sons, was sent to rule the Benin people. But on his arrival to Benin Kingdom, Oranmiyan found the Bini people ungovernable. So, he decided to go back to Ife. However, on his way back, history tells us that Oranmiyan had an affair with a Bini woman, the daughter of Enogie of Ego-Erinmwinda. The woman became pregnant and eventually gave birth to a child who later became Eweka I. He is credited with establishing the present Bini dynasty.

A recent version of this episode by some Bini elites maintains that Oranmiyan, who came from Ife to establish the present monarchy, was a Bini prince. According to them, Oranmiyan was the son of Ekaladeran who had earlier been banished from Benin and who subsequently settled at Ile-Ife and eventually became the ruler, Oduduwa. Before Oranmiyan got back to Ife, he said of the Bini kingdom: "the country is a land of vexation, Ile-Ibinu, and only a child born, trained and educated in the arts and mysteries of the land could reign over the people". It was this son of Oranmiyan born by a Bini woman who was subsequently "trained and educated in the arts and mysteries of the land" that eventually ascended the throne with the name Eweka I. Eweka I thus became the first Oba of Benin and his dynasty still reigns in Benin till today.

The overall position of the Bini elites is that although Oranmiyan came from Ile-Ife, the monarchy which he established is indigenous to the Bini because he [Oranmiyan] was the son of a Benin prince, and his son, Eweka I, was conceived, born and brought up in Benin. There is no doubt that to them, the present monarchy is indigenous to the Bini. But more research is still needed to ascertain the veracity of this version. Coincidentally, Eweka I had a long and glorious reign. He had many children who were sent to villages as Enogies.

SELF-ASSESSMENT EXERCISE 6

Discuss the origins of the Bini people.

3.3.2   The Socio-Political Organization of the Bini

As earlier mentioned, the Bini kingdom was the first in the West Coast of Africa to exchange ambassadors with a major European power. This was between 1481 and 1504. At that time, the Bini kingdom was already socio-politically well organized. This is what Hodgkin (1975) who visited Benin in 1604 declared: "the town seems to be very great. When you enter into it, you go into a great broad street, not paved, which seems to be seven to eight times broader than the Warmoes Street in Amsterdam…."

Bini kingdom had a unique political system, which centered on the Oba. He was the head of the kingdom and succession to the throne was by primogeniture, that is, the first surviving son succeeded his father. To Hodgkin, "the Oba was not only the civil head of state; he was also the religious head as well. He was in fact regarded as a divine person who, in himself, summed up the whole of the race… In him dwelt the divine spirit passed on to him from his forebears" (Hodgkin, 1975).

The Bini society was classified into two distinct classes: 1) the nobility [Adesotu], and 2) the commoner [Ighiotu]. The nobility was organized into three [03] groups of title holders:

- The Uzama
- The Eghaevbo n' Ogbe [palace chiefs] and
- The Eghaevbo n' ore [town chiefs]

The ordinary people too, most especially those within the city, were organized into a number of guilds. The guilds were professional groups of the common people. There were a number of them such as those of the carvers, brass-workers, blacksmiths, doctors, butchers, etc. These guilds, most especially those that lived in defined quarters in the kingdom, had a system of administration which was the same as that of the villages.

SELF-ASSESSMENT EXERCISE 7

Discuss the socio-political organization of the traditional Bini kingdom.

3.4   The Igbo

The Igbo people are best known for their segmentary or acephalous way of life. This is because from the ancient times, they had no centralized states. Consequently, they operated a kind of government without kings.

The Igbo are grouped into five sub-cultures:

- The Igbo of the eastern Nigeria
- The Igbo of the South-eastern Nigeria
- The Igbo of the North-eastern Nigeria
- The Western Igbo and
- The Northern Igbo

Generally, the Igbo are predominantly farmers and traders. Despite some cultural diversity among them, they do share a common basic culture in their language with a cluster of dialects that are mutually intelligible. They also share a common political system based on decentralization of power and delegation of authority exercised by the holders of the staff of authority, the Ofo.

SELF-ASSESSMENT EXERCISE 8

i.   Use your own words to characterize the Igbo people.
ii.   How many sub-cultures exist in Igbo society?

3.4.1   Origins of the Igbo

The origin of the Igbo people is as controversial as that of the Yoruba and the Bini. There are so many versions and it is very difficult to say which is the most acceptable.

- **The Middle East Version**

    Some believe that the Igbo peoples migrated to their present location from either the North or the Middle-east.

- **The Igboland Centred Version**

    Others believe that the Igbo people had been in their present abode from the beginning. Therefore, Igboland is the original homeland.

- **The Nri Version**

    Professor M.A. **O**nwuejeogwu (2000) regards the Nri version as the only authentic version of origin in existence in the oral tradition of the Igbo. According to Nri version, the ancestor of the Igbo, Eri, descended from the sky and sailed down the River Anambra. When he arrived at Aguleri, he met some autochthonous group of people who had no living memory of

their own and settled with them. As their population increased, some groups migrated to other parts of Igboland to establish their own settlements.

- **The Awka or Orlu Version**

  Another tradition considered Awka or Orlu towns as the center of origin of the Igbo from where they dispersed to other areas.

- **The Idah Version**

  Some groups such as the Umunri claim to have migrated to their present location from Idah.

- **The Benin Version**

  The Onitsha and the Igbo on the other side of the River Niger [Delta Igbo], claim Benin origin.

- **The Israeli Version**

  One of the most popular versions of the migratory stories of origin of the Igbo people is the one that points to Israel. This assumption is based on the so-called similarities between the cultures of the Igbo and the ancient Hebrew. Some Igbo scholars consider themselves as off-shoots of the lost tribes of the Hebrews who migrated southward.

You should remember that the Igbo society has always been known as acephalous. Moreover, there were very limited professional historians as at that period. There were no equivalents of Oba, and Alaafin or of palaces over most parts of Igboland. This is why it is very difficult to reconcile all these various versions.

SELF-ASSESSMENT EXERCISE 9

i.   Discuss the Igbo origins.
ii.   Unlike the Yoruba and Bini, why are the versions of the origin of the Igbo more difficult to reconcile?

3.4.2   The Socio-Political Organization of the Igbo

Unlike other ethnic groups such as the Yoruba and the Bini, the Igbo people did not build any strong centralized states. This is mainly because Igbo society had always been fragmentary or acephalous. In traditional Igbo for instance, the village was the centre of government.

This has been described as direct democracy. The village-centered administration implied that every linkage for instance, including all male adults in the village, participated in its political process.

- **The Amala Oha**

You should always remember that the socio-political organization of the traditional Igbo was fundamentally based either on the age grades or age and titled societies. Amala Oha was therefore a form of general assembly in traditional Igbo society. All the male adult members usually met in this assembly to perform legislative functions. In ancient times, the Amala Oha's meetings were held in the open village square. All the decisions taken during those meetings were absolute and final. As a democratic society, the life of every individual was highly respected. More so, the recognition of an individual in the society was based on individual capability and age rather than family background. The elders formed the core of village administration. They were highly respected accordingly. Hardworking and wealthy individuals were respected and given important responsibilities in the society as well. The youth, middle age or able bodied men and elders constituted age-sets or age groups. You should remember that each age-set had its own special rights, duties, obligations and responsibilities in matters affecting the village.

SELF-ASSESSMENT EXERCISE 10

i.   What do you understand by a segmentary or acephalous society?
ii.   The Igbo traditional society has been described as direct democracy. Why?

4.0   CONCLUSION

This unit dealt with the Southern Nigeria peoples and their cultures particularly in pre-colonial times. The Yoruba, the Bini and the Igbo have been the main focus. It should be clear to you now that there is a kind of cultural shift from what happened to the traditional Yoruba, Bini and Igbo to what we witness today.

5.0   SUMMARY

In this unit, I introduced you to the Southern Nigerian peoples and their cultures in pre-colonial times. I discussed and analyzed the first three major ethnic groups of the Southern Nigeria: the Yoruba, the Bini and the Igbo. Therefore, at the end of this unit you are expected to know who are:

- The Yoruba
- The Bini
- The Igbo
- Discuss the origins of these Nigerian peoples.
- Understand their traditional culture or way of life.
- Understand their traditional socio-political organizations.
- Know the similarities and dissimilarities among them etc.

6.0   TUTOR-MARKED ASSIGNMENT

1. What do you know about the traditional Yoruba, Bini and Igbo peoples and cultures?
2. Discuss any similarity and dissimilarity among them.

7.0   REFERENCES/FURTHER READINGS

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UNIT 2   THE PEOPLES OF SOUTHERN NIGERIA AND THEIR CULTURE IN PRE-COLONIAL TIMES (PART II)

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1.0   INTRODUCTION

This unit is the prolongation of the preceding one. Remember we are still discussing the People of Southern Nigeria and their Culture in Pre-Colonial times. In Unit 1, we dealt with the first three (03) major ethnic groups of Southern Nigeria. This present unit focuses on the last three (03) major ethnic groups of Southern Nigeria. These are: the Itsekiri, the Urhobo and the Ijaw.

2.0   OBJECTIVES

It is hoped that at the end of this unit you should be able to:
Know who are:

- the Itsekiri;
- the Urhobo;
- the Ijaw;
- discuss their Origin;
- understand their culture or way of life; and
- know the similarities and dissimilarities among them.

3.0   MAIN CONTENT

3.1   The Itsekiri

3.1.1   Origin of the Itsekiri People

Iginuwa is known as the man through whom the kingdom of Itsekiri is said to have been established. History tells us that Iginuwa was the son and heir apparent of Oba Olua of Benin in about 1473. You should remember that unlike the Yoruba, Bini and Igbo peoples, the Itsekiri do not have many versions of their origin. According to the Itsekiri tradition, Iginuwa at a time wrongly advised his father on a particular issue. The advice was so disastrous that Iginuwa became very unpopular to the extent that his people vowed never to let him succeed his father. When his father, Oba Olua, noticed the seriousness of the anger of his people against his son, he decided to arrange a kingdom outside Benin for him. This was according to him, the best way to avoid problems in his kingdom.

According to the tradition, Iginuwa was then sent with some chiefs and servants to an area by the sea to establish a kingdom of his own. On his arrival, Iginuwa met with some Ijaws who took him along with his followers by canoe to an Island where they finally settled. To most of the Itsekiri, this settlement is known as Itsekiri Kingdom till today.

SELF-ASSESSMENT EXERCISE 1

Discuss the Origin of the Itsekiri Kingdom.

3.1.2   The Socio-Political Organization of the Itsekiri People

The Kingdom Iginuwa founded was made up and is still made up of the Itsekiri, Ijaw and a good number of other elements. Ode Itsekiri is the capital. Other settlements such as the Forcados, Escravos and Benin Rivers surround the capital. The socio-political organization of the Itsekiri people was very close to that of Benin Kingdom. The Palace and titles for instance were modeled after that of Benin Kingdom. But in the Itsekiri case, the Kingdom was ruled rather by the Olu. He alone presided over a council known as Ojoye which was made up of seven nobles or title holders. The Olu combined in himself spiritual and temporal powers.

SELF-ASSESSMENT EXERCISE 2

The Socio- political organization of the Itsekiri Kingdom was similar to that of the Benin Kingdom. Discuss.

3.2   The Urhobo

3.2.1   Origin of the Urhobo People

Unlike the Itsekiri, the Urhobo people have more than one version of their Origins.

- **Ughelli, Aghara and Ogo Version**

According to Ughelli, Aghara and Ogo, the Urhobo people originated from the Ijaw. To them, it is very difficult, if not impossible to culturally and historically differentiate the Urhobo from the Ijaw.

- **Uwherun, Abraka, Agbon, Oogun and Olomu Version**

To Uwherun, Abraka, Agbon, Oogun, Olomu and many others, the Urhobo people are the product of the Benin immigrants. According to them, it is very difficult if not impossible to historically and culturally differentiate the Urhobo people from the Bini.

SELF-ASSESSMENT EXERCISE 3

Use your own words to discuss the origin of the Urhobo People.

3.2.2   The Socio-Political Organization of the Urhobo People

Just like the Itsekiri, the Urhobo people are found in the Niger Delta region. However, unlike the Itsekiri, the Urhobo are fragmented and live in different places in the Niger Delta area. This may be the reason why the Urhobo people, unlike the Itsekiri and Benin, have never established a single Kingdom. Socio-politically speaking, each Urhobo Village had its own traditional institution headed by a ruler (Ovie). Just like the Itsekiri, the socio-political organization of the Urhobo people was modeled after that of Benin Kingdom.

The Ovie for instance, had a court made of prominent individuals and titleholders. Moreover, just like in Igboland, the adult male members of the Urhobo society were divided into age sets corresponding with youth, middle age and elders. Of course, each of the age sets performed specific duties in the societies.

SELF-ASSESSMENT EXERCISE 4

Use your own words to discuss the socio-political organization of the Urhobo People.

3.3 The Ijaw

3.3.2 Origin Of the Ijaw People

As one of the major ethnic groups in the Niger Delta region, the Ijaw people share almost the same stories of origin with their Itsekiri and Urhobo counterparts. That is to say there is no clear-cut demarcation on the history of the origin of the Ijaw from that of the Itsekiri and Urhobo.

SELF-ASSESSMENT EXERCISE 5

How can you characterize the origin of the Ijaw People?

3.3.2 The Socio-Political Organization of the Ijaw People

Socio-politically speaking, the traditional Ijaw did not develop any centralized system of government. For some scholars, this might be so because the Ijaw were scattered in small fishing settlements in the creeks of the River Niger. The "House System" characterized Ijaw societies. Ijaw people were traders especially fishermen. The traditional major Ijaw states were Bonny, Kalabari, Ibrika, Opobo and Brass-Nembe.

SELF-ASSESSMENT EXERCISE 6

"The Socio-political Organization of the traditional Ijaw was unique." Why?

4.0 CONCLUSION

This unit dealt also with the Southern Nigerian Peoples and Culture Specifically in Pre-colonial times. The Itsekiri, the Urhobo and the Ijaw have been the main focus. It should be clear to you by now that the Itsekiri, the Urhobo and the Ijaw people are located in the Niger Delta region. You should also remember that although the Itsekiri, the Urhobo and the Ijaw people have many things in common, they do have notable differences as well. It is also obvious that there is a kind of socio-cultural shift from what happened to the traditional Itsekiri, the Urhobo and the Ijaw to what we witness today.

5.0 SUMMARY

In this unit, I introduced you to the Part II of the peoples of southern Nigeria and their culture in pre-colonial times. I discussed and analyzed the three last major ethnic groups of the Southern Nigeria. That is, the Itsekiri, the Urhobo and the Ijaw. Therefore, at the end of this unit you are expected to know:

- The Itsekiri
- The Urhobo
- The Ijaw
- Discuss their origins
- Understand their traditional culture or way of life
- Understand their traditional/ social-political organization
- Know the similarities and dissimilarities among them.

6.0   TUTOR-MARKED ASSIGNMENT

1   Discuss the Origins of the traditional Itsekiri, Urhobo and Ijaw.
2   Although the Itsekiri, Urhobo and Ijaw are all from the Niger Delta   area, discuss what differentiates them.

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UNIT 3   THE PEOPLES OF NORTHERN NIGERIA AND THEIR CULTURE IN PRE-COLONIAL TIMES (PART I)

CONTENTS

1.0   INTRODUCTION

This study unit introduces you to the Part I of the Peoples of Northern Nigeria and their culture in pre-colonial times. It focuses on the first three major ethnic groups found in the Northern Nigeria namely: the Hausa, the Kanem-Bornu and the Nupe.

2.0   OBJECTIVES

It is hoped that at the end of this unit you should be able to know:

- the Hausa;
- the Kanem-Bornu;
- the Nupe;
- discuss their origins;
- understand their socio-political organization; and
- know the similarities and dissimilarities among them.

3.0   MAIN CONTENT

3.1   Major Ethnic Groups of Northern Nigeria

We can identify at least six (6) major ethnic groups in Northern Nigeria. These are the Hausa, the Kanem-Bornu, the Nupe, the Igala, the Jukun and the TIV. However, the first three ethic groups are the main concern of this study unit.

SELF-ASSESSMENT EXERCISE 1

Who are the major ethnic groups of Northern Nigeria that you know?

3.2   The Hausa/Fulani People

The Hausa people represent one of the important and politically dominant groups in Northern Nigeria. By the year 2000, the Hausa population was estimated at about twenty million. They are also one of the largest linguistic groups in the whole of Africa.

3.2.1   Origins of the Hausa

Just like other major ethnic groups in Nigeria, the Origin of the Hausa people is not very certain.

The Bayajida Version

Most scholars agree that the Bayajida story is the most authentic oral tradition in Hausaland that attempts to explain the origin of the Hausa states. According to the legend, Bayajida is believed to be the founder/hero of the Hausa states. He is also believed to have come from Baghdad to Kanem-Bornu and thence to Hausa land in present Nigeria. History tells us that Bayajida married the daughter of the Mai of Bornu by whom he had a son at Biran. After a while, Bayajida left Biran to Daura. While in Daura, he helped to kill a snake, which had for a long time prevented the people from taking water from a well. According to the legend, the queen of Daura was very impressed and decided to marry him. They later had a son named Bawo. Bawo had six (06) children who, together with Bayajida's other son at Biran, are believed to have founded the original seven Hausa states referred to as the **"Hausa Bokwo**i."

SELF-ASSESSMENT EXERCISE 2

What do you know about the origin of the Hausa?

3.2.2   The Socio-Political Organization of the Hausa

The **Sarki** has always been known as the head of any typical Hausa state. He always works with a retinue of officials in a well-organized court. Sarkin Kasar, which means "ruler of the land", was the full title given to any effective and efficient head of Hausa State. The Sarkin Kasar combined both political and religious/spiritual functions. He was also the chief executive and judge of the State, but he was aided by a council of state.

At the district level, the government was modeled after that at the national level. You should also know that between 14th and 15th centuries, the socio-political organization of Hausa States took another shape. For instance, Islam was adopted and this gave birth to many new political institutions such as the offices of the Galadima, Madawaki, Magaji, Dogari, Yari Sarki and Sarki Yau. The Islamization of Hausaland also influenced its judicial system. The Sharia law started taking shape. Some new titles such as Alkali and Qadi's (judges) became commonplace in the administration of justice.

SELF-ASSESSMENT EXERCISE 3

Use your own words to describe the socio-political organization of the traditional Hausa.

3.3   The Kanem-Bornu People

Kanuri is the language that unites all the Kanem-Bornu people.

3.3.1   Origin of the Kanem-Bornu People

Kanem-Bornu ethic group also has many versions of its origin. But all these versions are not certain. They are also known to have been exaggerated in the region North East of the Lake Chad.

The SO Version

Some scholars argue that the So people were the first settlers in Kanem-Bornu. According to them, the So had developed a sophisticated socio-political culture based on agriculture and the knowledge and use of iron technology. This happened long before the Zaghawa who later invaded the land.

The Saif b. Dhiyazan Version

There is another tradition of the history of Kanem-Bornu, which attributes the foundation of Kanem-Bornu to the great Arab hero, Saif b. Dhiyazan. This happened between 9th and 10th centuries A.D. Yazan is also credited to have established the now famous Saifawa dynasty.

You should remember that the Saifawa dynasty was one of the longest ruling dynasties in the pre-colonial West African Sub-region.

SELF-ASSESSMENT EXERCISE 4

Discuss the origin of the Kanem-Bornu people.

3.3.2 The Socio-Political Organization of the Kanem-Bornu

It is very important to notice that the nucleus of the socio-political organization of the Kanem Bornu people was based on kinship. For instance, the Mai (king) was the highest authority in the political structure. His mother i.e. the Queen Mother or Magira was a very important and respected personage in the Kanem political structure as well. The King's sister was also very important. She was to assist the King in the day-to-day administration of Kanem.

The "Nokena"

Besides the kinship oriented political system of the Kanem people, there was an imperial state council known as the council of the twelve, or the "Nokena". The principal duty of the "Nokena" was to offer the king useful advice.

The Maini Kanendi

The Maini Kanendi was the chief judge of the State. He played a major role in the Kanem political structure. By his position, he was the Mai's legal adviser as well.

The Army

In the traditional Kanem-Bornu, the army played a vital role in the administration. The army was very professional. It was divided strategically into two divisions: a home division and a bush garrison.

The Titled Nobility

The titled nobility was another institution within the Kanem-Bornu political structure. They are known to have exercised tremendous influence in the state and were assigned fiefdoms to administer. The most important of these were Galadima, Kaigama, Yerima and Meshema.

The Servile Institution

The servile was made of slaves and eunuchs. They are known to be important in the administration of the state. They also held offices like "Mushemu", "Yuroma" and Kachella".

SELF-ASSESSMENT EXERCISE 5

Use your own words to discuss the socio political organizations of the Kanem- Bornu people.

3.4   The Nupe

Just like the Hausa/Fulani, the early history of the Nupe people is not much known. What you should remember is that the pre-colonial Nupe people and state developed in the region of the Niger and Benue valleys of the Nigerian Middle Belt. The Nupe state was located on the north bank of the Niger at its confluence with the River Kaduna. Nupeland was located at the cross roads of trade from Borno to Kano axis in the Northeast, as well as Yorubaland, Ganga and Benin in the Southwest. Gbara was its capital. It was located on the bank of the Kaduna River and was an important trading center as well. Gbara functioned as an entreport connecting Benin and Oyo trade with Nupe.

3.4.1   Origins of the Nupe People

Like any other ethnic group in Nigeria, the Nupe people also have various versions of origin.

The Nupe-Centred Version

Some scholars believe that the early Nupe people originated where they presently occupy.

The Egyptian Version

Other elites argue that the first peoples of the Nupe came from Egypt. Therefore, Egypt was the origin of the Nupe people.

The Idah Version

Tsoede or Edegi is considered by some Nupe people as the founder of their State. And, according to Nupe tradition, Tsoede might have arrived in the early 16ᵗʰ century from Idah. He (Trodede) is also believed to have had an Igala father and a Nupe mother.

The Igala Version

History tells us that the Nupe people had at a time paid allegiance and tribute to the Attah of the Igala state. To them, in the 16ᵗʰ century, a hero, an Idah Prince known as Tsoede re-established Nupe's independence with himself as the "ETSU NUPE" king of Nupeland.

SELF-ASSESSMENT EXERCISE 6

Discuss the origin of Nupe people.

3.4.2   The Socio-Political Organization of the Nupe People

The Etsu Nupe was known as the head of the Nupe Kingdom. He operated a two–level administration: central and provincial. History tells us that the Etsu Nupe enjoyed a divine status and people worshipped and respected him. His word was law. But the Etsu Nupe was not always absolute because his power and actions were regulated by a body of traditions and taboos.

The Nobility

Besides the Etsu Nupe, there was a class of powerful gentlemen called nobility. Its main task was to help the king in carrying out his duties as leader. There were nobilities such as the Shaba, Kpotuh and Maku.
The Zitzu

In traditional Nupe land, each village was headed by the Zitzu. He was an appointee of the Etsu. The Zitzu was in turn assisted by a council of elders. The Zitzu always pays tribute to the Etsu in recognition of his authority.

SELF-ASSESSMENT EXERCISE 7

Use your own words to discuss the socio-political organization of the traditional Nupe.

4.0   CONCLUSION

This study dealt with the peoples of Northern Nigeria and their culture in pre-colonial times. The Hausa, the Kanem–Bornu and the Nupe have been the main focus.

5.0   SUMMARY

In this study unit, I introduced you to the Part I of the Peoples of Northern Nigeria and their culture in pre-colonial times. I discussed and analyzed the three first major ethnic groups of Northern Nigeria: the Hausa, the Kanem-Bornu and the Nupe. Therefore at the end of this unit you are expected to know:

The Hausa
The Kanem-Bornu
The Nupe

- Discuss their origins
- Understand their traditional culture or way of life
- Understand their traditional socio-political organization
- Know the similarities and dissimilarities between them.

6.0   TUTOR-MARKED ASSIGNMENT

1.   What do you know about the traditional Hausa, the Kanem-Bornu and the Nupe?
2.   Can you find any similarities or dissimilarities between them?

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UNIT 4   THE PEOPLES OF NORTHERN NIGERIA AND THEIR CULTURE IN PRE-COLONIAL TIMES (PART II)

CONTENTS

1.0 INTRODUCTION

This study unit introduces you to the part two of Northern Nigeria peoples and culture in pre-colonial times. It will focus only on the last three ethnic groups found in the Northern part of Nigeria namely, the Igala, the Jukun or Kwararafa and the Tiv.

2.0 OBJECTIVES

It is hoped that at the end of this unit you should be able to know:

- the Igala;
- the Jukun or Kwararafa;
- the Tiv;
- discuss their origins;
- understand their socio-political organization; and
- know the similarities and dissimilarities between them.

3.0   MAIN CONTENT

3.1   The Igala

3.1.1   Origin of the Igala

Like any other ethnic group in Nigeria, the origin of the Igala people is not clear. However, Idah has always been known as the capital state of Igala people.

Abutu Eje Version

History tells us that Abutu Eje was the first personality to seriously contribute to the development or evolution of the Igala state. Abutu Eje sometimes identified as child reared by a leopard (Eje) or as a prince from Ado (Benin) or Apa (Wukari Jukun), was a foreigner. According to the legend, the sovereignty was transferred to him from an aboriginal population (the Okpoto).

Achadu Version

Some Igala elites attribute the emergence of their state to one Achadu. He is believed to have come from the Igbo country. He married the Attah and later became a patron (ritual husband) and the leader of the kingmakers (Igalla-mela).

The Yoruba Version

Some scholars also argue that the Igala are of a Yoruba extraction. Historical evidence exists to show that the territories of the Igala and some Yoruba speaking peoples had been contiguous.

SELF-ASSESSMENT EXERCISE 1

Use your own words to discuss the origin of the Igala people.

3.1.2   The Socio-Political Organization of the Igala

Ayagba or Idoko is best known as the ancestor to all the Attahs. He is also credited to have founded the present Igala dynasty. History tells us that he was the one who helped the Igala people to break away from the Jukun rule.

Politically speaking, each Igalla Mela was the head of any effective Igala territory. His administrative power was like that of the Uzama Nihiron of Benin or the Oyemisi of the Yoruba. The traditional Igala political structure was operated on two levels. There was the central and the provincial level of administration. The Attah was head of the centre. A council of chiefs and other officials assisted him in the local or provincial administration of the kingdom.

SELF-ASSESSMENT EXERCISE 2

What do you know about the socio-political organization of the traditional Igala people?

3.2   The Jukun (Kwararafa)

3.2.1   Origin of the Jukun

Again, like other ethnic groups in Nigeria, the origin of the Jukun people is not fixed. The Jukun are also known as the Kwararafa. They are believed to have occupied the area between the River Benue and the River Ibi in Gongola state. Wukari was also known as the principal town of the Jukun people, and it is in that town that their King resided. The Jukun State was large.

The Kano Chronicle Version

The Kano chronicle version was the most authentic source that could say something convincing about the Jukun history of origin. According to records from the Kano Chronicle, the Jukun people raided the Hausaland and Bornu in the sixteenth and seventeenth centuries. This shows that although the origin of the Jukun people was almost unknown, they were at least in existence before the sixteenth century or thereabouts.

SELF-ASSESSMENT EXERCISE 3

What do you know about the origin of the Jukun people?

3.2.2   The Socio-Political Organization of the Jukun

As said earlier, the Jukun state was certainly not a small state. This is one of the reasons why Jukun was seen as a confederation of peoples who recognized the religious supremacy of the AKU UKA. History tells us that by the end of the seventeenth century, the Jukun had been well established in the middle Benue region. The Jukun people operated a theocratic system of government. AKU UKA was the head of any effective Jukun state. He was believed to be spiritually appointed and

was regarded as the representative of the gods on earth. Although AKU UKA was very powerful, his system of government was not despotic. He had no absolute power over his people. There were many ways of regulating his power. According to Jukun tradition, AKU UKA was judged, for instance, by his performance (result). Since he was the symbol of the Jukun existence, a good harvest could bring in more prestige while a bad harvest could result in serious calamity, and thereafter, his unpopularity and downfall. Also, there were many taboos which acted as checks on his royal power as well. Even as the head of the executive, legislative and judiciary, AKU UKA also ruled with the advice of his nobles and subjects. Public opinion was respected in Jukun pre-colonial administration.

Achuwo

He was the head of Aku Uka's Council of nobles. He functioned as the Prime Minister. He was seconded by the Abo Zike, Kinda Achuwo and the Aku Nako. You should also remember that these nobles were representatives of their lineages as well.

SELF-ASSESSMENT EXERCISE 4

Use your own words to describe the socio-political organization of the traditional Jukun people.

3.3   The Tiv

P. Bohannan (1953) in his book *The Tiv of Central Nigeria* classifies the Tiv people as the largest single ethnic group in the middle Benue basin of Northern Nigeria. According to him, the southern and eastern portions of the Tiv country, also called "Ityough Kiteragh", lie among the foothills of the Cameroon highlands and the Sonkwalla or Sankwura hills of the Obudu hills territory. These regions are flanked by the Alago and Jukunized group on the North, the Basta and other Cameroon groups like the Undir and Iyon on the South and South –East, with the Jukun and Chamba to the West. Of course, they presently occupy the Tiv local government areas of Buraka, Gboko, Gwer, Gwer West, Gumu, Kwande, Katisina Ala, Konshisha, Vandeikya, Ukun, Ushonyo, and Mukurdi.

3.3.1   Origin of the Tiv

Needless to say again that the origin of the Tiv people is not certain. What we know about their origin came from oral traditions of myths and legends and theories of migration.

Tiv Version

According to the Tiv oral tradition, it was Tiv, as a person, that founded the Tiv ethnic group of today. So, the word Tiv refers both to the language and founding father of the group.

Swem Version

Other traditions argue that earlier settlements of the ethnic group came from Swem down to their present location through Nwange and Ibinda, and this occurred between the sixteenth and seventeenth centuries.

SELF-ASSESSMENT EXERCISE 5

Discuss the origins of the traditional Tiv ethnic group.

3.3.2   The Socio-Political Organization of the Tiv

Again, P. Bohannan (1953) argues that the socio-political system of the traditional Tiv was very unique. It was a classic example of segmentary or largely decentralized system of government in pre-colonial and post-colonial Nigeria ever studied.

"Tsombor"

"Tsombor" was the name of the family group and was the largest recognized entity as well.

"Mbavessen" (Elder)

Mbavessen or elder was the head of a unit. You should remember that in Tiv traditional system, each family group was in turn divided into smaller units.

You should also remember that the Tiv attached much importance to the spirit of brotherhood and mutual relations because of the belief that all of them were from one father and therefore from   one lineage. For Bohannan (1953) the Tiv socio-political structure "was so simple that it was difficult to understand." According to him, Tiv society was very much segmented. It was a hierarchical society. It started with the individual at the lowest level, the family, the extended family, the kindred, and through clan to Tiv, i.e. the whole tribe. In Tiv society, more than in any other Nigerian ethnic group, genealogical affiliation was very strong. Even today, in traditional Tiv society, it is upon this kind of genealogical framework of hierarchy that kinship relationship is organized.

SELF-ASSESSMENT EXERCISE 6

Discuss the socio-political organization of the traditional Tiv.

4.0   CONCLUSION

This study unit dealt with the Northern Nigerian peoples and culture particularly in pre-colonial times. The Igala, Kwararafa and Tiv have been the main focus.

5.0   SUMMARY

In this study unit, I introduced you to the Part II of the peoples Northern Nigeria and their culture in pre-colonial times. I discussed and analyzed the last three major ethic groups of the Northern Nigeria, that is the Igala, the Kwararafa or Jukun and the Tiv. Therefore, at the end of this unit, you are expected to know who are

- •   The Igala
- •   The Jukun or Kwararafa
- •   The Tiv
- •   Discuss their origins
- •   Understand their traditional culture or way of life.
- •   Understand their traditional socio-political organization
- •   Know the similarities and dissimilarities among them; etc

6.0   TUTOR-MARKED ASSIGNMENT

1.   What do you know about the traditional Igala, Jukun and Tiv?
2.   Can you find any similarities or dissimilarities between them?

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        Development.* Lagos: Uto Publications.

UNIT 5   THE DYNAMICS OF THE EVOLUTION OF NIGERIA AS APOLITICAL UNIT

CONTENTS

1.0   INTRODUCTION

This study unit intends to introduce you to the dynamics of the evolution of Nigeria as a political unit. It will focus mainly on the different stages Nigeria as a country passed through especially under the British colonial masters.

2.0   OBJECTIVES

It is hoped that at the end of this unit you should be able to:

- know with accuracy when Nigeria as a country became independent sovereign nation and later became a Republic;
- know the first Europeans to arrive Nigeria;
- know the constitution of the British in the creation of Nigeria;
- know about the Nigerian nationalism;
- be aware of some major problems left by the colonialists; and

- of course, you should be able to know if Nigeria as a country is a vital political unit; etc.

3.0   MAIN CONTENT

3.1   The British and the Creation of Nigeria

You should know that the British who have often been credited with the creation of Nigeria were not the first Europeans to land in Nigeria. The Portuguese were the first Europeans to arrive Nigeria through Bini Kingdom. According to Hodgkin: "the second half of the century (fifteenth) saw the arrival of the first Europeans in Benin, the Portuguese *Ruy de Sequeira* in 1472 in Ewuare's reign and Alfonzo de Aviero in 1484 in Ozolua's reign".

3.1.1   The Trans-Atlantic Slave Trade

The Trans-Atlantic slave trade was the unfortunate channel that first put the British in contact with Nigeria. The trade got to maturity in the 16th century. For close to three centuries, coastal Nigeria's relations with the British were dominated by the trans-Atlantic slave trade. But in the early decade of the 19th century, the British decided to abolish the trans-Atlantic slave trade. They did so through the operations of the British West African Naval Squadron. You should know that it is tautological to say that the trade was very damaging to Africa in general and Nigeria in particular.

3.1.2   The Period of Legitimate Commerce

After three centuries of shameful slave trade came the so-called period of legitimate commerce. Of course, this was another golden opportunity for the Europeans to get more directly involved in the affairs of the African States. Europeans first introduced the "Gun-boat" politics. To them, this was important because some "erring" African states were threatened with attack and in some cases, were actually attacked. It was under the umbrella of such happenings that the British first formally annexed Nigerian territory. In 1861, they took Lagos as a colony. But, the bulk of Nigerian territory was occupied in the late 19th century. This happened through dubious treaties that were signed with some Nigerian potentates, and through military conquest of states and deportation of their rulers. Despite the resistance of some brave and courageous Nigerians such as Jaja of Opobo, Nana of Itsekiri, Ovonramwen of Benin and Attahiru of Sokoto, they could not stop the British usurpation of their independence and authority.

SELF-ASSESSMENT EXERCISE 1

Discuss the relationship between the creation of Nigeria and the British colonial rule.

3.2   The Amalgamation Processes

Before the year 1900, all the different parts of Nigeria conquered by the British were still under their original administration. But by 1900, the whole Nigeria was under the responsibility of the British Colonial Office.

3.2.1   May 1906 Amalgamation

The May 1906 amalgamation is known as the first ever amalgamation of the British in Nigeria. British government amalgamated Lagos colony and protectorate with the protectorate of Southern Nigeria to form the new colony and protectorate of Southern Nigeria. You should know that since the whole Nigeria was under the responsibility of the British government they did not bother to seek the views of Nigerians in the two territories as to whether or not they supported the amalgamation. Besides, Tamuno (1980) observes that the primary aim of the 1906 amalgamation was purely economic, that is, "to use the better financial position of the protectorate of Southern Nigerian to cover the costs of administration and development in the financially weak colony and protectorate of Lagos, then saddled with the white elephant of a railway in need of extension since 1901".

3.2.2   January 1914 Amalgamation

The second amalgamation was that of 1914. In January 1914, the British government amalgamated Northern and Southern Nigeria. The principal reason for this is the same as that of May 1906. The Northern protectorate was not as economically buoyant as the colony and protectorate of Southern Nigeria. That was why, for the British imperial offices, since the Southern trade was booming, amalgamation would allow the surpluses acquired in the south to be used in the North, and this was expected to reduce British Treasury responsibility. Sir Frederick Lugard (later became Lord) is best known as the father of the "January 1914" amalgamation.

3.2.3   Some Consequences of the Amalgamation

It can be argued that even if the initial intention of the amalgamation process was to make of Nigeria a political unit, it did practically fail.

According to Hatch (1970) the amalgamation of Nigeria was carried out with many unanswered questions such as:

What would be the effect of uniting the Fulani emirates – with their comparatively static, traditionalist outlook – with the thrusting, competitive, individualistic society of the south, now acquiring knowledge from a growing number of mission schools, which were making available an expanding clerical class? How would societies that only a few years earlier had been rival and often hostile states live together under one administration? Should they form a single nation? If so, how could a single allegiance be created? In any case, what was the central objective of British policy? Was it to build an empire permanently subordinate to Britain, to act as a trustee for some shadowy African future, or to encourage a natural spirit leading to ultimate self-government?" (p.55)

Today, it is obvious that the tragedy of Nigeria's history and its people is not so much to be found in the diversity of these groups that were brought together under amalgamation. Rather, the real tragedy is that British colonial policy in Nigeria after amalgamation tended to be divisive and isolationist in terms of keeping the peoples of the two main protectorates separate. For instance, while the 1914 amalgamation gave the northern and southern provinces a common political head in the person of Lugard, no uniform style of administration developed in either group of provinces. Despite the amalgamation of 1914, Nigeria still operated as a federation of two groups of provinces between 1914 and 1939. Later on April 1, 1939, the British government split the former Southern provinces into Eastern and Western provinces. This tripartite division of Nigeria remained well into the independence period, until 1963 when the Mid Western region was created, and the Northern Region was split for the first time in 1967.

SELF-ASSESSMENT EXERCISE 2

What role did the amalgamations play in the evolution of Nigeria as a political unit?

3.3   Nigerian Peoples and the Colonial Predicament

You should always remember that colonial rule was forcibly imposed on the people of Nigeria. As stated earlier, colonial intention has never been for the benefit of Nigerian people. It was exploitative and this engendered protests from prominent Nigerians. The pursuit of economic goals was their catalyst. The British were busy looking for cheap raw materials and creating markets for the sale of their finished products. In doing that, their objectives became clear: they pursued policies which in

their entire ramification were geared towards the economic, political and social benefits of the British overlords.

3.3.1   The Nigerian Nationalism

It is obvious that the British colonial rule alienated Nigerians at different levels. Nigerians became foreigners in their own country! For instance, it became very difficult, if not impossible, for them to effectively participate in both the economic and governmental processes of their own country. The immediate result to such unfortunate situation was the birth of Nigerian nationalism. Like in other parts of Africa, some brave Nigerians stood up and decided to champion the cause for reforms in the system. The Nigerian nationalism was welcome both in the country and abroad. Three major trends characterized the strength of nationalistic spirit:

a.   The peoples protest against the colonial system in their desire to alter the existing colonial system so that they could benefit from it,
b.   The activities of black diasporas in the New World- the Americas such as Marcus J. Garvey and Wilmot Blyden who were exponents of the dignity of the African person, and
c.   The presence of an articulate class of Nigerian elites who through their acquisition of western education were in the vanguard of those agitating for change in the status quo.

"The West African Pilot" and Garvey's "the Negro World"

These are the most prominent newspapers that contributed seriously to the emergence of Nigerian nationalism. Besides, some other factors also contributed to the Nigerian nationalism: the development of political parties, and the election of the labour party in Britain with its anti-colonialism agenda. Nigeria became independent on October 1st 1960.

The Nigerian Youth Movement (NYM)

This movement is best known as the "first true nationalist organization" that emerged in Nigeria in 1936. It was headed by Samuel Akinsanya, H.O Davies, Ernest Ikoli and Dr. J.C Vaughan. Dr. Nnamdi Azikiwe and Chief Obafemi Awolowo later joined the movement in 1937.

The National Council of Nigeria and the Cameroon's

This movement was created on 26th August 1944. It was headed by Herbert Macaulay as president and Dr. Nnamdi Azikiwe as its secretary. In 1945, the movement made one of its aims very clear: "to achieve

internal self-government for Nigeria whereby the people of Nigeria and the Cameroons under British mandate shall exercise executive, legislative and judicial power".

The Igbo domination within the party brought in a feeling of resentment. The true nationalist spirit started giving way to "tribal interest". On this note, the Action Group (AG) was founded in 1948 by Obafemi Awolowo to defend the interest of the Yoruba. A year later (1949) the Northern peoples Congress (NPC) was formed by Mallam Aminu Kano and Mallam Abubakar Tafawa Balewa to defend the interests of the Northerners.

There is no doubt that the establishment of these tribal oriented political organizations turned out to be strong centrifugal forces against Nigerian unity. According to Olusanya (1980:568) "with the formation of the AG and the NPC, ethnic nationalism and regional divisions triumphed over the forces of unity in Nigerian politics."

3.3.2   Nigerian Independence and Constitutions

The final declaration of the Nigerian independence on October 1st 1960 was also the result of the major constitutions namely:

- The Richards Constitution of 1946
- The McPherson constitution of 1951, and
- The Lyttleton Constitution of 1954

The 1954 Constitution

The McPherson constitution was the most comprehensive and did not live long. The need for its revision became necessary. The revision led to the promulgation of the Lyttleton Constitution of 1954 that remains the cornerstone of the Nigerian constitution till date. The 1954 constitution established a federal system of government for Nigeria. It is also believed that the 1954 constitution marked the end of nationalist struggle for independence. You should also remember that even when Nigeria attained her independence, there were still deep fissures within the structure. Ethnicism and tribalism were the most prominent, along with the feeling of marginalization by minority groups in different areas.

3.3.3   Is Nigeria a Vital Political Unit?

Bearing the socio-historical evolution of Nigeria in mind, the question whether Nigeria is a real political unit cannot receive a complete "no" or "yes" answer. The answer will depend on the person's angle of analysis. For some scholars, the Federation of Nigeria is a mistake. They argue that Nigeria is a conglomerate of various ethnic groups. And, during the

pre-colonial period those ethnic groups never interrelated. So it was futile to put such people together. Therefore, the unity of Nigeria is just a mere concept or a slogan.

Although there are some elements of truth in this thesis, some scholars still argue the opposite. According to Ikime (1985) and Ajayi and Alagoa (1980) Nigeria can be seen as a real political unit. They argue that there were fruitful inter-group relations between the people of Nigeria before colonial rule. They also argue that the common experience of colonial rule buy the peoples of Nigeria provided good grounds for building a nation. This was also the case with the British thirteen America Colonies that later formed the United States of America with their declaration of independence in 1776.

SELF-ASSESSMENT EXERCISE 3

Nigeria is not a vital political unit. Discuss.

4.0   CONCLUSION

This study dealt with the socio-historical analysis of the evolution of Nigeria as a political unit. We have seen how the dynamics of such evolution passed through different stages mostly engineered by British colonial masters.

5.0   SUMMARY

In this study unit I introduced you to the knowledge of the different stages of the evolution of Nigeria as a political unit. Therefore, at the end of this unit you are expected to:

- Know the first Europeans to arrive Nigeria
- Know the contribution of the British in the creation of Nigeria
- Know about the different amalgamations that occurred in Nigeria
- Know about the Nigerian nationalism
- Be aware of some unanswered questions left by the colonialists
- Of course, you should be able to know if Nigeria is a vital political unit, etc

6.0   TUTOR-MARKED ASSIGNMENT

1.   Use your own words to discuss the evolution of Nigeria as a political unit.
2.   Is Nigeria a vital political unit?

7.0   REFERENCES/FURTHER READINGS

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MODULE 2

INTRODUCTION

This module is made up of four study units (see below). However, you should always remember that although the study units are autonomous they are interconnected as well. The overall aim/purpose of this module is to identify, describe and analyze some of the important characteristics of the major culture areas of Nigeria.

Unit 1   The Culture Area of the Niger Delta Region of Nigeria
Unit 2   The Culture Area of the Rain Forest Region of Nigeria
Unit 3   The Culture Area of the Guinea Savanna Region of Nigeria
Unit 4   The Culture Area of the Sudan Savanna Region of Nigeria

**UNIT 1   THE CULTURE AREA OF THE NIGER DELTA
              REGION OF NIGERIA**

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
      3.1   Who are the Niger Delta People?
      3.2   The Socio-Political Organization of the Niger Delta
             People
      3.3   The Religion Beliefs of the Niger Delta People.
      3.4   The Arts of the Niger Delta People
4   Conclusion
5   Summary
6   Tutor-Marked Assignment
7   References/Further Readings

1.0   INTRODUCTION

This study unit introduces you to the culture of the Niger Delta Region of Nigeria. The emphasis will be mainly on the knowledge of who the Niger Delta people are, their socio-political organization, religious beliefs and their arts.

2.0   OBJECTIVES

It is hoped that at the end of this unit, you should be able to:

- know who the Niger Delta people are;
- talk about their ecology;
- know their socio-political organization;
- know their religion beliefs; and
- know their arts.

3.0   MAIN CONTENT

3.1   Who Are The Niger Delta People?

The Ijaw, the Ndoki, the Odual, the Isoko, the Urhobo, the Abual and the Itsekiri are generally called the Niger Delta people. Geographically speaking, the Niger Delta Region is that area of Nigeria which begins from the immediate South of Edo and Igbo lands to the Atlantic Ocean, ranging from the South-East of Yorubaland to certain parts of the Efik and the Ibibio areas. The different ethnic groups that constitute Niger Delta Region are generally described as minorities. Although most of these ethnic groups belong to the Kwa language family, only the Urhobo and the Isoko people speak the same language. Fishing is the major occupation for those that live entirely within the mangrove and fresh water areas. Those located in the immediate hinterland combine fishing with the cultivation of root crops. The recent stage of their culture history shows the Urhobo as great traders while the communities of Itsekiri, Bonny and Opobo have established themselves as the middlemen of the oil trade.

SELF-ASSESSMENT EXERCISE 1

Who are the Niger Delta people?

3.2   The Socio-Political Organization of the Niger Delta People

The socio-political organization of the Niger Delta people is strongly established on the basis of village groups or clans. The Itsekiri constitute the only exception. Many ethnic groups of the Niger Delta Region rely on their dialects and are eager to develop them. This is especially the case in the Urhobo area.

History tells us that the Ijaw have over forty village groupings, the Urhobo, twenty-two; Isoko, sixteen, etc. You should remember that each

of these groupings has its political institutions and autonomy. In the past, these groupings could enter into war against one another. It is recorded that in the past, some of these groupings rose to the status of kingdoms, a number of which have fairly long histories. History also tells us that unlike the Edo, the Yoruba and the Igbo, the people of the Niger Delta Region have never been builders of empires. And they have never nurtured any great ambition to dominate others. Indeed, the most common political trait of the Niger Delta people is the democratic republican spirit and the basic political unit is the village. The clan or village group is a confederation, and the whole of the ethnic group is something merely of a cultural community. It is recorded that in the Niger Delta Region, the Itsekiri represents the only kingdom that does not have to grapple with the political problems arising from internal fragmentation, multiple dialects and so forth.

SELF-ASSESSMENT EXERCISE 2

Use your own words to describe the socio-political organization of the Niger Delta Region.

3.3   The Religious Beliefs of the Niger Delta People

Despite the varieties of different ethnic groups in the Niger Delta Region, it is striking to note that they all believe in the existence of a Supreme God. For instance, in Isoko and Urhobo, the Supreme God is called Oghene while the Ijaw call him Tamara or Egbesu. The Supreme God is called Oritsenebuwe or Oriste in Itsekiri.

However, the Niger Delta people have and believe in many deities. The prominent ones are gods and goddesses of the waters. Olokun also called Umalokun or "mami water" is the most generally known goddess in the Niger Delta region. "Mami water" is well known as the bride of the seas. Any genuine Niger Delta person considers waters, that is, the rivers, the creeks, the lakes and especially the Atlantic Ocean itself, as cities populated by not only fishes but also whole communities of deities and water spirits. You should also know that witchcraft belief is very pronounced in the Niger Delta region. Consequently, ritual ways of dealing with ritual-related issues abound. It is also recorded that it is the belief in witchcraft and the question of how to solve it that speeded the establishment and the rise of "Igbo" religious groups especially in Urhobo and Isoko areas. You should also remember that in the Niger Delta region, the Ijaw are best known as professional masseurs and physiotherapists, but they know next to nothing about magic, divination and herbalism.

SELF-ASSESSMENT EXERCISE 3

What do you know about the religious beliefs of the Niger Delta people?

3.4   The Arts of the Niger Delta People

Unlike the Yoruba, the Igbo and especially the Bini, the Niger Delta people are not famous for great works of art. Perhaps their ecological limitations did not encourage such artistic orientation. Nevertheless, this does not mean that Niger Delta people do not know anything about arts and crafts. Of course, the ecological situation of the region does not favour certain crafts and skills such as iron smelting, bronze works, the manufacture of glass beads, the terra cotta tradition and the textile industry, etc. However, the Niger Delta people are rather professional in the domains of canoe making, salt production, ceramics, etc. Besides, the Ijaw, the Itsekiri, the Urhobo and the Isoko have proved their best skills in the oil palm production technology. History also tells us that cloth weaving in the Aboh area diffused to parts of Isoko and Urhobo areas.

Also music and dance constitute an immense contribution of the Niger Delta region to the overall heritage of the Nigeria nation. It is recorded that most of these dances and music have formed the cultural background of some of the young dancers and musicians of today. It is well known that the late Rex Lawson had derived much of his inspiration from his native Kalabari Ijaw music. This is also true of Okupa in Isokoland, Sally Young and Mike Okri in the Ukhuokori and Ughelli areas of Urhoboland.

SELF-ASSESSMENT EXERCISE 4

Use your own words to discuss the arts of the Niger Delta region.

4.0   CONCLUSION

This unit dealt with the analysis and understanding of the culture area of the Niger Delta region of Nigeria.

5.0   SUMMARY

At the end of the discussion of the culture area of the Niger Delta region of Nigeria, you are expected to:

- Say with confidence who the Niger Delta people are;
- Talk about their origins;
- Talk about their socio-political organization;

- Discuss their religious beliefs; and
- Talk about their arts.

6.0   TUTOR-MARKED ASSIGMENT

Who are the Niger Delta people and what characterize them?

7.0   REFERENCES/FURTHER READINGS

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**UNIT 2   THE CULTURE AREA OF THE RAIN FOREST
                       REGION OF NIGERIA**

CONTENTS

1.0   INTRODUCTION

This study unit introduces you to the culture of the Rain Forest Region
of Nigeria. It focuses mainly on the knowledge of who the forest people
of Nigeria are, their socio-political organization, religious beliefs and
their arts.

2.0   OBJECTIVES

It is hoped that at the end of this unit, you should be able to:

- characterize the culture area of the Rain Forest People of Nigeria;
- discuss their socio-political organization;
- know about their religious beliefs; and
- discuss their arts etc.

3.0   MAIN CONTENT

3.1   Who are the Inhabitants of the Rain Forest Region of
            Nigeria?

First of all, the cultures of the Rain Forest Region of Nigeria can be
easily categorized into four main groups, namely, the Yoruba, the
Western Igbo, the Eastern Igbo and the Edoid. The Yoruba group is
located in the Western part of the region stretching across the border of
Benin Republic with incursion into Togo as well. The Eastern and

Western Igbo sub cultures occupy a vast area along the River Niger. The Edoid culture group which includes Bini, Esan, Etsako, Igarra, Owan, etc., is located in between the Yoruba and the Igbo. The eastern part of Igboland to the Cameroonian border is occupied by the Yakur, Ekoi, Ibibio,Anang, Bokyi, Ejaghan, Bekwara and others.

SELF-ASSESSMENT EXERCISE 1

Who are the inhabitants of the Rain Forest region of Nigeria?

3.2   The Socio-Political Organization of the Rain Forest People

You should always remember that there is no common pattern of socio-political organization among the people living in the rain forest region. Nevertheless, some cultures are similar to others. Based on similarities and dissimilarities of culture among the rain forest people, we can retain at least two broad tendencies as far as their socio-political organization is concerned. The first tendency is what we may call Village democracies and the second is the monarchical states. The Igbo people, some communities of the east, and the Northern communities of the Edoid, fall under the first tendency, while the Yoruba and the Bini belong to the second category.

a.   Village Democracy

The Igbo people are well known for it. In every Igboland, the village constitutes the basic unit of political organization. Villages are made up of lineages which are regarded as something similar to component states. Every lineage is headed by an Okpara, the oldest male member. He is the link between his people and the ancestors. He also controls the Ofo that symbolizes justice and authority. Anybody that can make meaningful contribution during general meetings is welcome irrespective of sex and age. When there are serious disputes or matters requiring crucial and careful decisions, the Okpara calls a general meeting of the adult members of the lineage. It is the same process at the village level. In Igboland, a number of villages that claim a common primordial ancestry constitute a village group or town. [See Module 1, Unit 2].

b.   Monarchical States [See module 1, unit 3]

Monarchy is the second major tendency of the Rain Forest people. It is best represented by the Yoruba. Contrary to the Igbo, the town is rather the basic political unit in the Yoruba culture area. The town is made up of lineages, organized in order of seniority determined by the order of

settlement. The leadership in every lineage in Yorubaland is hereditary. The leader of the founder lineage assumes the headship of the town. The Baale is the head of the town. He is also called Oba when crowned king. His duty is to conduct the administration of the town in consultation with the various lineage chiefs. At the local level, the town is divided into wards. The ward chief is called Ijoye, Adugbo or Olorin itun. Wards are also made up of compounds which are headed by the eldest man called Baale.

In the traditional Yoruba politics, there was a distinction between judicial and legislative powers. There was rather a kind of hierarchy of powers. For instance, we have three judicial levels represented by the court of the Oba, the Ijoye and the Baale. The Oba's court is the court of last appeal.

SELF-ASSESSMENT EXERCISE 2

Discuss the socio-political organization of the rain forest people.

3.3   The Arts of the Rain Forest People

The Rain Forest people are best known for their highly sophisticated artistic traditions and skills. They are unbeatable in the science of metallurgy especially iron smelting and black smithing. Communities such as Ife, Nkwere, Awka, Abiriba and Oyo have iron smelting as their major business. In the Rain Forest of Nigeria, *terra cotta* figurines of very high artistic qualities have been found in several parts in the Igbo, the Ibibio, the Edo and the Yoruba lands. Ibibioland and her neighbours constitute the reservoir of great masks most of which are objects of deep religious meaning and symbolism. There is also an appreciable level of textile work in the whole of the rain forest region, particularly in Yoruba and Esan lands.

SELF-ASSESSMENT EXERCISE 3

What are the major artistic works of the Rain Forest people of Nigeria?

3.4   The Religious Beliefs of the Rain Forest People

Just like the Niger Deltans, the Rain Forest people are religious as well. They also share a general belief in the existence of a Supreme God. Although God is supremely the same, he is differently called according to the various cultures. For instance, in Yorubaland, God is called Olodumare or Olorun. Among the Benin he is called Osanobua. The Esan call him Osenebua and the Etsako call him Oghena. The Igbo call God Chukwu or sometimes Obasi while He is Abasi among the Ibibio,

and so forth. Almost all the various cultures of the Rain Forest region of Nigeria consider the Supreme God as the Creator of the whole universe. To them, God has unlimited powers and He is also benevolent and punitive. His residence is somewhere in space in the direction of the sky. This is one of the reasons why He hardly gets involved directly in the affairs of men. The people of the Rain Forest are more concerned with their deities who are closer to them than God Himself. The most powerful of these lesser deities are Orisa in Yorubaland, Alusi in Igbo and Ebo in Edoland. The attachment to deities is so powerful that in the Ife area, for instance, as many as 2001 deities are said to exist and only 25 days in the calendar year are free from official religious activities devoted to them. There are lesser deities in Yorubaland in than Igboland but all of them are powerful. Sango, Ogun, Sopono, Olokun, Obatala, Obalefun, Orunmila, Orisanla, Yemoo and Oluorogbo are some few powerful deities in Yorubaland, while Amadaiaha or Amadiora, Idemili, Igwe, Ana or Ani are some powerful Igbo deities.

It is important to note that the general philosophy behind the religious spirit of the Rain Forest people is the search for good health, long life, blessing in terms of children and wealth, and general protection against misfortune and evil influences. Of course, they want all these in exchange for constant worship and purity of heart. In their own understanding, failure to worship or make sacrifices to these supernatural forces may make them withdraw their protection and blessing. Unlike in the Niger Delta region, witchcraft belief, especially in most of Igboland, is not of paramount importance.

SELF-ASSESSMENT EXERCISE 4

Use your own words to discuss the religious beliefs of the rain forest people.

4.0   CONCLUSION

This unit dealt with the analysis and understanding of the culture area of the Rain Forest region of Nigeria. We have focused mainly on their socio-political organization, their religious beliefs and their arts.

5.0   SUMMARY

Having discussed the culture area of the rain forest region of Nigeria, you are expected to:

• 	Know who the inhabitants of that region are
• 	Discuss their socio-political organization
• 	Know about their religious beliefs

- Discuss their arts etc.

6.0   TUTOR-MARKED ASSIGNMENT

Who are the rain forest people?

7.0   REFERENCES/FURTHER READINGS

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UNIT 3   THE CULTURE AREA OF THE GUINEA SAVANNA REGION OF NIGERIA

CONTENTS

1.0   INTRODUCTION

This study unit introduces you to the culture of the Guinea Savanna people of Nigeria. It focuses mainly on the knowledge of who the Guinea Savanna people are their socio-political organization, their economy and religious beliefs.

2.0   OBJECTIVES

It is hoped that at the end of this unit, you should be able to:

- characterize the culture area of the Guinea savanna people of Nigeria;
- discuss their socio-political organization;
- know about their economy; and
- discuss their religious beliefs etc.

3.0   MAIN CONTENT

3.1   Who are the Guinea Savanna People?

To begin with, the Guinea Savanna Region is known as the home of an overwhelming majority of Nigeria's cultural or ethnic groups. The four major states of Adamawa, Nasarawa, Plateau and Taraba, which constitute over fifty per cent of the cultures of Nigeria, fall under this region. The Middle Belt (sometimes called Kasashen Bauchi) is also part of this region. It covers the Idoma, the Ebira, the Igala and the

whole of Zaria communities to the South. It shares the border with Cameroon in the East and with the Republic of Benin in the West. There is even a general tendency to believe that about seventy per cent of the peoples and cultures of Nigeria are found in the Guinea Savanna region. Apart from some large groups such as the Tiv, the Gwari and the Nupe, groups within the Savanna region are generally known for their small size. It is difficult to find groups with more than a thousand souls. Such groups are the Mumuye, the Jukun, the Anok, the Kakanda, the Birom, the Higgi, the Jirai, the Ichen, the Kaka, the Chokobo, the Fyer, the Bassa, the Tikar, the Vergo, the Afizere, the Kambari, the Koro, the Anaguta, the Gade, the Shamo, the Anagas, the Vomni, the Lakk, the Jero, the Tangale, the Zaranda, the Limoro, the Rubu, the Amo, the Kurama, the Holma, the Mbula, the Lau, the Chamo, etc. You should remember that most of these groups claim origin of Hausa or Jukun ancestors.

SELF-ASSESSMENT EXERCISE 1

Use your own words to characterize the Guinea Savanna people of Nigeria.

3.2   The Socio-Political Organization of the Guinea Savanna People

You should always remember that the socio-political organization of the Guinea Savanna people is very different from that of the Rain Forest people known for their large monarchies and great empires. History shows that before the rise of emirates along with their jihads in the early nineteenth century and the advent of warrant chiefs, as part of the colonial political arrangements, the Guinea Savanna people were never used to the culture of centralized government. Only few ethnic groups such as the Igala, the Nupe and the Jukun hand developed elaborate monarchical structures dating back to antiquity. But these few cases cannot be compared with the majority of the groups within the region that do not have monarchical structures.

The Guinea Savanna people have always been known for their petty chiefdoms or village or lineage-based democracy. Some prominent groups such as the Ebira, Idoma, Tiv, and Birom have ultimately formalized the institution of the so-called "Royal Highnesses" with jurisdiction covering the whole ethnic group.

However, some ethnic groups in the Guinea Savanna region have been paying allegiance to the Sultan who has spiritual and political control of the greater part of the region.

SELF-ASSESSMENT EXERCISE 2

Discuss the socio-political organization of the Guinea Savanna people of Nigeria.

3.3   The Economy of the Guinea Savanna Region of Nigeria

Farming is the major economic preoccupation of the people of the Guinea Savanna region. Yam is the most cultivated. The Nupe, the Koto and the Tiv constitute what is called the "West African yam belt". Among the other ethnic groups of the region, the primary crop is guinea corn and millet. They also cultivate cassava but not in abundance. Yam cultivation is largely men's business. In the Guinea Savanna region there is land for everybody and fertility of the land there is exceptional. Even the hilly terrains of the Adamawa, Jos and Bauchi plateaux still produce enough food.

In the Guinea Savanna region land belongs to the community or lineage and not to individuals. Coincidentally, Nigeria's two major rivers, the Niger and the Benue, together with their several tributaries, flow through this region and provide ample opportunity for professional fishing. It is recorded that apart from Jos where the bulk of the tin being produced is in the hands of women, generally women of the Guinea Savanna region are not used to commerce.

SELF-ASSESSMENT EXERCISE 3

Discuss the economy of the Guinea Savanna region of Nigeria.

3.4   The Religious Beliefs of the Guinea Savanna People

The structure of the religious beliefs in the Guinea Savanna region is different from that of the Delta and the Rain Forest. For instance, the Yoruba of Ife have developed a kind of extensive pantheons which we cannot find in the Guinea Savanna region. Nevertheless, as it is the case in the Niger Delta, the Rain Forest, there is a general belief in the existence of Supreme God in the Guinea Savanna region as well. But you should remember that although the belief in a Supreme God is general in that region, He is differently called according to the ethnic groups. Among the Kurama, for instance, God is called Ashili or Bakashili. Among the Tiv, he is known as Aondo while the Rukuba call him Katakuru. Among the Gwari He is called Shekoki, Shesha, Esse, Sheko or Soko. The Nupe call him Soko. He is known as Agwatana among the Busa. He is called Owo or Owoico among the Idoma. The Kadara call him Onum. He is known as Shido or Chido among the Jukun, and Hinegba or Ihinegba among the Ebira, etc. The people of the

Guinea Savanna region also believe in other forces such as astral spirits. The Igala, the Jukun and the Tiv are well known for their strong belief in witchcraft, magic and sorcery. It is recorded that the political significance of the groups aforementioned derives from their powerful attachment to ritual and magic. The political system of this group, especially the Jukun, is sometimes described as theocratic. You should also remember that in Tiv ethnic group only men are believed to be witches, while the witches of the Nupe and Gwari are almost invariably women.

It is also very important to note that the Guinea Savanna region is the most representative of religious balance in Nigeria. It is in this region more than anywhere, that we find an excellent rapprochement and cohabitation between Islam and Christianity. It is even recorded that in the Guinea Savanna region members of the same household can belong to either faith and still remains brothers. Therefore, this region represents the best hope for religious tolerance in Nigeria.

SELF-ASSESSMENT EXERCISE 4

Not all ethnic groups in the Guinea Savanna region of Nigeria believe in magic and witchcraft". Discuss.

4.0   CONCLUSION

This study unit dealt with the analysis and understanding of culture area of the Guinea savanna region of Nigeria. We have focused mainly on their characteristics, their socio-political organization, their economy and religions beliefs.

5.0   SUMMARY

Having discussed the culture area of the Guinea Savanna Region of Nigeria, you are expected to:

- Know who the people of that region are
- Discuss their socio-political organization
- Know their economy
- Discuss their religious beliefs etc.

6.0   TUTOR-MARKED ASSIGNMENT

The Guinea Savanna region of Nigeria is the home of religious tolerance in Nigeria. Discuss.

7.0   REFERENCES/FURTHER READINGS

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UNIT 4   THE   CULTURE   AREA   OF   THE   SUDAN
            SAVANNA REGION OF NIGERIA

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
            3.1   The People of the Sudan Savanna Region of
                     Nigeria
            3.2   The Socio-Political Organization of the Sudan
                     Savanna   People of Nigeria
            3.3   The Economy of the Sudan Savanna People
            3.4   Who are the Fulani?
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Readings

1.0   INTRODUCTION

This study unit introduces you to the culture area of the Sudan Savanna
region of Nigeria. Our focus will be mainly on the knowledge of the
major ethnic groups of that region, their socio-political organization,
their economy etc.

2.0   OBJECTIVES

It is hoped that at the end of this unit you should be able to:

• know what characterizes the Sudan Savanna region of Nigeria;
• know the major ethnic groups of the region;
• discuss the people's economy; and
• discuss their socio-political organization etc.

3.0   MAIN CONTENT

3.1   The People of the Sudan Savanna Region of Nigeria

Just like in the Rain Forest and Guinea Savanna Regions, the Sudan
Savanna Region of Nigeria is also made up of some tiny little cultures.
Besides, there are the Kanuri and Hausa which constitute the major
cultural groups of the Sudan Savanna. You should also remember that
Hausa is Nigeria's largest cultural group. According to history, Daura is
the original home of the Hausa people. History also tells us that the

seven original Hausa states of Daura, Kano, Zaria [Zazzau], Kakaina, Rano, Biram and Gobir were founded by the children of a certain Bawo, son of a certain migrant Prince of Baghdad, variously called Abuyezid or Abuyazidu or Bayajidda. It is recorded that Daura, the mother of Bayajidda, was the youngest of five grand daughters of a fugitive Canaanite, named Najb. So, the Bayajidda myth represents the mirror of a historical period in which the formation of states began in Hausaland. Today, the Hausa people of Nigeria are mostly concentrated in Kano, Jigawa, Kaduna, Katsina, Sokoto, Kebbi and Zamfara states.

Most Hausa communities have also settled in the neighboring Niger Republic. Besides, Hausa people are widespread over a large area of the central Sudan. This is mostly due to religious, political and economic activities. The Hausa language is also widespread. It is recorded that not only is Hausa language classified under the Chadic subgroup of the Afro-Asiatic or Hamito-Semitic family, it is also spoken over a very wide area by so many nationalities. The Hausa Language is the *lingua franca* of the whole of the so called former Northern Region of Nigeria. Amazingly, it is recorded that seventy-five per cent of Hausa speakers are non-Hausa. The language is spoken in the whole of Sudan Savanna area.

SELF-ASSESSMENT EXERCISE 1

Who are the people of the Sudan Savanna Region of Nigeria?

3.2.1   The Socio-Political Organization of the Sudan Savanna Region

As stated earlier, Hausa people are the most representative of the people of the Sudan Savanna region. This is the reason why in these sections we will always refer to them. The social and political organization of the Hausa people is founded on strict status differentiation. We have the Sarakuna [the chiefs] and the Masu Sarauta. The Sarakuna are at the top of the hierarchy, while the Masu Sarauta are holders of offices. Those who hold hereditary offices constitute the sub class of Masu Saruata Na Asali while those who hold offices of allegiance form the Masu Sarauta Na Cafka, and they constitute the middle class. There is the third class called Talakawa. It is made up of farmers, petty civil servants, craftsmen, traders, etc.

You should also remember that almost every Hausa territory is organized into city-states with fairly large capitals and several village communities. The administration of a Hausa state is carried out at five levels: the Jama'a, the Kaukya, the Unguwoyi, the Gidajoi or

Gundumomi and the Birni. The Jama'a represents the smallest operative political unit while Birni constitutes the largest.

The patron-client network is what we usually find in Hausaland. Their socio-political process is organized in such a way that the focus of action is on some defined central figure to whom many others are attached as subordinates or clients, and whose interest he represents and protects. The so-called clients are seen as being socially and politically immature or minor, and are therefore unable to deal directly with the next higher authority. It is recorded that active sense of hierarchy and authority is reflected, not only among the migrant Hausa colonies all over the Central Sudan, but also among the professional organizations. You should always remember that every Hausa migrant community has the equivalent of the patron leader called **Sarkin Hausawa**, just as we have among the professional guilds **Sarkin Makera** of the black smiths, the **Sarkin Mukada** or simply **Makada** of the drummers, the **Sankira** of the praise singers, the **Sarkin Alaru** of the head porters, the **Imam** of the mallams, etc. (Adamu, 1978).

SELF-ASSESSMENT EXERCISE 2

Use your own words to discuss the socio-political organization of the Sudan Savanna people of Nigeria.

3.3   The Economy of the Sudan Savanna People

Farming, industry and commerce constitute the three major components of Hausa economy. Guinea corn, millet, maize and beans are the main agricultural crops you easily find in Hausaland. Hausa agriculture has always been at the forefront of Nigerian economy. For instance, in the year 1970, the Sudan Savanna area accounted for some ninety-two per cent of the total guinea corn output in Nigeria. It is also recorded that it is among the Hausa that we have found a culture of irrigation before the era of the river basins in Nigeria.

With regard to industry, Hausa people are known for the making of craft products such as leather works, blacksmithing, sculpture, perfumes and several textile wares. They are also famous in commerce. It is recorded that up till date, the Hausa remain one of Africa's foremost merchants. Some even argue that it was commerce of the Trans Saharan trade that mostly accounted for the rise of the great Habe kingdoms of Kano, Katsina, Zaria and Gobir. The Hausa also hold the monopoly of the kolanut trade, especially in the Yoruba area of the Rain Forest region and those parts of the Sudan and Sahel. They also champion the distribution of a wide range of food items, household goods, as well as repairs of broken metal ware over almost the whole of Nigeria.

Following the client-patron pattern in Hausa politics, the bulk of economic production is in the hands of the **Talakawa**. But the **Sarakuna** and **Musa Sarauta** have a number of **Talakawa** they entrust with economic production on their behalf. You should also remember that division of labour in Hausaland is gendered. For instance, the sector of petty production, such as the preparation of meals and snacks, retail sales of grains, spinning, etc., is considered a female domain while production of crafts such, as blacksmithing as well as long distance trade, is mostly male affair.

You should always note that the gendered division of labour in Hausaland has, nevertheless, given some unusual power to their women. Hausa women, more than in any other ethnic group, enjoy enormous economic freedom. They are free to run their private business and enjoy absolute control over their income. History tells us that Hausa culture provides that a wife is justified to claim a fee for labour rendered to a husband in the process of economic production. It is even recorded that some Hausa women are far richer than their husbands.

SELF-ASSESSMENT EXERCISE 3

Use your own words to characterize the economy of the Sudan Savanna people.

3.4   Who are the Fulani?

Beside the Hausa, the Fulani are one of the major ethnic groups in the Sudan Savanna region of Nigeria. The Fulani call themselves **Fulbe** and they speak **Fulfulde**. However, Wolof people call them "**Peul**" and the Bambara address them as "**Fula**". In the Chad Basin they are called "**Felaata**" while in Nigeria they are known as "**Fulani**". Their language is mixed with various dialects among the communities of Senegal, Futa Jalon, the upper and middle Niger region, Northern and North-Western Nigeria, the Adamawa Highlands and Bagimiri. The Fulani have no distinct territory. Although not the largest ethnic group in Africa, they are best known as the most widely distributed group in the whole of the African continent. Most of the time, they constitute a numerical minority among the peoples with whom they dwell. This is especially the case in Hausaland. Today, Fulani communities are found in Senegal, Gambia, Guinea, Guinea Bissau, Mali, Benin, Nigeria, Cameroon, Central Africa Republic, etc., but Senegal is believed to be the original home of the Fulani in the Western Sudan. In Nigeria, Fulani are mostly settled among the Hausa of Sokoto, Katsina, Kano, Bornu, Bauchi as well as in the Jos Plateau and Adamawa Highlands. Thus, the name "**Hausa Fulani,**" is the result of the symbiotic relations between Hausa and Fulani.

You should also remember that there are two broad categories of the Fulani: the **Pastoral** or **cattle Fulani** and the **settled** or **Fulani Gidan**.

The pastoral or cattle Fulani have no permanent settlements. They are best known as the greatest nomads of Africa. They are found mostly in the hilly regions of the Savanna belt. They own large herds of cows and that is what counts most to them. As for the settled or Fulani Gidan, they are mostly located around Hausa capitals. They cannot do without cows as well. You should know that the main occupation of the Fulani, be it the pastoral or the settled, is cattle rearing. Islam is the religion of the Fulani, but the pastoral Fulani combine Islam with the Pre-Islamic religious practices of their ancestors.

SELF-ASSESSMENT EXERCISE 4

Who are the Fulani?

4.0   CONCLUSION

This study unit dealt with the analysis and understanding of the culture area of the Sudan Savanna region of Nigeria, especially the knowledge of its people, their socio-political organization, their economy, etc.

5.0   SUMMARY

In this unit, I introduced you to the culture area of the Sudan Savanna region of Nigeria. I analyzed and discussed the major ethnic groups of the region, their characteristics, their socio-political organization, their economy, etc.

Therefore, at the end of this unit you are expected to:

- Know what characterizes the Sudan Savanna region of Nigeria
- Know the major ethnic groups of the region
- Discuss their economy
- Discuss their socio-political organization etc.

6.0   TUTOR-MARKED ASSIGNMENT

Use your own words to discuss the major ethnic groups of the Sudan Savanna region of Nigeria.

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MODULE 3

INTRODUCTION

This module is made up of five (05) study units [see below]. However, you should always bear in mind that although the study units are autonomous they are interconnected as well. The over all aim/purpose of this module two (02) is to help you understand and have a sound knowledge of the concepts of functional Education, National Economy, Religion, Social Justice and Rights of citizens in Nigeria.

Unit 1   A Historical Analysis of Education and National Development in Nigeria
Unit 2   A Historical Analysis of Economy and National Development in Nigeria
Unit 3   A Historical Analysis of Religion and National Development in Nigeria
Unit 4   A Historical Analysis of Moral and Socio-Political Rights of Citizens in Nigeria
Unit 5   A Historical Analysis of Social Justice and National Development in Nigeria

UNIT 1   A HISTORICAL ANALYSIS OF EDUCATION AND NATIONAL DEVELOPMENT IN NIGERIA

CONTENTS

1.0   INTRODUCTION

This study unit introduces you to the relationship between education and national development from a historical perspective. It will focus mainly on the evolution of the Nigerian educational system from pre-colonial times to the year 2000.

2.0   OBJECTIVES

It is hoped that at the end of this study unit you should be able to:

- know what education actually means;
- describe the historical tie between education and National development;
- discuss the Nigerian educational system before and after independence; and
- evaluate the Nigerian educational system of today etc.

3.0   MAIN CONTENT

3.1   Education and National Development in History

You should always remember that the strong relationship between education and development cannot be overemphasized. We can even say with confidence that education is to a nation what the mind is to the body. This is not only true for Nigeria alone but is a fact worldwide.

Even in ancient Greece, best known as the cradle of Western scholarship, education was the backbone or a searchlight boomed on society. In ancient Greece, for instance, education was a standard bearer and a blender of minds, behaviour and cherished values. Greek social order and institutions were centered on the philosophy of great educationists of the kind of Socrates, Plato and Aristotle. However, education also followed the life cycle system. Onovbaydedo (1995) puts it better in this way: the journey of reason and western learning from the ancient; through the classical to the modern world are both eventful and chequered. They were "exorcised" by the medieval Church of perceived traces of heresy and tinted with Christianity. They experienced a rebirth in the Renaissance of the 15th and 16th centuries and in turn gave birth to the Enlightenment in which educational structures were modernized. Even in Europe, although modern educationist forms were taken a field by the missionaries and various agents of imperialism, they nonetheless successfully engendered the industrial revolution and breath-taking development. But what happened in the Nigerian case?

SELF-ASSESSMENT EXERCISE 1

Use your own words to describe the historical link between education and national development of Nigeria.

3.2   Education and National Development in Nigeria

It is obvious that the type and level of education have to be in line with the needs of society. History tells us that this world-wide fact is not in line with the Nigerian situation.

SELF-ASSESSMENT EXERCISE 2

Discuss the relationship between education and national development in Nigeria.

3.2.1   Stage 1: Nigerian Education in Pre-Colonial Times

In pre-colonial era, most Nigerian communities were small, largely rural and self- sufficient. Not only that the system of education was informal and non-literate, it was not specialized at all. Education in colonial Nigeria was nothing more than schooling. Before independence, Nigerians were schooled to accept the society designed for them by the colonialists. This seriously contradicts Jane F. Doyle's understanding of education. According to her, education must engender in the individual a disposition of personal autonomy, responsibility and a mastery of relevant forms of life, thought and action. A good education should be free from moral indoctrination, but rich in moral training. Education indefensibly becomes indoctrination when a person is indoctrinated under the pretence of being educated (Doyle 1973).

SELF-ASSESSMENT EXERCISE 3

How would you describe Nigerian education in pre-colonial times?

3.2.2   Stage 2: Nigerian Education after Independence

As stated earlier, the type and level of education have to be in line with the needs of the society. So as soon as Nigeria became independent, the functional inadequacies of education in the nation's schools became glaring as well. As a Republic, Nigerian government became a complex and a complicated one. Therefore, the need to fashion out an educational system that would fit the new mood and the development needs of the nation became obvious and pressing. For instance, the government needed a good number of qualified individuals in almost every sector.

SELF-ASSESSMENT EXERCISE 4

Describe the Nigerian education system after independence.

3.3   The 1969 National Conference on Education

The year 1969 witnessed the first independent National Educational Conference on curriculum development in Nigeria. The Nigerian Educational Council organized it. The overall aim of the conference was to set a new policy of education for Nigeria. For that reason, it was not limited only to experts and professionals. It was a conference of the people of Nigeria. It was made up of representatives drawn from a cross-section of interest groups such as trade unions, farmers unions, religious bodies, women's organizations, teachers association, university teachers and administrators, professional organizations and ministry officials. One of the conference's main tasks was to review old goals and identify new national goals for Nigerian's education. The findings and decision of the 1969 conference became the cornerstone in the formulation of a national policy on education in 1977. These are some basic tenets:

- The inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society;
- The training of the mind in the understanding of the world around; and
- The acquisition of appropriate skills, abilities both mental and physical as equipment for the individual to live in and contribute to the development of his society.

The success of the national policy on education of 1977 was unprecedented. Available statistics indicate a tremendous expansion in the country's educational system both in terms of number and variety of relevant institutions.

According to Imogie (1999), the enrolments in schools as at December 1996 were as follows:

- 37 universities with a student enrolment of 236, 261
- Specialized technological institutions with enrolment of about 2,161 students
- 45 polytechnics with student enrolment of 140, 953 students
- 62 colleges of education with a total student enrolment of 89, 242
- 7,222 secondary and technical schools with student population of 4,503,552
- 48, 242 primary schools with a total enrolment of 16,761,519

SELF-ASSESSMENT EXERCISE 5

Discuss the 1969 National conference on education.

3.4   Is Nigerian Education System a Failure?

The answer to this question from a historical perspective cannot be a fixed one. History, being a process, some scholars advocate the "no" answer while others advocate the "yes" option.

SELF-ASSESSMENT EXERCISE 6

 Is the Nigerian education system a failure?

3.4.1 The "No" Answer Primary and Secondary Levels

In 1976, the Nigerian government introduced the Universal Basic Education Programme (UBE). This favoured the increase of the number of schools along with an impressive increase in enrolment. By December 1996, primary schools enrolment figure was about 17 million. In the south and parts of the middle-belt regions, over 90 percent enrolment of children of school age was recorded (Imogie 1999). But according to Imogie, enrolment and transition rate from primary to secondary schools was still very low in a country with a population of over 100 million people as at that time.

The Tertiary Level

In 1981, the tertiary education witnessed a tremendous improvement with the adoption of the 6-3-3-4 system. This system was the making of Shagari's administration. The main aim was to train Nigerians that would lead the country on the part of industrial and technological advancement. The 6-3-3-4 system was very much welcomed by many Nigerian scholars. To accomplish this goal, the government decided to increase the Federal Universities from 13 to 21 out of which nine Universities of Technologies were established and located in the main geo-political zones.

SELF-ASSESSMENT EXERCISE 7

Discuss the "No" answer of the question: "Is the Nigerian education system a failure"?

3.4.2   The "Yes" Answer

For some scholars, the Nigerian educational system has been a failure. They claim that the theoretical frame under which these programmes were cultivated was perfect on paper but the government lacked the will, the ways and the materials to see them through. At least two reasons have been put forward by them.

The Cultural Conflict

According to G.N. U Uzoigwe (1989), "one of the dominant factors that slows down the growth and productivity of the Nigerian education system is the persistent conflict between foreign intellectual traditions and the African tradition. The result is that the educated Nigerian is thrown into the morass of moral and intellectual confusion. He has neither assimilated the Christian or Islamic traditions fully nor abandoned the Nigerian varied traditions.

The Nigerian Factor

According to the scholars of the "Yes" answer, one of the major reasons for the failure of the Nigeria Education system is that of the "Nigerian factors". It is unfortunate that many of those who established the Nigerian educational facilities did it for monetary purpose. The end-use of these facilities had never been their intention. They were concerned only with accruable monetary rewards through fat contract settlements. The consequences nowadays are the production of graduates who carry certificates without the knowledge. They constitute a great danger to the society. Indeed, they have acquired nothing and they have nothing to lose.

SELF-ASSESSMENT EXERCISE 8

Discuss the "Yes" answer of the question: "Is the Nigerian education system a failure"?

3.5   Which Way Forward?

As seen earlier, it is not easy to say with accuracy the exact period when the standard of education started to decline in Nigeria. It is also obvious that there have been some successes and failures. Since failure seems to be higher than successes, my aim in this section is to see what to do about it. These following are some policies the Nigerian education system needs to pursue:

- Private schools should regain their autonomy
- Government-owned schools should be privatized
- The government should content itself solely with education policy making
- Government policies must be made to ensure that the well-known paradigms for measuring school standards are maintained.
- Government should carry out a clean inventory of existing and private schools with the view to separating the chaffs from the seeds.

SELF-ASSESSMENT EXERCISE 9

Do you have any recommendation for the Nigerian education system?

4.0   CONCLUSION

This study dealt with the analysis and understanding of the relationship between education and national development in Nigeria. The historical perspectives have been the main focus.

5.0   SUMMARY

In this study unit, I introduced you to the analysis and understanding of the relationship between education and national development in Nigeria from a historical point of view. Therefore, at the end of this unit, you are expected to:

- Know what education actually means
- Describe the historical tie between education and national development in Nigeria.
- Discuss the Nigerian educational system before and after independence
- Understand and evaluate the Nigerian educational system of today etc.

6.0   TUTOR-MARKED ASSIGNMENT

Discuss this statement: "The type and level of education have to be in line with the needs of society".

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UNIT 2   A HISTORICAL ANALYSIS OF ECONOMY
            AND NATIONAL   DEVELOPMENT   IN
            NIGERIA

CONTENTS

1.0   INTRODUCTION

This study unit introduces you to the relationship between economy and national development. The main focus is on the development of Nigeria's economy from pre-colonial times down to the year 2000.

2.0   OBJECTIVES

It is hoped that at the end of this study unit you should able to:

- know about the evolution of the Nigerian economy;
- describe the relationship between economy and National development;
- discuss the Nigerian economic system before and after independence; and
- evaluate the Nigerian economic system of today; etc.

3.0   MAIN CONTENT

3.1   Overview of the National Economy of Nigeria

Before independence, Nigeria could be called a powerful economic nation. Here is a country made up of land covering 98.321 million hectares of which about 74.036 million hectares are arable. Nigeria was also one of the leading countries in agriculture, thanks to the good

quality of its soil, good heat and adequate moisture. But what still remains of immense importance to the Nigerian economy is her huge population. And the Nigerian population has the record to increase astronomically. Only between 1952 and 1991, the Nigerian population increased from 31.1 million to 88.5 million. Currently, population estimates put Nigeria's figure at 140 million (2006). In 1990 the World Bank ranked Nigeria the seventh most populous country in the world, after China, India, USA, Indonesia, Brazil and Japan.

Before independence, agriculture accounted for over fifty percent of the Gross Domestic Product (G.D.P) of Nigeria. Again about three quarters of the Nigerian population were engaged fully either in agriculture or agriculture-related activities. Cedar, Iroko and walnut are very much found in the mangrove and rain forest. Within the Savannah, cocoa, rubber, palm produce, kola nut and arable crops such as yam, cassava, maize and citrus are generated. It is also easier in the Nigeria's grassland to raise cattle and other dairy products. This is also true with the cultivation of grains like guinea corn, millet, rice, cotton, groundnuts, beans and other leguminous crops.

Besides agriculture, there are some very important mineral deposits as well. These mineral deposits are scattered almost all over the country. In the West for instance, we have the alluvial gold deposits, while there is tin in the North. The east is the centre of coal. Edo/Delta, Rivers, Imo/Abia and Cross River/Akwa-Ibom States share the lion's part of petroleum products. Iron, brass and bronze are found in Lokoja. Although scattered, limestone, kaolin, diatomite and clay are found in abundance in Nigeria.

SELF-ASSESSMENT EXERCISE 1

Use your own words to describe the Nigerian Economy before independence.

3.2   The Structure of Economic Activities in Nigeria

Although most Nigerians are engaged in agriculture or agriculture-related activities, economists say there are at least eighteen activity sectors of the Nigerian economy. These include agriculture, livestock, forestry, fishing, crude petroleum, mining and quarrying, manufacturing, utilities, building and construction, transport, communication, wholesale and retail trade, hotels and restaurants, finance and insurance, real estate and business service, housing, producers of government services, and community, social and personal services. As already mentioned, agricultural activities are spread all over the federation. In the year 1960 or thereabouts, agriculture absorbed over 75 percent of the work force

while industry and other sectors together employed the rest. Therefore in contributing to the Nigerian GDP, agriculture was the leading sector. With respect to that, Nigeria enjoyed the modest tag of a middle-income country. However, from the period 1980 till date, GNP per capita dropped. This situation, coupled with the deteriorating social services, continuous high rates of inflation, declining productivity and high rates of unemployment, have made the average Nigerian poor by all standards.

SELF-ASSESSMENT EXERCISE 2

What are the sectors of the Nigerian economy that you know?

3.3   Is Nigeria Economically Self-Reliant?

A nation is said to be self-reliant when her citizens depend largely on her human and material resources for most of their basic needs. In other words, self-reliance as a national development strategy usually refers to a nation's determination to rely on the utilization of domestic resources to produce most of her required goods and services.

As far as Nigeria is concerned, it is very difficult, if not impossible, to claim that she is economically self-reliant. Here is a country where the economic underdevelopment is so obvious. Almost all the economic indicators are on the negative side: low capacity utilization in industries, primitive and abandoned agriculture, debt problems, inflation, balance of payments crisis, unemployment and underemployment, malnutrition and misdirection of resources. Also, the over-dependence on oil and other imported inputs are serious problems in the Nigerian economy. This simply shows that Nigeria for now is not economically self-reliant. On the contrary, a nation is said to be economically self reliant when there are:

- Heavy reliance on domestic resources for the production of required goods and services;
- A reduced dependence on outsiders for the supply of required goods and services;
- An active use of international trade policy instrument for controlling imports; and
- Domestic prices that are relatively higher than they would otherwise have been in the absence of development strategies of self-reliance.

However, you should always remember that achieving self-reliance is a perpetual task. Self-reliance is a process that needs to be sustained. That is why even when a country is called self-reliant, it is always very

necessary to identify and examine likely factors which enhance a country's economic self-reliance capabilities on a consistent basis. In the case of Nigeria, for instance, agriculture, capital, technology, energy and industrialization are the key aspects of the economy.

SELF-ASSESSMENT EXERCISE 3

Is Nigeria economically self-reliant?

3.4   Major Problems of the Nigerian Economy

These days Nigeria is a country of paradox: Nigeria is regarded as a poor country despite the abundance of human and natural resources. This is obvious when we look at the standard of living index as mentioned earlier. The economic situation of Nigeria today is negatively different from that of the past. In the year 1970 for instance, Nigeria was self sufficient in food production and the economy was somehow balanced. But the relegation of agriculture to the second rank to the benefit of the so-called oil boom has put Nigerian economy in a very complex situation. The consequence is that almost all the non-oil sectors of the economy have become stagnant. Worst still, revenues accruing from crude oil sales are mismanaged. This situation has led to some serious problems facing the Nigerian economy of today. These problems are:

- Slow growth of the industrial sector with capacity utilization averaging about 3%
- High and growing rate of unemployment
- Slow growth of the agricultural sector
- High internal and external debt burden etc

SELF-ASSESSMENT EXERCISE 4

What are the major problems of the Nigerian economy that you know?

3.5   Some Solutions to the Nigerian Economy

There is no doubt that over the years many attempts have been made to address the problems of the Nigerian economy. On agriculture, many policies have been put in place. The most important of these policies are: Operation feed the Nation (OFN) under the military regime of General Olusegun Obasanjo (rtd) and the Green Revolution under the civilian administration of Alhaji Shehu Shagari.

Also, many successive administrations have put in place fiscal and monetary policies to address Nigeria's economic problems. In respect of fiscal policy, various administrations have set the following objectives:

- Reduction of the level of price inflation;
- Provision of the necessary protection for local industries;
- Provision of a suitable price incentive framework in favour of increased agricultural and industrial production;
- Expansion of agriculture and industry;
- Encouragement of local production of import- substituting goods by encouraging local industries with heavy local content;
- Encouragement of dispersal of industrial location;
- Discouragement of importation of consumer goods which are available locally in order to curtail the out flow of foreign exchange;
- Enhancement of government revenue
- Moderation of the rate of price inflation,
- Stimulation of industrial agricultural production
- High level of employment
- Improvement of balance of payment positions,
- Reduction of foreign indebtedness , and
- Generation of more revenue, especially from the non-oil sector of the economy.

You should also remember that to achieve fiscal and monetary objectives mentioned above, governments also put some measures in place such as:

- Reduction of government expenditure with the intention of reducing offensive demand, and subsequently checking inflationary pressures;
- Continuous reorganization and reformation of customs and excise tariff;
- Encouragement of investment in agriculture through the abolition of duties on machinery for exclusive use in agriculture and subsidising inputs employed in the sector;
- Setting credit ceiling for banks and encouraging sectoral distribution of credit;
- Regulation of the liquidity ratio and cash ratio of commercial banks;
- Introduction of compulsory advance deposits scheme to restrict imports.

In 1986, the Babangida administration decided to modify and extend the previous fiscal and monetary objectives and measures. Consequently, the structural Adjustment Programme (SAP) was introduced. It was mainly aimed at:

- Restructuring and diversifying the productive base of the economy with a view to reducing dependence on the oil sector and imports;
- Achieving fiscal balance and ensuring balance of payments viability;
- Laying the basis for sustainable and non- inflationary growth;
- Intensifying private sector growth potential.

SELF-ASSESSMENT EXERCISE 5

Use your own words to state the solutions to the Nigerian economy

3.5.1   Sani Abacha 2010 Vision

On 27th of November 1996, General Sani Abacha inaugurated what he called 2010 vision. The intention of the 2010 vision was to embrace and institutionalize a culture of long-term planning. It is arguable now that the Achilles heel of the Nigerian economy is not the lack of policy designs but rather their implementation. Also, new administrations should learn to carry out viable policies set by their predecessors. Discontinuity in policy making constitutes a serious blow to any economy.

SELF-ASSESSMENT EXERCISE 6

What was the aim of Abacha's 2010 vision?

4.0   CONCLUSION

This study unit dealt with the analysis and understanding of the relationship between economy and national development in Nigeria before and after independence.

5.0SUMMARY

In this study unit, I introduced you to the analysis and understanding of the relationship between economy and national development in Nigeria. Therefore at the end of this unit, you are expected to:

- Understand and describe the historical tie between economy and nationaldevelopment in Nigeria.
- Discuss the Nigerian economic system before and after independence
- Understand and evaluate the Nigerian economic system of today etc

6.0   TUTOR-MARKED ASSIGNMENT

When can we say a country is self-reliant?

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UNIT 3   A HISTORICAL ANALYSIS OF RELIGION AND NATIONAL DEVELOPMENT IN NIGERIA

CONTENTS

1.0   INTRODUCTION

This unit introduces you to the historical relationship between religion and national development in Nigeria from pre-colonial times till date.

2.0   OBJECTIVES

It is hoped that at the end of this unit you should be able to:

- Know what religion actually means.
- Describe the historical tie between religion and national development in Nigeria before and after independence.
- Evaluate the religion- State relationship in contemporary Nigeria. etc.

3.1   The Role of Religion in Traditional African Society

Although the exact origins of religions are unknown there is no doubt that traditional Africa was ultimately religious in character. In traditional African society, religion permeated the superstructure and the basis of the society. For instance, most of the laws governing traditional African

society were religiously based. History tells us that in traditional African society, religion not only provided an explanation of how the African peoples came to be what they were but also provided the social power by which people could make laws and customs and even ensured that they were respected. Religion helped people to live together in order to express their higher hopes. Therefore, the roles played by religion affected the process and pace of development. Religion also played positive roles in African societies during the pre-colonial era. We can say with confidence that traditional religion contributed to the unity and stability of traditional African societies, and this was a welcome contribution to nation building. In any African traditional religion, God was considered the Almighty legislator, the Creator of the universe who was timeless and who guided and watched over the affairs of every individual from above. In Nigeria for instance, every community had a name for God. He is called Chineke in Igboland, Osanobua in Benin, Olodumare or Olorun in Yorubaland, Ubangidi in Hausaland, Abasi in Efik, Pere in Ijaw country, Oghene in Urhobo and Isokoland.

SELF-ASSESSMENT EXERCISE 1

What role did religion play in traditional African societies?

3.1.1   God and the Lesser Gods or Goddesses

In almost every traditional society there were lesser gods or goddesses. It was generally held that the Almighty God was too important and remote to concern himself with the affairs of mankind. Thus, any consultation had to pass through the medium of a number of deities and gods or goddesses. As far as Nigeria is concerned, in Yorubaland for instance, the gods or goddesses were known as *Orisas.* In Igboland they were called *Ndichie* while in Benin they were referred to as *Olokun.*

History tells us that these gods or goddesses had their own priests, prophets and diviners who communicated messages from the people to God and vice versa. Again they existed alongside with a variety of religious cults and oracles. Moreso, in most traditional African communities, ancestor worship was very common. Even today the belief is still existent. In traditional Africa, ancestors were regarded as living, not dead and they played a major role in the society. According to Parrinder (1962) everything that concerns the family, its health and fertility are of interest to the ancestors, since they are its elders and will also seek rebirth into the family. The family land is their property and they must be consulted when land is let out to other people. In traditional Africa there was not a clear-cut demarcation between the functions of the Almighty God and those of the gods or goddesses. They all took care of every aspect of the people's lives. For instance, there

was the god of war, of fertility, of water, the sky, of iron, etc. The idea of lesser gods was very strong in traditional African society because of the belief that they acted faster than the Almighty God whom, according to them, is too merciful.

SELF-ASSESSMENT EXERCISE 2

What was the relationship between God and the lesser gods or goddesses in traditional Africa?

3.2   Religion and Social Stability

In traditional society there were no written constitutions at all. They adhered to and believed in an unwritten code of conduct guaranteed by the ancestors and the gods or goddesses. That code of conduct defined the good and the bad conduct in the society. History tells us that the social and cultural organization of traditional African society was embedded in religion. Every performance such as marriage, the naming of a newborn child, birth and death ceremonies and the age grade system were religion-related. The fear and respect for the gods and ancestors were a *sine qua non*. This contributed immensely to the cohesion and maintenance of social and cultural values in the society.

In traditional African society, every marriage, for instance, was contracted with the fear of the ancestors and gods. This belief seriously reduced the rate of divorce. History tells us that in traditional Urhobo society for instance, divorce was uncommon because they believed that since the ancestors had received the drinks and food given them during the marriage ceremony, it was expected to last forever. It is obvious that in traditional Africa marriages also contributed to the stability in the whole social structure. Moreover, there were no cases of bastard children in traditional African society. Every child born outside wedlock was integrated into the family. There was no police force in the modern sense of the word, in traditional Africa. The gods and ancestors were the only regulators of morality and conduct. Secret societies were also considered as very powerful in traditional African society as they contributed immensely to the social stability. In Nigeria, for instance, there were the *Ogboni* and the *Oro* in Yorubaland, the *Ekpe* and the Leopard society in Cross-River and the *Arochukwu* in the Igbo country, the *Owegbe* in Benin and the *Igboze* in the Urhoboland. In pre-colonial Africa, secret cults formed an essential part of the native court government.

SELF-ASSESSMENT EXERCISE 3

Did religion contribute to social stability in traditional Nigerian societies?

3.3   Religion and Economic Development

You should always remember that religion played very positive roles in the system of production and exchange in pre-colonial Africa. In Nigeria for instance, almost every factory was established only to satisfy religious needs. For example, carvers were responsible for the production of images of lesser gods and *masquerades*. Festivals were very frequent in pre-colonial Nigeria. This made carving to become economically very important especially in the Niger-Delta and Igboland. In these regions carvers had to carve different kinds of *masquerades*. Still in Igboland, the carvers of Umudioka, for instance, became wealthy from the manufacture of ritual objects and insignia such as ceremonial stools, doors, and panels used by titled men. Besides carving, ritual works and sacrifices demanded and increased the products of pottery workers, blacksmiths, weavers, drummers and farmers as well.

In some places such as Yorubaland, iron was so important that it was worshipped. *Shango* was known as the god of iron. Leatherwork was very important in Northern Nigeria. The Leather was used for the manufacture of mats and bags used by traditional doctors. It was also useful for the manufacture of drums for religious festivals.

In Benin, the Oba established the guild system in order to satisfy his religious needs. The standardization of the products and the increase in production led to an accumulation of wealth on the part of the craftsmen.

More so, in Nigeria as in any pre-colonial African society, land was deified. Land was believed to be under the guardianship of the gods. Therefore, it was sacred. This religious African attitude towards land seriously influenced the traditional African economic system.

SELF-ASSESSMENT EXERCISE 4

Discuss the relationship between religion and economy in pre-colonial Nigeria.

3.4   Religion and Politics

In traditional African society religion and politics were interwoven. At that period, according to Basil Davidson, every African lived in an age

of faith like the Europe of the Middle Ages (AD 800-1350). Traditional Africans believed that political authority was an act of God and the Spirits. It was beyond human reach. This is evident when you look at the so-called well established kingdoms and empires which can be regarded as nation states such as Oyo, Benin, Nupe, Jukun, Kanem-Bornu and the Hausa. Rulers who combined priestly functions with political power headed all these Nation States. The priest-kings were regarded as representatives of God on earth. They made their people believe that they were supernatural! This is true of the Oba of Benin. There was the belief that the Oba descended from the sky and therefore was divinely ordained to rule the world. This was also the case with the Alafin of Oyo, Aku of Jukun and Etsu of Nupe.

SELF-ASSESSMENT EXERCISE 5

Discuss the relationship between religion and politics in traditional Nigeria.

3.5 Countdown to "Organized" Religion in Contemporary Nigeria

You should always remember that before her independence, two organized foreign religions arrived in Nigeria: Christianity and Islam. History tells us that from 1960 onward almost every Nigerian elite claimed allegiance to either Christianity or Islam.

3.5.1 State-Religion Relationship

The intrusion of Christianity and Islam into an independent Nigeria put the country in a complex situation. The supreme law under which the country operated was the Nigerian independence constitution of 1960 as amended by the 1963 Republican constitution. It was very clear from these documents that Nigeria was a secular state, that is, the affairs of state must not be mixed with religion. Religious belief and worship were to remain strictly personal. Unfortunately this could not hold for a long time. For instance, Nigeria's second Republic was inaugurated amidst certain fears, especially the fear of religious wars. Nigeria became the battlefield of Christianity and Islam.

3.5.2 The Maitatsine Riots

Kano is best known as the hot bed of the Islamic intellectualism, radicalism, and agitations. From Kano, in 1980, members of the Maitatsine Islamic sect struck, killing and destroying everything in their way. That baptism of religious war has continued to hunt Nigeria as a ghost ever since. Although there have been many other religious

conflicts in Nigeria, history tells us that the Maitatsine riots were attempts by an Islamic sect to force its ideas on an unwilling society. This created the feeling that Nigerians are not free to hold different religious views. Therefore persons from particular parts of the country and adherents of certain faiths felt unwelcome and unsafe in some other parts of Nigeria. It is obvious that such attitudes negatively influenced the process of national integration and development in Nigeria.

3.5.3   Abuja: "Home for All"

Abuja is Nigeria's new capital city. It was baptized "home for all" and viewed as a symbol of national unity. However, the challenge between Christianity and Islam led some Nigerian scholars to criticize Abuja's capability to unite the various peoples and faiths of Nigeria. For instance, according to them, the main entrances into Abuja have Islamic and not national symbols. The Presidential villa was equipped with a mosque only. With this scenario, the feeling is being created that Nigeria is not a secular state. The letter and spirit of the national constitution are being violated. The usual use of religion as a weapon of winning support from majority of the citizenry by Nigerian rulers without due regard to the consequences for national psyche is quite alarming. In 1986 for instance, Ibrahim Babangida attempted to smuggle Nigeria into the Organization of Islamic Conference (OIC) without the knowledge of either his Armed Forces Ruling Council or his cabinet. Although the attempt failed, it did not stop the feeling of "Us versus them".

Unlike the pre-colonial Nigeria, it is apparent that for modern and contemporary Nigeria, religious cohabitation seems to be a monumental failure. Christianity and Islam as the only viable organized religions have shown themselves incapable of changing the moral tones of the larger society. It is unfortunate to notice that although an average Nigerian elite is an adherent of one religion or the other, yet he fails to see the relationship between religious piety and public morality. Hence, the relationship between Religion and State in contemporary Nigeria is a paradox. It is common in Nigeria to see that people known to have subverted public morality are sometimes honoured with religious titles. Religious groups are eager to receive donations from whosoever without investigating the sources of wealth of the donor, thus making dubiousness an accepted norm.

SELF-ASSESSMENT EXERCISES 5

In contemporary Nigeria, as for as religion is concerned, what do you know about the Maitatsine riots and Abuja 'home for all'?

4.0   CONCLUSION

This study unit dealt with the analysis and understanding of the relationship between religion and national development in Nigeria from pre-colonial times till date. It is clear to you now that the type of relationship between religion and the State in traditional Nigeria is different from what is happening today.

5.0   SUMMARY

In this study unit, I introduced you to the analysis and understanding of the relationship between religion and national development in Nigeria from a historical perspective. Therefore, at the end of this unit, you are expected to:

- Know what religion actually means
- Describe the historical ties between religion and national development in Nigeria.
- Discuss the relationship between religion and national development in Nigeria before and after independence.
- Evaluate the religion-State relationship in contemporary Nigeria etc.

6.0   TUTOR-MARKED ASSIGNMENT

The religion-State relationship in traditional Nigeria is different from what is happening today. Discuss.

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UNIT 4   A HISTORICAL ANALYSIS OF MORAL AND SOCIO-POLITICAL RIGHTS OF CITIZENS IN NIGERIA

CONTENTS

1.0   INTRODUCTION

This study unit introduces you to the understanding of ancient and contemporary origins of citizenship; the issue of rights of citizens; the methods or conditions of acquiring citizenship, and duties and obligations of a citizen in Nigeria.

2.0   OBJECTIVES

It is hoped that at the end this unit you should be able to:

- know what citizenship actually means in Nigeria;
- discuss the ancient and contemporary origins of citizenship;
- know the conditions of acquiring citizenship in Nigeria;
- know the difference between political rights and civil liberty; and
- know about rights and obligations of citizens in Nigeria Etc.

3.0   MAIN CONTENT

3.1   Origins of Citizenship

3.1.1   Ancient Origins

It is very difficult if not impossible to trace the origins of citizenship without going back to Greek philosophers. Indeed, Greek philosophers are best known as the systematizers of early "scientific thought". In early Athenian society, the concept of citizen was very different from what we know of it today. Plato and Aristotle, for instance, had a strange and unique understanding of citizenship. According to them, a citizen was he who was born into or classified within the penumbra of the ruling class or the *Aristocratic class.* That is, the philosopher–king, the guardian and the like. Only this category of people could exercise the right to life, private property, education, leadership, vote and be voted for, etc. To Plato and Aristotle, anyone outside the foregoing categories was just an ordinary person, someone of low birth or a servant. He did not deserve the status of a citizen. His lifestyle could not go beyond that of an animal. Indeed, he was someone totally imbued with passions instead of reason.

3.1.2   Contemporary Origins

The contemporary origin and understanding of citizenship different from that of Plato and Aristotle can be traced to as far back as 1789. The declaration of the Rights of Man issued by the National Assembly of France during the French Revolution in 1789 gave a universal and an unbiased dimension to citizenship. We could hear statements such as **Men are born and always continue, free and equal in respect of their rights** (Appadorai, 1975:86). **We hold these truths to be self-evident; that all men are created equal…** was also found in the American Declaration of independence in 1776.

SELF-ASSESSMENT EXERCISE 1

Use your own words to discuss the origins of Ancient and Contemporary citizenship.

3.2   How to Become a Citizen of a State in Nigeria

According to *The Oxford Advanced Dictionary of Current English,* a citizen is he that has full rights in a State either by birth or by gaining

such rights. While for Okoli and Okoli, in a simple language, citizenship means the totality of all rights and privileges accorded to all members of a given state (Okoli and Okoli, 1990:27).

In Nigeria, there are at least two ways of acquiring citizenship, namely by birth and by legal process.

3.2.1   Citizenship by Birth

The citizenship by birth is also called *Jus Sanguinis*. In Nigeria, there are some conditions to fulfill in order to acquire citizenship by birth:

i.   For instance, all persons born in Nigeria before independence either   of whose parents or any of whose grand parents belong to an indigenous Nigerian community.

ii.   All persons born in Nigeria after independence either of whose parents or any of whose grand parents is a Nigerian Citizen are automatically citizens of Nigeria.

You should also remember that the citizenship by *Jus Sanguinis* does not necessarily mean that you must be born within Nigeria. As long as your parents are citizens of Nigeria, it does not matter where you are born in order to acquire citizenship status. However, this is different from the so-called law of soil or place. In the case of the law of soil (also called *Jus Soli),* any person born within the territorial jurisdiction of a State is automatically a citizen of that State irrespective of the citizenship of the parents. This is clearly stated in the 14th Amendment of the United States of America: "All persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and the State wherein they reside."

SELF-ASSESSMENT EXERCISE 2

What are the conditions for acquiring citizenship in Nigeria?

3.2.2   Citizenship by Legal Processes

Naturalization is the commonest legal mode of acquiring the citizenship of a State. You should know that there are at least three forms of naturalization namely:

Direct Naturalization

Here, the individual acquires the citizenship of a State after he has fulfilled the prescribed legal prerequisites as determined by that state. In

Nigeria's case, for instance, an applicant must be resident in the country for a continuous period of fifteen years, or for at least fifteen of non-continuous twenty years, including twelve consecutive months immediately preceding application to the president for the grant of certificate of naturalization.

Besides, the applicant must be able to contribute to the growth or advancement of Nigeria; must be of age and capacity, and must be of good character and wishes to be domiciled in Nigeria. Furthermore, the person must satisfy the Governor of the State of residency that he or she is acceptable to the immediate community and has indeed been assimilated into its norms, values, etc.

Derivative Naturalization

This simply means that a spouse or a child becomes or acquires citizenship status as a result of the parents', spouses' or relatives' direct naturalization.

Collective Naturalization

In this case, a group of people occupying a defined territory acquires the citizenship privileges of another either by treaty or by statute annexing the territory to a new one.

3.3   Rights and Privileges of Citizens

You should know that in any State the individual must have his rights and privileges as well. Civil liberty is an aggregate of the rights recognized by the State. Gettel, according to Appadorai (1975), contends that civil liberty consists of the rights and privileges which the state creates and protects for its citizens. According to Okoli and Okoli (1990) the most important of these rights and privileges that citizens of any state enjoy can be grouped into two, namely: political rights and civil rights

a. Political Rights

Here every adult citizen for instance, is entitled to vote or be voted for in any election unless and until he is disqualified by competent authority of the State.

b. Civil Rights

These are rights that inhere in the individual, and they must, *ipso facto,* be protected by the basic law or the constitution, and indeed, the legal process of the state. These are rights to:

a. Life, dignity of human person, personal liberty, fair hearing,
b. Freedom of thought, private and family life, peaceful assembly and association, freedom of movement and freedom from discrimination.

SELF-ASSESSMENT EXERCISE 3

In your own words state the rights of citizens in Nigeria.

3.4   Obligations of Citizens

As stated earlier, besides the rights and privileges the individual enjoys as a member of the state, he also has some obligations *vis-is-vis* the State. These obligations can be summarized as follows:

- A citizen is expected to place the interest of the State before any other interest;
- A citizen must pay his tax promptly;
- A citizen must obey the laws of the State;
- A citizen must defence of the State against internal and external enemies;
- A citizen must uphold the honour and dignity of the State; and
- A citizen must respect the symbol and symbolism of the State.

SELF-ASSESSMENT EXERCISE 4

What are the obligations of citizens in Nigeria*?*

4.0   CONCLUSION

This study unit dealt with the issue of rights and obligations of citizens, the ancient and contemporary understanding of citizenship, and the methods of acquiring citizenship in Nigeria.

5.0   SUMMARY

In this unit, I introduced you to the ancient and contemporary origins of citizenship, the rights of citizens, the methods or conditions of acquiring citizenship, and the duties and obligations of citizens in Nigeria. Therefore, at the end of this unit, you are expected to:

- Know what citizenship actually means in Nigeria
- Discuss the ancient and contemporary origins of citizenship
- Know about the conditions of acquiring citizenship in Nigeria
- Know the difference between political rights and civil liberty
- Know about fundamental rights and obligations of citizen in Nigeria etc.

6.0   TUTOR-MARKED ASSIGNMENT

Who is called a citizen in a Nigerian State?

7.0   REFERENCES/FURTHER READINGS

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UNIT 5 A HISTORICAL ANALYSIS OF SOCIAL JUSTICE AND NATIONAL DEVELOPMENT IN NIGERIA

CONTENTS

1.0   INTRODUCTION

This study unit introduces you to the understanding of social justice in Nigeria. It focuses mainly on the historical perspective.

2.0   OBJECTIVES

It is hoped that at the end of this unit you should be able to:

- know what social justice actually means;
- understand the relationship between social justice and Human Rights;
- discuss the relationship between social justice and national development; and
- know if social injustice is a permanent condition or can be eradicated etc.

3.0   MAIN CONTENT

3.1   Justice and Social Justice

Justice is not a simple word; it is a way of life as well. In English, for instance, the word "justice" is mostly limited to its judicial and administrative contexts, while in ancient Greece "justice" was something more than that. Apart from the administrative and the judicial usages, justice has an ethical meaning as well (Orieso, 1996: 29). For Greek philosophers and thinkers, justice was equated with morality. For

Socrates and especially Plato, justice is a part of human virtue. It made man to be good. Accordingly, to Plato, justice was one of the virtues apart from wisdom, courage and temperance that made a good individual. In Plato's thought, justice was designed for the amicable relationship of man in society. Consequently, "social justice" was seen as restraint on the individual's capacities from doing things that lacked virtue or that made him a bad person. Simply put, social justice was the quality which men possessed that enabled them to enter into potential relation with each other. You should also remember that the term "social justice" was synonymous with "human rights."

SELF-ASSESSMENT EXERCISE 1

What does 'social justice' mean to you?

3.2   Individual and Social Justice in Nigeria

You should remember that every country or nation is an aggregation of individuals. But the individual, being the sole creative and the prime mover in all activities, is considered a vital key to human development. Since the end result of every country or nation is general harmony, then, the individual must impose some degree of restraint on himself for the country to achieve the needed harmony. He must allow his ability to be regulated by law. In Plato's understanding, for instance, the rules that make society possible also make men good. Social justice is the cornerstone of other virtues of the state. Without social justice the state cannot be harmonious. You should know that in Nigeria there is yet no general harmony. There is no check and balance between the individual and the State. In the Nigerian context, some conditions need to be fulfilled:

- Full employment for all citizens;
- A national minimum wage compatible with descent living and economic well-Being;
- Free education at all levels;
- Modernization of agriculture;
- Rapid industrialization;
- Improvement in infrastructural facilities;
- A comprehensive social insurance scheme; and etc.

It is only under these conditions that the individual as the sole creative and propelling force of development could be optimized.

SELF-ASSESSMENT EXERCISE 2

Discuss the relationship between social justice and the individual in Nigeria.

3.3   Development and Social Justice in Nigeria

You should remember that the concept of "development" does not have a universal definition. Each scholar defines it according to his school of thought. In this section development will refer to a change, or a transformation into a better state. In this way, you see that development is a process. As stated earlier, social justice and human rights are interrelated. The question of development and human rights are being tackled both at the international and national levels. At the international level, with the adoption of the African Charter, there is now an African perspective to human rights or social justice. But you should also know that the African Charter or UN Commission on Human Rights cannot effectively enforce measures against human rights violations. It is only at the national level that this can be effectively done. Every nation must consider the right to development as an inalienable human right. And so, the violation of the right to development must be considered as a serious social injustice. Besides, you should always remember that for now, the African continent has the highest concentration of the least developed nations of the world. This is much disturbing as well as challenging.

SELF-ASSESSMENT EXERCISE 3

Can we talk about development without social justice?

3.4   Social Justice and National Development in Nigeria

Historically, the problem of social justice in Nigeria can be traced back to the first amalgamation of 1914. It is recorded that since that period, the Nigerian experience with social justice has never been a pleasant one at all. Nigerian people have been suffering from oppression and repression ever since. The post-independence era represents another period. You should know that even after the official handover of power in 1960 social injustice did not stop in Nigeria. Till date, the question of social injustice is so glaring because Nigeria as a country is still characterized by:

- Unbalanced units of the federation;
- Gross incapacity and utter lack of honesty and comprehension on the part of those who direct the affairs of the Federal Government;

- Tenacity of power, that is, an over-powering and obsessive desire on the part of our political leaders to stick indefinitely to public office by all means, fair or foul;.
- Promulgation of unjust laws by undemocratic regimes;
- Travesty on the rights of individuals. For example, unnecessary detention of members of opposition groups without trials;
- Discrimination in allocation of resources amongst the states of the Federation;
- Inequality of rights and privileges;
- High degree of corruption, high spate of poverty, unemployment, and so on.

However, you should also know that social injustice is not a permanent condition; it cannot reign forever. Therefore, it is possible to reverse the policy of "social injustice" which seems to be a "permanent" feature in Nigeria. This can be done only and only if the Nigerian government is ready to listen to all shades of opinion because *Vox populi Vox dei, i.e.* the people's voice is God's voice as well.

SELF-ASSESSMENT EXERCISE 4

Discuss the relationship between social justice and national development in Nigeria.

4.0   CONCLUSION

This study unit dealt with the relationship between social justice and national development in Nigeria. It is clear to you now that although social injustice has been reigning in Nigeria before and after independence, it is not a permanent condition. Social injustice can be eradicated in Nigeria.

5.0   SUMMARY

In this study unit, I introduced you to the relationship between social justice and national development in Nigeria. I also discussed the relationship between social justice and Human Rights. Therefore, at the end of this unit, you should be able to:

- Know the relationship between social justice and national development in Nigeria;
- Understand what social justice actually means;
- Know the relationship between social justice and human rights; and
- Know if social injustice in a country like Nigeria can be eradicated; etc.

6.0   TUTOR-MARKED ASSIGNMENT

Is it possible to eradicate social injustice in a country like Nigeria?

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