

GST103

Nigerian People and Culture

SELF-LEARNING COURSE MANUAL

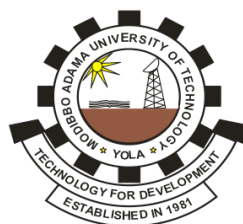
Version 1.1

**Centre for Distance Learning
MAUTECH
Yola, Adamawa**



Nigerian People and Culture

GST103



Modibbo Adama University of Technology
Open and Distance Learning Course Development Series

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About this Course Manual

Nigerian People and Culture GST103 is provided to you by MAUTECH-CDL, AS IS. Module is localised and adapted to ODL format under the Academic Collective.

How this Course Manual is structured

Course overview

The course overview gives you a general introduction to the course. Information contained in the course overview will help you determine:

- If the course is suitable for you.
- What you can expect from the course.
- How much time you will need to invest to complete the course.
- Where to get help.
- Course assessments.

We strongly recommend that you read the overview *carefully* before starting your study.

The course content

The course is broken down into Study Sessions. Each Study Session comprises:

- An introduction to the Study Session content.
- Learning outcomes.
- Study Session preview.
- New terminology.
- Structured content of the study session with a variety of focus articles, learning activities and learning devices.
- Study Session review.
- Self Assessments.
- Resources for further studying.

Your comments

After completing Nigerian People and Culture we would appreciate it if you would take a few moments to give us your feedback on any aspect of this course. Your feedback might include comments on:

- Course content and structure.
- Course reading materials and resources.
- Course assessments.
- Course duration.

Your constructive feedback will help us to improve and enhance this course. You can forward your comments to feedback.mautech@edutechportal.org

Course overview

Welcome to Nigerian People and Culture GST103

Education is transfer of culture from one generation to another. This course provides an overview on Nigerian people and culture. It is suitable as a general course for all Nigerian universities undergraduates.

This course manual supplements and complements a blend of resources & platforms:

GST103 Audiobook – available via Audio Resources Library app on your official mobile device and accessible online at: www.arlibrary.cdl.mautech.edu.ng.

GST103 Courseware – available in your course pack as a disk, it is also downloadable from your course website: www.cdl.mautech.edu.ng/schoolboard.

Schoolboard – offers a multi-channel platform for you to discuss with content experts and other learners from across the nation and the globe at large. You may also use the platform to enrich your learning with engaging webinars, articulate presentations, smart puzzles, audiobooks, podcasts, interactive glossaries, smart quizzes, case studies and discussions. Schoolboard comes with updates and is accessible on web and on app. It is also linkable from your course CD.

Nigerian People and Culture GST103 — is this course for you?

This is a general course for students. It enables them to know the diverse cultures and practices within Nigeria. It also takes the students into the history of Nigeria as a nation. It looks at the incidents before, during and after colonization.

Course outcomes

Upon completion of Nigerian People and Culture GST103, you will be able to:

- *trace* the History of Nigeria
- *differentiate* between the Hausas, Fulani, Kanuri and Nupe
- *understand* the Yoruba, Igbo, Bini, Itsekiri and Ijaw Cultures
- *point out* cultural areas within Nigeria
- *know* the zones within Nigeria
- *explain* Nigerian economic system before, during and after colonization
- *discuss* the rights and duties of a citizen

Study Skills

Being a self-learner has become increasingly feasible due to Open and Distance Learning (ODL) Systems. Studying a course or obtaining a certificate for career advancement can occur from the comfort of your home, on your own time, and at your own pace.

You can be a successful higher education student by self learning, it isn't magic! But it does require desire, dedication and a lot of work. Active listening to your audiobook, desktop publishing on your laptops, reading comprehension in your course manual, notetaking in the white margins, stress management, time management, assessment taking, and memorization are study skills required for a self learner.

If you really want to learn how to become a successful student, then you should explore the links that follow:

- <http://www.oercommons.org/courses/communication-skills-study-skills-pdf/view>
- <http://www.edutechportal.org/resources/studyskills>

Timeframe



This is a 15 week course. It requires a formal study time of 12 hours. We recommend you take an average of one to two hours for an extra personal study on each Study Session. You can also benefit from online discussions with your course tutor.

Need help?

You may contact via any of the following channels for information, learning resources and library services.

CDL Student Support Desk

Email: support@cdl.mautech.edu.ng

For technical issues (computer problems, web access, and etcetera), please visit: www.cdl.mautech.edu.ng/support; or send mail to support@cdl.mautech.edu.ng.

Academic Support

A course facilitator is commissioned for this course. You have also been assigned an academic tutor to provide learning support. See contacts of your course facilitator and academic advisor at the course website:

www.cdl.mautech.edu.ng/schoolboard

Assessments

Generally, there are two types of assessment: formative assessment and summative assessment. With regards to your formative assessment, there are three basic forms of assessment in the course: in-text questions (SELF-CHECKs), self assessment questions (SAQs), and tutor marked assessment (TMAs). This manual provides you with SELF-CHECKs and SAQs. Feedbacks to the SELF-CHECKs are placed immediately after the questions, while the feedbacks to SAQs are at the rear of manual.

You will receive your TMAs as assignments at the MAUTECH schoolboard platform. Some of your TMAs will be graded and will constitute 30 percent of your course marks. Feedbacks to TMAs will be provided by your tutor in not more than 2 weeks after entries.

Your summative assessment is your final examination. GST103 exam is in multiple choice / essay format; and it carries 70 percent of your total earning in the course.

Schedule dates for submitting assignments and engaging in course activities is available on the course website.

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Study Session 1

Notable Ethnic Groups in Northern Nigeria

INTRODUCTION

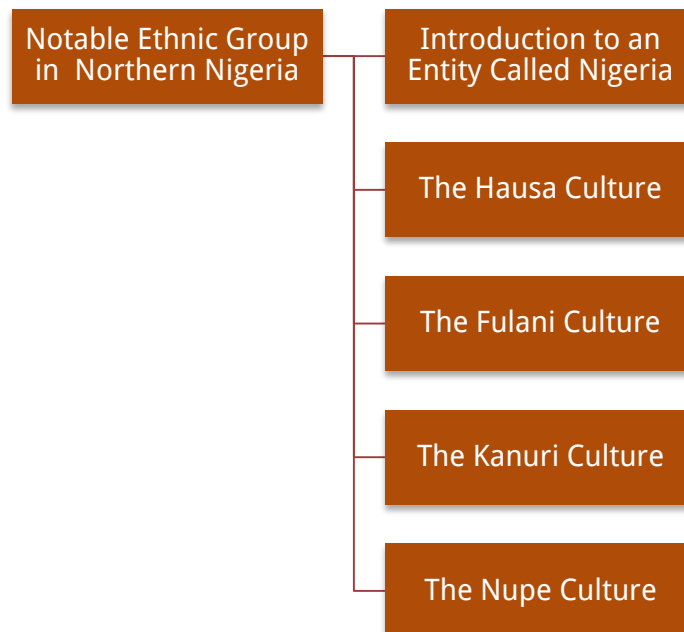
In the next set of sessions, we will be exploring the constituent units that makes up Nigeria. This Study Session is prepared to introduce to you to the northern part of the country. Most central to our discussion here is the analysis of the major ethnic groups that made up of the Northern Nigeria and its territorial configurations.

Learning Outcomes

When you have studied this session, you should be able to:

- 1.1 *define* and use correctly all of the key words printed in bold
- 1.2 *identify* the origins of the following ethnic groups: Hausa, Fulani, Kanuri, and Nupe
- 1.3 *outline* the socio-political organizations of these cultures

Session Preview



Study Session Duration

This Study Session requires a one hour of formal study time. You may spend an additional two hours for revision.

Terminologies

Culture	The way of life, especially the general customs and beliefs, of a particular group of people at a particular time
Caliphate	An area containing an Islamic steward known as a caliph
Northern Nigeria	An ethnically and religiously diverse state covering the former northern protectorate of Nigeria in the colonial days.

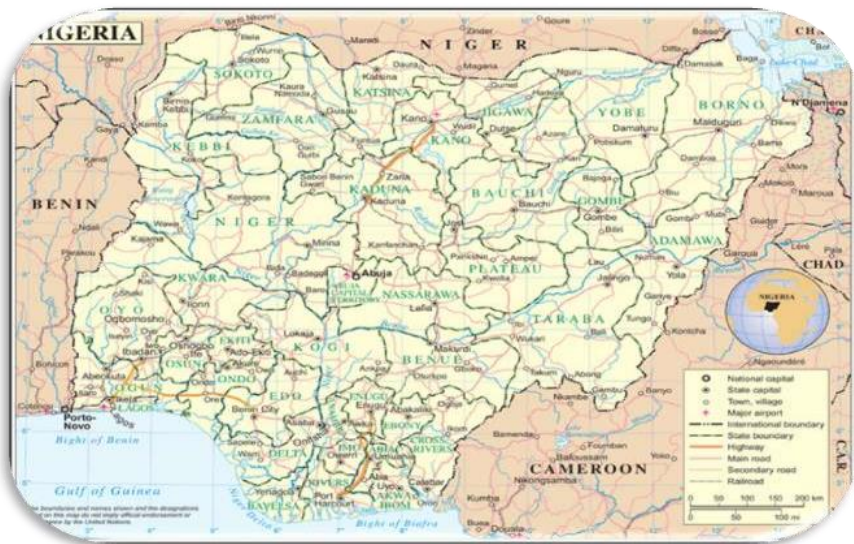


Figure 1.1: Map of Nigeria showing its boundaries

1.1 INTRODUCTION TO AN ENTITY CALLED “NIGERIA”

We start by introducing Nigeria to you. Nigeria is situated between latitudes 400E and 1400N and longitude 300E and 1400E of the Greenwich meridian. It is bounded in the west by the Republic of Benin, on the north by the Republic of Niger, on the north-east, by Lake Chad, on the east by the Republic of Cameroun and in the south by the Atlantic Ocean. It has a total area of 923, 768 square kilometres. It has a total of 910, 768 landed mass and 13,000 square kilometre water ways. It is mostly located in the tropical region. Nigeria has a population of about 167 million (National Population Commission August, 2012) people roughly equally divided between males and females and Christians and Muslims.

Note

There are still a sizeable worshippers of African traditional religion within the confines of Nigeria.

As one moves from the south to the north, the vegetation progressively changes from tropical rain forest to savannah grassland. Typically, there are two main seasons: rainy season and dry season interspersed by the harmattan season. The rains are heaviest in the south and thinnest in the north. Since the 1970s desert encroachment and desertification have become a serious environmental problem to the northernmost states. From the environment we now move to the different people of Nigeria. The peoples of Nigeria are varied as would be discussed in detail below. There are about 500 different ethnic groups within the boundaries of Nigeria.

You may know that the major ethnic groups are Hausa, Igbo, Yoruba, Kanuri, Fulani, Bini, Tiv, Ijaw, and Nupe. There are some states that have more than ten different ethnic groups speaking different languages. The ethnic, cultural and economic variations and long years of intermingling among the various groups have combined to produce very rich cultures and art forms which form the heritage of modern Nigeria.

1.2 THE HAUSA CULTURE

As you are aware, you are a part of the culture of your ethnic group. Culture, is a total way of life of a people in their attempt to harness and conquer their environment. It is what gives meaning to their politics, economics, language, dietary, religion, philosophy, aesthetics, etc. The Hausa are predominantly found in the north-western part of Nigeria. They were substantially Islamized even before the Sokoto Jihad of 1804. As clearly demonstrated by Smith (1965), by the time of the Jihad a distinction could be made between the pagan Hausa and the Muslim Hausa. Immigration and conquest mark Hausa history. The Hausa people themselves are groupings of a number of different people who have been incorporated into the “original” stock through conquest and assimilation. Homogeneity of the Hausa stems from a common language and religion (Islam). The Hausa claim to have descended from a certain hero named Bayajida (or Abu Yazid as depicted in Fig. 1.2 below), a refugee prince from Baghdad. The legend states that after leaving the Middle East, he stayed for a while in Kanem, where he married a daughter of the Mai (or king) called Magira. Later on he fled westward in order to escape the wrath of his father-in law, the Mai, and abandoned his wife who had already born him a male child. Before reaching Daura, where he was credited to have killed an evil snake that was preventing people of the town from drawing water from a well, he briefly stayed in Gaya.



Figure 1.2 A depiction of Bayajidda legend

Perhaps because of his bravery and as a reward, he is believed to have later married the Queen of Daura (Magajiya), which enabled him to become the ruler of the state. His descendants are claimed to have founded what was known as the seven Hausa states of Biram, Bagauda (Kano), Gunguma (Zazzau), Duma (Gobir), Kumayo (Katsina), Zamma (Rano) and Gazora (Daura). These were collectively referred to as the Hausa Bakwai. (see Fig. 1.3 and 1.4)

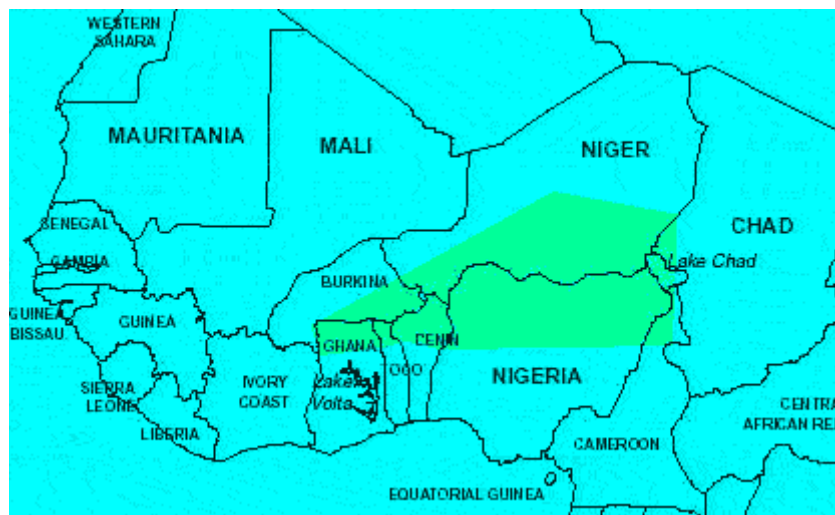


Figure 1.3 Map showing the Hausa city-states | wikispaces



Figure 1.4 Map showing the Hausa Bakwai states and its neighbours

Distinctively, the pagan Hausa lived in small villages of exogamous patrilineal kin and they worshiped natural spirits which were referred to as Iskoki. They were predominantly gatherers and farmers. The Muslim Hausa had a large centralized system. They had highly developed technologies and economy. The Hausa were famous for leatherwork, cloth making, dyeing, iron-making, trading, etc.

Note

You may recall that the success of the Jihad campaigns of Shehu Usman Danfodiyo in Hausaland at the beginning of the 19th century, gave birth to the Sokoto Caliphate, and this gave the Fulani an important position in the political affairs of the Hausa states.



Figure 1.5: Sokoto Caliphate and its boundaries

From what you have learnt, the Hausa are reputable long-distance traders and great cultivators. They also tended to be literate in Arabic, resulting from the influence of Islam and the Sokoto Jihad.

SELF-CHECK

Question

- From figure 1.5, identifies the expanse of the Sokoto Caliphate. Map out its boundaries

Feedback

- The Sokoto caliphate is bound to the North West by Gobir; and Borno to

the North East. In the south it extended to the Old Oyo and crosses the Benue.

It is important to know that the head of a typical Hausa state was the Sarki, who was supported by a retinue of officials in an elaborate court. In political terms, the development of the office of the Sarki of a birni (city) like Kano was very significant. His full title was Sarkin Kasa, meaning: ‘ruler of the land’ (Fig. 1.6) and not just the city. Thus, he was both a political and religious leader of the people. He was also the chief executive and judge of the state. He was aided by a council of state. However, with the introduction of Islam in the 14th and 15th centuries, new socio-political institutions – combination of social and political factors – were introduced into the Hausa political structure. For example, the offices of the Galadima (senior counselor), Madawaki (palace administrator), Magaji (overseer), Dogari (guard), and Zagi (orderly) have roots in the Islamization of Hausaland during the two centuries. The judicial and fiscal systems were similarly influenced by Islam. Such titles, concepts and institutions as the Alkali or the Qadi (judge), Zakat (tax on income), Jangali (tax on livestock) became commonplace in the administration of the state.

Note

The three most important Hausa rulers at the wake of the 15th century were those of Kano, Zaria and Katsina which adopted Islam in their political as well as social and economic systems.



Figure 1.6 An example of Hausa horsemen in an Emir entourage

SELF-CHECK**Question**

- Can you recognize who is depicted in figure 1.2?

Feedback

- It may well be a warrior of some sort or a hunter or charmer. Here, it represents the hero Bayajidda legend fighting the evil snake.

1.3 THE FULANI CULTURE

Now that you have completed the study of the Hausa, there is another notable ethnic group that lives side-by-side with the Hausa and others. This is the Fulani ethnic group. The Fulani ethnic group is largely nomadic. They are believed to have originated from the Futa Jalon highland region of West Africa from where they migrated in stages to various places in the West African sub-region. (Fig. 1.7)



Figure 1.7 A general map showing Fulani States in 1830

Fulani is a notable ethnic group in Northern Nigeria. They are described differently as follows: “Peul” by the Wolof, “Fula” by the Bambara, “Fellata” by the Kanuri and are generally called Fulani by other Nigerians. The Fulani call themselves “Fulbe”. They profess Islam while others maintain syncretic practice and their main occupational activity is cattle-rearing by the males and cow-milking by the females. The Fulanis are of two categories, namely: fulanin daji (nomadic) fulani and fulanin gida (sedentary) fulani. The former, who have maintained their nomadic way of life, move from one place to another in search of pasture or grazing land for their livestock. The latter have settled in towns and villages teaching, farming, trading etc.



Figure 1.8: A Fulani cattle herder

The Fulani are widely distributed in West Africa most especially in the Sahel, wandering from one spot to another with their herds of cattle (Fig. 1.8). In fact, they are found in almost every country of the Sudan zone of West Africa extending from the Senegal area in the West to the Upper Nile in the east. (Fig. 1.9)



Figure 1.9 Fulani distribution in West Africa

The pastoral Fulani's life is principally basic and simple. They strive to maintain their tradition and culture wherever they go. They generally adhere to a code of behaviour referred to as *pulaaku* which suggests they must exhibit the following qualities: shiness, bravery, ownership of cows etc. In the pre-colonial period, the Fulani, under Shehu Usman Danfodiyo's leadership, were able to revive Islam in most parts of the Hausaland. Following the Jihad, (an aggressive campaign for an idea) they functioned basically as administrators and sometimes as cultivators. As devout Muslims, they were very instrumental in assisting Shehu Usman Danfodiyo in the execution of the popular Sokoto Jihad which helped in the socio-political as well as the religious changes of Northern Nigeria in the course of the nineteenth century.

SELF-CHECK

Question

- You have just learnt that Fulanis are called differently by different people, what are these names given to them by different people?

Feedback

- You might have thought about such names as Peul by the Wolf, Fula by the Bambara, Fellata by the Kanuris and Fulani by the Hausas.

1.4 THE KANURI CULTURE

Another notable ethnic group in Nigeria is the Kanuri. There are many versions of Kanuri origin. The “So” version reveals that Kanuri were the original settlers in Kanem-Borno. They developed a sophisticated socio-political culture based on agriculture and the knowledge of the use of iron technology. In addition to the “So” version there is the Saif bin Dhi Yazan myth. This version attributes the foundation of the Kanem-Borno polity to the great Arab hero Saif bin Dhi Yazan of Himyar, which supposedly happened between the 9th and the 10th centuries CE. Saif was also credited to have established the renowned Saifawa Dynasty (refer to Fig. 1.10).

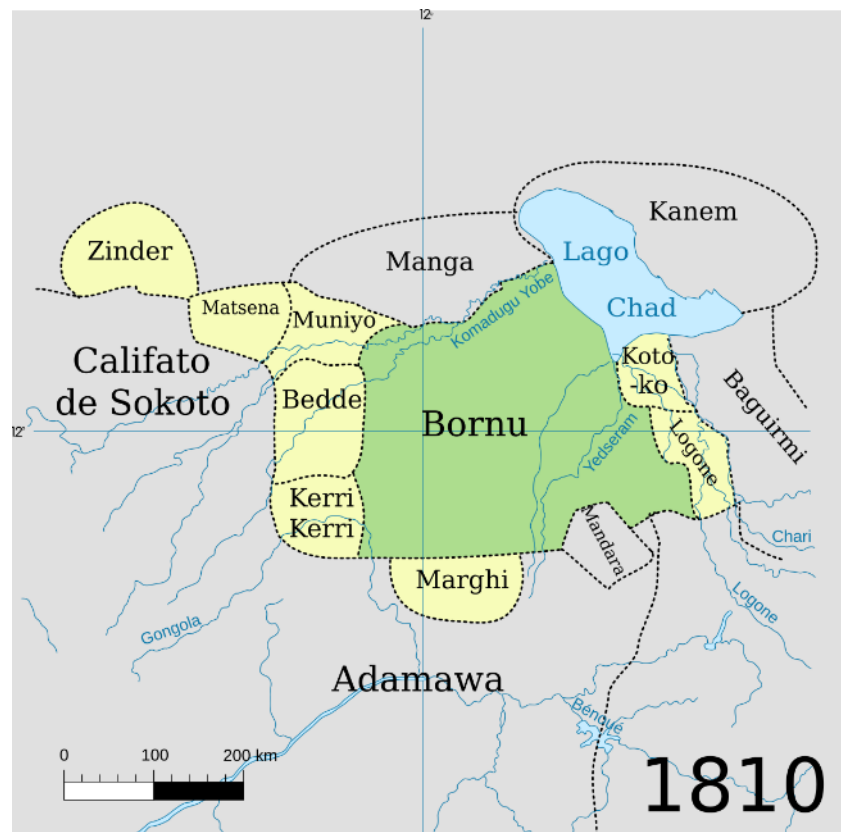


Figure 1.10 Borno in 1810

The socio-political organization of the Kanem-Borno people was based on kingship. For instance, the Mai (king) was the highest authority in the political structure of the empire. The mother of the Mai, known as magira was a very important and respected personality in the Kanem-Borno political structure. The sister of the Mai (mogaram) was also important because she assisted the Mai in the administration of the empire. Another political institution that is kingship oriented in the Kanuri Culture was an imperial state council known as the council of the twelve or the “Nokena”, which acted in advisory capacity to the Mai.

This khadi was the chief judge of the state. He plays a major role in the Kanuri political structure as the chief judge and the legal advisor to the Mai. The army played a significant role in the Kanem-Borno political system. It was a professional army divided strategically into two divisions: Home and Bush Garrisons. Another institution of the Kanem-Borno political structure was the titled nobility. They were known to have exercised great influence in state affairs and the Mai assigned to the fiefdoms to administer. The most important of these titles were the Galadima (governor of the western province), the Kaigama (commander in chief of the army), the Yerima (governor of Yeri province) and the Mustrema (queen mother’s representative fief).



Figure 1.11: Council of the Shehu of Borno in 1826

Slaves and eunuchs made up the servile. They also played important roles in the administration of the dynasty and held offices such as the Mushemu, Yuroma and Kachalla.

SELF-CHECK

Question

- As you read through this Study Session, can you recall the two versions of the Kanuri origins?

Feedback

- You might have recalled the "So" version and the Saif bin Dhi Yazan version of the Kanuri origins.

1.5 THE NUPE CULTURE

This ethnic group can be found in central part of Nigeria. Like many Nigerian ethnic groups, the Nupe people have different versions of origin. Many scholars believe that the early Nupe people originated from where they are presently (part of Kogi, Kwara and Niger States). Other scholars argued that the first people of Nupe originated from Egypt. Hence Egypt seems to be the origin of Nupe people in this regard. Edegi is considered by some Nupe people as the founder of their state; and according to Nupe tradition Edegi might have arrived in the early Sixteenth Century from Idah. He (Edegi) was also believed to have had an Igala father and a Nupe mother. Historical traditions reveal that the Nupe people had at a time paid allegiance and tribute to the Atta of the Igala state. To them (the Nupe) in the Sixteenth Century, a hero, an Idah prince, known as Tsoede re-established Nupe independence with himself as the Etsu Nupe (King of Nupeland).



Figure 1.12 A Nok head with Nupe features

Regarding their religion, the Nupe people are highly Islamized group found in the Niger valley above its confluence with the Benue. A strong Nupe kingdom had

existed since the 15th Century up to the Jihad. The Fulbe jihad leaders who took over Nupe land were completely absorbed into Nupe culture and became Nupe. The Nupe are a highly united group. A unity sustained by a belief in common origin, a common language and culture, the symbol of the Etsu Nupe and a feeling of Nupe consciousness. Due to early contact with the Europeans on the river Niger, they are highly westernized. Etsu Nupe was known as the head of the Nupe kingdom. He operated a two-level administration: central and provincial. Etsu Nupe enjoyed a divine status and people worshipped him and respected him. His words were laws. His power and actions were regulated by a body of traditions and taboos. Besides the Etsu Nupe there was a class of powerful gentlemen called nobility. Its main task is to help the king carry out his duties as leader. Such nobility include: shaba, kpotuh and maku.

Note

At the village level, there was a head called Zitzu. He was an appointee of the Etsu and he was assisted by a council of elders. He was expected to pay tribute to Etsu.

SELF-CHECK

Question

- In this Study Session, you are told that Nupe are a highly united group, what are the binding factors of their unity?

Feedback

- Your answers could be that the unity is sustained by a belief in common origin, a common language and culture, the symbol of Etsu Nupe and a feeling of Nupe consciousness.

Session Review

In this study session, you learnt that:

- 1 The Hausa are found in the North Western part of Nigeria. They were substantially Islamized even before the Sokoto Jihad of 1804.
- 2 The Fulani is an ethnic group in the North and are believed to have originated from the Futa Jalon highland region of West Africa from where they migrated to various places in the West African Sub-region. The Fulani are of two groups, namely pastoral Fulani (*Fulanin Daji*) and sedentary Fulani (*Fulanin Gida*).
- 3 The Kanuri have different versions of origin, the “So” version of the Kanuri origin states that, the “So” were the first settlers in the Kanem-Borno, while the Saif bin Dhi Yazan version attributes the foundation of Kanem Borno to the great Arab hero Saif bin Dhi Yazan who was credited to have established the popular Saifawa Dynasty.
- 4 As for the Nupe Culture, some scholars argued that they originated from Egypt. However, the Idah version is

that, *Edegi* was the founder of their state. He was believed to have had an Igala father and a Nupe mother. It was also believed that the Nupe people at one time paid allegiance and tribute to *Atta* of the Igala state.

- 5 The socio-political organisations of Hausa comprised the following: i. *Galadima* ii. *Madawaki* iii. *Magaji* iv. *Dogari* v. *Zagi*
- 6 The socio-political organizations of Kanuri comprised the following: i. The *Mai* ii. *Magira* iii. The *Mainin Kinendi* iv. The Army v. *the Kaigama*
- 7 The Fulbe seem to have no political organisation before 19th Century, rather they adopted the Hausa Socio-political structure.
- 8 The socio-political organisations of Nupe comprised the following: i. *Etsu Nupe* ii. *Shaba* iii. *Kpotuh* iv. *Maku*

Assessment

SAQ 1.1 (tests Learning Outcome 1.1 and 1.2)

The Hausa, the Fulani, the Kanuri and the Nupe are the notable ethnic groups in Northern Nigeria. Trace the origin of each of the above mentioned ethnic groups.

SAQ 1.2 (tests Learning Outcome 1.1 and 1.3)

If the head of government in Hausa culture is called *Sarkin Kasa*, what is he called in Kanuri and Nupe cultures?

Resources

Articulate Presentation

This is a complimentary resource to facilitate the quick delivery of this session. It is available in your course pack (Schoolboard disc / online page), and also linked here.

Schoolboard

Access your schoolboard app, or visit www.schoolboard.edutechportal.org/introductiontomicroeconomics to access updated online activities and resources related to the units of this Study Session.

Study Session 2

Notable Ethnic Groups in Southern Nigeria

INTRODUCTION

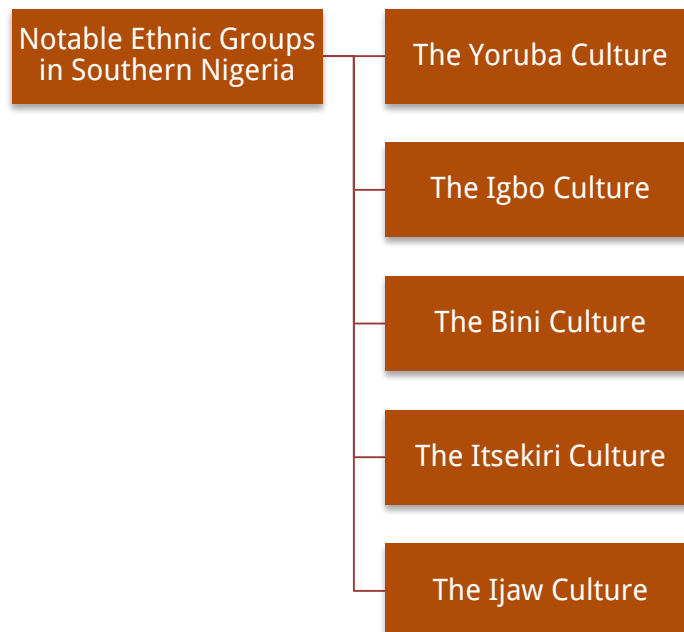
In the previous session, you learnt about the notable ethnic groups in Northern Nigeria. In this Study Session, we shall be extending our discourse to the notable ethnic groups in southern Nigeria which includes Yoruba, Igbo, Bini, Itsekiri and Ijaw (Izon). The focus will be on their origins and their socio-political organisations.

Learning Outcomes

When you have studied this session, you should be able to:

- 2.1 *identify* the origins of the following ethnic groups: Yoruba, Igbo, Bini, Ijaw and Itsekiri.
- 2.2 *outline* the socio-political organisations of these cultures

Session Preview



Study Session Duration

This Study Session requires a one hour of formal study time. You may spend an additional two hours for revision.

Terminologies

Southern Nigeria

The coastal areas of modern-day Nigeria formed in 1900 from the union of the Niger Coast Protectorate with territories chartered by the Royal Niger Company below Lokoja on the Niger River.

Family

A group of people affiliated either by consanguinity (by recognized birth), affinity (by marriage or other relationship), or co-residence, or some combination of these.

2.1 THE YORUBA CULTURE

The ethnic group now commonly referred to as the ‘Yoruba’ have been identified by different names spanning millenniums and centuries. Pacheco Pereira identified them in 1500 as the *Lucumi* while early missionary accounts of the 19th Century referred to them as the *Aku*. Yoruba, which originally referred to the Oyo, began to be used for the generality of the group by the Europeans and it has caught on. The earliest known account of their existence in the region according to archaeological evidence dates to around 9000 BCE as revealed by human remains at *Iwo Eleru*. However, their inability to develop arts of writing early in their history gave rise to fables and conflicting accounts of their origin. R.C.C. Law traced the first written account of Yoruba origin to the second Sultan of the Sokoto Caliphate, Sultan Mohammed Bello. In his writing, *Infag al Maisuri*, Bello in his version in 1812 stated that the Yoruba derived from Nimrod, a descendant of the cursed Ham who fled Mecca while resisting Islam. This account was later appropriated by new Oyo palace historians who expanded it to identify Nimrod as *Lamurudu* whom they now referred to as the father of *Oduduwa*, the acclaimed progenitor of the Yoruba. Samuel Johnson on his part adapted this account but replaced the Meccan origin with Egyptian Coptic Christians.

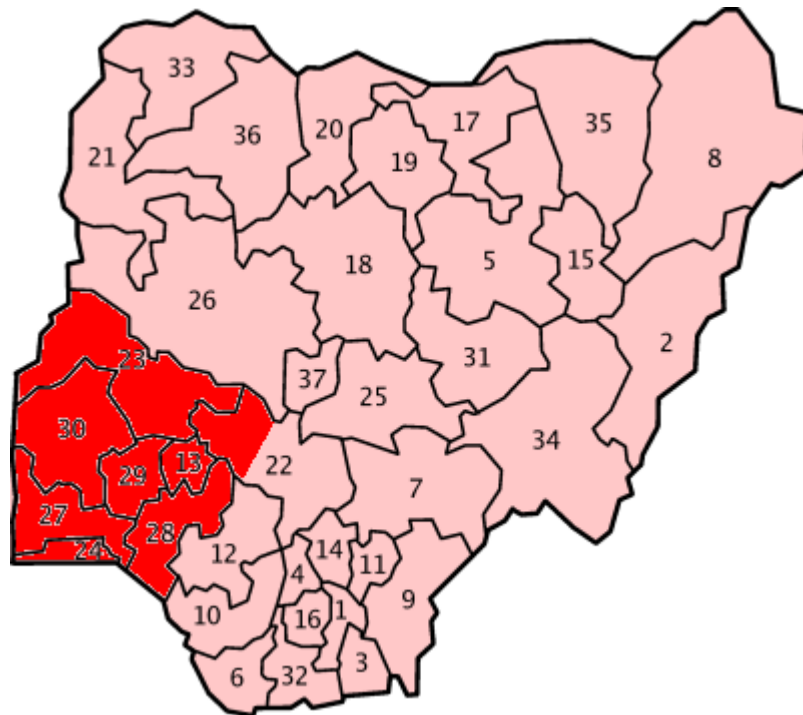


Figure 2.1 Map showing Yoruba areas in Nigeria

Another myth of the Yoruba origin alleged that *Oduduwa* descended from heaven sent by God to create the earth. That *Oduduwa*'s first point of arrival on earth was Ile-Ife, hence the notion that Ile-Ife is the centre of the earth. What is however certain is the fact that the Yoruba are indigenous to Southwest Nigeria. The Itsekiri are their kins. They constitute a sizeable population of Middle Belt states of Kwara and Kogi. There are indigenous Yoruba in Edo state. Until the colonial conquest of Africa, the Yoruba region extended from Benin Republic to parts of Togo. A sizeable number also settled in Sudan en route to or from Mecca.

Note

The Trans-Atlantic slave trade also led to their forced migration to the Americas where Yoruba cultural traditions have endured to the present in Brazil (as *Lucumi*), in Trinidad and Tobago and in Cuba, amongst many other places.

In Nigeria, the Yoruba constitute a homogenous socio-linguistic and cultural group. Their language belongs to the Niger-Congo language family and shares basic characteristics with the Igbo, Edo, Fulani, Bariba, Efik, Jukun, among other groups. Ile-Ife developed a centralized state system, complex artistic and craftsmanship abilities, socio-cultural and religious practices, as well as economic versatility. It became a cultural and political model for other Yoruba communities which began to replicate the Ife model in their domains. Ile-Ife became the spiritual motherland of the Yoruba. However, Oyo soon developed a more complex political and military system.



Figure 2.3 A Yoruba Crown

The Yoruba political system is very complex. The Oba (king) is an absolute ruler with divine authority, yet his powers are checked by various institutions such as the council of chiefs (the *Oyomesi* – hereditary advisers in Oyo in particular and *Ilu* in other Yorubalands), the *Ogboni* society, *Ifa* divination, and sometimes by mass rebellion or rejection of his authority or person. Any member of the council of chiefs could in turn be deposed by the king. Kingship rotates among several royal houses, hence, the son of a reigning king cannot succeed his father. A paramount ruler (the king) seldom appeared in public and was not commonly accessible to his subjects. His subordinate chiefs administered the quarters, villages, the towns and other domains on his behalf. Yet, each of the chiefs has specific traditional duties limited to each of them alone. Yoruba settlement had the Oba's palace in the centre. Village heads (*Baale*) are subject to the king through his chiefs, while lineage heads (*baale* and *mogaji* in Ibadan) administer the quarters and the wards but are subjected to the immediate higher head. Youths and quarter children have their roles and rights. The rights of women are assured as their leader is an official member of the council of chiefs.



Figure 2.4 Ooni of Ife



Figure 2.5 Alaafin of Oyo

Marriage among the Yoruba was exogenous, hence, it was not a mere event between two individuals but an event involving two previously unrelated families. After betrothal, a man must not only give presents to his future wife, but also should help her father on his farm or when building a house. The would-be in-law also plays important role in funeral rites. The Yoruba operate patrilineal societies. Polygamy is a common feature among the Yoruba. Apart from farming, the Yoruba were also traders and craftsmen. Cooperative efforts used in farming include ‘*aaro*’ and ‘*owe*’. The ‘*aaro*’ form of labour mobilisation was reciprocal in that farmer who was assisted to weed his farm or build his house today would be called upon tomorrow to render similar service. While the ‘*owe*’ was not reciprocal. Drumming and feasting would normally follow after the execution of an ‘*owe*’ or an ‘*aaro*’ task.



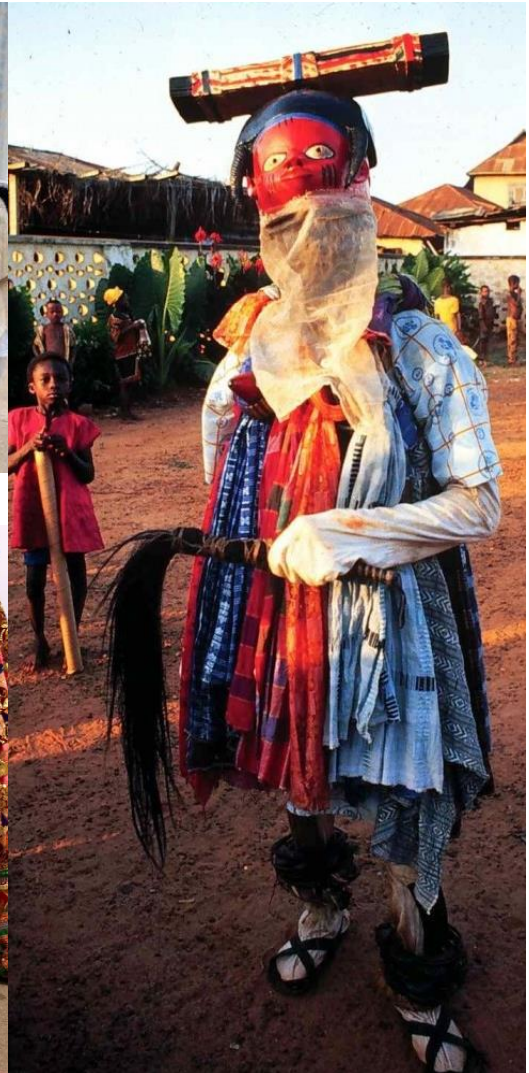
Figure 2.6 The Ori Olokun



Eyo



Ogogo kulodo



Gelede

Figure 2.7 Yoruba masquerades

Generally speaking, even strangers did have access to land for farming purposes through *Isakole* (i.e., land rent) charge.

SELF-CHECK

Question

- By now you have learnt about different origins of the Yoruba, what are these origins?

Feedback

- You may have thought of the following: 1. Nimrod 2. Egypt coptic and 3. Oduduwa

2.2 THE IGBO CULTURE

Another notable ethnic group in Nigeria is the Igbo. The Igbo have a unique culture. There are three versions on the origin of the Igbo. The first version says the Igbo migrated from the Middle East to their present location. The second version says they have been in their present location in eastern Nigeria from the beginning. The third version says they descended from the sky. The language of the Igbo belongs to the Niger-Congo family. The Igbo people thrived in the Igbo-Ukwu art culture while they cherished Arochukwu in the spiritual realm.

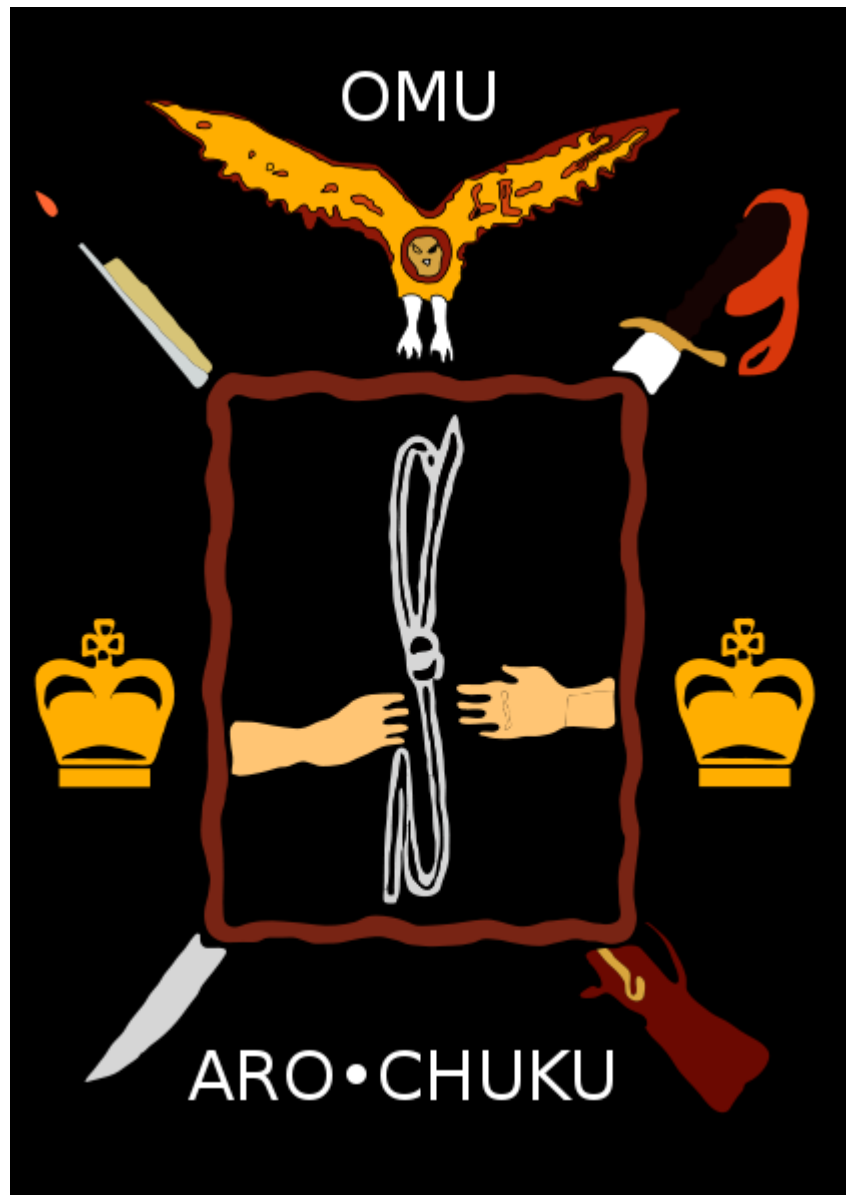


Figure 2.8 The Omu Arochukwu

You need to know that birth, marriage and burial are considered the three most important family events. Igbo traditional marriage, known as *igbankwu* is not just an affair between the future husband and wife, it involves parents, the extended family and the whole village. The would-be groom parent will bring palm wine and

kolanuts to the bride's family and other items such as goats, chickens etc. as requested by the family. We wish to state that the wedding ceremony varies from village to village. Birth is also celebrated among the Igbo but the naming ceremony is usually performed on the 28th day. Many customs surround the burial rites such as paying last respect to the dead, singing traditional songs and traditional dances, acrobatic displays by masquerades, etc.



Figure 2.9 Map of Igboland

The village of Igbo-Ukwu is the harbinger of the oldest known sculpture from Igboland. In that village (Igbo-Ukwu), there was an excavation of the grave of a man of some importance and wealth dating back to the 9th Century which produced some of the earliest bronze castings, glass beads, bowls and ornaments. The objects found at Igbo-Ukwu are also for ritual as well as secular purposes. The objects found at this site were a large collection of objects and regalia mostly made through the “lost wax” technique and others made through smiting and casting method. In terms of style, the artifacts found at Igbo-Ukwu are not similar to the Bini, Ife or any other Nigerian arts; they are originally local in shape and content. The findings at this site indicate a very well developed economy with surplus to engage in artistic production.



Figure 2.10: The Igbo-Ukwu rope pot

The Igbo political system is a segmentary system of governance where you have hierarchy of power from the family to the age group and to special titles. This power is often distributed among the following title holders: *Ozo*, *Ichie*, *Mazi*, *Ozioko*, *Nze*, *Diokpa*, *Isi*, *Okpara*, *Ezeji* and a few others.

Note

Others that hold powers include priests, elders, diviners, medicine men, the *Okparas*, members of secret society and age grades. They all have recognized roles to play within the Igbo political set up.

SELF-CHECK

Question

- In this section, you have learnt that the Igbo people do not practise democratic system of government, what type of government do they practise?

Feedback

- You may recall that the Igbo practise segmentary system of government.

2.3 THE BINI CULTURE

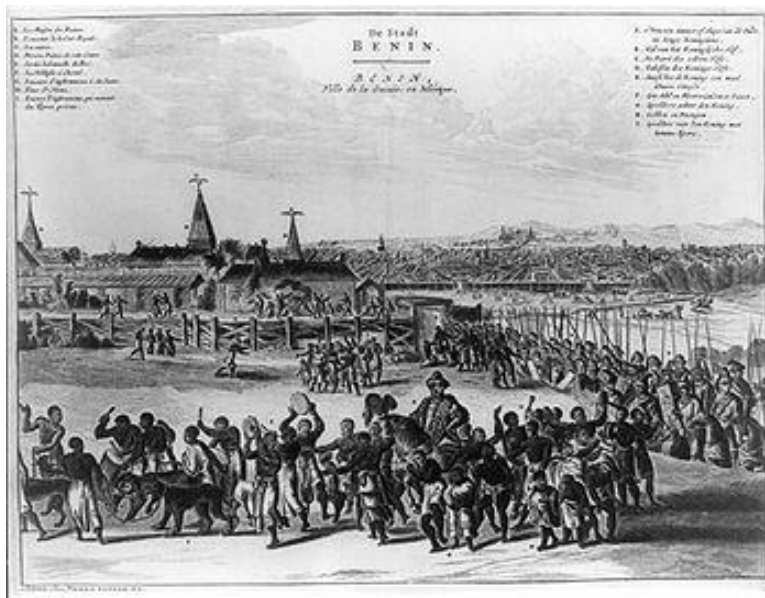
This is another notable culture in Nigeria. There are three versions of the origin of the Benin kingdom. The first version is from Edo mythology. According to this mythology, the Benin Kingdom was founded by the youngest of the children of *Osanubua* (the high god). This child came with his elder brothers who subsequently founded Ife and Yoruba Kingdoms. The Second Version talks about the elders of Benin requested King of Ife (*Oduduwa*) to send his son as the King of Benin. *Oduduwa* complied by sending *Oranmiyan*. But *Oranmiyan* did not stay for long. He impregnated the daughter of the *Onogie* of Edo. This woman later delivered a son who was installed as the first *Oba* of Benin. This *Oba* was later called *Eweka*. He and the people of Benin lived at *Usama*. The Third Version according to Igharevba (1968), the Bini migrated from Egypt and in the course of their journey southward, they settled at Ile-Ife and finally moved to their present location.



Figure 2.11a Benin is known for her castings



Figure 2.11b A casting of Bini monarch



The leadership of the Bini people was based on segmentary system where authority is exercised right from the family. There are three types of families:

1. The Nuclear Family
2. The Joint Family
3. The Extended Family

Each is headed by an elder who sanctions each member of the family. Similarly, there are societal elders constituting authority based on the village system and there are representative title holders who constitute a councillor court for discharging laws and justice in the whole kingdom.



Figure 2.12: Ancient Benin City

SELF-CHECK**Question**

- From your reading of the above section you may have learnt that the Igbo and the Bini had similar system of government which is segmentary with a slight difference; can you mention these differences from the perspective of the Benin?

Feedback

- These differences are based on the family representatives, which includes:
 1. The Nuclear family
 2. The joint family
 3. The extended family
 4. The title holders

2.4 THE ITSEKIRI CULTURE

You may wish to know this important culture in Nigeria. The people of Itsekiri claimed to have descended from *Umale-Okun* (the sea god) some of the Itsekiris claim to have descended from *Ode*, a Yoruba town in Ijebu Water-side. In a different dimension, one part of the Itsekiri tradition claimed a relationship with *Iginuwa*, a son of one of the chiefs of the Yoruba; it was said that *Iginuwa* was sent to the Itsekiri land in company of chiefs and their servants whereby, the chief, together with the Itsekiri established the present land (Fig. 2.12). On his arrival *Iginuwa* met with some Ijaw who took him along with his followers and consolidated his power as a leader of the new land.

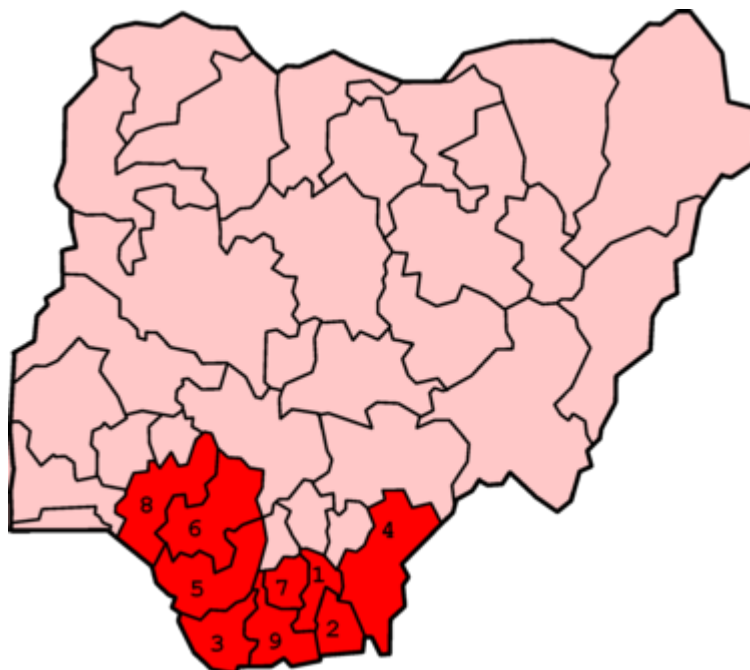


Figure 2.12: Niger-Delta

The socio-political organisation of the Itsekiri was closely related to the Bini people. The palace and titles for instance were modelled after that of the Benin kingdom. But in the Itsekiri's case, instead of the *Oba*, 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-CHECK

Question

- In the course of your study of the above section you might have come across the origin of Itsekiri people, can you mention these origins?

Feedback

- The origins of Itsekiri people that you may mention may include:
 - i. Umale-Okun
 - ii. Ode of Yoruba town in Ijebu Water-side

2.5 THE IJAW CULTURE

We now move to the Ijaw culture. The Ijaw ethnic group accounts for a sizeable percentage of Nigeria's population. You also need to know that they are located along the coastal belts of Southern Nigeria from the Forcados to Bonny River, long and extensive years of interaction with various neighbours have greatly influenced their traditions thereby leading to differences in the cultural assumptions of component Ijaw groups. They are mostly identified as Western Delta Ijaw (*Gbaramatu, Mein, Iduwini, Arogbo, Egbema* (Bassan), *Apoi Ijaw*); the Central Delta Ijaw (*Apoi, Furupagha, Olodiana Ijaw*); and the Eastern Delta Ijaw (*Bonny, Elem Kalabari, Nembe* (Brass), *Okrika*). Some scholars have come up with different Ijaw traditions of origin. These scholars include Kenneth Dike (1956), G.I. Jones (1964) and E.J. Alagoa (1972). Dike ascribed the establishment of Ijaw politico-religious institutions to the commencement of trans-atlantic trade around the 15th Century, while G.I. Jones modified this submission by propounding claims of migration from Eastern Delta pinning it to the period of or before Portuguese contact with the region (1450-1550). On the contrary, Alagoa, an Ijaw, brought up 'Mein tradition' to assert migration from Central Delta to Eastern Delta. Archaeological studies sponsored by Alagoa to settle this controversy provided a more concrete information. The results showed that Eastern Delta Ijaw communities were settled far ahead of the Central Delta region. They belong to the Niger-Congo linguistic subgroup and they speak *Izon*. The eastern Ijaw group, however, speak *Kalabari*. The western Delta Ijaw also speak Edoid languages while the Ogbia clan, the Andoni as well as the Obulom speak Cross-River languages.

Note

Horton (1969) noted that the politico-religious organisations of the Ijaw is similar to those of other Southeastern Nigerian groups especially the Igbo. The entire adult male population seats in three age grades assembly to perform legislative and judicial functions presided over by the *Amanyabo* (village head). The village head is chosen from a single descent group.



Figure 2.13 Ijaw people in ceremonial dress

In Ijaw cosmology, a High God (*Tamuno*) is acknowledged. An ancestor cult similar to that of the Igbo also exists. Being riverine people, there is a strong belief in the water goddess (*Owu*) that plays certain roles in human affairs. The Ijaw, over the course of their history are reputed fishermen, canoe builders, salt manufacturers and above all elaborate and extensive merchants and traders, well known for the establishment of merchant houses.

SELF-CHECK

Question

- Now that you have read about the various origins of the Ijaw ethnic group, what are the two accounts of their origins?

Feedback

- You may have thought of the following:
 1. Transatlantic trade
 2. "Mien" tradition

Session Review

In this study session, you learnt that:

1. The Yoruba people are located mainly in South-West of Nigeria and they constitute a homogenous socio-linguistic and cultural group within the Western part of the country. The Yoruba are mostly traders and craftsmen. Marriage among the Yoruba is exogenous. The government and administration of a Yoruba town are democratic.
2. The origins of the Igbo people vary from:
 - That they migrated from the Middle East to their present location;
 - That they have been in their present location in South-Eastern Nigeria from the beginning, and
 - That they descended from the sky.
3. The Igbo political structure is a segmentary system of governance where there is hierarchy of power from the family to the age group and to special title-holders. Others such as the priests, elders, diviners and medicine men also hold powers.
4. The origin of Benin culture could be traced to three myths:
 - The first myth was that the Benin Kingdom was founded by the youngest of the children of Osanubua (the high god);
 - The second myth was that the elders of Benin requested king or *Oduduwa* of Ife to send his son as the king of Benin. *Oduduwa* complied by sending *Oranmiyan* who impregnated the daughter of the *Onogie* of Edo who delivered a son who was installed as the first Oba of Benin.
 - The third myth was that the Bini people migrated from Egypt and in the course of their journey southwards; they settled at Ile-Ife and finally moved to their present location.
5. The leadership of the Bini people is based on segmentary system where authority is exercised right from the family. The families are headed by elders and there are societal elders constituting the authority as well as other titleholders.

Assessment

SAQ 2.1 (tests Learning Outcome 2.1 and 2.2)

1. Now that you have adequately read this Study Session and have acquired the knowledge of the origins of notable ethnic groups in southern Nigeria, differentiate between the origins of the Yoruba and Igbo.
2. Mention each ethnic group and their appropriate system of government
3. Highlight three versions of the origins of the Bini People.

Resources

Articulate Presentation

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Schoolboard

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Study Session 3

Cultural Zones in Nigeria

INTRODUCTION

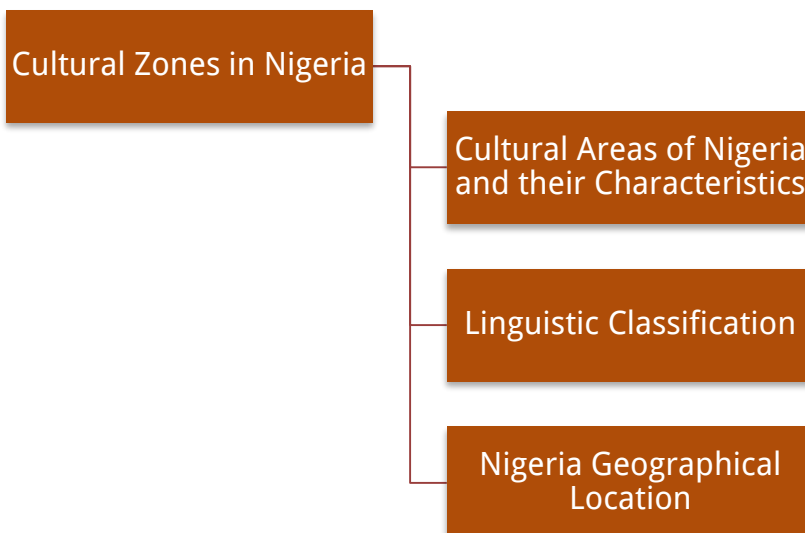
In this Study Session, you will explore the cultural zones in Nigeria, going by linguistic classifications and the geographical locations that define the territorial composition of Nigeria.

Learning Outcomes

When you have studied this session, you should be able to:

- 3.1 *highlight* the linguistic classification of Nigerian People
- 3.2 *mention* the geographical location of the prominent ethnic groups in Nigeria

Session Preview



Study Session Duration

This Study Session requires a one hour of formal study time. You may spend an additional two hours for revision.

Terminologies

Linguistic	The study of language and of the way languages work.
Dialects	A particular form of a language which is peculiar to a specific region or social group.

3.1 CULTURAL AREAS OF NIGERIA AND THEIR CHARACTERISTICS

You may recall that the population of Nigeria stood at about 167 million according to NPC August, 2012. It is common knowledge that within the country's boundaries, there are over 500 ethnic groups, each speaking its own language, although some may not necessarily speak the language identified with their ethnic groups. These ethnic groups range in size from tiny units consisting of less than 700 people to groups numbering well above 10 million. The well-known ethnic groups in Nigeria include Hausa, Yoruba, Igbo, Fulani, Kanuri, Efik, Ibibio, Tiv, Izon (Ijaw) Edo, among others. (Ref Fig. 3.1)

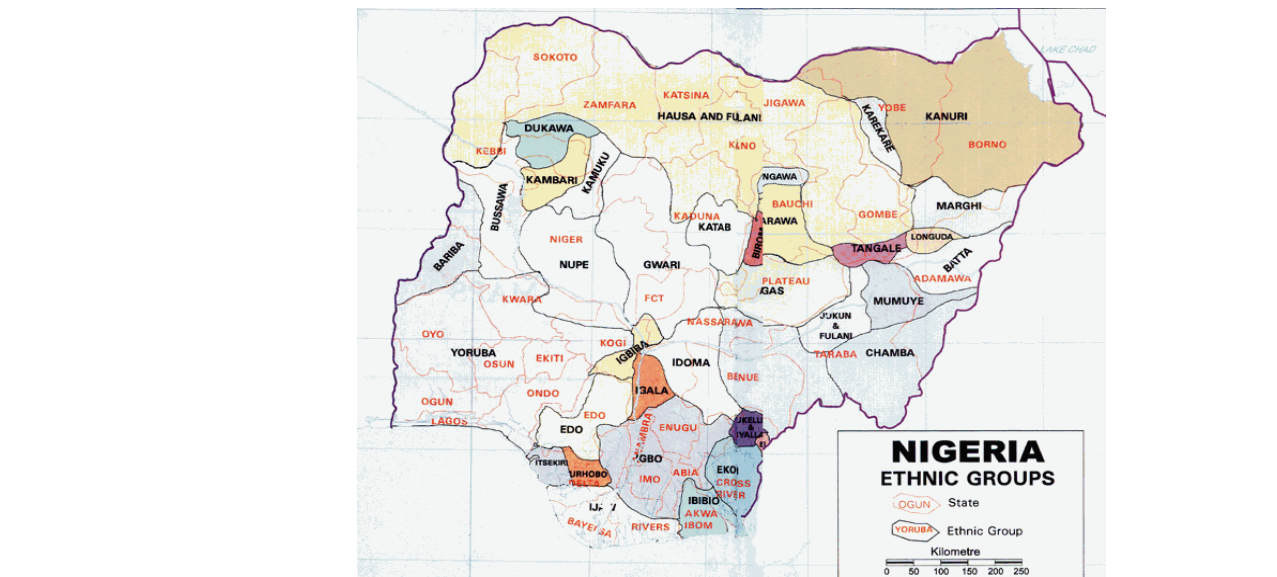


Figure 3.1: Map of Nigeria showing areas of well-known ethnic groups

Although there are over 500 distinct ethnic groups in Nigeria, the number of languages spoken does not necessarily correspond to this figure. As such, there is bound to be more or less than this figure, since one ethnic group might speak different languages while different ethnic groups might speak one language. This has led to a lack of precision in identifying the number of languages spoken in Nigeria. What compounds this problem further is the existence of different varieties of the same language, otherwise known as dialects. For instance, one language may have several varieties which at times are not mutually intelligible. Whether such are regarded as distinct languages or dialects (varieties) of the same language has always remained a bone of contention among linguists. Although, the index of

Nigerian languages 1993 identified 452 languages, the Ethnologies identified 529 languages (2013).

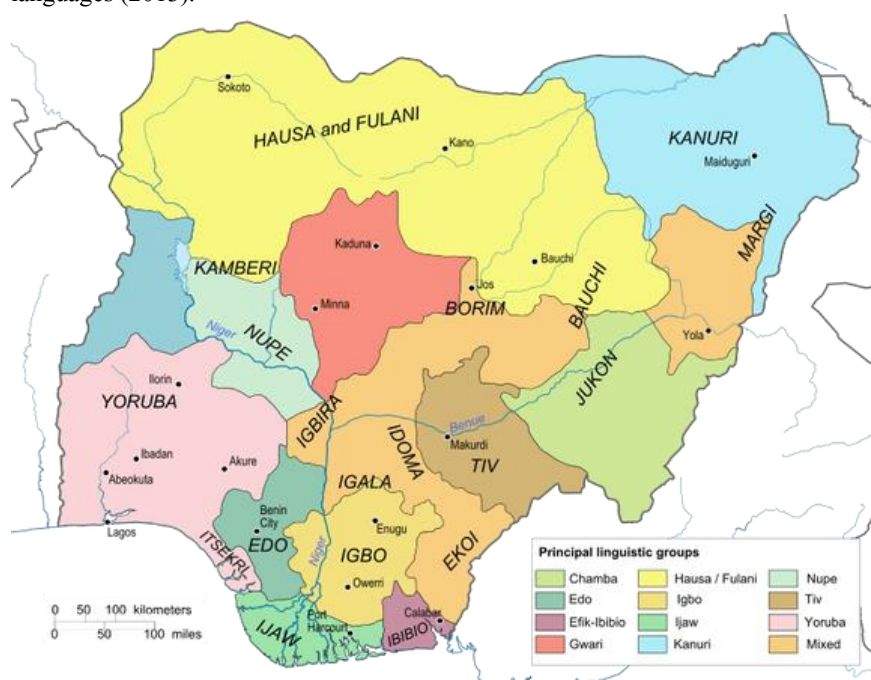


Figure 3.2: Map of Nigeria showing various Linguistic groups and their location

3.2 LINGUISTIC CLASSIFICATIONS

Just as is the case with their number, linguists also disagree on any single classification scheme for African languages. But it is generally recognized that Nigeria is one of the principal linguistic crossroads of Africa. J.H. Greenberg in his classification of African languages distinguishes four major groups, called phyla. This in linguistics means a large division of possibly related languages, or a major language family which is not subordinate to another. They are Afro-Asiatic, Khoisan, Niger-Congo and Nilo-Saharan. In Nigeria, the majority of the languages belong to the Niger-Congo Phylum, though there are a substantial number of languages belonging to the Afro-Asiatic phylum especially the Chadic family (Hausa, Marghi, Pabir-Bura, Bole, Karekare, Tangale, etc.). The Nilo-Saharan has Kanuri, Dandi, Teda and Zanna. There are no languages from the Khoisan phylum in Nigeria.

Note

The Niger-Congo family is divided into: West Atlantic, Mande, Gur, Kwa, Benue-Congo and Adamawa-Ubangi. The majority of Nigerian languages belong to the Kwa, BenueCongo and Adamawa-Ubangian families. The other families within Niger-Congo are: West Atlantic (Fulbe), Mande (Busa and Shanga), and Gur (Baatonun).



Figure 3.3: Language families in Africa

3.2.1 GOVERNMENT'S POSITION ON LANGUAGE

Due to linguistic diversities, the Federal Government has encouraged the citizens to employ English Language as a lingual franca, language of administration, education, trade and commerce, while attempts is being made to evolve a national language through its National policy on Education. The National Policy on Education makes it mandatory that language of immediate environment or community should be the medium of communication in early childhood education. The Junior Secondary School students are to be taught and examined in any of the three major indigenous Nigerian languages – Hausa, Igbo and Yoruba. The Senior Secondary School students are to offer one other indigenous Nigerian language other than their mother tongue. Besides the issue of national language, different states in Nigeria have dominant languages which unite them.

SELF-CHECK

Question

- You have studied linguistic classification of Nigerian peoples, mention the four language groupings?

Feedback

- You may recall such linguistic groupings like, Afroasiatic, Khoisan, NigerCongo and Nilo-Sahara.

3.3 NIGERIA GEOGRAPHICAL LOCATION

You can recall that Nigeria's major ethnic groups are widely distributed all over the country. The Hausa are widely distributed, but they constitute majority in the far north of the country. The Fulani-speaking people are also spread throughout Northern Nigeria. They are found all over Northern Nigeria. The Kanuri are mainly found in Borno and Yobe states; the Nupe in the Niger and Benue valleys. The Tiv are concentrated in the area south of the Benue River.

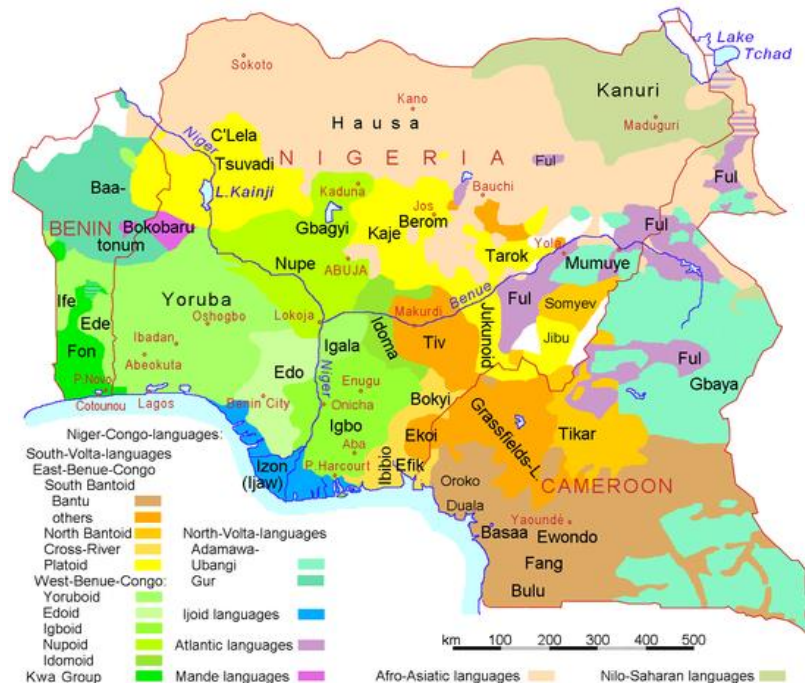


Figure 3.4: Afro-Asiatic people in Nigeria

The Yoruba are found in Southwestern Nigeria as well as parts of Kwara, Kogi, Edo and Delta States. The Bini are located in Edo and Delta states, while the Ijaw (Izon) are spread throughout the coastal strips of Rivers, Bayelsa, Delta, Edo and Lagos states.

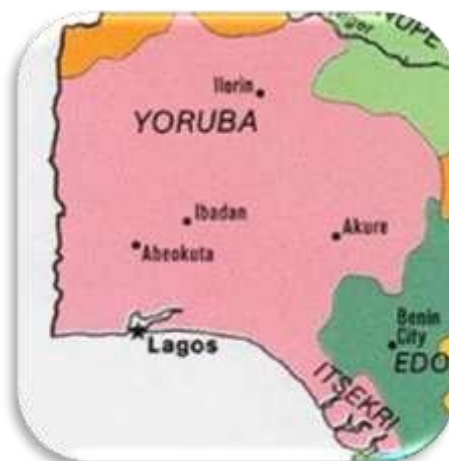


Figure 3.5 Map showing Yoruba Areas

The Igbo are mainly found in Imo, Anambra, Enugu, Ebonyi, Abia States and parts of Delta and Rivers States. However, as a result of population pressure and pressure on land, many Igbo people have migrated to various parts of Nigeria. There are other smaller ethnic groups that are located in various parts of the country. (Fig. 3.6)

**Figure 3.6: Map showing Igbo areas**

SELF-CHECK

Question

- In your reading you passed through the location of notable ethnic groups in Nigeria. Can you identify the location of notable ethnic groups of the North in the map provided below:

Feedback

- In the map, there are lots of the major ethnic groups such as Yoruba, Hausa, Ibo Fulani etc.

Session Review

In this study session, you learnt that:

1. According to the National Population Commission, August, 2012 the population of Nigeria stood at 167 million people with over 500 ethnic groups.
2. The majority of the Nigerian Languages belong to the Niger-Congo groupings and the remaining languages are distributed between Afroasiatic and Nilo-Sahara groups.
3. In the Northern part of the country, the Kanuri are found in Borno and Yobe, while the Nupe are found in Niger and Benue Valleys. The Tivs, on the other hand, are found in the south of Benue River.
4. In the southern part of the country the Ijaw are spread throughout the coastal stripes of Rivers, Delta, Edo, Bayelsa and Lagos States. The Igbo are mainly found in Southeastern states of Anambra, Ebonyi, Enugu and Abia.

Assessment

SAQ 3.1 (tests Learning Outcomes 3.1)

Based on your study of this Study Session, you have learnt the classifications of Nigerian Languages; you may recall that language classifications are put into four distinct groupings. Mention all the languages in each classification you read.

SAQ 3.2 (tests Learning Outcomes 3.2)

From the geographical location you studied in this Study Session, what are the locations of the notable ethnic groups in Southern Nigeria?

Resources

Articulate Presentation

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Schoolboard

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Study Session 4

Cultural Zones in Nigeria II

INTRODUCTION

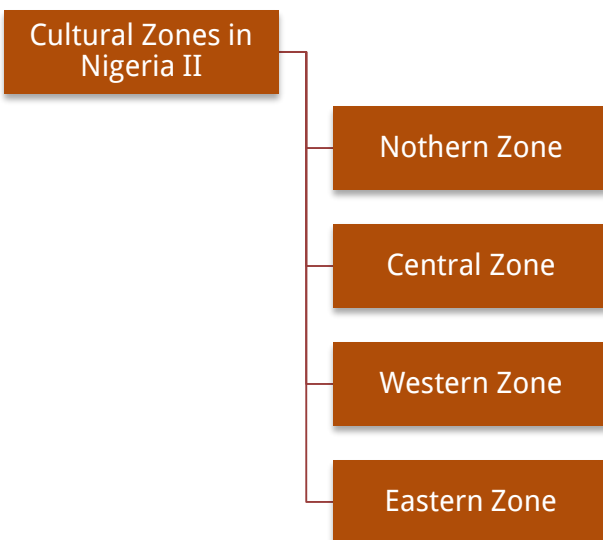
In the previous study session, we examined the cultural areas, linguistic classifications and geographical location in Nigeria. In this Study Session, we shall be extending the analysis to capture the delineation of Nigeria into various zones, as shown below.

Learning Outcomes

When you have studied this session, you should be able to:

- 4.1 *locate* all the cultural zones in Nigeria
- 4.2 *outline* at least three cultures found in each zones in Nigeria
- 4.3 *highlight* the similarities and differences that exist among notable cultures in Nigeria

Session Preview



Study Session Duration

This Study Session requires a one hour of formal study time. You may spend an additional two hours for revision.

Terminologies

Lineage

The members of a person's family who are directly related to that person and who lived a long time before him or her.

Lingua Franca

Any language that is widely used as a means of communication among speakers of other languages.

4.1 NORTHERN ZONE

You are aware that Nigeria is the most populous country in Africa. Continuous human habitation of the area dates back to pre-historic times. Some artifacts found in Nok in Plateau State date back 39,000 B.C. and many Late Stone Age (15,000 — 5, 000 BC.) artifacts have been found in the Mejiro Cave (Oyo State), Daima (Borno State) and Rop rock shelters (Plateau State) among others. All these indicate long human habitation of the area. While detailed ethnic, linguistic and cultural composition of the area is difficult to explain, it is obvious that by 1500 AD most of the groups have occupied their approximately current locations. In part, due to the common features shared by most groups, this discussion would highlight the history and political structure of these groups before the 19th Century. For convenience and clarity, Nigeria would be sub-divided into four zones: Northern, Central, Western and Eastern.

Compared to the Central Zone, this part of Nigeria is less culturally diverse. Besides, there are the Kanuri and the Hausa which constitute the notable cultural groups of the zone. Also it is a fact that Hausa is the largest cultural group in Nigeria. Historically, Daura was the original home of the Hausa people. For instance, it is related 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 *Abu Yazid* or *Abu Yazidu* or *Bayajida*. It is on record that *Daura* was the mother of *Cannanite* named *Najb*. So the Bayajida myth represents the mirror of a historical period in which the formation of states began in Hausa land. Today the Hausa people of Nigeria are mostly concentrated in Kano, Katsina, Jigawa, Sokoto, Kebbi and Zamfara States.



Figure 4.1: Cultural performance in the Northern zone

The Hausa people are widely spread over a large area of the central Sudan, due mainly to religious, political and economic activities. Their language is also widespread. It is recorded that not only Hausa language is classified under the Chadic sub-group of AfroAsiatc or Hamito-Semitic family, but it is also spoken over a very wide area by so many nationalities. The Hausa language is a *lingua-franca* of the entire northern of Nigeria. Surprisingly, it is recorded that seventy-five percent of Hausa speakers are non-Hausa, the language is spoken in the whole Sudan Savanna area. Hausa people, as noted earlier, are the chief representatives of the people of this Zones and that is why reference is constantly made to them in most of the examples in this section. The social and political organization of the Hausa people is found on strict status differentiation. We have the *Sarakuna* (Chiefs in Hausa language) and *Masu Sarauta*. The former 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 Sarauta Na Asali* while those who hold office of allegiance form the *Masu Sarauta Na Cafka*, and they constitute the middle class. There is the third class called *Talakawa*, which is made up of farmers and peasants, petty civil servants, craftsmen, traders etc. Similarly, it is on record that every Hausa migrant community has the equivalence of a central figure or ruler in Hausaland called *Sarkin Hausawa*, just as we have among the professional guilds, e.g. *Sarkin Makera* of the blacksmith, *Sarkin Makada* of the drummers, the Imam etc.



Figure 4.2: Four Hausa gun carrier of the South Nigerian Regiment (Source: Sir Benjamin Stone)

Farming, industry and commerce constitute the three major components of Hausa economy. The main agricultural crops found in this zone are: maize, millet, guinea corn and beans among many others. Their agriculture has always been at the forefront of the Nigerian economy. People in this zone, especially the Hausa, are known for their craft products such as: leather, blacksmithing, sculpture, perfumes and several textile wares. They are also famous for commerce and they are one of Africa's famous merchants. Hausa women enjoy enormous economic freedom more than any other women in Nigeria. They are free to run their private businesses and enjoy absolute control over their income. Historically, Hausa cultures provide that a wife is justified to claim a fee for labour rendered to her husband in the process of economic production. It is also on record that some women are far richer than their husbands.



Figure 4.3: The art of the Hausa

Beside the Hausa, the Fulani are one of the notable ethnic groups in this zone. While they call themselves “Fulbe”, and refer to the language they speak as “Fulfulde”, the Wolof call them “Peul” and the Bambara address them as “Fula”. (Fig. 4.4)



Figure 4.4: The Fulani of Northern Nigeria

The Kanuri are mainly found in Borno and Yobe States. Like the Fulani, they also practise Islam as their religion and have distinctive cultural practices of their own.

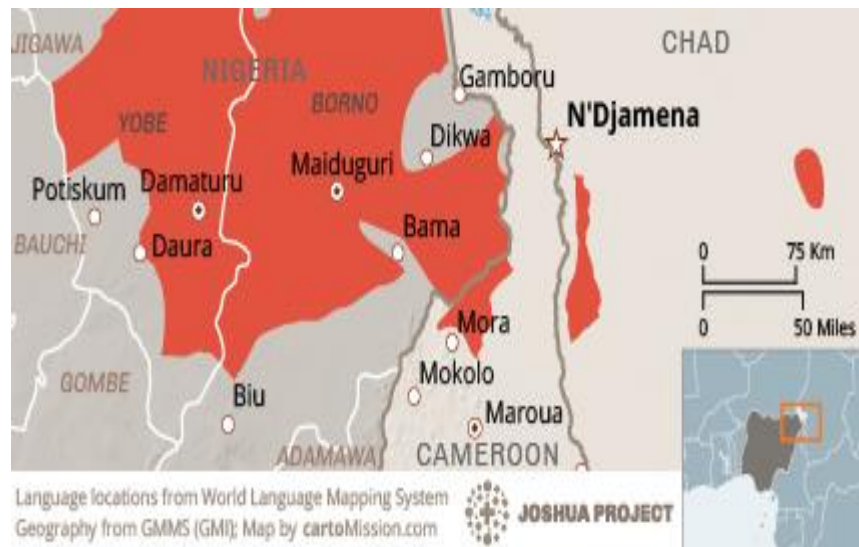


Figure 4.5 Kanuri, Yerwa, Berberi in Nigeria

SELF-CHECK

Question

- Based on what you have studied in this section; there are some professional training guilds adopted as culture of these people. Mention some other products of these professional guilds.

Feedback

- Your possible answers may include Sarkin Makera (Blacksmithing), Sarkin Makada (Drumming) and the Imam.

4.2 CENTRAL ZONE

The Central Zone covers the whole area conventionally described as the Nigerian Middle Belt or sometimes referred to as *Kasashen* Bauchi. It covers much more than fifty percent of the Niger territory extending from the Idoma, Ebira and Igala axis in the south to as far north as the community collectively known as the southern Zaria and from the Cameroonian border in the east to the border of Republic of Benin in the west. This is the home of majority of Nigeria's cultural and ethnic groups. Five states are found in this zone, which are Benin, Kwara, Kogi, Northern Plateau and Taraba. These states account for fifty percent of the culture of Nigeria. The general characteristic of this zone is the small population size they have. The only groups with considerable population are Tiv, Gwari and Nupe. (Fig. 4.6)



Figure 4.6: Map showing the notable cultural groups in the Central zone

The rest are smaller in size, because of this it becomes very difficult to make a distinctive classification. Examples of such are Jukun, Mumuye, Tere, Kaka, Koro, Anaguta, Zaranda, Vomni, Mbula, Chuomu, Lan, Njirai, Vemgo, Wula, Higgi, Gade, Rubu, Amo, Kurama, Burom, Kakanda, Tarok. Most of the people in these areas claim their origins from Hausa or Jukun ancestors. The main economic preoccupation of the people in this zone is farming. Southern most reaches of the zone especially from the lower Benue valley to the Niger-Benue confluence form part of the West Africa Yam belt. This is the home of Nupe, Koto and the Tiv. Elsewhere in the zone, the primary crops are guinea corn, maize, and millets among others. They also cultivate cassava but not in commercial quantity. In this zone land belongs to everyone in the community or the lineages and not to individuals. Nigeria's two major rivers – the Niger and Benue and their several tributaries – flow through this zone and provide professionalism in fishing and farming.

Religious belief in this zone is quite different from those in the Western and Eastern Zones. Nevertheless as it is in the two zones, there is a general belief in the existence of the Supreme God as well. But the Supreme Being is differently called according to the numerous ethnic groups found in this zone. For instance, among the Kurama he is called "Ashili" or "Bakashili", Among Tiv, he is known as "Aondo", while the Rukuba call him "Katakuru". The Gwari call him "Shekoki",

“Shesha”, “Esse”, “Sheko” or “Soko”. The Nupe call him “Soko”. Among the Jukun, he is referred to as “Chido” or “Shido”, etc. The people of this zone also believe in other forces such as ancestral spirits. The Igala, Jukun and Tiv are well known for their strong beliefs in witchcraft, magic and sorcery. It is also worth noting that the zone is the most representative of religious balance in Nigeria, in that Islam and Christianity as well as other religions cohabit excellently. It is also recorded that members of the same family can belong to different faiths and still co-habit as brothers and sisters in the same household.

Politically, the zone is also different from the rain forest people who are known for empires and monarchies. Historically, before the rise of the northern emirates, ushered in by the 19th Century Jihad, and the advent of the warrant chief system brought by colonialism, the people in this zone were never used to culture of centralized governments. Only few ethnic groups such as Igala, Nupe and Jukun had developed elaborate monarchical structures. In antiquity this zone is known for its petty chiefdoms or village lineage-based democracies.

Note

However, some ethnic groups have been paying allegiance to the Caliph who has spiritual and political control of the greater part of the zone.

SELF-CHECK

Question

- From your previous study of this section you have come across different people with their cultures in the Central zone. Mention two ethnic groups with their major cultures

Feedback

- You might have remembered that ethnic groups within this zone include Tiv and Nupe. The Tivs have strong belief in witchcraft, magic and sorcery, while the Nupe are known for strong mechanical structure in antiquities/arts and crafts.

4.3 WESTERN ZONE

This zone is the principal habitat of Nigeria’s ethnic groups referred to as the Mennonites. These include the Yoruba, the Ndoki, Oduel, Urhobo, Bini, Itsekiri and Isoko among others, Urhobo and Isoko in this zone are the only two belonging to the Kwa family. The major occupation in this Zone is fishing and cultivation of root crops. The main dress among these groups is the wrapper usually worn with a jumper or broad shirt for men and blouse for women. Political organization in this zone is based on village groups or clans with each developing distinct dialect. The basic political unit in this zone is the village especially when it is fairly large in a confederation and the whole of the culture group is something of merely a cultural unit. The basic political units in the Yoruba culture are in the town. A town is made

up of lineage organised in order of seniority determined by the order of settlement. Each lineage has a hereditary title assumed by its leader. In most cases political heads of the town is called *Baale* or *Oba*. For the purpose of administration, the town is divided into wards under the leadership of ward chiefs called (*Ijoye*, *Adugbo* or *Olori Itun*). Wards are further subdivided into administrative units, i.e. Compounds (*Agboile*) headed by the eldest man (*Baale*). There is no distinction between judicial and legislative power but a hierarchy of power from *Baale*, *Ijoye* and the highest *Oba*.

Cultures of this zone are also remarkable for their sophisticated artistic traditions and skills such as the science of metallurgy, iron smelting and bronze-smelting in such communities as Ife, Oyo etc. The people of this zone are as religious as elsewhere in the nation. There is a general belief in the existence of the Supreme God who is called different names e.g. *Olodumare* or *Olorun* among the Yoruba, *Osanobua* among the Bini, *Osenobua* among the Esan, *Oghena* among the Etsakoa, etc.



Figure 4.7: Edo ivory mask

Supreme God is believed in this zone to have created the world with no direct involvement in the affairs of men, but have unlimited power as well as benevolence and punitive measure.

SELF-CHECK

Question

- As you have studied this section you might have been conversant with the cultures of western Zone. Mention the major cultural occupation in this Zone.

Feedback

- The following may be your possible answers: fishing, cultivation of root crops and weaving of cloths.

4.4 EASTERN ZONE

This zone consists of many ethnic groups such as the Igbo, Ijaw, Ibibio and Efik. These groups mostly had democratic systems of government and several kingdoms such as Nir Akwa Akpa (Calabar), Aro confederacy and Opobo which were huge influences in the zone. Equally is the village democracies among the Igbo and other communities of the East. At the level of the village in Igbo land, public administration is under the control of the village assembly which comprises every able-bodied male adults. At the core is what is called the inner council (*Ama Ala*) which consists of lineage heads, title holders, and other elders on the basis of their personal qualities. Cultures of this zone are also remarkable for their sophisticated artistic traditions and skills such as the science of metallurgy, iron smelting and bronze-smelting in such communities as Nkwere, Awka, Abiriba, etc. The people of this zone are as religious as elsewhere in the nation.

Note

There is a general belief in the existence of the Supreme God who is called different names e.g. *Chukwu* or sometime *Obbasi* among the Igbo, *Abasi* among the Ibibio, etc.

SELF-CHECK**Question**

- After studying this section, you may be aware of the predominant cultural practice of the Zone. What are the cultural themes in their religious worships?

Feedback

- With religious practices you gathered in studying this section, you can remember that their major religious worships are: (i) in search of better life (ii) Blessing in terms of children and wealth (iii) General protection against misfortune and evil

Session Review

In this study session, you learnt that:

1. The Northern Zone is the driest part of Nigeria where we have Hausa, Kanuri and Fulani and are

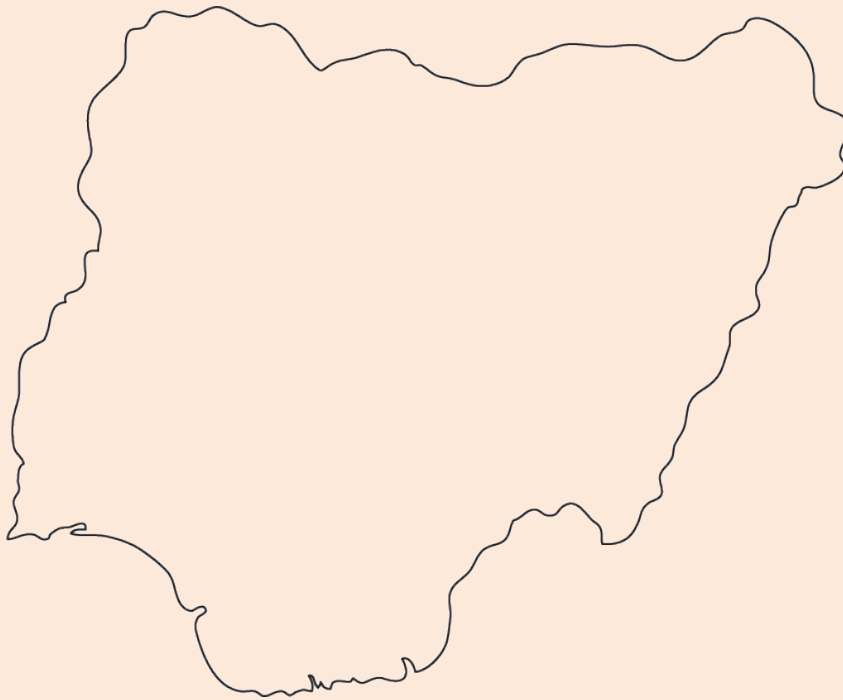
predominantly farmers. The major cultural activities include livestock rearing, farming and trading.

2. The Central Zone covers the area referred to as Middle Belt and it is the centre for many cultures. Farming, especially yam cultivation and fishing, are the main economic activities of the people of this zone.
3. The Western zone belongs to the Kwa family of languages and their major occupation is fishing and cultivation of root crops.
4. The Eastern zone consists of the Edo, Igbo, Esim and Etsakoa group of cultures. They have good artistic traditions and skills of iron crafts and they believe in Supreme God.

Assessment

SAQ 4.1 (tests Learning Outcomes 4.1, 4.2 and 4.3)

Check the map below and indicate the following: Northern Zone, Central Zone, Western Zone and Eastern Zone.



SAQ 4.2 (tests Learning Outcomes 4.1, 4.2 and 4.3)

Having read through the cultural zones and their cultures enumerate three cultures from each of the cultural Zones.

SAQ 4.3 (tests Learning Outcomes 4.1 and 4.3)

From what you studied in this Study Session, what are the similarities and differences between northern and central zones?

Resources

Articulate Presentation

This is a complimentary resource to facilitate the quick delivery of this session. It is available in your course pack (Schoolboard disc / online page), and also linked here.

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Study Session 5

The Evolution of Nigeria

INTRODUCTION

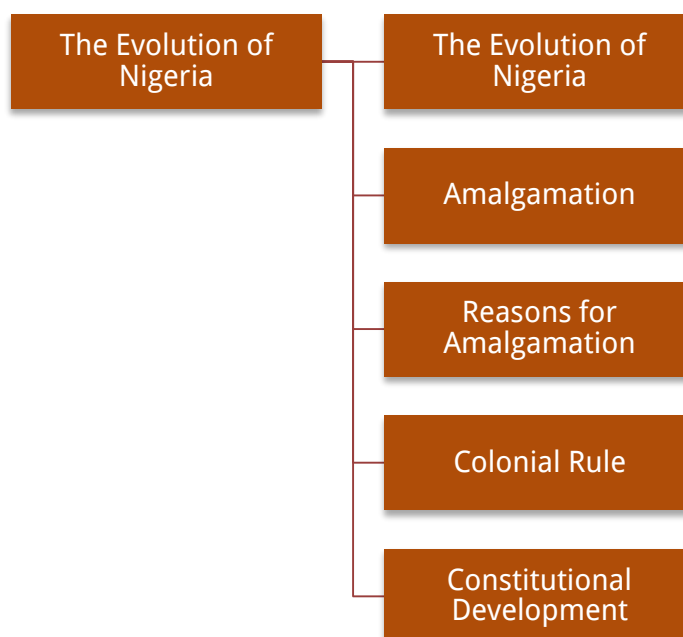
This Study Session is designed to acquaint you with issues and the various developments that gave birth to an entity called Nigeria. Our analysis shall cover areas such as the evolution of Nigeria, amalgamation and reasons for amalgamation and various constitutional developments that culminated into the present Nigeria.

Learning Outcomes

When you have studied this session, you should be able to:

- 5.1 *identify* at least three of the independent states before the independence
- 5.2 *enumerate* some of the amalgamation processes before 1914 in Nigeria
- 5.3 *trace* the negative impacts of indirect rule on our chiefs and emirs
- 5.4 *outline* some of the reasons for the amalgamation of the Northern and Southern protectorate in 1914
- 5.5 *trace* the four different notable Constitutional Development experiences in Nigeria

Session Preview



Study Session Duration

This Study Session requires a one hour of formal study time. You may spend an additional two hours for revision.

5.1 THE EVOLUTION OF NIGERIA

The polity called Nigeria as we know it today was before colonial rule made up of several independent states variously referred to as kingdoms, empires, chiefdoms, etc. Each state was independent of the other but there were numerous layers of relationships among them. The politically strong ones just before the onset of colonial rule were the Sokoto Caliphate, Borno, the Hausa states and Nupe in the north and Oyo and Benin in the south. This is in addition to several small kingdoms and numerous states without clearly defined political leadership beyond the family or clan referred to as politically non-centralized states. These states were at the onset of British colonial rule gradually amalgamated and administered as one colonial entity known as the colony and protectorate of Nigeria. It was this colonial creation that became independent in 1960 as the Republic of Nigeria.

The territories that later became Nigeria comprised different states with sovereign status. Relations between these states were international relations before the colonial onslaught. Considering the constellation of state systems within the area — the Sokoto Caliphate to the north and the northwest, Borno to the northeast, the Oyo and Benin empires to the southwest, and the numerous non-centralized communities of the forest belt to the southeast, the possibility of the emergence of a state system similar to the present Nigeria without an external intervention is indeed very remote. However some scholars such as Billy Dudley have argued that the inter-group relationships such as those of trade, conquests, political association, myths of common origin, etc. could still have provided the basis for a state like Nigeria.

Note

The credit for the amalgamation and emergence of Nigeria in its present form goes to the British.

SELF-CHECK

Question

- From the study of the evolution of Nigeria in this section, you might have come across some factors that led to the emergence of the entity Nigeria, what are these factors?

Feedback

- You might have thought of the following factors:
The intervention of the colonial masters in Kingdoms and empires within the boundary.

5.2 AMALGAMATION

The name “Nigeria” was first used by Flora Shaw, who was to become the wife of Frederick Lugard, in an article to the London Times of 1899 to refer to the territories around the River Niger in Northern Nigeria. The name was originally applied to the Protectorate of Northern Nigeria before it later came to be applied to the whole country.

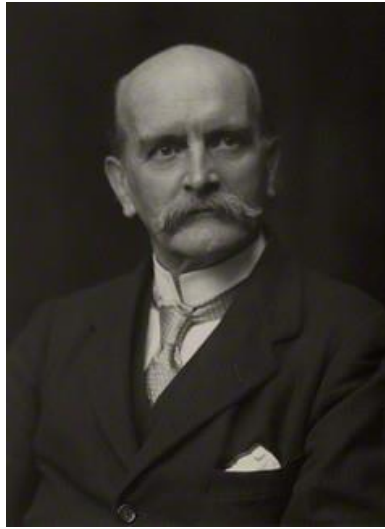


Figure 5.1 Lord Frederick Lugard

British interest in Northern Nigeria predated the nineteenth century, however, by the beginning of the nineteenth century as early as 1879 the British government allowed British trading companies access to these territories for commercial activities. By 1826 British merchant ships had traded on the Bonny River, and by 1886 up to 1900 the British allowed the United Africa Company (UAC), which later became the chartered Royal Niger Company power to administer the Northern Nigeria territories on its behalf. This meant that the company was the government of Northern Nigeria at this period. By 1900 the British government took over administration of the territory from the Royal Niger Company and appointed Frederick (later Lord Lugard) as High Commissioner. It was Lugard who proclaimed the Protectorate of Northern Nigeria. What became Nigeria was an amalgam of various colonial possessions which were acquired over different times and later amalgamated gradually even though the general reference to amalgamation is the one of 1914 which brought the two giant territories of the Northern and Southern protectorates together. In 1900 the Niger Coast protectorate was amalgamated with the Colony of Lagos to form the Protectorate of Southern Nigeria. This is different from the Colony of Lagos which had a different status.

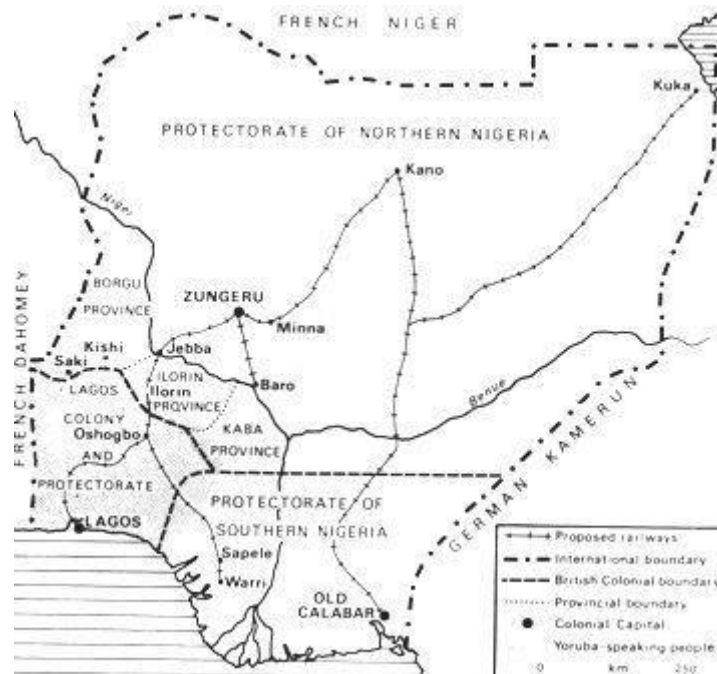


Figure 5.2 Map showing the amalgamation of Nigeria

Then in 1906 there was the second series of amalgamation when the Colony of Lagos was merged with the Protectorate of Southern Nigeria to form a single entity known as the Colony and Protectorate of Southern Nigeria. Finally, there was the amalgamation of 1914, which brought the Protectorate of Northern Nigeria and the Colony and Protectorate of Southern Nigeria into one single entity known as the Colony and Protectorate of Nigeria on 1st January 1914.

Note

In 1861 the British annexed the Territory of Lagos as a colony but administered it by the governor for the West African settlements resident in Sierra Leone between 1866 and 1874 and the governor for Gold Coast Colony between 1874 and 1886.

SELF-CHECK

Question

- As you study this section you might have understood that the amalgamation of Nigeria passed through many stages. How did the British Royal Niger Company participate in the amalgamation process?

Feedback

- You may be thinking of the following as your answer:
 - The British Royal Niger Company first came in for commercial purposes.
 - Later the Company was given a charter to administer some part of the territory.
 - Later the Company transformed to be called Royal Niger Company.

- The Royal Niger charter was revoked in 1900 and Lord Lugard became the High Commissioner
- Lord Lugard then unified all the territories under his administration and called them the Protectorate of Northern Nigeria.

5.3 REASONS FOR THE AMALGAMATION

The British amalgamated Nigeria for the same reasons that made them to colonize it in the first place. That is, to serve their imperial interests. The main reasons for the amalgamation are: First, they wanted a cheap and secure source of raw materials for their industries. Second, they wanted a market for their manufactured goods. Third, they needed a source for generating capital resources for investment in Britain thereby strengthening the British pound sterling against other currencies. Fourth, they needed a manpower reserve for military and other purposes. Fifth, they wanted the ports, water ways, roads, railways, and air spaces for transportation and imperial communication systems. All these would be easier and more efficient only if Nigeria was amalgamated.

SELF-CHECK

Question

- From your study of this section whose interest is amalgamation serving?

Feedback

- From all reasons given as you read, Nigeria was amalgamated to serve British interest, however it has advantages for the people of Nigeria.

5.4 COLONIAL RULE

In the previous discussion, the interest of colonial rule was stated bearing in mind the invasion and occupation of Nigeria. The major task before the British was to find the most cost effective way to rule their newly acquired territory, a territory composed of different cultural and religious groups with different systems of governance and administration. The British, based on Lord Lugard's recommendations, decided to interfere as little as possible in the day to day administration of the peoples they ruled. It was decided that interference should be limited to what was necessary to the basic needs of colonial administration and economic exploitation of the country or to eliminate what they perceived as repugnant to British conception of justice and morality.

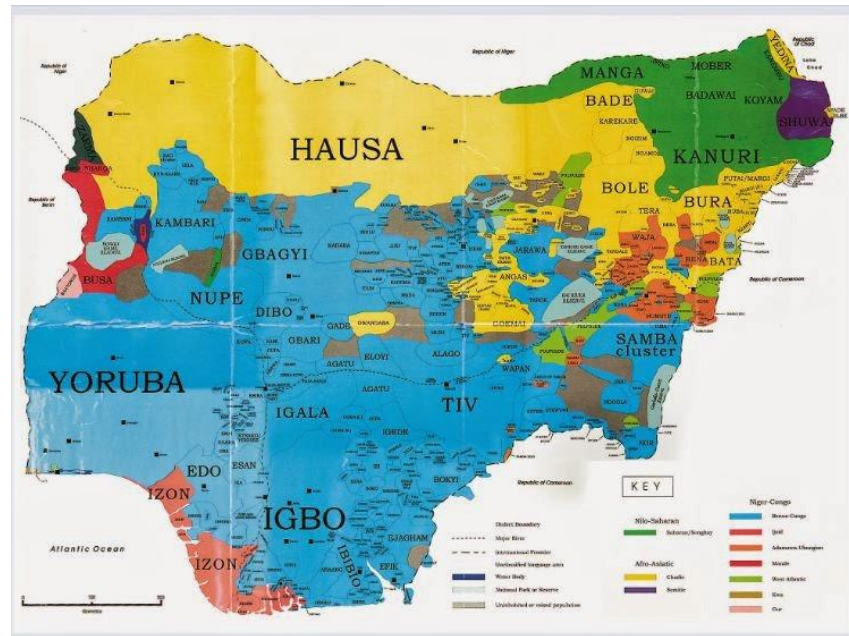


Figure 5.3 Map showing the different ethnic groups in the British amalgamated territory known as Nigeria

To this end, a system of British rule through local traditional rulers known as Indirect Rule was instituted. These rulers would be responsible for carrying out colonial policies and tax collection under the supervision of British colonial officers. This system created the illusion of Africans ruling themselves and significantly reduced the cost of administration. It also created a wedge between the traditional rulers who became beneficiaries of the colonial system and patriots resisting colonial domination. In Northern Nigeria, Indirect rule, in part, insulated Islam from the Christian influences which might have led to resistance to colonialism. The northern part of Nigeria, with its large states and developed emirates system was the most fertile ground for the indirect rule system of administration. The system was a success in the northern region. However, in the western and eastern regions it was not so successful. In Benin and Yorubaland the British re-enacted the former empires in 1916 and an unpopular attempt to bring back the Oyo Empire was also attempted. The Oba now appointed and backed by the British were expected to serve them. Many of them became autocratic because the mechanism for removing despotic ones was no longer effective. This did not eliminate resistance as four officials of the Oyo Native Authority were killed at Iseyin in 1916. Similarly, in 1918 a rebellion broke out after the Abeokuta Native Authority introduced direct taxation.

In Igboland, for example, there were no chiefs; the British had to create a class of chiefs referred to as warrant chiefs, to collect taxes and enforce colonial policies. The policy of indirect rule was premised on local peoples being ruled by their local traditional rulers without disruption to their lives. However the warrant chiefs had no prior legitimacy in the places they ruled and were invariably corrupt and unscrupulous; therefore they were deeply resented. In most of the southern provinces indirect rule was a problem because of the absence of traditional rulers and centralized governments. This did not stop the British from introducing them

anyway. Throughout Nigeria when traditional rulers or British appointed rulers served as intermediaries between the government and the people, the result was always misrule and corruption by local officials and eventually anti-colonial resistance. The 1929 Aba Riots arose because of tax abuse and other forms of bad governance.

Note

Native courts set up by the colonial administration to try cases based on local traditions and customs were equally failed. The most vociferous opposition to the native authorities came from the class of western educated Nigerians for example nationalists like Dr. Nnamdi Azikiwe, Herbert Macauley, Obafemi Awolowo and Aminu Kano.

In spite of the claim of mutual benefits to both the British and local traditional rulers as well as the claim of minimum disruption of people's lives and livelihood, British interference was widespread and very negative. Some of the visibly negative impacts included the following:

1. Most emirs and chiefs who resisted British rule in any form were deposed and new pliant ones installed. Therefore, only those who collaborated with the colonial regime were maintained.
2. The British reduced the status of both the Caliph at Sokoto and the Shehu of Borno to that of emirs. The Caliph was renamed Sultan.
3. The judicial system was changed to reduce the potency of the Islamic legal system (shari'ah). Shari'ah courts became subordinate to customary and common law courts.

SELF-CHECK

Question

- Based on your reading of this section, what was the reaction to colonialism in Northern Nigeria?

Feedback

- According to the information gathered from this section these are likely reasons for the development of indirect rule:
There was a persistent resistance against the influence of Christianity by the Emirs. Later the resistance resulted into emirates through which indirect rule started. Lord Lugard formalized the indirect rule system in the North.

5.5 CONSTITUTIONAL DEVELOPMENTS

You may know that the colonial government set out how they can rule Nigeria through defined rules and regulations. A constitution is a document which clearly defines how a state should be governed. It contains statements that depict the relationship between the rulers and the ruled and the basic rights and duties of

citizens in a country. A constitution, therefore, is a body of rules and regulations that set out how a state should be governed. It defines the structure, powers, functions of the government and the rights and responsibilities of citizens. Constitutionalism is a basic principle that states that the government should rule the people according to the constitution of the land. The essence is to make sure that the activities and operations of the government are within the confines of the law. Constitutionalism promotes respect for the operations of the rule of law. The historical development of constitutions and constitutionalism in Nigeria can be traced to the establishment of colonial rule in the 1860s. However, constitutional government in the formal sense began with the institution of the Nigerian Council by Lord Lugard after the amalgamation of the Southern and Northern Protectorates in 1914. The evolution of the Nigerian Council marked the beginning of constitutional development in Nigeria. The council was however dissolved in 1922 following the adoption of the Clifford Constitution. Between 1922 and 1954, four different notable constitutions were operated in Nigeria. These are the Clifford Constitution (1922), the Richard Constitution (1946), the Macpherson Constitution (1951) and the Lyttleton Constitution (1954).

The Richard Constitution gave birth to the idea of regionalism, which enabled the different regions: East, West and North to develop at their own pace. The 1951 constitution introduced a quasi-federal model into the administration of the regions. This allowed for power to be shared between the central and the regional governments but the central government was empowered to have control over the regional governments in some matters. The Lyttleton constitution of 1954 rearranged the whole system and introduced a federal system of government. The constitution marked the beginning of the operation of federal system in Nigeria. In 1957 and 1958 constitutional conferences were held for the purpose of resolving some issues such as the minority problem and charting the way forward for the granting of self- government in 1960. Between 1960 and 1979, three constitutions were put in place in the country. These are the 1960 Independence, the 1963 Republican and the 1979 Presidential constitutions. The amended 1999 constitution is an improvement of the 1979 constitution.

SELF-CHECK

Question

- According to the discussions made on constitution in this section, what are the basic principles of constitutional rule?

Feedback

- Since you read about basic principles of constitutional rule, you may think of the following as the basic principles of constitutional rule in Nigeria:
 - The Government should rule according to the constitution of the land.
 - The operations and activities of the Government must be within the confines of the law.
 - The constitution should provide the respect for the operation of the

state.

Session Review

In this study session, you learnt that:

1. The territory that later became Nigeria comprised different empires, Kingdoms, Chieftains and emirates.
2. The amalgamation of Nigeria brought about two giant territories of Northern and Southern Protectorates together in 1914.
3. The reason for the amalgamation of Nigeria was to serve the interest of the imperial government especially in the areas of cheap raw materials and market for their manufactured goods.
4. The British colonial master's rule through the traditional rule is called indirect rule. The responsibility of the traditional rulers was to carry out colonial policies and tax collection under the supervision of the British officers.
5. The process of constitutional development passed through recommendations of the following colonial leaders:
 - Clifford Constitution 1922
 - Richard Constitution 1946
 - Macpherson Constitution 1951
 - Lyttleton Constitution 1954.

Assessment

SAQ 5.1 (tests Learning Outcomes 5.1, 5.2 and 5.3)

1. The polity called Nigeria before colonial rule was made up of several independent states. Identify at least three of these independent states.
2. In these session, you have studied series of amalgamation process in Nigeria before 1914. Enumerate some of these processes.
3. In this session, you have studied some of the reasons for the British amalgamation of Nigeria. Identify and mention some of these reasons.
4. In this Study Session you learnt the historical developments of constitutions and constitutionalism in Nigeria. Trace the four notable constitutional developments in Nigeria.
5. In this Study Session you have studied how the British colony introduced indirect rule in Nigeria to administer and supervise its newly acquired territory. Trace the negative impact of indirect rule on emirs and chiefs.

Resources

Articulate Presentation

This is a complimentary resource to facilitate the quick delivery of this session. It is available in your course pack (Schoolboard disc / online page), and also linked here.

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Study Session 6

The Economy and National Development

INTRODUCTION

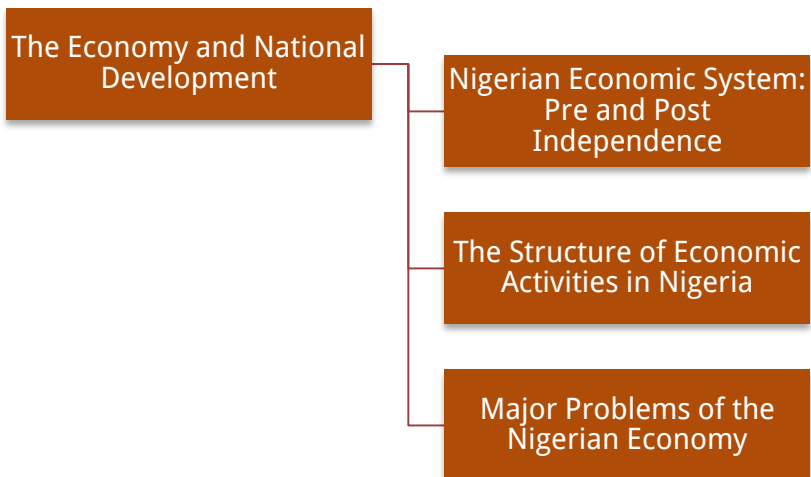
Earlier in the previous sessions, you have studied some notable cultures and peoples of Nigeria. You need to know about the economy of the Nigerian people as they strive for their ends meet. It is on this basis that this Study Session shall be discussing with you the Nigerian economy and its strive toward national development.

Learning Outcomes

When you have studied this session, you should be able to:

- 6.1 *discuss* the Nigerian economic system before and after independence
- 6.2 *evaluate* the economic activity in Nigeria
- 6.3 *trace* the problems of Nigerian Economy

Session Preview



Study Session Duration

This Study Session requires a one hour of formal study time. You may spend an additional two hours for revision.

Terminologies

Economy

An entire network of producers, distributors, and consumers of goods and services in a local, regional, or national community.

Development

The process of economic and social transformation that is based on complex cultural and environmental factors and their interactions.

6.1 NIGERIAN ECONOMIC SYSTEM PRE- AND POST-INDEPENDENCE

Nigeria is an economically powerful 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 the large size of her population. The Nigerian population is noted to have been increasing astronomically. Between 1952 and 1991, the Nigerian population increased from 31.1 million to 88.5 million. Currently, population estimates put Nigeria's figure at 167 million (2012). 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 (GDP) 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 while within the Savannah, cocoa, rubber, palm produce, kola nut and gum-Arabic flourish. Crops such as yam, cassava, maize and citrus are generated. It is also easier in the Nigeria's grassland to raise cattle and obtain other dairy products. This is also true with the cultivation of grains such as guinea corn, millet, rice, cotton, groundnuts, beans and other leguminous crops. (Fig. 6.1).

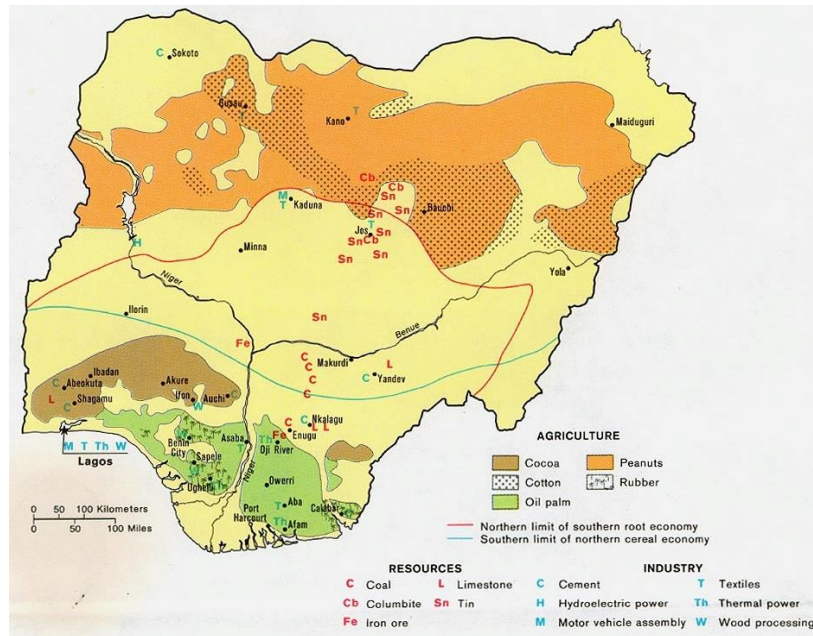


Figure 6.1 Economic map of Nigeria

SELF-CHECK

Question

- Based on your reading of this section what are the crops produced in the guinea savannah region before independence?

Feedback

- You can recollect some of the following crops that are produced in guinea savannah before independence: yam, cassava, citrus, cocoa, rubber, palm produce, kolanuts and gum Arabic.

6.2 THE STRUCTURE OF ECONOMIC ACTIVITIES IN NIGERIA

Though most Nigerians engage 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 1960 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 (Fig. 6.2), agriculture was the leading sector. With respect to that, Nigeria enjoyed the modest tag of a middle-income country. However, from 1980 to the present, 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.

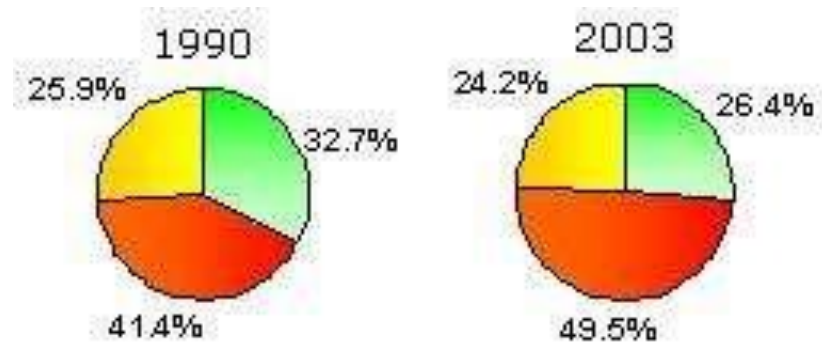


Figure 6.2: GDP in 1990 and 2003

Besides agriculture, there are some very important mineral deposits as well. These deposits are scattered in almost all parts 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. A nation is said to be selfreliant 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; reduced dependence on outsiders for the supply of required goods and services; 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.

Note

For instance, in Nigeria's case, agriculture, capital, technology, energy and industrialization are the key aspects of the economy.

SELF-CHECK**Question**

- As you read this section you come to learn that variety of economic activities takes place in Nigeria. What percentage of Nigerians was involved in agriculture?

Feedback

- The possible answer that you may present is that about 75% of Nigerians are involved in agriculture.

6.3 MAJOR PROBLEMS OF THE NIGERIAN ECONOMY

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 precarious 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 today. These problems are:

1. Slow growth of the industrial sector with capacity utilization averaging about 3%
2. High and growing rate of unemployment
3. Slow growth of the agricultural sector
4. High internal and external debt burden

SELF-CHECK**Question**

- Nigerian economy is said to be powerful, yet there is high rate of unemployment and slow growth of the industrial sector. How can you explain this contradiction?

Feedback

- If you have followed this section carefully in your reading, you may come to understand that the contradiction lies in the standard of living index, that is to say greater population of Nigerians are living below the poverty level.

6.3.1 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 programme under the civilian administration of Alhaji Shehu Shagari.

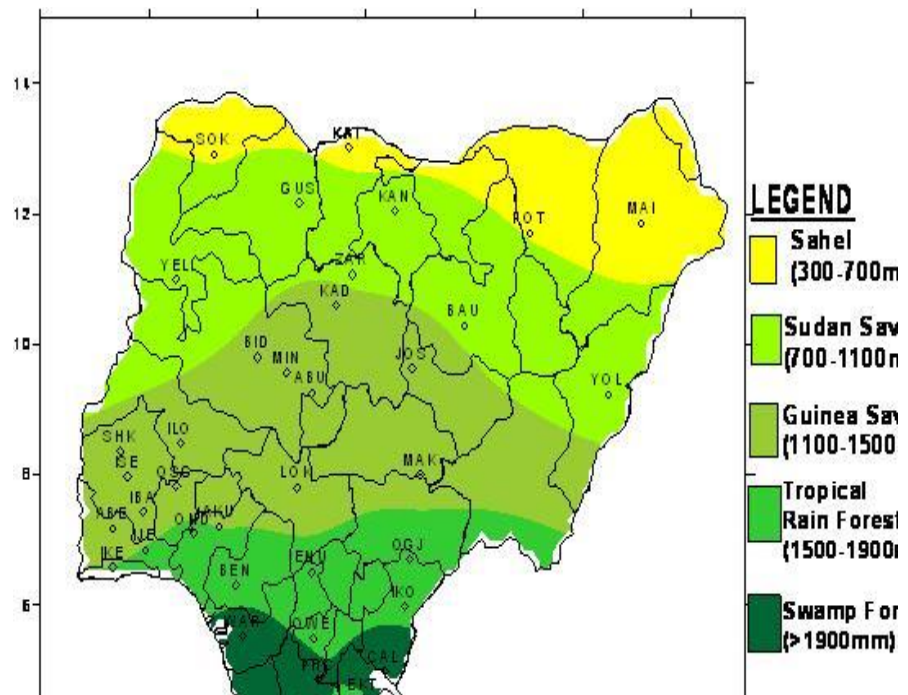


Figure 6.3 Nigerian vegetation zones

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:

1. Reduction of the level of price inflation;
2. Provision of the necessary protection for local industries;
3. Provision of a suitable price incentive framework in favour of increased agricultural and industrial production;
4. Expansion of agriculture and industry;
5. Encouragement of local production of import- substituting goods by encouraging local industries with heavy local content;

6. Encouragement of dispersal of industrial location;
7. Discouragement of importation of consumer goods which are available locally in order to curtail the out flow of foreign exchange;
8. Enhancement of government revenue
9. Moderation of the rate of price inflation,
10. Stimulation of industrial and agricultural production
11. High level of employment
12. Improvement of balance of payment positions,
13. Reduction of foreign indebtedness, and
14. Generation of more revenue, especially from the non-oil sector of the economy.

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

1. Reduction of government expenditure with the intention of reducing offensive demand, and subsequently checking inflationary pressures;
2. Continuous reorganization and reformation of customs and excise tariff;
3. Encouragement of investment in agriculture through the abolition of duties on machinery for exclusive use in agriculture and subsidizing inputs employed in the sector;
4. Setting credit ceiling for banks and encouraging sectoral distribution of credit;
5. Regulation of the liquidity ratio and cash ratio of commercial banks;
6. 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:

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

SELF-CHECK

Question

- From the study of this section you may be aware that there are certain policies introduced by certain administrators to revive the economy in Nigeria. Who are these two administrators and what policies did they introduce as a solution to unstable Nigerian economy?

Feedback

- As you might have come to know that these administrators are President Olusegun Obasanjo and President Aliyu Shehu Shagari. The former's policy was Operation Feed the Nation, while the later introduced Green Revolution.

Session Review

In this study session, you learnt that:

1. Before independence agriculture accounted for more than 50% of the country's GDP but after independence agricultural activities decline.
2. The economic activities largely include some of the following:
 - Agriculture
 - Livestock
 - Fishing
 - Crude oil and Mining.
3. Nigerian economy is not self-reliant because of the following problems:
 - Domestic agricultural system
 - Debt problems
 - Unemployment and underdevelopment
 - Malnutrition and misdirection of resources and over dependent on oil.

The consequences of problems of Nigerian economy lie on the fact that almost all the non-oil sectors of the economy have become stagnant.

Assessment

SAQ 6.1 (tests Learning Outcome 6.1, 6.2)

Having studied this Study Session on Nigerian economy pre- and post - independence, how viable was the system before and after independence?

SAQ 6.2 (tests Learning Outcome 6.1, 6.2)

In this section you read about economic activities in Nigeria. What are these activities?

SAQ 6.3 (tests Learning Outcome 6.1, 6.2)

Based on what you studied on Nigerian economy, what are the problems confronting it? Q

Resources

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Study Session 7

Citizenship Education

INTRODUCTION

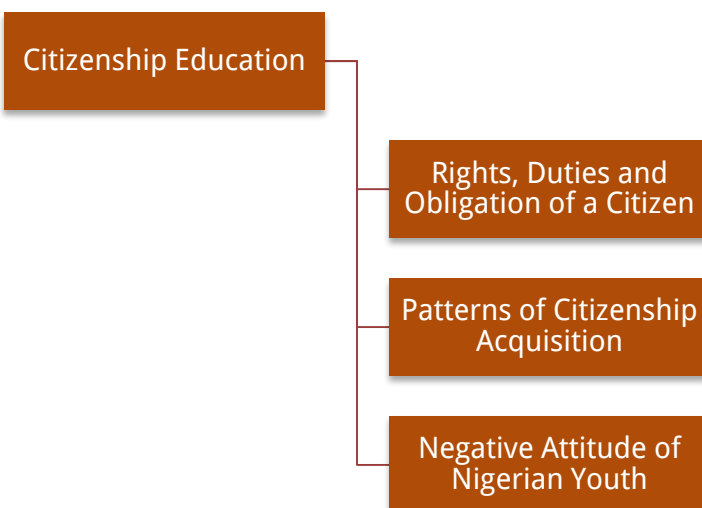
In this Study Session, our discussion will involve holistic analysis of what the word 'citizenship' means. Who is a citizen? What are the roles and duties of a citizen? What are the ways or means through which the citizenship status of a place, an organization and a country can be acquired? These and many more formed the bases of our discussions here.

Learning Outcomes

When you have studied this session, you should be able to:

- 7.1 *define* and use correctly all of the key words printed in bold
- 7.2 *list* the rights and obligations of a Nigerian Citizen
- 7.3 *outline* the patterns of acquiring the Nigerian Citizenship
- 7.4 *outline* the negative attitudes of Nigerian youth

Session Preview



Study Session Duration

This Study Session requires a one hour of formal study time. You may spend an additional two hours for revision.

Terminologies

Citizen	An individual that has full political and legal rights in a state
Citizenship	The state of being vested with the rights, privileges, and duties of a citizen.
Human Rights	These are the inalienable fundamental rights to which a person is inherently entitled simply because she or he is a human being, and which are inherent in all human beings regardless of their nation, location, language, religion, ethnic origin or any other status.

7.1 RIGHTS, DUTIES AND OBLIGATIONS OF A CITIZEN

Citizens enjoy certain rights referred to as Fundamental Human Rights. A right is a privilege. When a privilege is contained in the constitution of a country, it is known as a civil right. Therefore, citizens' rights are those privileges enjoyed by citizens which are expressed within the legal framework and protected by the state. The fundamental human rights which citizens must enjoy are: right to life, right to possess property, freedom of religion, freedom of assembly and association, freedom of movement, freedom of expression and rights to liberty and security.

Note

When these rights are violated, a person can seek redress in the law courts. Therefore, in guaranteeing these rights by the state, a person is expected to perform certain duties and obligations to the state.

Duties are those responsibilities a citizen performs in the state and to other citizens. These are obedience to the laws of the land; payment of taxes expected by the tax law of the country; non-interference with the rights of other citizens; defence of the country when called upon to do so; be honest and loyal to the government. Obligation is the performance of civil and political rights which directly or indirectly contributes to the success of the government. These include: exercising voting rights; contributing to the smooth running of the lawful government; resisting the reign or the ruling of an unpopular government by constitutional means, and every citizen owes it as an obligation to obey the government, provided that the government is legitimate and productive.



Figure 7.1: The Nigerian Coat of Arms

SELF-CHECK

Question

- T What are the rights which citizens should enjoy in the society?

Feedback

- The rights which citizens must enjoy are: right to life, right to possess property, freedom of religion, freedom of assembly and association, freedom of movement, freedom of expression and rights to liberty and security.

7.2 PATTERNS OF CITIZENSHIP ACQUISITION

Citizenship can be acquired through the following ways:

Citizenship by Birth: When one is born into a country of which both parents are members, automatically one becomes a member of that country.

Citizenship by Registration: A person can become a citizen of another country by registration by going through the guidelines stipulated by the law of the land. For example, in Nigeria any woman who is married to a Nigerian, those born outside Nigeria but whose grandparents are Nigerians and any person born outside Nigeria but whose parents are Nigerians can apply for citizenship through registration. This, however, is predicated on government's approval of such an application.

Citizenship by Naturalization: One can become a citizen of another country through naturalization. Before this can happen, there are certain conditions that one must have fulfilled in that country before applying to naturalize.

Honorary Citizenship: The government of a country can honour distinguished eminent personalities with the rights of citizenship.

SELF-CHECK

Question

- From your study of this section, list the patterns of citizenship acquisition in Nigeria.

Feedback

- You might have suggested the followings as your answers: Citizenship by birth, registration, Citizenship by naturalization, honorary.

7.3 NEGATIVE ATTITUDES OF NIGERIAN YOUTH

Many Nigerian youths have ruined their lives by taking to excessive partying, obscenity, armed robbery, sexual immorality, participating in secret cults and other social vices inimical to the well-being of the society. Bribery and corruption are the two deadly unwholesome practices that have disturbed the conscience of many Nigerian patriots. Bribery and corruption take place in the process of obtaining a legitimate official service or right. Many Nigerians have been made to offer bribe along the line because a deliberate obstacle has been placed on the path of rendering normal service or right without delay. Indeed, both the demand for a bribe and the offer of a bribe are regarded as corrupt practices. As Oladumi (1991:67) rightly observes, “it is the joint responsibility of all citizens to fight these evil elements”. Bribery and corruption are workers and students’ enemies. In order to overcome the negative attitudes of Nigerians, several governments have come up with different programmes: President Shehu Shagari’s policy of Ethical Revolution, General Buhari’s War Against Indiscipline and General Babangida’s National Orientation Agency.

7.3.1 FIGHTING BRIBERY AND CORRUPTION

We must therefore fight corruption and bribery from all fronts. We must refuse to give or demand bribe. The Federal Government is currently fighting corruption through the Economic and Financial Crimes Commission (EFCC), Independent and Corrupt Practices and other Related Offences Commission (ICPC) and other similar agencies of government.



Figure 7.2 EFCC men at work

We must join hands with EFCC to fight corruption and bribery. It is important to realize that the main causes of bribery and corruption include:

1. Government official bureaucracy
2. Undue influence
3. Unnecessary delay
4. False style of living
5. Artificial scarcity.

Note

Nigerians must therefore try to avoid bribery and corruption. Students, lecturers, police, soldiers, friends, families etc. should cooperate with relevant government agencies to tackle these ugly practices in the Nigerian society.

7.3.2 CULTISM

Some Nigerians are members of secret cults. General Yakubu Gowon, one time Nigeria's Head of State, on one occasion remarked that cultism in our tertiary institutions is a threat to peace and national security (Gowon, 1998). There are many cases of cultism in Nigerian higher institutions. We should be aware that cultism, is an evil association engaged in negative activities that can destroy one's career and can also ruin one's life. Not only that, cultism can be a stumbling block to Nigeria's quest for peace and prosperity. Besides, the idea of a secret cult is falsehood and avant garde.

7.3.3 INDECENT DRESSING



Figure 7.3 Indecent Dressing

Another area that calls for our attention is our mode of dressing. There is no doubt that there is a moral bankruptcy in Nigeria as a result of cultural imperialism manifesting in wearing dresses that do not belong to Nigerian culture. Today, many Nigerians have abandoned their traditional ways of dressing. Instead, they have adopted western style of dressing. Many Nigerians want to dress like the Americans, i.e. in jeans patched up all over. Some even dress as if they are naked. In general, they pretend to be ‘westernized’. It is this negative dressing that entices some fraudulent youngsters to develop the taste for illicit sex and other forms of immorality. The dress code which is currently being enforced in our educational institutions should be supported. All religions, especially Islam and Christianity, encourage decent dressing. It is even considered a sin before God for one to expose any part of one’s body that is considered sacred. We need to know the dangers inherent in western cultural imperialism which threatens the existence of Nigeria’s national culture and counter such.

Sexual laxity is also harmful to the moral well-being of any nation. Besides, the people who are engaged in illegitimate and reckless sexual acts stand the risk of contracting all kinds of sexually transmitted diseases such as HIV/AIDS, Syphilis, etc. In addition to this, nobody wants to marry a harlot.

7.3.4 THUGGERY



Figure 7.4 Political Thugs

Political thuggery and gangsterism are becoming a fashion in Nigerian politics. The Nigerian politicians recruit, train and arm our teeming youth and then use them as thugs in their political campaigns. In the 2003 Federal elections, for instance, thugs were used to intimidate political opponents, in the process of which many lives were lost. But those who survived are now turning around to intimidate their former masters, i.e. those they assisted during the 2003 elections. Thugs who have been trained in the art of using modern weapons are now using the weapons at their disposal negatively. To put it in another way, they have become armed robbers on highways and villages, towns and cities.

7.3.5 EXAMINATION MALPRACTICES



Figure 7.5 NECO Chief displaying what was caught with a student in an exam hall.

In another vein, examination misconduct has become endemic in our nation's institutions. Many students have perfected ways of cheating in examinations. Some students now use modern technology like the GSM handsets, calculators, etc. to cheat in examinations. This makes governments at all levels to come out with various laws and penalties to curb examination misconducts. Students should know that cheating in examinations may be a disgrace to parents, friends, relations and even the person who is involved in the acts.

There are various penalties which the Nigerian universities have spelt out for examination offenders. The penalties depend on the nature of the examination offence committed. Some of these penalties are:

1. Expulsion from the University
2. Repeating a session
3. Repeating two academic sessions
4. Warning
5. Carrying over the paper in which the candidate cheated.

SELF-CHECK

Question

- Based on your study of this Study Session, what are the specific government policies aimed at strengthening the citizenship education in Nigeria?

Feedback

- The following policies are the possible answers to this question: President Shehu Shagari's policy of Ethical Revolution, General Buhari's War Against Indiscipline and General Babangida's National Orientation Agency.

Session Review

In this study session, you learnt that:

1. The major negative attitudes of Nigerian youth are cultism, indecent dressing, political thuggery and examination misconduct.
2. The pattern of citizenship acquisition includes the following: Citizenship by birth, registration, naturalization, and honorary citizenship.
3. The moral obligations of a citizen are diverse. Some of these obligations include: the duty of political participation, economic productivity, paying of tax, and other sundry duties.

Assessment

SAQ 7.1 (tests Learning Outcomes 1.1, 1.2 and 1.3)

1. You have studied what constitute citizenship in Nigeria in this Study Session, trace the rights and obligations of a Nigerian citizen.
2. In this Study Session you have learned the rights and obligations of a citizen and the ways of acquiring citizenship in Nigeria. State ways of acquiring citizenship in Nigeria.
3. Enumerate the negatives attitudes of a Nigerian Youth.

Resources

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Study Session 8

Nigerian Environmental Problems

INTRODUCTION

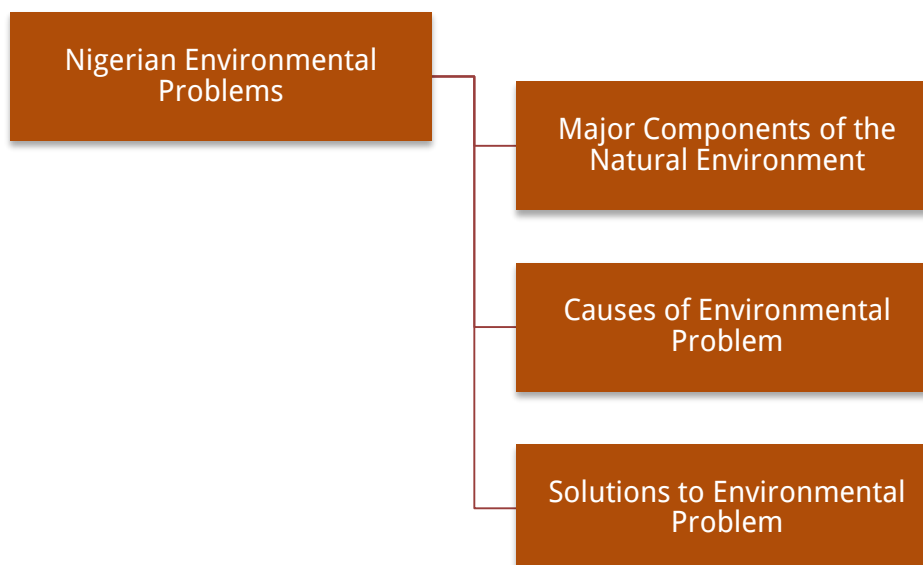
The environment is an important element in the preservation of life on earth. Man's activities are centred on exploiting it for survival. The expanding manner in which man is exploiting its environment has brought about environmental problems which form the central theme of our discussion in this Study Session. We shall be examining how these problems manifest in various ways and equally impact adversely on the development of man and his environment with greater emphasis on the Nigerian communities.

Learning Outcomes

When you have studied this session, you should be able to:

- 8.1 *identify* the major components of the natural environments
- 8.2 *enumerate* the causes of environmental problems
- 8.3 *point* out the possible solutions to environmental problems

Session Preview



Study Session Duration

This Study Session requires a one hour of formal study time. You may spend an additional two hours for revision.

Terminologies

Flora and Fauna	These represent plants and animal that are present in a particular environment.
Pollution	The contamination of air, water, or soil by substances that are harmful to living organisms.
Environment	The surroundings or conditions in which a person, animal, or plant lives or operates.

8.1 MAJOR COMPONENTS OF THE NATURAL ENVIRONMENTS

Environment is human beings' immediate surrounding including fauna and flora. The environment is made up of two major components, namely, the natural and social environment. (Refer to Fig. 8.1)

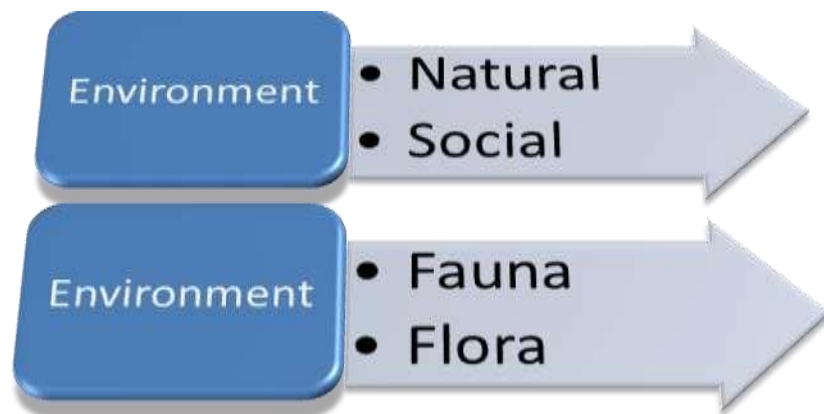


Figure 8.1: Environmental components

The major components of the natural environment are: the atmosphere, the hydrosphere, the lithosphere and the biosphere. The atmosphere is the medium above the surface of the earth extending for about 170 kilometres consisting mainly of a mixture of gases. The hydrosphere is the water medium of the surface of the earth, oceans, seas, lakes and rivers; the lithosphere is the hard, rigid upper crust of the earth extending for about 80 kilometres. It is the inner core of the earth, the atmosphere, being less rigid in form. And the biosphere is the zone of the earth's planet that contains living organisms. The social environment or man-made environment is the system which man has instituted in order to organize himself to satisfy his needs. The social environment consists of the physical and social structures, systems or institutions created by man to meet his needs, which includes

food, education, clothing, shelter, health, companies, etc. The idea is that the social environment influences the natural environment. The exploitative venture of man in the social environment over time is what has resulted in environmental problems. Environmental problems are due to man's exploitation of the environment. Due partly to increase in population and the level of advancement in technology, the environment has been heavily abused giving rise to various types of problems in the environment, which now constitutes a problem to man.



Figure 8.2: Kwa Falls in Cross River State



Figure 8.3: Savannah plain

There are various forms of environmental problems that human activities have caused. Some of these include:

1. **Pollution:** Pollution is the end result of the unfavourable exploitation of the environment by man. The types of pollution that can result due to man's undue manipulation of the environment are: air pollution, noise pollution, water pollution, and land pollution.
2. **Poor Drainage System:** The improper planning of towns and cities, has led to the emergence of poor drainage system. These drainages often cause serious environmental problem.
3. **Deforestation:** This is the act of cutting down or burning trees in the environment. This may be due to overgrazing, unsustainable farming methods or cutting firewood for local usage.
4. **Improper Waste Disposal:** Improper disposal of waste has become a serious environmental problem. This is the result of rising level of population of the country.
5. **Ecological Problems:** Ecological problems arising from excessive rainfall which culminate in flooding and erosion thereby causing havoc in the environment.

SELF-CHECK

Question

- Based on what you have studied in this section, provide the type of pollution that constitute problems to our environment.

Feedback

- You might have suggested the following as pollutions that are problems to environment:
 - Air pollution
 - Noise pollution
 - Water and Land pollution

8.2 CAUSES OF ENVIRONMENTAL PROBLEMS

The following are some of the factors responsible for environmental problems.

1. **Population Explosion:** The geometric increase in population around the world is a major cause of environmental problems. This increase has given rise to undue pressure on the environment.
2. **Advancement in Technology:** This is equally one of the factors that have contributed to environmental problems in great measure. The growth and the consequent wastes emitted in the course of technological exploration are danger to the environment and human beings.
3. **Poverty Breeds Environmental Problems:** It prevents the provision of quality and adequate social amenities which are required for the improvement of life. Poverty promotes underdevelopment and this easily attracts environmental problems.

4. **Unplanned Urbanization:** This has to do with improper planning of the environment. Unplanned urbanization leads to environmental abuses, which in a large scale deface the environment causing environmental problems.
5. **Government Negligence:** When government fails to live up to expectation in the discharge of its responsibilities, it reflects in the environment. For example, when environmental agencies refuse to execute their responsibilities, the consequences are environmental problems.

SELF-CHECK

Question

- As you learnt in this section poverty is an environmental problem, give a brief account of how poverty constitutes environmental problem

Feedback

- You may suggest that poverty constitutes environmental problems in the following ways:
 - Poverty prevents the provision of quality and adequate social amenities which are required for environment social life.
 - Poverty promotes underdevelopment
 - Poverty attracts environmental problems



Figure 8.4: Flood submerged houses

8.3 SOLUTIONS TO ENVIRONMENTAL PROBLEMS

These environmental problems can be solved in the following ways:

1. **Promotion of environmental education and awareness:** The Nigerian Government is making concerted efforts to create awareness on environmental

abuse, challenges and management. When awareness is created on how to utilize the environment, the orientation of people will change concerning conservation and proper utilization of the environment.

2. Siting of Waste bins/dumps: Waste dumps are usually in the form of incineration or simple dump sites. The provision of these facilities at the right places will help to check the abuse of the environment. However, dump sites or bins should be regularly cleared to make the site functional, effective and clean.
3. Provision and Implementation of Legal Policy Framework: Government should promulgate laws or policies that will help to curb abuses of the environment and make sure those violators of such policies are severely punished to encourage proper use of the environment.
4. The recycling of materials, improving mining methods, devising more efficient engines that consume less fuel, and recovering minor minerals during processing or mining will go a long way in protecting the environment.

SELF-CHECK

Question

- Based on your study of this section, enumerate various solutions to environmental problems you learnt.

Feedback

- You must have learnt that solutions to environmental problems may include:
 - Promotion of environmental education
 - Provision of places for waste dumps and bins.
 - Implementation of environmental protection legal policy.

Session Review

In this study session, you learnt that:

1. The various forms of environmental problems that are induced by human activities are pollution, poor drainage system, deforestation and waste disposal.
2. The following are some of the factors that are responsible for environmental problems:
 - Population explosion,
 - Advancement in technology
 - Poverty
 - Unplanned urbanization, and
 - Government negligence
 - Ecological problems
3. Environmental problems could be solved in the following ways:
 - Promotion of environment education and awareness.
 - Building of waste and dump sites in strategic places.

- Provision and implementation of legal policy framework on environment.

Assessment

SAQ 8.1 (tests Learning Outcomes 1.1 and 1.2)

Based on your study of this Study Session,

1. Identify the major components of natural environment.
2. Enumerate possible causes of environmental problems.
3. You must have learned about the causes of environmental problems in your environment, outline the possible solutions to these problems.

Resources

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Feedback to SAQ Items

SAQ 1.1

The Hausa claimed to have descended from Bayajida (Abu Yazid) a reputable prince from Baghdad; the Fulani are believed to have originated from Futa Jalon from where they migrated to various places in West African sub-region.

You may recall that the Yoruba originated from Oduduwa, while the Igbo originated from either the Middle East, Eastern Nigeria or descended from the sky.

SAQ 1.2

The Saif bn Dhi Yazan are the two versions of the Kanuri origin. As for the Nupe they have many sources of origins among which are-Idah, Egyptian and Igala versions.

The head of government in Kanuri culture is called Mai, while in Nupe the head of government is called Etsu Nupe.

SAQ 2.1

1. Yoruba – Democracy
2. Igbo - Segmentary
3. Isekiri - Segmentary
4. Benin - Segmentary

SAQ 2.2

The three versions of the origin of the Benin Kingdom are:

1. Benin Kingdom was founded by the youngest child of Osunubua.
2. Benin requested king Oduduwa of Ife to send his son. The Oduduwa complied by sending Oranmiyan.
3. The Benin migrated from Egypt and settled in their present place.

SAQ 3.1

The following are the languages in each group:

1. Phyla-Chadic family which include Hausa, Margi, Babur Bura, Bole, Karekare, Tangale etc.
2. Nilo-Saharan- in this group, we have Kanuri, Dandi, Teda and Zarma
3. Niger Congo family-includes Igbo, Yoruba, Mande, Gur, Rwe, Fulbe

SAQ 3.2

The Yoruba are found in southwestern Nigeria, mainly in Ekiti, Kwara, Lagos, Ogun, Ondo, Osun, Oyo States. The Bini are located in Edo and Delta states, while

the Ijaw (Izon) are spread throughout the coastal strips of Rivers, Bayelsa , Delta, Edo and Lagos States. The Igbo are mainly found in Imo, Anambra, Enugu, Ebonyi and Abia States.

SAQ 4.2

Northern Zone - Blacksmithing, Sculpture, Leather Work

Central Zone - Fishing, Witchcraft, Magic/Sorcery and Farming

Western Zone - Iron smelting, Bronze work and manufacturing of glass beads.

Eastern Zone - Science metallurgy, Iron smelting and bronze melting

SAQ 4.3

1. The similarities in Western Zone and Eastern Zone are in Iron smelting and Bronze work and they differ in that the former engages in glass work and the latter engages in Science Metallurgy.
2. The Northern and Central Zones are similar in their way of farming. Their differences are that the former engages in leather work while the latter engages in blacksmithing and Sculpture.

SAQ 5.1

Your possible answers may be the following:

1. Kingdoms
2. Chieftains
3. Empires

SAQ 5.2

You might have reflected on some of the following as your possible answers:

1. The amalgamation of Niger coast with the colony of Lagos to form Southern Protectorate of Nigeria in 1900.
2. The amalgamation of the colony of Lagos with the protectorate of Southern Nigeria to form a single entity known as the colony and protectorate of Southern Nigeria in 1906.
3. The amalgamation of Northern and Southern protectorates to produce Nigeria.

SAQ 5.3

Your possible answers may include some of the following:

1. They wanted a cheap and secure source of raw materials for their industries.
2. They wanted a market for their manufactured goods.
3. They wanted a source for generating capital resources for investment.
4. They needed manpower.

5. They wanted the ports, water-ways, roads, railways and airspace for transportation and communication.

SAQ 5.4

Your answers to this question may be centred on the following:

1. Clifford Constitution 1922
2. Richard Constitution 1946
3. Macpherson Constitution 1951
4. Lyttleton Constitution 1954

SAQ 6.1

Having studied this unit on Nigerian economy pre- and post - Independence, how viable is the system before and after independence?

SAQ 6.2

In this section you read about economic activities in Nigeria. What are these activities?

SAQ 6.3

Based on what you studied on Nigerian economy, what are the problems confronting it?

SAQ 7.1

Your answer may certainly reflect the following:

1. Right to life ii. Right to freedom of religion, assembly and movement
2. Right to possess property
3. Exercising voting rights
4. Contribution to the smooth running of the lawful govt. etc.

SAQ 7.2

Your answers may definitely be as follows:

1. Citizenship by Birth ii. Citizenship by Registration
2. Citizenship by Nationalization
3. Honorary Citizenship

SAQ 7.3

Your possible answers to this question may be centred on the following:

1. Cultism
2. Political thuggery
3. Examination misconduct

SAQ 8.1

The following may be your possible answers:

1. the atmosphere
2. the hydrosphere
3. the lithosphere
4. the biosphere

SAQ 8.2

Your answers may include the following factors:

1. Population explosion
2. Advancement in technology
3. Poverty, unplanned urbanization
4. Government negligence.

SAQ 8.3

Your possible answers may include the following:

1. Promotion of environmental education and awareness;
2. Siting of waste bins and dump sites;
3. Provision and implementation of legal policy framework on environment;
4. Recycling of materials and improving mining methods.

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