SOC 102

People and Culture of Nigeria

Course Manual

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People and Culture of Nigeria

SOC 102

University of Ibadan Distance Learning Centre
Open and Distance Learning Course Series Development
Version 1.0 ev1

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Vice-Chancellor's Message

The Distance Learning Centre is building on a solid tradition of over two decades of service in the provision of External Studies Programme and now Distance Learning Education in Nigeria and beyond. The Distance Learning mode to which we are committed is providing access to many deserving Nigerians in having access to higher education especially those who by the nature of their engagement do not have the luxury of full time education. Recently, it is contributing in no small measure to providing places for teeming Nigerian youths who for one reason or the other could not get admission into the conventional universities.

These course materials have been written by writers specially trained in ODL course delivery. The writers have made great efforts to provide up to date information, knowledge and skills in the different disciplines and ensure that the materials are user-friendly.

In addition to provision of course materials in print and e-format, a lot of Information Technology input has also gone into the deployment of course materials. Most of them can be downloaded from the DLC website and are available in audio format which you can also download into your mobile phones, IPod, MP3 among other devices to allow you listen to the audio study sessions. Some of the study session materials have been scripted and are being broadcast on the university's Diamond Radio FM 101.1, while others have been delivered and captured in audio-visual format in a classroom environment for use by our students. Detailed information on availability and access is available on the website. We will continue in our efforts to provide and review course materials for our courses.

However, for you to take advantage of these formats, you will need to improve on your I.T. skills and develop requisite distance learning Culture. It is well known that, for efficient and effective provision of Distance learning education, availability of appropriate and relevant course materials is a *sine qua non*. So also, is the availability of multiple plat form for the convenience of our students. It is in fulfillment of this, that series of course materials are being written to enable our students study at their own pace and convenience.

It is our hope that you will put these course materials to the best use.

Prof. Isaac Adewole

Vice-Chancellor

Foreword

As part of its vision of providing education for "Liberty and Development" for Nigerians and the International Community, the University of Ibadan, Distance Learning Centre has recently embarked on a vigorous repositioning agenda which aimed at embracing a holistic and all encompassing approach to the delivery of its Open Distance Learning (ODL) programmes. Thus we are committed to global best practices in distance learning provision. Apart from providing an efficient administrative and academic support for our students, we are committed to providing educational resource materials for the use of our students. We are convinced that, without an up-to-date, learner-friendly and distance learning compliant course materials, there cannot be any basis to lay claim to being a provider of distance learning education. Indeed, availability of appropriate course materials in multiple formats is the hub of any distance learning provision worldwide.

In view of the above, we are vigorously pursuing as a matter of priority, the provision of credible, learner-friendly and interactive course materials for all our courses. We commissioned the authoring of, and review of course materials to teams of experts and their outputs were subjected to rigorous peer review to ensure standard. The approach not only emphasizes cognitive knowledge, but also skills and humane values which are at the core of education, even in an ICT age.

The development of the materials which is on-going also had input from experienced editors and illustrators who have ensured that they are accurate, current and learner-friendly. They are specially written with distance learners in mind. This is very important because, distance learning involves non-residential students who can often feel isolated from the community of learners.

It is important to note that, for a distance learner to excel there is the need to source and read relevant materials apart from this course material. Therefore, adequate supplementary reading materials as well as other information sources are suggested in the course materials.
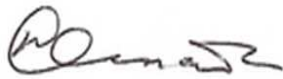
Apart from the responsibility for you to read this course material with others, you are also advised to seek assistance from your course facilitators especially academic advisors during your study even before the interactive session which is by design for revision. Your academic advisors will assist you using convenient technology including Google Hang Out, You Tube, Talk Fusion, etc. but you have to take advantage of these. It is also going to be of immense advantage if you complete assignments as at when due so as to have necessary feedbacks as a guide.

The implication of the above is that, a distance learner has a responsibility to develop requisite distance learning culture which includes diligent and disciplined self-study, seeking available administrative and academic support and acquisition of basic information technology skills. This is why you are encouraged to develop your computer skills by availing yourself the opportunity of training that the Centre's provide and put these into use.

In conclusion, it is envisaged that the course materials would also be useful for the regular students of tertiary institutions in Nigeria who are faced with a dearth of high quality textbooks. We are therefore, delighted to present these titles to both our distance learning students and the university's regular students. We are confident that the materials will be an invaluable resource to all.

We would like to thank all our authors, reviewers and production staff for the high quality of work.
Best wishes.

Professor Bayo Okunade

Director

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Study Guide

SOC 102

University of Ibadan, NIGERIA

1. Course Information

- Learners are expected to register for this course within the time frame specified on the student's information board, available on www.uidlc.edu.ng

Course Code & Course Name: SOC 102 – Peoples and Cultures of Nigeria

Credit Points: 3 Units

Year: 100-Level

Semester: First Semester

About the Course

This course introduces students to the peoples and cultures of Nigeria.

Lecturer Information:

Facilitators: Prof. S. A. Jegede

Email: sayjegede@yahoo.com

Consultation: Through sms, email and blogging.

Introduction to the Course

You are welcome to SOC 102. This is an online course that runs in the distance learning mode. It is a compulsory course open to all students in the Social Sciences, Arts, Law and Humanities.

It is a 3 unit course that has 35 or more hours of interaction among teachers and learners for the period of the course.

The course aims at presenting the diversity in the people and culture of Nigeria as a key to National integration and development.

This course will help students to identify the existing cultural elements in the Nigeria society for policy formulation and development.

Aim

At the end of the course, students will be able to identify and critically analyze the existing cultural elements in the Nigeria society for development policy formulation and programming.

3. Learning Objectives

The objectives are to help students to understand:

The concept of people and explain the different situations when the word "people" can be used.

The concept of culture

The evolution of the Nigeria state

The contextual antecedents of Nigeria's development

The ethnography of the Nigerian people

The quality of diverse cultures, as opposed to monoculture

The issues involving cultural integration and understanding of the factors influencing the process of cultural integration

How people integrate through a global-spanning network of communication and trade.

5. Taking the Course

There will be 12 lectures presented in 6 module format and arranged into 6 sections.

The course will be taught by blended training methods to include face-to-face (20%), synchronous (CD) and asynchronous (email, blogging, Facebook, wordpress, etc) (80%) methods. On weekly basis for 12 weeks, a lecture unit will be uploaded on the Course Blog for the students to access. Support CDs for synchronous training will be made available on registration.

Pre-test will be administered preceding each module to assess basic knowledge and prepare students for text encounter. Feedback not expected.

Practice test will be administered at the end of each lecture unit for students' self-assessment and revision.

At a particular period in each week, learners will be expected to participate in a chat or discussion forum. Time will be communicated to the learners.

List of frequently asked questions (FAQs) and answers will be made available.

List of suggested readings will be provided at the end of each lecture unit.

You must participate in 75% of the forum to be qualified to write the final exam.	Taking the practice tests improves your chances of success.	The tutor-marked assignments account for 20% of the final grade. Submit promptly.

6. **How to prepare for the Final Examination**

Learners are encouraged to read and understand the entire content to ensure good performance in this course.

Learners should make good use of the provided supplemental CD as this will expand the knowledge of the learners.

Learners should note that the sample questions and practice tests provided at the end of each lecture will help each learner to assess him/herself and promote revision before taking the final examination.

7. **Prerequisites for Examination**

For any learner to be eligible to sit for the final examination in this course, he/she must have:

Participated in at least 75% of on-line interactions

Submitted all the tutor-marked tests

Paid all the recommended fees

8. Preparatory Questions - Prof. Jegede

- Which of the following is not included in the definition of people?

  (a) Human Being   (b) House
  (c)Community   (d) Groups

- Culture consist of the following elements except?

  (a) Values   (b) Norms

  (c) Motions   (d) Artifact

- The cultural elements enhancing national development in Nigeria are the following except?

  (a) Language   (b) Religion   (c) Infrastructure

(d) Music

- Did Nigeria become a republic by 1963? True or False

9. Assessment

Assessment in this course will be done considering active participation of learners in all interactive sessions, quality of written assignments, records of materials used as references in all assignments, regular feedback from teachers and learners and performance in examinations. Details of assessment strategies are as follow:

Part A

1. Continuous Assessment:

a. Participation in group discussions/chat room: (10%) with contributions showing thoughtful preparation for the classes.

    a. Assignment: individual term papers, group reports: (10%).

    b. Short end of topic tests in forms of multiple choice questions: (20%).

2. End of course examination:

a. This comprises 50 multiple choice questions covering all topics covered in the course (60%)

Examination arrangements

All examinations are conducted online. The site for end of course examination may be decided by the institution but candidates will be given information about this ahead of time

Continuous assessment

a. Assignments: individual term papers, group reports: List of assignments for each topic is available on the content area of the course;

End of topic short tests comes with seven days of completing the topic. End of course test takes one hour and students will be informed of when to log on to do the test. Questions are withdrawn at the end of one hour after the questions would have been presented online.

The results are released automatically

End of course examination:

This comprises 50 multiple choice questions covering all topics covered in the course (60%)

Time allotted for this examination is 1 hour 30 minutes and it follows the same format as done with the end of topic tests.

9b. Feedback and advice:

Feedback will be from teachers to learners and learners to teachers.

The course has a feedback blackboard available on www.uidlc.edu.ng

All assignments have information about deadlines for submission after which submissions by students will be automatically rejected.

Results of all assignments (scores) will be released within 72 hours of the deadlines.

Summary of records of learners' participation in all online sessions will be presented on the feedback blackboard for the course.

Learners can also share information with peers on the feedback blackboard.

Students are required to submit their proposed topics for term papers on the assignment.

All students have a course adviser that can be contacted through their e-mail address for information, clarifications and support.

Verification of Integrity of Submitted Assignments and Guidelines for Written Assignments

A. The integrity of submitted written assignments would be determined by the following

    A. Compliance with standards of writing considering English (grammar and tenses, construction), Appropriate formatting, Adoption of appropriate referencing format, Adequate referencing and documentation of all materials used in doing the assignment).

    B. Copying of each other's work by students automatically imply zero scores for the students involved.

    C. Avoidance of Plagiarism: Plagiarism involves using the work of another person and presenting it as one's own.' (The Open Distance Learning _____)

- Plagiarism is a serious breach of the ODL's rules and carries significant penalties. Penalties in this course would result to

    – failure in the course, and/or

– referral to the Open Distance Learning Disciplinary Committee.

10. <u>Glossary</u>

- In this section is listed (in alphabetical order) all the definitions to all terms, jargon, unusual wording and expressions found within the text.

11. <u>Index / Tagging</u>

- Here is listed (in alphabetical order) important terms, names, places, events, and topics along with the page numbers where they are mentioned.

Table of Contents

Unit 1 Definition of Concepts

Expected duration: 1 week or 2 contact hours

Introduction

In this study session, you will learn about the concept of people and explain the different situation when the word "people" can be used. You will also learn about concept of culture.

'People' and 'culture' are words we use almost all the time when we talk to our friends, parents, children and others.

What are people and culture all about, you may ask? How does sociology view the concept of people? What differences occurs in people relationship? What do we hope to achieve through teaching people and culture of Nigeria?

Learning Outcomes for Unit 1

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**. (SAQs 1.1, 1.2, 1.4)

1.2 Describe the people living in Nigeria (SAQs 1.1, 1.2,)

1.3 Itemize five (5) levels of relationship among people (SAQs 1.1and 1.4).

1.4 Identify and briefly discuss the two types of culture. (SAQs 1.1 and 1.5)

1.1 The Conceptual Definition of People

1.1.1 People

The word **people** are often referred to abstract and general types of groups. In this case the word 'person' is sometimes used in place of people. People may be defined as any group of human beings (men, women and children). It can mean the body of people living in a community, state, ethnic group, country or nationality. These words: global, international, National and local are sometimes used in respect of people and their relationship. See how to relate them to yourself as a person.

- Global - African people or people of Africa

- International – the Nigerian people or Nigerians in Diaspora

- National - Nigerians

- Local – Ethnic consideration

Figure 1.1: Picture of Igbo, Yoruba and Hausa men. Showing different ethnic groups (pictute from Google images)

To understand the concept of people you also need to look at the various points of view. Here you will see three: The cultural point of view (see explanation on culture in 1.2), Social and Geographical points of view.

Cultural

- History
- Same cultural traits
- Belief

Social

- Interaction
- Relationship
- Networking

Geographical

- territorial

- As a student of Sociology, Sola has never really thought about the concept of people, he has not even open the dictionary to check for its meaning but he uses the word and everybody does too. Now, he is starting to understanding that there is more to what the concept of people is, what are the three ways we can explain the concept?

o **Cultural**: History, same cultural traits, belief. **Social**: Interaction, relationship, networking. **Geographical**: territorial

1.1.2. The Levels of Relationship

In sociology relationships are very important. We learn that people interact with one another at different levels of relationship. Do you remember the story of your first day in secondary school? Well, maybe you met with new faces from other schools like yourself. As expected you try to make friends, some of which you no longer have their contact, others you still interact with. Even then as a student you have different levels of relationship with different kinds of people, i.e. classmates, seniors, prefects, teachers, vice principal, principal, etc.

Here are some levels of relationship:

- **Sub-ordinates** - persons who are under the authority or leadership of somebody or something, e.g. employees, subjects, or followers, students, etc.

- **ordinary men and women:** the general population, as different from the government or the rich

  – *the will of the people*

- **political unit:** a group of persons including a political unit, electorate, or group

- **family members:** the members of somebody's family, especially somebody's close family (*informal*)

  – *My people were farmers*

1.2 The Conceptual Definition of Culture

Let us start by defining the word **culture** as the universal human capacity to classify, and communicate their experiences symbolically. The word culture is from the Latin word *colere*, with its original meaning "to cultivate" (See figure 1.2). Culture has been defined as "the way of life of a people." As such, it includes codes of manners, dress, language, religion, rituals, norms of behaviors and systems of belief.

Figure 1.2 Cultivation: the origin word for culture

A common way to explain culture is to see it as consisting of four elements that are "passed on from generation to generation by learning alone". They are **values, norms, institutions** and **artifacts**.

- Values include ideas about what in life seems important.

- Norms consist of expectations of how people will and should behave in various situations.

- Institutions are the structures of a society within which values and norms are taught and learned.

- Artifacts—things, or aspects of material culture gotten from values and norms of culture.

Finally, you need to know that there are two types of culture. 1. **Material culture**. 2. **Non-Material culture.** Material cultures are the aspects of culture that can be seen, felt and touched, while the non-material cultures are the aspects of culture that make people's behaviour.

Activity 1.1

Take a moment to reflect on what you have read so far. Based on your learning experience, on people and culture of Nigeria, note some of the key elements of culture.

Activity 1.1 Feedback:

Take a look at figure 1.3; it describes the various elements of culture.
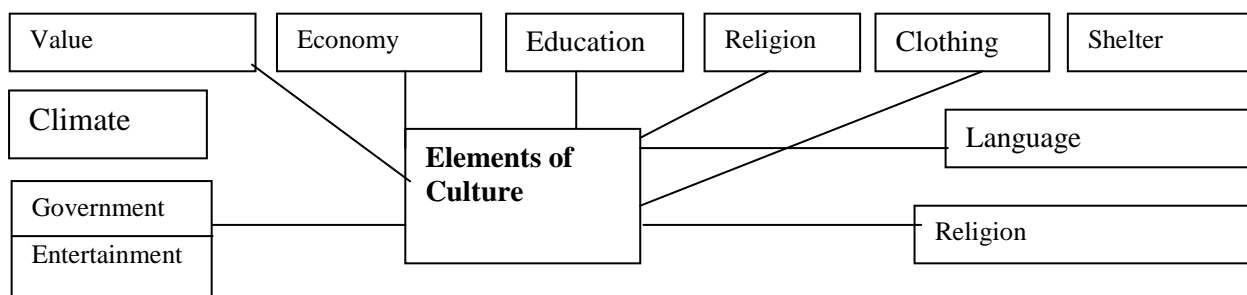
Figure 1.3: The Elements of culture

For us to meaningfully learn about people and culture and their interactions in the society in relation to elements of culture, values and norms should be well understood. This is represented in Box 1.2

> **Box 1.1: Values** are ideas held by people about ethical behaviour or appropriate behaviour, what is right or wrong, desirable or evil.
>
> In sociology, **norm** is a shared expectation of behaviour that connotes what is considered culturally desirable and appropriate.

Box 1.1 Values and norm

Summary of Unit 1

In Unit 1, you have learned that:

1. People may be defined as any group of human beings (men, women and children).

2. There are three points of view to the concept of people: cultural; social and geographical.

3. There are four levels of relationship.

4. Culture is a way of life of a people.

Self-Assessment Questions (SAQs) for Unit 1

Now that you have completed this study session, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Unit.

SAQ 1.1 (tests learning outcome 1.1)

How can we describe the people living in Nigeria as a people?

SAQ 1.2 (tests learning outcome 1.2)

Itemize and describe the three (3) points of view in defining people?

SAQ 1.3 (tests learning outcome 1.3)

Itemize and describe five (5) levels of relationship of a people.

SAQ 1.4 (tests learning outcome 1.4)

Identify and briefly discuss the two types of culture.

Notes on the Self-Assessment Questions (SAQs) for Unit 1

SAQ 1.1: The people in Nigeria can be defined as a people because they are in a group.

SAQ 1.2: People can be defined based on culture, social and geographical perspective.

SAQ 1.3: Relationship can be sub-ordinate, ordinary, political, family member relationship.

SAQ 1.4: Material and non-material culture.

Further Reading

1. Falola, T. 2001. *Culture and Customs of Nigeria.* Durham: Carolina Academic Pres

2. Jegede, A. S. 2007. Cultural symbols and health communication in Yoruba setting of Southwestern Nigeria. *Journal of Environment and Culture*. 4(1): 1-15.

3. Otite, O. & Ogionwo, W. 2007. (edn.) *Introduction to sociology*. Ibadan: Heinemann.

4. Oke, E. A. 1984. *An introduction to social anthropology*. Ibadan: Longman.

5. Onwuejeogwu, M. A. 1992. *The social anthropology of Africa: an introduction*. Ibadan: Heinemann and Books Nigeria.

Unit 2   The Nigeria State

Expected duration: 1 week or 2 contact hours

Introduction

In this study session you will learn about the Nigeria state, the historical background of Nigeria, factors led to the creating of the Nigeria state and the problem linked with the creation of the Nigeria state. From the beginning you need to know that Nigeria is the creation of specific historical events.

You may want to ask, what then is the historical background of Nigeria people? What are the factors that led to the creation of Nigeria state? What are the problems faced in the creation the Nigeria state?

Learning Outcomes for Unit 2

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

2.1 Define and use correctly all of the key words printed in **bold**. (SAQs 2.1, 2.2, 2.4)

2.2 Explain the history and Geography of the Nigeria state (SAQs 2.1, 2.2,)

2.3 State four factors that made the creation of the Nigeria state possible (SAQ 2.3)

2.4 Describe five problems faced in the creation of the Nigeria state (SAQs2.1 2.4).

2.1   Historical Background of Nigeria

2.1.1 Geography of Nigeria

Location: Western Africa, bordering the Gulf of Guinea, between Benin and Cameroon

Geographic coordinates: 10 00 N, 8 00 E

Area: *total:* 923,768 sq km

      – *land:* 910,768 sq km

      – *water:* 13,000 sq km

Area - comparative: slightly more than twice bigger than California, U.S.A

Land boundaries:

      – *total:* 4,047 km

- *border countries:* Benin 773 km, Cameroon 1,690 km, Chad 87 km, Niger 1,497 km

Coastline: 853 km

2.1.2. Administrative divisions

Population: 140 m (2006 Census), 36 states and 1 capital territory in Abuja. The states are: Abia, Adamawa, Akwa Ibom, Anambra, Bauchi, Bayelsa, Benue, Borno, Cross River, Delta, Ebonyi, Edo, Ekiti, Enugu, Gombe, Imo, Jigawa, Kaduna, Kano, Katsina, Kebbi, Kogi, Kwara, Lagos, Nassarawa, Niger, Ogun, Ondo, Osun, Oyo, Plateau, Rivers, Sokoto, Taraba, Yobe, and Zamfara.

2.1.3. Early History

Archaeological research showed that people were already living in southwestern Nigeria (specifically Iwo-Eleru) as early as 9000 BC (Before Christ) and maybe earlier at Ugwuelle-Uturu (Okigwe) in southeastern Nigeria, where microliths were used.

A room where heat is produce to create metal (Smelting furnace) at Taruga around the 4th century BC provide the oldest evidence of metalworking in Archaeology (studies of prehistory people and their culture. Microlithic and ceramic industries were also developed by savanna pastoralists from at least the 4th century BC and were continued by agricultural communities after that time.

In the south, hunting and gathering gave way to subsistence farming in the 1st Century BC and the growing of essential foods. The digging at Kanji Dam revealed iron-working by the 2nd century BC.

Figure 2.1: Southerners growing essential foods (Picture from Google Images)

The shift from Neolithic times to the Iron Age apparently was achieved without intermediate bronze production. Some scholars guess that the melting of iron process was passed on from the Mediterranean by Berbers.

Others suggest the technology moved west from the Nile Valley, although the Iron Age in the Niger River valley and the forest region appears to happen before the introduction of science of making iron in the upper savanna by more than 800 years. The earliest identified iron using in Nigerian culture is that of the Nok people who thrived between approximately 900 BC and 200 AD on the Jos-Plateau in northeastern Nigeria.

Information is lacking from the 1st millennium AD following the Nok ascendancy, but by the 2nd millennium AD there was active trade from North Africa through the Sahara to the forest, with the people of the savanna acting as intermediaries in exchanges of various goods by mfonini usoro.

- Calabar Kingdom

- Ibibio Kingdom and Calabar Kingdom

- Ibibio States and States in Calabar

- Igbo States

- Ijaw Kingdom

- Kanem Bornu Kingdom

- Northern Kingdoms of the Savanna

- Nri Kingdom

- Oyo and Benin Kingdom

- Yoruba Kingdoms and Beini

Activity 2.1

The history of Nigeria dates back to 9000 BC and even before then, highlight major events or happenings during these periods using the dates. 9000 BC, 4th Century BC, 1st Century BC, 2nd Century BC, 2nd Millennium AD.

Activity 2.2 Feedback:

This table shows the major events during the history of Nigeria.

Date	Events
9000 BC	People living in southwestern Nigeria (specifically Iwo-Eleru) and maybe earlier at Ugwuelle-Uturu (Okigwe) in southeastern Nigeria, where microliths were used.
4th Century BC	A room where heat is produce to create metal (Smelting furnace) at Taruga, this provides the earliest evidence of metal work. Microlithic and ceramic industries were also developed by savanna pastoralists
1st Century BC	Hunting and gathering in the south gave way to subsistence farming and the growing of essential foods
2nd millennium AD	There was active trade from North Africa through the Sahara to the forest, with the people of the savanna acting as intermediaries in exchanges of various goods

Figure 2.2: major events in the history of Nigeria

2.2 Factors that made the creation of the Nigeria State possible

Following the wars fought by Napoleon Bonaparte, the French General, the British increased trade with the Nigerian interior. In 1885, British claims to a West African area of influence received international recognition and in the following year the Royal Niger Company was created under the leadership of Sir George Taubman Goldie. In 1900, the company's territory came under the control of the British Government, which moved to strengthen its power over the area of modern Nigeria.

On January 1, 1901 Nigeria became a British protectorate, part of the British Empire, the foremost world power at the time.

In 1914 the area was formally united as the *Colony and Protectorate of Nigeria.* Administratively Nigeria remained divided into the northern and southern provinces and Lagos colony. Western education and the development of a modern economy happened very fast in the south than in the north, with effects felt in Nigeria's political life ever since.

Following World War II, in response to the growth of Nigerians willingness to sacrifice for the country and demands for independence, successive constitutions legislated by the British

Government moved Nigeria toward self-government on a representative and increasingly federal basis. By the middle of the 20th century, the great wave for independence was sweeping across Africa.

Figure 2.3: Stamp of The Royal Niger Company (Picture from Google images)

2.3 Creation of the Nigeria state 1960 to date

2.3.1 Nigerian Independence 1960-1979

Nigeria was granted full independence in October 1960 with a constitution that gave room for a parliamentary government and a little large measure of self-government for the country's three regions. From 1959 to 1960, Jaja Wachuku was the First black Speaker of the Nigerian Parliament - also called the *House of Representatives.*

Wachuku replaced Sir Frederick Metcalfe of Great Britain. Notably, as First Speaker of the House, Jaja Wachuku received Nigeria's Instrument of Independence - also known as Freedom Charter - on October 1, 1960, from Princess Alexandra of Kent, the Queen's representative at the Nigerian independence ceremonies.

Figure 2.4: (a) picture of The Queen at independence (b) Stamp to commemorate the Independence of Nigeria (picture from Google images.

The federal government took charge of its own defense, foreign relations, and commercial and financial policy. The traditional rulers of Nigeria was still head of state but legislative power was given in a bicameral parliament, executive power in a prime minister and cabinet and judicial authority in a Federal Supreme Court.

Political parties, however, happened to show the make-up of the three main **ethnic** groups. The NPC (Nigerian people's Congress) represented conservative, Muslim, largely Hausa interests, and dominated the Northern Region. The NCNC (National Convention of Nigerian Citizens) was Igbo - and Christian-dominated, ruling in the Eastern Region, and the AG (Action Group) was a left-leaning party that controlled the Yoruba west.

- o Nigeria became an independent nation in 1960, many things happened before we were able to achieve this. What were the things that made people believe we can stand as a nation?

- ▪ Growth of Nigerians willingness to sacrifice for the country, western education, a lot of Africa countries were gain independence at this time.

The first post-independence National Government was formed by a conservative alliance of the NCNC and the NPC, with Sir Abubakar Tafawa Balewa, a Hausa, becoming Nigeria's first Prime Minister. The Yoruba-dominated AG became the opposition under its charismatic leader Chief Obafemi Awolowo.

2.3.2. First Republic

In October 1963 Nigeria proclaimed itself a Federal Republic, and former Governor General Nnamdi Azikiwe became the country's first President. From the outset, Nigeria's **ethnic** and religious tensions were magnified by the difference in economic and educational development between the south and the north.

Figure 2.5: The first President of Nigeria: Nnamdi Azikwe (picture from Google images)

2.3.3. Military Intervention

- On January 15, 1966 a group of army officers, mostly southeastern Igbo, overthrew the NPC-NNDP government and killed the prime minister and the leaders of the northern and western regions;

- The federal military government that came into power under General Aguiyi-Ironsi was unable to stop **ethnic** fights or produce a constitution acceptable by everyone in the country;

Figure 2.6: General Aguiyi-Ironsi, the first military leader of Nigeria (Picture from Google images)

- The Military's efforts to remove the federal system of government led to fights and another coup by largely northern officers in July 1966, which established the leadership of Major General Yakubu Gowon;

- Thousands of Igbos were killed in the north and this made thousands of them to return to the southeast where Igbos start to strongly think of leaving Nigeria to form their own country.

2.3.4 Civil War

- In a move towards greater autonomy for small ethnic groups the military divided the four regions into 12 states;

- However the Igbo rejected attempts at constitutional revisions and insisted on full autonomy for the east;

- On May 29, 1967 Lt. Col. Emeka Ojukwu, the military governor of the eastern region who became as the leader of igbos that wanted to leave the country, declared the independence of the eastern region as the Republic of Biafra;

- The Nigerian Civil War that happened resulted in an almost one million deaths before ending in the defeat of Biafra in 1970.

Figure 2.7: (a) Lt. Col. Emeka Ojukwu inspecting the soldiers (b) Soldiers fighting (Picture of Google images)

2.3.5 Second Republic

Second Republic: 1979 – 1999

- An assembly was elected in 1977 to draft a new constitution, which was published on September 21, 1978, when the ban on political activity was lifted;

- In 1979, five political parties fought against one another in a many elections in which Alhaji Shehu Shagari of the National Party of Nigeria (NPN) was elected president. All five parties won representation in the National Assembly;

- In August 1983 Shagari and the NPN were returned to power in a complete victory, with a majority of seats in the National Assembly and control of 12 state governments;

- But the elections were affected by violence and allegations of widespread vote rigging and electoral misconducts led to legal battles over the results;

- On December 31, 1983 the military overthrew the Second Republic. Major General Muhammadu Buhari became the leader of the Supreme Military Council (SMC), the country's new ruling body;

- The Buhari government was peacefully overthrown by the SMC's third-ranking member General Ibrahim Babangida in August 1985;

- Babangida said improper use of power, violations of human rights by key officers of the SMC, and the government's failure to deal with the country's deepening economic crisis as reasons for the taking over power;

- In April 1990 mid-level officers attempted unsuccessfully to overthrow the government and 69 accused plotters were executed after secret trials before military tribunals.

Figure 2.8: (a) Major General Muhammadu Buhari overthrew the second republic, (b) General Ibrahim Babangida overthrew the Buhari government (Picture of Google images)

o Nigeria has been involved many cases of ethnic fighting and clashes, what are the factors you think caused the Civil war that made the Igbos wanting to start their own country called Biafra?

- The killing of thousands of Igbos in the North of Nigeria.

2.3.6 Militocracy

- In December 1990 the first stage of partisan elections was held at the local government level;

- Despite low turnout there was no violence and both parties demonstrated strength in all regions of the country, with the SDP winning control of a majority of local government councils;

- In December 1991 state legislative elections were held and Babangida decreed that previously banned politicians could contest in primaries scheduled for August;

- These were canceled due to fraud and later, primaries scheduled for September also were canceled;

- All announced candidates were disqualified from standing for president once a new election format was selected;

- The presidential election was finally held on June 12, 1993 with the inauguration of the new president scheduled to take place August 27, 1993, the eighth anniversary of President Babangida's coming to power;

- In the historic June 12, 1993 presidential elections, which most observers said is Nigeria's fairest, early results indicated that wealthy Yoruba businessman M.K.O. Abiola won a important victory;

- However, on June 23, Babangida, using several pending lawsuits as a pretense, cancel the election, throwing Nigeria into cofusion.

Figure 2.9: M.K.O Abiola was acclaimed winner of June 12, 1993 presidential elections. (Picture of Google images)

2.3.7 Transitional Government

- Babangida was forced to hand over to Ernest Shonekan, a popular businessman who has no relationship with any political party was to rule until elections scheduled for February 1994;

- With the country sliding into chaos Defence Minister Sani Abacha assumed power and forced Shonekan's resignation on November 17, 1993;

- Abacha died of heart failure on June 8, 1998 and was replaced by General Abdulsalami Abubakar;

- The beginning of democracy in Nigeria on May 29 1999 ended 16 years of consecutive military rule.

Figure 2.10: (a) Ernest Shonekan became the transitional leader of Nigeria until November 17, 1993. (b) General Sani Abacha ruled the country until June 8, 1998. (Picture of Google images)

2.3.8 Creation of state

- 19 states – 1987

- 21 states – 1991

- 30 states - 1992

- 36 states – 1995

Reasons:

- Ethnic prejudice leading

- Marginalization

- Development

Factors that made the creation of the Nigeria state possible

- Population
- Climatic
- Ethnic diversity
- Religious diversity

Problems faced in the creation of the Nigeria state

- Ethnicity
- Religious problems
- Bad governance
- Military intervention
- Civil war
- Oil

Box 2.1: problems faced and factors that led to the creation of Nigeria

Activity 2.2

Take a moment to reflect on what you have read so far. Based on your learning experience, and knowledge about the Nigeria state, note down some of the historical events which led to the creation of the Nigeria state?

Activity 2.2 Feedback:

Take a look at figure 2.3; it shows the various people group called Nigerian. This shows that Nigeria is multi-culture.
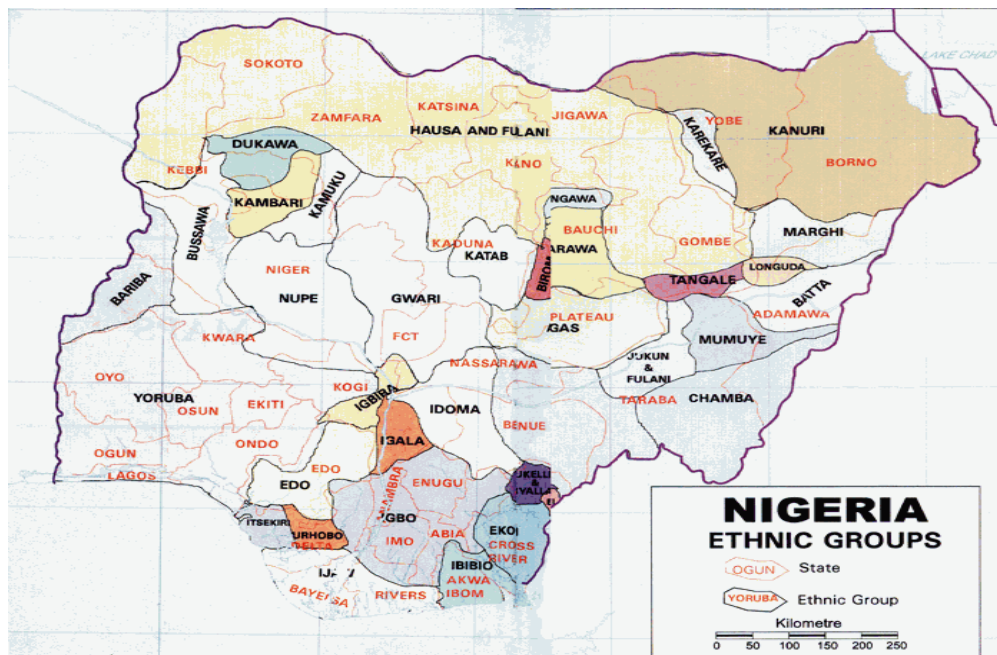
Figure 2.3: Nigeria Map showing ethnic groups. (Picture of Google images)

Other factors include Population, Climatic, Religious diversity among others

Summary of Unit 2

In unit 2, you have learned that:

1. Nigeria is a product of specific historical events.
2. Geographic coordinates of Nigeria is: 10 00 N, 8 00 E; Area: total: 923,768 sq km; border countries: Benin 773 km, Cameroon 1,690 km, Chad 87 km, Niger 1,497 km
3. Nigeria was granted full independence in October 1960 under a constitution that provided for a parliamentary government.
4. Factors such as Population, Climatic, Ethnic diversity, Religious differences among others led to the creation of Nigeria.
5. Ethnicity, Religious problems, Bad governance, Military intervention, Civil war, Oil and Corruption are problem facing Nigeria.

Self-Assessment Questions (SAQs) for Unit 2

Now that you have completed this study session, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Unit.

SAQ 2.1 (tests learning outcome 2.1)

How can we correctly describe the process that led to the creation of Nigeria state?

SAQ 2.2 (tests learning outcome 2.2)

Explain the geography and history of Nigeria state?

SAQ 2.3 (tests learning outcome 2.3)

State four (4) factors that made the creation of the Nigeria state possible?

SAQ 2.4 (tests learning outcome 2.4)

Describe five (5) problems faced in the creation of the Nigeria state?

Notes on the Self-Assessment Questions (SAQs) for Unit 2

SAQ 2.1: Nigeria is a product of specific historical antecedents and amalgamation of colonial masters.

SAQ 2.2: Geographic coordinates of Nigeria is: 10 00 N, 8 00 E; Area: total: 923,768 sq km;   border countries: Benin 773 km, Cameroon 1,690 km, Chad 87 km, Niger 1,497 km

Nigeria was granted full independence in October 1960 under a constitution that provided for a parliamentary government and has gone series of military coups, civil war and has attained stability since 1999 when Olusegun Obasanjo came into power

SAQ 2.3: Factors such as Population, Climatic, Ethnic diversity, Religious diversity among others

SAQ 2.4: Ethnicity, Religious problems, Bad governance, Military intervention, Civil war, Oil and Corruption.

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Unit 3   Ethnography of the People of Nigeria 1

Expected duration: 1 week or 2 contact hours

Introduction

In unit 3 and 4 you will learn about the **ethnography** of the Nigerian people. In previous study we have learnt about the history of Nigeria. Here the Nigeria people will be categorised based on location and behaviours you can see in their social groups. There are four of such categories: the people of Savannah region, the people of the mangrove region, the people of the forest region, and the middle belt.

You may want to ask, who the people groups in these regions are? How can they be categorised by location? What are the behaviours you can see found in these people groups? Who are the people of the Savannah region, the people of the Mangrove region, the people of the Forest region and the Middle belt?

Learning Outcomes for Unit 3

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

3.1 Define and use correctly all of the key words printed in **bold**. (SAQs 3.1, 3.2, 3.3)

3.2 Describe the people of the Savannah region (SAQs 3.1and 3.2,)

3.3 Describe the people of the Mangrove region (SAQs 3.1and 3.3)

3.1   The People of the Savannah Region

For most cultural groups in Nigeria, there are various stories about their origins. Most of those stories are inconsistent and have no scientific proof other than stories elders tell their children from generation to generation. People of the Savannah region speak the Hausa language among others numerous dialects, the Hausa language is one of the most spoken languages in Africa. The Hausa are also found in Niger, Benin, Cameroon, Togo, Ghana and Sudan, the Hausa are the largest ethnic group in Nigeria and West Africa. The Hausas live in northwest Nigeria which specifically include Kano, Zamfara, Sokoto Kebbi, Katsina, Zazzau (Zaria), Daura and Gobir. The major ancestor of the Hausa people is called Bayajida. The northwest is still the stronghold of the Hausa in the Nigeria state. All other states are connected to Kano which was and still the major centre of trading. Adamu (1976)

stated that the Hausa state emerged during the first four centuries of the first millennium (AD).
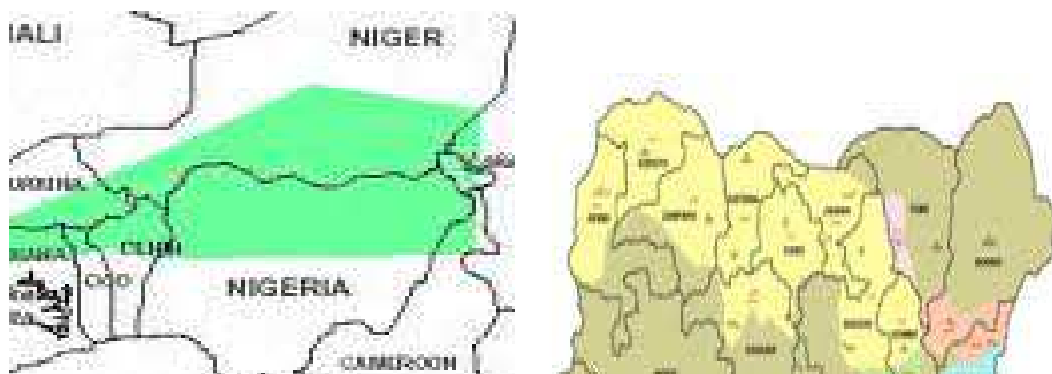
Figure 3.1: The Savannah region of Nigeria. (Picture from Google images)

3.1.1 Political System

Since 1810, the northern Nigeria has been operating the Emirate system which is a centralized system of political organization with the higher authority being the Emir.

Figure 3.2: The Emir of Sokoto (picture from Google images)

The Emir is also a religious leader. Before the British came, he performed legislative, executive, judicial and religious functions with the support of his council members. This does not really mean that there are no checks and balances. The Hausa political institutions managed to craft an enormous complex system of internal checks and balances (Griffeth, 1981). The hereditary route provides access to kinship.

- o Hausa is the largest ethnic group in Nigeria and West Africa, their presence is felt in almost all the sectors of Nigeria. What are the states in Nigeria that are regarded as the Hausa states?
- ▪ Kano, Zamfara, Sokoto Kebbi, Katsina, Zazzau (Zaria), Daura and Gobir

3.1.2. The Economic System

Commoners or *talakawa* [sing. = *talaka*], paid various forms of taxes to the *masu sarauta*. However, even the *talakawa* were not all the same in the group, there are still differences in social ranks. As well, Hausaland does not only plant crops but also engage in craft production, commodity trading by merchants and, of course, pastoral production when it became integrated, were all very much a feature of economy and society.

Figure 3.3: Talakawa (picture from Google images)

Those that work contribute little to the national economy (in form of petty home trading). The Hausa women have little contributions to the national economy because most of their activities are hidden coupled with low participation in the work force.

3.1.3. Religious System

Islamic religion as a unifying factor is crucial in explaining the non-resistance of the groups to the socio political and traditional arrangement in northern Nigeria. The holy war was actually from 1804-1810, and resulted in the overthrow of the various governments in Hausaland and the establishment of Sokoto Caliphate. The resulting political system was based on Islamic models. This led to the creation of Islam as a state religion in Hausaland with the introduction of Shariah legal system. It is also important to note the blend of cultural practices with Islamic precepts. Hence, the line between religion and culture is very thin and unclear.

Figure 3.4: Muslims praying (pictures from Google images)

3.1.4 Marriage System

Another important aspect of the social organization of the Hausa is the marriage institution. 'Marriage' is a socio-cultural and religious obligation in Hausa society. There are basically 2 kinds of marriage patterns: *Auren Budurwa* (virgin/girl marriage) and *Auren Bazawara* (any marriage after the first marriage). In Hausa society, the father has the right to choose a partner for his daughter most often without her consent (she may later agree in order to obey the father). The most important criteria in Hausa marriage are acceptance by the bride's parents and bride-price. In Hausa culture, divorce is permitted and polygamy is also common. A man may marry up to 4 wives.

Figure 3.5: Hausa marriage (picture from Google images)

The major task is to be just among the wives. He has to allocate/share days and nights of the week equally among the wives. Intra-marital sex by the husband rotating among the wives is the practice.

- o Marriage is an important part of any culture, this is the same in the Hausa culture. Tola wants to marry a Hausa lady and he needs to learn about the way things are done and everything about the Hausa marriage, what are the things you will tell him?

- ▪ kinds of marriage: *Auren Budurwa* and *Auren Bazawara*, the father can choose the husband for the daughter without her consent, acceptance by the bride's parents and bride-price is most important, divorce is permitted and polygamy, a man may marry up to 4 wives, Intra-marital sex by the husband rotating among the wives is the practice.

3.2   The People of the Mangrove Region

People of the Mangrove are located in the southern part of Nigeria. It is one of the world's largest aquatic (fan-shaped river deltas). It is in the coastal belt of the swamps around the Atlantic Ocean. The low lands in this region have an area covered in vegetables, this is formed by a network of interconnected moving waters and distributaries of the River Niger. The Vegetation of the Niger Delta consists mainly of forest swamps.

Figure 3.6: The Mangrove region (Picture from Google images)

The forests are two types: Nearest to the sea is a belt of saline/brackish Mangrove swamp separated from the sea by sand beach ridges within the mangrove swamp.

Numerous sandy islands occur with fresh water vegetation. Fresh water swamps gradually replace the mangrove toward the land side.

The area around the river is home to a large population of people living mainly in small villages scattered along the banks of rivers creeks.

The People: Ijaw (Izon), Kalahari, Itsekiri, Okrika and Others.

Rainfall in the coastal belt of the Niger Delta is heavy due to the closeness of the Delta region to the equator. Annual rainfall total vary from 2400 to over 4000 millimeters.

Social organization includes: Living in creeks in makeshift accommodation made of raffia palm fronds and woods; Kinship system: Patrilineal; Family system: Extended; Marriage system: polygamy.

3.2.1   Political System

Centralized Political system:

Akassa, Nembe, Kalabari, Okrika and Bonny had powerful chiefs and are arranged in rank in the society.

Non-centralized Political system:

Some tribes did not have any centralized government until the arrival of the British.

Due to influence of the neighbouring Kingdom of Benin individual communities had chiefs and governments at the village level.

3.2.2. The Economic System

The people live by: Fishing; Farming: Paddy-rice, plantains, yam, cocoyams, bananas; vegetables. Tropical fruits such as guava, mangoes and pineapple are planted in this region.

Trading: Smoke-dried fish, timber, palm oil and palm kernels are made for export.

Food: Like many ethnic groups in Nigeria, the people have local foods, such as fish and other seafood's; clams, oysters and periwinkles; yam and plantains.

Some of these foods are: Polofiyai – A very rich soup made with yam and palm oil.

Kekefiyai – A pottage made with chopped unripened (green) plantains, fish, others seafood or game meat ("bushmeat") and palm oil.

Fried or roast fish and plantain – Fish fried in palm oil and served with fried plantains.

Gbe – The grub of the raffia-palm tree beetle that is eaten raw, dried or pickled in palm oil.

Kalabari "sea-harvest" fulo – A rich mixed seafood soup or stew is eaten with foofoo, rice or yams.

Figure 3.7: (a) Dry fish (b) people fishing in Niger delta (picture from Google images)

Dressing: Traditionally, men wear a long sleeved shirt called a Kemeje in Itsekiri, tie a George wrapper around their waist and wear a cap with a feather stuck to it. The women wear blouse and also tie a George wrapper around their waist. They wear colorful head hears known as Nes (scarf) or coral beads.

- o Bolanibe is writing a news paper article on the people of the Mangrove region, she went there to study their way of life. He is trying to describe what they eat and how they get their food. How will he describe that?

  - They engage in fishing and farming, they eat paddy rice, plantain, yam, cocoyam, bananas. Vegetables; fruits like guava, mangoes, pine apple and others. They also trade in Smoke-dried fish, timber, palm oil and palm kernels.

3.2.3. Religious System

One of the religious beliefs of this people is in water spirits, they belief that this water spirit are like humans and that they do have personal strengths and failing, and that humans live among the water spirits before being born.

The role of prayer in the traditional system belief: To maintain the living in the good graces of the water spirits among whom they dwelt before being born into this world, and hold celebrations to honour the spirits. Example of such is Masquerades celebration.

Masquerades: Men wearing beautiful dresses and carved marks. Dance to the beat of drums and show the influence of the water spirits through the quality and intensity of their dancing. Masqueraders possessed by the particular spirit on whose behalf they are dancing.

Ritual: From Ijaw example an individual from a different, unrelated group undergoes rites to become Ijaw. Allusion can be made to Jaja of Opobo, the Igbo slave who rose to become a powerful Ibani (Bonny) chief in the 19th century.

Activity 3.1

Take a moment to reflect on what you have read so far. Based on your learning experience, note down the trade of the people in the mangrove and Savannah region.

Activity 3.1 Feedback:

The people of the Mangrove region Trade in smoke-dried fish, timber, palm oil and palm kernels. The Savannah people engage in craft production, commodity trading and pastoral production.

Summary of Unit 3

In Unit 3, you have learned that:

1. People living in Nigeria are multicultural. There are four of such categories: the people of Savannah region; the people of the mangrove region; the people of the forest region, and the middle belt people.

2. The people of Savannah region have their distinct culture, political, economy and family life style.

3. The people of Mangrove region have their distinct culture, political, economy and family life style.

Self-Assessment Questions (SAQs) for Unit 3

Now that you have completed this study session, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 3.1 (tests learning outcome 3.1)

How can we correctly describe the category of people living in Nigeria?

SAQ 3.2 (tests learning outcome 3.2)

Describe the people of the Savannah region?

SAQ 3.3 (tests learning outcome 3.3)

Can you describe the people of the Mangrove region?

Notes on the Self-Assessment Questions (SAQs) for Unit 3

SAQ 3.1: There are four of such categories: the people of Savannah region, the people of the mangrove region, the people of the forest region, and the middle belt.

SAQ 3.2: People of the Savannah region speak the Hausa language among others numerous languages.

SAQ 3.3: People of the Mangrove are located in the southern part of Nigeria. It is one of the world's largest aquatic.

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Unit 4   Ethnography of the People of Nigeria 2

Expected duration: 1 week or 2 contact hours

Introduction

In the last study session you learnt about the people of Savannah region, the people of the mangrove region. In this unit you will learn about the people of the Forest region and the Middle belt.

You may want to ask, who the people groups in these regions are? How can they be categorised by location? What are the behaviours you can see found in these people groups? Who are the people of the Forest region and the Middle belt?

Learning Outcomes for Unit 4

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

4.1 Define and use correctly all of the key words printed in **bold**. (SAQs 4.1, 4.2, 4.3)

4.2 Describe the people of the Forest region (SAQs 4.1and 4.2).

4.3 Describe the people of the Middle belt region (SAQs 4.1and 4.3).

4.1 The Peoples of the Forest Region in Nigeria

4.1.2 The People of the Rain forest region

Generally, peoples of the forest region of Nigeria are of Bantu origin. The peoples mainly constitute the most diverse Bantu language group of the Niger-Congo family. Specifically, the Nigerian forest peoples mostly belong to both micro and macro Kwa sub-division of Niger-Kordofanian. The peoples are mostly blacks Sudanese. They have dark pigmentation of the hair, eyes and skin. They have hair that looks like wool, broad and flat noses with turned lips and some long jaws. Though the peoples are of an average height of five feet, they are considerably varied in height and in many other physical characteristics. Based on the varieties of the forest regions in Nigeria, forest peoples are distributed in Delta, eastern, western and the lower outskirt of river Niger and Benue. The dominant societies in terms of population are the Ijaws, Uhorobo, Itsekiri, Ekoi, Anang, Ibibio, Anan, Efik and Kalabari in the Delta region; Igbo in eastern region; Yoruba and Edo in western region; Idoma and Igala of Benue and Niger confluence area.
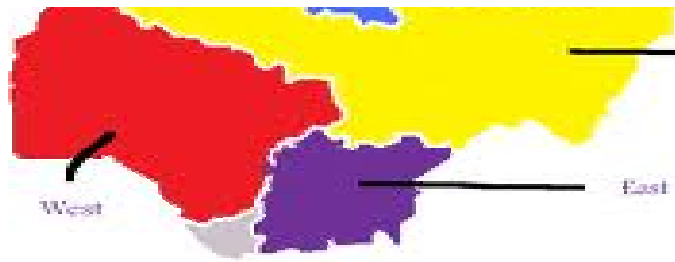
Figure 4.1 : The rain forest region (picture from Google images)

Kinship System: Simple or compound family unit is the basic unit of social organization. The household unit is patrilineal (tracing the lineage through the male) in most parts of the forest region of Nigeria except among the Yakur of Cross River State and some few other places. The household unit is headed by a male in patrilinal and female in matrilineal systems.

- o Carla, an American is learning about the people of Nigeria, she has been to the Savannah and Mangrove region. She is now in the rain forest area, who are the people in this area?

- ▪ The people in rain forest region are Ijaws, Uhorobo, Itsekiri, Ekoi, Anang, Ibibio, Anan, Efik and Kalabari in the Delta region; Igbo in eastern region; Yoruba and Edo in western region; Idoma and Igala of Benue and Niger confluence area.

4.1.2 Political System

Forest people organize themselves into segmentary and centralized political systems.

Segmentary Political System: While mostly the fishing people of the forest region operate segmentary system due to lack of pressure on land, limitation of external aggression and their limited population, the farming communities in the forest region are exposed to land pressure mostly caused by population density and land requirement for farming. In segmentary political system, all adult males meet in the village assembly which is called **amagula** among the Ijaw of the eastern Niger-delta, to decide on common political issues (Leis, 1982). The oldest in the village became the president of the assembly. The village elder- **amaokowei** is the spokesman on political and social matters, while on ritual matters it is the village priest or *orukarowei*. However, the Ijaw names and terms are not universal to all segmentary communities in forest region, variation of terms exists. The village is structured on age grade organizations, which forms the basis for giving roles and responsibilities in the village. In segmentary political system, each village is autonomous of

one another and there exists little unity among them except in cases where common dialects, historical beliefs, and common ancestries exist.

Centralized political systems: The farming communities therefore cannot be based on segmentary political system that is loose and adopts village that is lineage-based as the unit of political organization. To control both internal and external tensions usually created on land and being able to control land request for farming, centralized political system that creates divinely but superior authority resting in the hand of individual trusted by the community is the most favoured political system among the forested farmers of Nigeria.

Figure 4.2: An Ijaw leader. The Ijaw practise a segmented political system. (Picture of Google images)

The centralized political system encourages large army and defensive boundaries, which demarcate clearly the territory of each of the co-terminal farming communities. However, not all the farming communities in forest region of Nigeria practise centralized political system. Igbo which is also an agricultural community practise segmentary political system. The Igbo ethno-genesis and traditionally low tension on land favours Igbo segmentary political system. Centralized political system is based on aggregation of lineages or villages and towns. The leader of the founding lineage usually assumed the political and spiritual headship of the region. Leadership is hereditary and supreme. The head is supported by a number of chiefs which are also hereditary and assigned constitutional roles and functions. To check power abuse, the head must commune regularly with his council of advisers that is made up of senior hereditary chiefs.

4.1.3. The Economic System

Traditionally the forest people in Nigeria predominantly practise subsistence farming and aqua economy.

Acquatic Economy: The swampy and mangrove people such as Itsekiri in Delta state, Oron and Ibibio in Akwa Ibom state, Okirika in River state, Ijaw in Bayelsa state, Ekoi and Kalabari in Cross River State, and Ilaje of Ondo state engage in aqua economy which involves large scale fishing and collection of shrimps, aqua snails and other aquatic animals. The fishing region of the forest people in Nigeria is Niger Delta territory covering about 30,000km2 of coastline and wetland of more than 70,000 square kilometres primarily characterised by sediments disposition. As shown in map 5 below, it is located between latitudes 4º2" and 6º2" North of the equator and longitude 5º2" East of the Greenwich meridian. They do not rear these aquatic animals, but depend on their natural reproduction. However, they are selective in their fishing operation so as not to arbitrarily run down the animals in the water.

Figure 4.3 : Fishing is a major occupation in the rain forest region (picture from Google images)

They travel long distance of an average of 100 kilometres from their fishing villages along the coast line and do not concentrate fishing activities only on one spot. As intensive fishing is engaged in a particular spot, they migrate to virgin spot which can offer opportunity for more yields and allow the exhausted spots to regenerate with more aquatic animals. Through their regular movements they often establish fishing villages, where they temporarily settle during fishing expedition to stock and preserve their yields. Fishing villages are also market spots to sell their yields. Fishing trip may take the fishermen months before returning to their permanent settlement.

Farming Economy: Farming is a traditional occupation of the Nigerian forest people. As the people are blessed with expansive fertile land and relatively good climatic condition

favourable to the production of plants and animals, they engage in intensive agriculture. The practice involves the cultivation of both cash and food crops of various types. Many of the cash crops cultivated in the forest region, such as rubber, cocoa, coffee, palm oil tree, and coconut are introduced to the region by European explorers in the late 18th and early 19th centuries. While cocoa and coffee are mainly cultivated among the Yoruba of south-western and Edo in mid-western Nigeria, rubber and palm oil trees are predominantly cultivated among the Igbo of eastern Nigeria. Similarly, the Ibibio whose region is favourable for fishing and farming are also noted for palm tree cultivation.

Figure 4.4 : farmers on the field (pictures from Google images)

Food crop production includes yams, cassava, cocoyam, maize, plantain, melons and pumpkin. Among the Yoruba of south-western, Edo of mid-western and Igbo of eastern Nigeria, yam is regarded as the chief crop to the extent that a special day is allocated for yam festival in many of these communities. Yams therefore occupy an important place in the social and economic life of the forest people.

- o Food, occupation and others are part of the culture of a group of people, the kind of occupation a person does may tell where he or she is from. Now, what are the occupations among the people of the rain forest?
- ▪ Fishing and farming are the traditional occupation of the Nigerian forest people.

Farming cycle begins in January and February each year with the clearing of the bush by men, and the collection of sticks for staking yams. While men cut the bush, women among the Yoruba and Edo are engaged in its packing for burning. Except in the recent due to climate change, the months of March and April are set for the actual planting, when the first rain appears. Men are involved in preparing of yam mounds among the Tivs, Igbo, Yoruba, Ibiobio farmers and Idoma. They also plant the yam and train the yam vines, while women lay yam seeds on the mounds, women also collect the harvested yam and market them for men. Cultivation of vegetables such as pumpkin among the Ibibio and Igbo, melon, Okra

and cocoyam among the Yoruba, Edo and Tivs are mainly women affairs. Notwithstanding, the popularity of melon among the Yoruba and pumpkin among the Edo and Igbo has degenderized its production. Maize can be cultivated by both men and women.

Since many of the forest people are patrilineal in nature, major economic resources and factors of production such as land and capital are predominantly own by men. So men dominate the farming activities. Forest region is the most densely populated region in Nigeria, and thus, it posed a stiff competition on land which is the main resource for farming. In view of this, there are incessant communal clashes on land among the Tivs, Igbo and Yoruba peoples.

4.1.4. Religious System

They held a worldview containing a supreme being known as *Olodumare* (God) among the Yoruba. Like other African societies, the following five categories of religious practices can be observed as follows:

1. God as the ultimate explanation of the genesis and sustenance of man and all things;
2. Spirits, made up of superhuman beings and spirits of ancestors;
3. Man, including human beings alive and those not yet born;
4. Animals and plants or the remainders of biological life; and
5. Phenomena and objects without biological life.

In addition to these five categories, there is a vital force, a power or energy permeating the whole universe.

God is the source and the ultimate controller of the vital forces, but the deities are the intermediaries between man and God. A few human beings are endowed with the knowledge and ability to tap, manipulate and use the vital forces, such as medicine men, witches, priests and rainmakers. Some use it for the good and others for the ill of their communities and fellow human beings. In order to appease the gods, people have to perform rituals and to make sacrifices.

There are numeral rituals such as those for the fertility of human beings, crops and animals; for birth, initiation, marriage and death; for rainmaking, planting and harvesting. The invisible world is symbolized or manifested by visible and concrete phenomena and objects of nature. Although Christianity and Islam have replaced traditional religions, the thoughts of the people about life, and their attitude to it, are still shaped by the old worldview.

- o Dakatu realises religious practises bring alot of people together, she starts to look into the religion of some of the ethnic groups in Nigeria. She was so excited by what she saw. She wants to know more about what the Yoruba people's idea of God, what will you tell her?

  - God is the source and the ultimate controller of the vital forces, but the deities are the intermediaries between man and God. A few human beings are endowed with the knowledge and ability to tap, manipulate and use the vital forces, such as medicine men, witches, priests and rainmakers.

4.2 The People of the Middle belt region

The middle belt people are largely located at a place known as North-central geo-political zone in Nigeria. The People: Kogi, Taraba, Nasarawa, Plateau, Benue and others. They are also known as minority group.
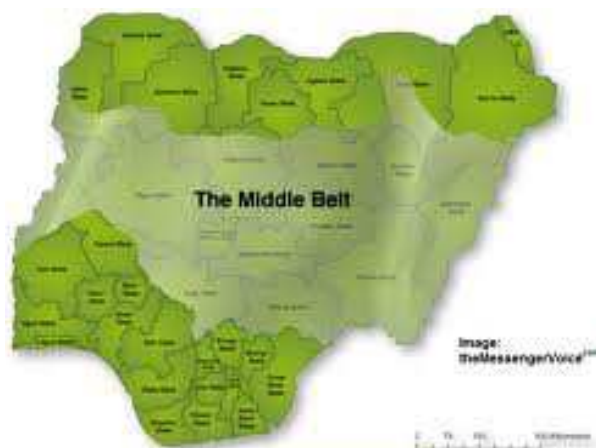
Figure 4.5 : The Middle Belt region (picture of Google images)

4.2.1 Political organization

Middle belt people have highly developed sense of genealogy. They had no administrative divisions and no chiefs or council. Leadership was based on age, influence and affluence. The leadership functions were to furnish safe conduct, arbitrate disputes within their lineage, and lead their people in external and internal affairs.

4.2.2 Economy

The environment comprises of the mixture of both savannah and forest region land. This made the soil very fertile and the people are mainly farmers. This location is seen as the food basket of the nation. Food crops and all kinds of food and fruit are found in this region, the production of food is an activity which the whole family members must be

involved. They however, practise the **patriarchal** system. The land belong to the community, individuals are not allowed to own land. The Tiv as part of this people group, produce and trade what they eat. One of the Tiv market is called *Kasua*, in this market money is not the means of exchange but goods and tools.

o The people in the Middle belt region of the country trace their family through the male line, they have a way they organise themselves politically. How does the political arrangement of the people in the middle belt look like?

▪ They had no administrative divisions and no chiefs or council. Leadership was based on age, influence and affluence. The leadership functions were to furnish safe conduct, arbitrate disputes within their lineage, and lead their people in external and internal affairs.

4.3.3 Religion

Historically, the people are traditional worshipers, before the introduction of Christianity and Islamic religion the people practised the traditional religion. Their cult system is very obvious, with the *Ogbe* cult which is very popular. The religion also provide health system, when a child is sick, s/he will be taken to the priest for healing. Most illnesses are believed to be caused by witchcraft.

Figure 4.6: A Tiv man. The Tiv people live in the Middle belt region. (Picture of Google images)

Summary of Unit 4

In Unit 4, you have learned that:

1. People living in Nigeria are multicultural. There are four of such categories: the people of Savannah region; the people of the mangrove region; the people of the forest region, and the middle belt people.

2. The people of Rain forest region have their distinct culture, political, economy and family life style.

3. The Middle belt people have their distinct culture, political, economy and family life style.

Self-Assessment Questions (SAQs) for Unit 4

Now that you have completed this study session, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Unit.

SAQ 4.1 (tests learning outcome 4.1)

How can we correctly describe the category of people living in Nigeria?

SAQ 4.2 (tests learning outcome 4.2)

Describe the people of the Forest region?

SAQ 4.3 (tests learning outcome 4.3)

Describe the people of the Middle belt region?

Notes on the Self-Assessment Questions (SAQs) for Unit 4

SAQ 4.1: There are four of such categories: the people of Savannah region, the people of the mangrove region, the people of the forest region, and the middle belt.

SAQ 4.2: Generally, peoples of the forest region of Nigeria are of Bantu origin. The peoples mainly constitute the most diverse Bantu language group of the Niger-Congo family.

SAQ 4.3: The middle belt people are largely located at a place known as North-central geo-political one in Nigeria. The People: Kogi, Taraba, Nasarawa, Plateau, Benue and others. They are also known as minority group.

Unit 5   Cultural Diversity and National Development

Expected duration: 1 week or 2 contact hours

Introduction

When we talk about cultural diversity, we mean the quality of diverse or different cultures, instead of a single culture. In other words cultural diversity can also refer to having different cultures and respecting each other's differences. You must have met with people that are from different ethnic background. They did things like greeting, eating, and dressing, talking, and singing differently from yours. This difference is from the culture of the people. Here, you will learn how such diversity can promote development.

Why cultural diversity is an important issue for discussion in Nigeria? What cultural elements promote national development in Nigeria?

Learning Outcomes for Unit 5

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

5.1 Define and use correctly all of the key words printed in **bold**. (SAQs 5.1, 5.2, 5.3)

5.2 Discuss why cultural diversity is an importance issue in Nigeria (SAQs 5.1, 5.2,)

5.3 Itemize and discuss any five cultural elements enhancing national development in Nigeria (SAQ 5.3)

5.1   Cultural Diversity as a tool for Development

5.1.1   Cultural Diversity

One common and controversial or debatable belief about the relationship between culture and development is that the culture causes development. Culture is the sum total of a society's beliefs, norms, values, and, attitudes. Norms and beliefs can affect patterns of behaviour. **Cultural diversity** takes different forms in different settings; in some, such as South Africa and the U.S., it may be associated with racial differences; in others, such as Nigeria, with religious or ethnic differences.

Nigeria has more than 250 ethnic groups, with varying languages and customs, creating a country of rich ethnic diversity. The largest ethnic groups are the Fulani/Hausa, Yoruba, Igbo, accounting for 62% of population, while the Edo, Ijaw, Kanuri, Ibibio, Ebira, Nupe, Gwari, Itsekiri, Jukun, Urhobo, Igala, Idoma and Tiv comprise 33%; other minorities make

up the remaining 5%. The middle belt of Nigeria is known for its diversity of ethnic groups, including the Pyem, Goemai, and Kofyar. The official population count of each of Nigeria's ethnicities has always remained controversial and disputed as members of different ethnic groups believe the census is rigged to give a particular group (usually believed to be northern groups) numerical superiority.
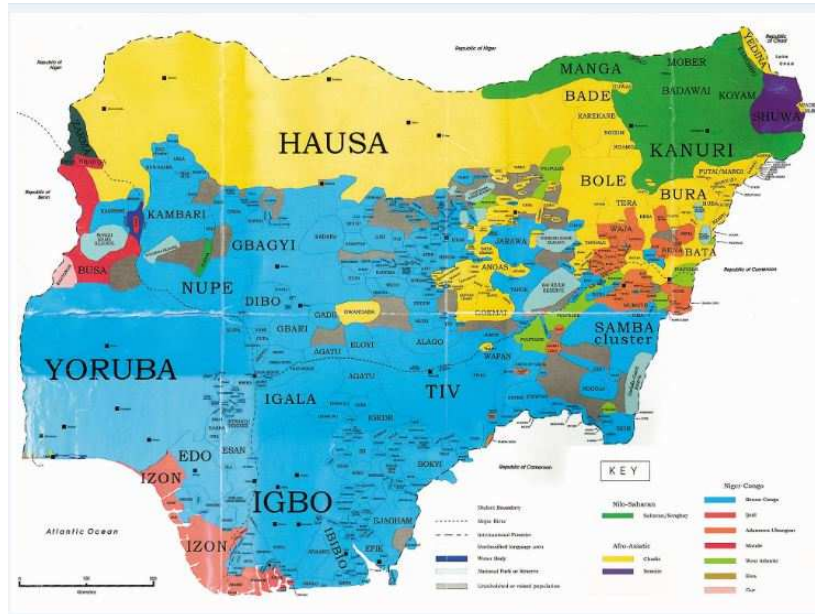
Figure 5.1: Distribution of Ethnic groups in Nigeria. (Picture of Google images)

The number of languages currently estimated and catalogued in Nigeria is 521. This number includes 510 living languages, two second languages without native speakers and nine extinct languages. In some areas of Nigeria, ethnic groups speak more than one language. The official language of Nigeria, English, was chosen to facilitate the cultural and linguistic unity of the country. The choice of English as the official language was partially related to the fact that a part of the Nigerian population spoke English as a result of British colonization that ended in 1960.

- o Tunji is a student of Sociology and he is studying about the difference in the culture of the different ethnic groups, how will you explain this to him in terms of the population and language we speak in the country?

- ▪ Nigeria has more than 250 ethnic groups, the largest ethnic groups are the Fulani/Hausa, Yoruba, Igbo, accounting for 62% of population, while the Edo, Ijaw, Kanuri, Ibibio, Ebira, Nupe, Gwari, Itsekiri, Jukun, Urhobo, Igala, Idoma and Tiv

comprise 33%; other minorities make up the remaining 5%. The number of languages currently estimated and catalogued in Nigeria is 521.

The major languages spoken in Nigeria represent three major families of African languages – the majority are Niger–Congo languages, such as Yoruba, Igbo, etc. The Hausa language is Afro-Asiatic; and Kanuri, spoken in the northeast, primarily Borno State, is a member of the Nilo-Saharan family. Even though most ethnic groups prefer to communicate in their own languages, English, being the official language, is widely used for education, business transactions and for official purposes. Nigeria is home to a variety of religions which tend to vary regionally.

5.1.2 Tools for Development

Cultural difference from the current ideas or ways is not always a rejection of those ideas or ways. Cultural difference can be a tool for success, rather than failure in present capitalist societies. That cultural diversity can itself become a tool for development, self-efficacy, and development has been contested. Scholars have argued that cultural traditions in many parts of the world weaken the possibility of political and economic **development.** The term "amoral familism," is a strong sense of patronage and in-group resource allocation in which merit played little role, is a strong obstacle to development. Other scholars have made similar arguments about economic development in Latin America and political development in the Middle East.

The idea that cultural diversity weakens progress because it weakens common values is based on the faulty assumption that political and economic progress of the collective depends on those particular beliefs in which the major ethnic and national groups differ, rather than those they share. Certainly, nations differ dramatically and populations within them often vary even more in beliefs and attitudes. Nevertheless, the core notions of respect for life, fairness, economic opportunity, and support of the family are more common than implicitly assumed by arguments of this nature. In general, many have shown the successful adoption of diversity by individuals and groups throughout society.

- o As a teacher of Sociology, Dr Kala tries to find out the relationship between cultural diversity and development. He wants to know the idea of other scholars like him, what will you tell him about what scholars are saying about cultural diversity and development?

- Many scholars are of the view that cultural diversity weakens development because of what is called amoral familism.

Social policies that favour cultural diversity may sustain the creation of a positive collective identity among members of low-status groups. For example, in order for immigrant minorities to do well, they must adopt the culture and language of the new societies in which they find themselves. But researchers have shown that retaining cultural difference can provide important advantages. Data from the US showed that children of immigrants who speak two languages performed better in math tests and other measures of academic success than those who had learned English but not retained their language of migrant origin. Others have found that children in school respond positively to culturally relevant materials, and to approaches from multiple, as opposed to one, cultural perspective.

5.2 Cultural Diversity as a Source of Exchange, Innovation and Creativity

A different way to think of diversity is to think of its impact on innovation and creativity. Some have argued that one may increase the level of self-determination among low income or low status minority groups by acknowledging or celebrating their unique cultural heritage. In development circles, recent scholars have argued that we should place greater importance on local knowledge, including the understandings and practices of indigenous and other marginalized groups. Forms of government that require the contributions of a wide range of citizens are often granted greater legitimacy, and are often more effective and better able to mobilize populations in the pursuit of collective goals.

Figure 5.2: A man crafting images. This is sign of creativity and innovation impacted upon by diversity. (Picture of Google images)

For instance, after the All India Institute for Hygiene and Public Health started using sex workers for peer education in condom use in the Sonagachi district of Kolkata, the rate of HIV incidence went down to about 6 per cent in 1999, compared to 50 per cent in other red-light areas. In a study of efforts to reduce HIV infection in Uganda and Botswana, data

showed that governments and NGOs were effective only when they mobilize the systems of meaning and the social solidarities of the local community. In Uganda, prominent clan structures, even if less democratic than local government in Botswana, provided more effective vehicles for reaching local communities than organizations operated by national or trans-national voluntary organizations.

5.3 Cultural Elements Enhancing National Development in Nigeria

1. Language
2. Religion
3. Mode Dressing
4. Technology
5. Socialization process
6. Tourism
7. Music
8. Art

Activity 5.1

Take a moment to reflect on what you have read so far. Based on your learning experience, and knowing that cultural diversity can enhance development. Note down some of the key element that enhances development?

Activity 5.1 Feedback:

Take a look at figure 5.3; it describes the various cultural elements for development. What differences do you observe between Activity 1.1 and 5.1?
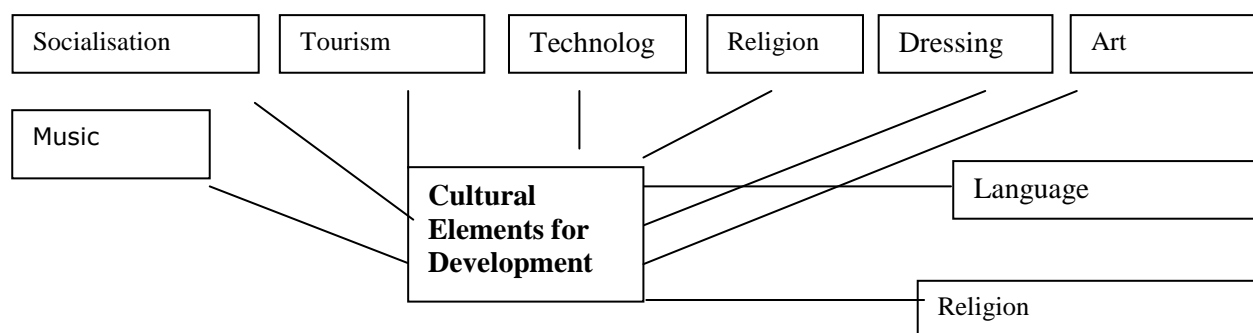

Figure 5.3 Cultural Elements for Development

Summary of Unit 5

In Unit 5, you have learned that:

1. Cultural diversity is the quality of diverse or different cultures, as opposed to monoculture.

2. Nigeria has more than 250 ethnic groups, with varying languages and customs, creating a country of rich ethnic diversity.

3. That cultural diversity can itself become a tool for development and self-efficacy.

4. In development circles, we should place greater importance on local knowledge, including the understandings and practices of indigenous and other marginalized groups.

5. Cultural elements that enhancing national development in Nigeria includes: Language, Religion, Mode Dressing, Technology, Socialization process, Tourism, Music and Arts.

Self-Assessment Questions (SAQs) for Unit 5

Now that you have completed this study session, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 5.1 (tests learning outcome 5.1)

How can we correctly define cultural diversity?

SAQ 5.2 (tests learning outcome 5.2)

Briefly explain why cultural diversity is an important issue for discussion in Nigeria?

SAQ 5.3 (tests learning outcome 5.3)

Can you list and briefly discuss any 5 cultural elements enhancing national development in Nigeria?

Notes on the Self-Assessment Questions (SAQs) for Unit 5

SAQ 5.1: Cultural diversity is the quality of diverse or different cultures, as opposed to monoculture. Cultural diversity can also refer to having different cultures respect each other's differences.

SAQ 5.2: Social policies that favour cultural diversity and multiculturalism do sustain the creation of a positive collective identity among members of low-status groups.

SAQ 5.3: Language, Religion, Mode Dressing, Technology, Socialization process, Tourism, Music, Arts.

Further Reading

1. Jegede, A. S. 2009. African Ethics, Health Care Research, and community and individual Participation. *Journal of Asian and African Studies,* vol. 44(2): 239 – 256.

2. Falola, T. 2001. *Culture and Customs of Nigeria*. Durham: Carolina Academic Press.

3. Jegede, A. S. 2007. Cultural symbols and health communication in Yoruba setting of Southwestern Nigeria. *Journal of Environment and Culture*. 4(1): 1-15.

Unit 6 Cultural Integration

Expected duration: 1 week or 2 contact hours

Introduction

One of the most visible points where Nigerian people get together is through cultural integration. In this study session you will be familiarized with the issues involving cultural integration and understand the factors influencing the process of cultural integration.

What are sources of cultural integration and unity? What are the factors influencing cultural integration? What role does National Youth Service Corps (NYSC) play in cultural integration in Nigeria? What factors do affect cultural integration in Nigeria?

Learning Outcomes for Unit 6

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

6.1 Define and use correctly all of the key words printed in **bold**. (SAQs 6.1, 6.2, 6.3)

6.2 Discuss five sources of cultural integration and unity (SAQs 6.1, 6.2,)

6.3 Itemize five factors influencing cultural integration (SAQs 6.3)

6.4 Discuss five factors affecting cultural integration in Nigeria. (SAQs 6.1,6.4).

6.1 The Process of Cultural Integration

6.1.1   Indigenization and Cultural Integration

Every **Civilization** involves certain unique features of its own which, in their entirety and inter-relatedness, constitutes its dominant configuration and differentiates it from other civilizations. Thus, the Nigerian civilization is distinguished from other civilization of the world in respects of its continuity and **heterogeneity**, its accommodating **ethos** and its composite character.

Civilization has played a host to several streams of migrant groups and communities from different parts of the world. Just like you would have expected, such migrant group and communities brought their respective traditions and behaviour patterns from their cultural background along with them to the new place. When this happens, in the course of time, they lost contact with their place of origin and underwent an extensive process of indiginization. The process will lead to adaptation and interaction among the various groups. This typical example is seen among the Nigeria people and the product of such integration is

cultural diversity. From the illustration, the concept cultural integration means the process of one culture gaining ideas, technology and product of another culture.

6.1.2. Problematic

Multicultural environment has the potential to create profitable synergies- but only if we succeed in reducing the fight, that is likely to emerge when people from various national or corporate culture work together. You need to know from the beginning, that ignoring cultural differences create fights and barriers; this has implication for a successful interaction with people of other culture. This is so because we are emotionally attached to our specific culture and tend to see it as 'the right way'. Where this is not understood, cross-cultural integration often turns into cultural clashes among nationals, regions or organizational clashes.

6.2 Cultural integration and national identity in Nigeria

6.2.1 Factors influencing cultural integration

Let us start by itemizing the factors, they are:

1. Diffusion of cultural traits and technology
2. National Youth Service Corps
3. National Orientation Programme
4. Incorporation and assimiliation of regional, foreign beliefs, ritual and customs
5. Technological change
6. Media networks
7. The expansion in trade networks
8. International migration

   o When a country is united there is always peace and progress, in Nigeria, things have been done to ensure cultural integration. What are the those things that influence the integration of cultures?

   ▪ National Orientation Programme, incorporation and assimilals of regional, foreign beliefs, ritual and customs and others.

Acculturation

The process of **acculturation** and integration has been extensively at work. Though a group or community has a distinctive identity and ethos of its own, it does not exist in a social

vacuum. Rather, it forms part of an extended and dynamic network. Often interaction exchange and integration characterize inter-community relations. The sharing of space, regional ethos and cultural traits cuts across religions and sectarian differences and binds the local people together.

Unity: The unity of Nigeria is often assumed and taken for granted. This is so because the sense of unity which pervades the fabric of Nigerian society is rather elusive, nebulous and enigmatic. Nevertheless, in Nigeria, five interrelated sources of integration and unity are delineated bellow.

Figure 6.1: (a) Corps Members (b) NYSC logo. The NYSC is one of the factors influencing cultural integration. (Picture of Google images)

6.2.2 Sources of integration and unity

1. Religion: Religion at the ideational and institutional levels and through a network of centres of pilgrimage.

2. Tradition: A composite cultural tradition born out of the protracted interaction and exchange between Christians and Muslims through the length and breadth of the country.

3. Patriotism: Patriotism and nascent nationalism, which emerged during the struggle for independence.

4. Secular democracy: The secular democratic ethos of modern Nigeria which is enshrined in the constitution of the country.

5. Modernization: The country-wide process of modernization which was set into motion during the British period and which got accelerated in the post-independence period.

The above mentioned themes or currents have a wide geographical and cultural distribution and are manifested both at the **macro** as well as **micro** levels.

o Awale believes he can solve the problem of conflict in his community, he started looking at the source of the problem and how the conflict has divided his people. He believes if he can know the sources of integrating and unity he will be able to find a solution to the conflict, what are the sources of integration you will advise him to explore?

▪ Religion, tradition, patriotism, secular democracy and modernization.

6.3 Factors affecting cultural integration

Politics

System of education

Corruption

Religion

Colonialism

Language barrier

Summary of Unit 6

In Unit 6, you have learned that:

1. Cultural integration means the process of one culture gaining ideas, technology and product of another culture.

2. There are five interrelated sources of cultural integration in Nigeria.

3. Factors like Diffusion of cultural traits and technology, National Youth Service Corps, National Orientation Programme, Incorporation and assimilation of regional, foreign beliefs, ritual and customs, technological change influences cultural integration.

4. Factors affecting cultural integrations are: Politics, system of education, corruption, religion, colonialism and language barrier.

Self-Assessment Questions (SAQs) for Unit 6

Now that you have completed this study session, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 6.1 (tests learning outcome 6.1)

How can you correctly define the concept of cultural integration?

SAQ 6.2 (tests learning outcome 6.2)

Discuss five sources of cultural integration and unity in Nigeria?

SAQ 6.3 (tests learning outcome 6.3)

Can you itemize five factors influencing cultural integration?

SAQ 6.4 (tests learning outcome 6.4)

Itemize and discuss five factors affecting cultural integration in Nigeria?

Notes on the Self-Assessment Questions (SAQs) for Unit 6

SAQ 6.1: The concept cultural integration means the process of one culture gaining ideas, technology and product of another culture.

SAQ 6.2: Religion, tradition, patriotism, secular democracy and modernization.

SAQ 6.3: Diffusion of cultural traits and technology, National Youth Service Corps, National Orientation Programme, incorporation and assimilations of regional, foreign beliefs, ritual and customs and others.

SAQ 6.4: Politics, System of education, Corruption, Religion, Colonialism, Language barrier.

Further Reading

1. Adebanwi, W. 2007. Territoriality and the Discourse of Ethnic Groups' Clashes. *Nationalism and Ethnic Politics*, 13:213–243.

2. Agbaje, A. A. B. 1992. *The Nigerian Press, Hegemony and the Social Construction of Legitimacy, 1960–1983* (Lewiston/Queenston/Lampeter: The Edwin Mellen Press.

Unit 7: Peoples and culture of Nigeria in the context of Globalization

Expected duration: 1 week or 2 contact hours

Introduction

This session is about globalization. Globalization could be described as an ongoing process by which regional economies, societies, and cultures have become integrated through a globe-spanning network of communication and trade. A quick example that will come to mind is the use of internet and mobile phones and other social networks. Did you remember hearing this word 'the world is a global village'? Here you will learn how the people and culture of Nigeria are being influenced by the global village.

What then is globalization? How can globalization be measured? What are the cultural effects of globalization? Which other effects does globalization produce?

Learning Outcomes for Unit 7

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**. (SAQs 7.1, 7.2, 7.3)

7.2 Describe how globalization can be measured (SAQs 7.1, 7.2,)

7.3 Explain four cultural effects of globalization (SAQ 7.3)

7.4 Identify three other effects of globalization (SAQs 7.1and 7.4).

7.1 Measuring Globalization

7.1.1 Meaning of Globalization

The term **globalization** is sometimes used to mean economic globalization: the coming together of the economies of different countries into the international economy through trade, foreign direct investment, capital flows, migration, and the spread of technology. However, the factors that make globalization possible are the combination of economic, technological, sociocultural, political, and biological factors. The term can also mean the international circulation of ideas, languages, or popular culture through **acculturation**. Therefore, globalization is a process through which all human population is bonded in a single society.

7.1.2. Economic globalization

Looking specifically at economic globalization, demonstrates that it can be measured in different ways. These centres around the four main economic factors that characterize globalization:

- Goods and services, e.g., exports plus imports in relation to national income or per capita of population.
- Labour/people, e.g., net migration rates; inward or outward migration flows, weighted by population.
- Capital, e.g., inward or outward direct investment in relation to national income or per head of population.
- Technology, e.g., international research & development flows; proportion of populations (and rates of change thereof) using particular inventions (especially technological advances such as the telephone, motorcar, broadband)

Figure 7.1: Ship carrying goods from one country to another. This serves as a medium of exports and import of goods and services. (Picture of Google images)

As globalization is not only an economic process, a Swiss think tank KOF recently used different approaches to measure globalization. They used three main dimensions of globalization: economic, social, and political. In addition to the approaches in measuring these dimensions, an overall approach to measure globalization and other dimensions means actual economic flows, economic restrictions, and data on personal contact, data on information flows, and data on cultural closeness is calculated.

- o Molani believes that for international cooperation to be achieved there are some things that should be put in place. What are the main economic factors that influence globalization

- Labour, capital, technology, Export and import of Goods and services

7.1.3 Cultural Effects of Globalization

Globalization has had an impact on different cultures around the world. Japanese McDonald's fast food as an evidence of corporate globalization and the coming together of different cultures.

"Culture" is defined as patterns of human activity and the symbols that give these activities significance. Culture is what people eat, how they dress, beliefs they hold, and activities they practise. Globalization has joined different cultures and made them into something different. As Erla Zwingle, from the National Geographic article titled "Globalization" states, "When cultures receive outside influences, they ignore some and adopt others, and then almost immediately start to transform them."

One important part of culture is food. Someone in Ghana can be eating Amala for lunch while someone in Nigeria, is eating wagasi cheese from Benin republic. People in North Africa are known for their Semolina pasta. Ethopia and Eritrea are known for Injera. America is known for its burgers and fries. McDonalds is an American company which is now a global enterprise with 31,000 locations worldwide. This company is just one example of food causing cultural influence on the global scale.

Figure 7.2: Eating in McDonalds. McDonalds is a example of food causing cultural influence. (Picture by Google images)

The internet breaks down cultural boundaries across the world making it easy for people to communicate with one another anywhere in different of digital forms and media. The Internet is associated with the process of cultural globalization because it allows interaction and communication between people with very different lifestyles and from very different

cultures. Photo sharing websites allow interaction even where language would otherwise be a barrier.

7.2 Effects of Globalization

Globalization has various aspects which affect the world in several different ways such as:

- *Industrial* - emergence of worldwide production markets and broader access to a range of foreign products for consumers and companies. Particularly movement of material and goods between and within national boundaries. International trade in manufactured goods increased more than 100 times (from $95 billion to $12 trillion) in the 50 years since 1955. China's trade with Africa rose sevenfold during 2000-07 alone.

Figure 7.3: car making industry. Example of an industry. (Picture of Google images)

- *Financial* - emergence of worldwide financial markets and better access to external financing for borrowers. By the early part of the 21st century more than $1.5 trillion in national currencies were traded daily to support the expanded levels of trade and investment. As these worldwide structures grew more quickly than any transnational regulatory regime, the instability of the global financial infrastructure dramatically increased, as evidenced by the Financial Crisis of 2007–2010.

As of 2005–2007, the Port of Shanghai holds the title as the World's Busiest Port.

- *Economic* - realization of a global common market, based on the freedom of exchange of goods and capital. The interconnectedness of these markets, however meant that an economic collapse in any one given country could not be contained.[citation needed]

Almost all notable worldwide IT companies are now present in India. Four Indians were among the world's top 10 richest in 2008, worth a combined $160 billion. In 2007, China had 415,000 millionaires and India 123,000.

- *Health Policy* - On the global scale, health becomes a commodity. In developing nations under the demands of Structural Adjustment Programmes, health systems are fragmented and privatized. Global health policy makers have shifted during the 1990s from United Nations players to financial institutions. The result of this power transition is an increase in privatization in the health sector. This privatization fragments health policy by crowding it with many players with many private interests. These fragmented policy players emphasize partnerships, specific interventions to combat specific problems (as opposed to comprehensive health strategies). Influenced by global trade and global economy, health policy is directed by technological advances and innovative medical trade. Global priorities, in this situation, are sometimes at odds with national priorities where increased health infrastructure and basic primary care are of more value to the public than privatized care for the wealthy.

Figure 7.4: Hospital. Building Hospital is an effect of Globalization. (Picture of Google images)

Britain is a country of rich diversity. As of 2008, 40% of London's total population was from an ethnic minority group. The latest official figures show that in 2008, 590,000 people arrived to live in the UK whilst 427,000 left, meaning that net inward migration was 163,000.

- *Political* - some use "globalization" to mean the creation of a world government which regulates the relationships among governments and guarantees the rights

arising from social and economic globalization. Politically, the United States has enjoyed a position of power among the world powers, in part because of its strong and wealthy economy. With the influence of globalization and with the help of The United States' own economy, the People's Republic of China has experienced some tremendous growth within the past decade. If China continues to grow at the rate projected by the trends, then it is very likely that in the next twenty years, there will be a major reallocation of power among the world leaders. China will have enough wealth, industry, and technology to rival the United States for the position of leading world power.

- *Informational* - increase in information flows between geographically remote locations. Arguably this is a technological change with the advent of fibre optic communications, satellites, and increased availability of telephone and the Internet.

- *Language* - the most popular language is Mandarin (845 million speakers) followed by Spanish (329 million speakers) and English (328 million speakers).
    - About 35% of the world's mail, telexes, and cables are in English.
    - Approximately 40% of the world's radio programs are in English.
    - About 50% of all Internet traffic uses English.

- *Competition* - Survival in the new global business market calls for improved productivity and increased competition. Due to the market becoming worldwide, companies in various industries have to upgrade their products and use technology skilfully in order to face increased competition.

- *Ecological* - the advent of global environmental challenges that might be solved with international cooperation, such as climate change, cross-boundary water and air pollution, over-fishing of the ocean, and the spread of invasive species. Since many factories are built in developing countries with less environmental regulation, globalism and free trade may increase pollution. On the other hand, economic development historically required a "dirty" industrial stage, and it is argued that developing countries should not, via regulation, be prohibited from increasing their standard of living.
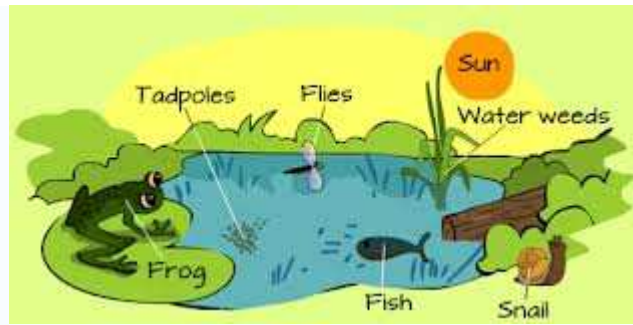
Figure 7.5: Ecosystem. Solving global environmental challenges is also an effect of globalization. (Picture of Google images)

The construction of continental hotels is a major consequence of globalization process in affiliation with tourism and travel industry, Dariush Grand Hotel, Kish, Iran

- *Cultural* - growth of cross-cultural contacts; advent of new categories of consciousness and identities which embodies cultural diffusion, the desire to increase one's standard of living and enjoy foreign products and ideas, adopt new technology and practices, and participate in a "world culture". Some bemoan the resulting consumerism and loss of languages. Also see Transformation of culture.
  - o Spreading of multiculturalism, and better individual access to cultural diversity (e.g. through the export of Hollywood and, to a lesser extent, Bollywood movies). Some consider such "imported" culture a danger, since it may supplant the local culture, causing reduction in diversity or even assimilation. Others consider multiculturalism to promote peace and understanding between peoples. A third position gaining popularity is the notion that multiculturalism to a new form of monoculture in which no distinctions exist and everyone just shifts between various lifestyles in terms of music, cloth and other aspects once more firmly attached to a single culture. Thus not mere cultural assimilation as mentioned above but the obliteration of culture as we know it today.
  - o Greater international travel and tourism. WHO estimates that up to 500,000 people are on planes at any one time. In 2008, there were over 922 million international tourist arrivals, with a growth of 1.9% as compared to 2007.
  - o Greater immigration, including illegal immigration. The IOM estimates there are more than 200 million migrants around the world today. Newly available data show that remittance flows to developing countries reached $328 billion in 2008.

- Spread of local consumer products (e.g., food) to other countries (often adapted to their culture).
- Worldwide fads and pop culture such as Pokémon, Sudoku, Numa Numa, Origami, Idol series, YouTube, Orkut, Facebook, and MySpace. Accessible to those who have Internet or Television, leaving out a substantial segment of the Earth's population.
- Worldwide sporting events such as FIFA World Cup and the Olympic Games.
- Incorporation of multinational corporations into new media. As the sponsors of the All-Blacks rugby team, Adidas had created a parallel website with a downloadable interactive rugby game for its fans to play and compete.

- *Social* - development of the system of non-governmental organisations as main agents of global public policy, including humanitarian aids and developmental efforts.

- *Technical*
  - Development of a Global Information System, global telecommunications infrastructure and greater trans-border data flow, using such technologies as the Internet, communication satellites, submarine fibre optic cable, and wireless telephones.
  - Increase in the number of standards applied globally; e.g., copyright laws, patents and world trade agreements.

- *Legal/Ethical*
  - The creation of the international criminal court and international justice movements.
  - Crime importation and raising awareness of global crime-fighting efforts and cooperation.
  - The emergence of Global administrative law.

Figure 7.6: The International Court of Justice solves dispute among nations. (Picture of Google images)

- *Religious*
  - The spread and increased interrelations of various religious groups, ideas, and practices and their ideas of the meanings and values of particular spaces.

  - Folake is studying about Globalization; she feels it should have a positive effect on countries of the world. What are the effect of globalization you will let her know

  - Religion, Industrial, technical, legal, cultural, ecology and others.

7.3 Advantages of Globalization on the Peoples and Culture of Nigeria

1. *Rise in the Volume of Global Markets:* No matter the product, whether films, news, records, or advertising there will be an increase since international trade will boom as there will be no obstacle in entering any market. The proliferation of American symbols is an example of this penetration markets.

2. *Increase in Competition:* There will more choices, which will lower prices, and more profits through increase in the volume of trade. As many players enter the industry professionalism will be engendered.

3. *Cultural Diversity:* Cultural diversity will be present, as there will be a plethora of cultural products available to the individual.

4. *Job creation and Poverty Eradication:* as more activities take place in the media and culture sector more jobs will be created.

5. *Check on Bad Government:* Global media and media globalization will help check tyrannical government and undemocratic government policies. Foreign media can make criticism of government and local audience can get access to them. Global media could also be used as a public relation tool by government as they can act as a "go between", a channel of communication between countries and leaders. If constructs world public opinion and followership.

6. *Aid Development:* Instants access to media coverage of local activities could open up the nation to development. Global culture industries will alter the altitude and values of underdevelopment in the people.

7.4 Implications of Globalization on the Peoples and Culture of Nigeria

1. *Culture and Media Imperialism:* With media flow almost one way from the developed nations to the third world, there will only be the imposition of foreign values. The influence of America media content and advertising only intensifies consumption values instead of production values that are needed for economic growth. Globalization, many agree, is another form of re-colonization.

2. *Cultural Homogeneity:* As opposed to the theory of cultural diversity, globalization only breeds a further melting down cultures, where the less powerful ones are submerged into that of the powerful American and European cultures. With the proliferation through mass production of foreign culture is a gently of local culture. There is the destruction of the local for the global.

3. *Loss of Jobs:* The local industries which cannot compete with large trans-national industries will be forced to close shop and so many able-bodies professional will be laid off job.

Peoples and Culture of Nigeria in the Context of Globalization may be viewed via the under listed points:

1. Marriage
2. Religion
3. Health
4. Politics
5. Security
6. Population dynamics – migration
7. Integrity – corruption
8. Relationship
9. Communication

Box 7.1: People and culture of Nigeria

Summary of Unit 7

In Unit 7, you have learned that:

1. Globalization is sometimes used to refer to economic globalization.

2. Globalization has had an impact on different cultures around the world.

3. Globalization has impact in all facets of human lives.

Self-Assessment Questions (SAQs) for Unit 7

Now that you have completed this study session, you can assess how well you have achieved its Learning Outcomes by answering these questions. You can check your answers with the Notes on the Self-Assessment Questions at the end of this Module.

SAQ 7.1 (tests learning outcome 7.1)

How can we correctly define globalization?

SAQ 7.2 (tests learning outcome 7.2)

Describe how globalization can be measured?

SAQ 7.3 (tests learning outcome 7.3)

Explain four cultural effects of globalization?

SAQ 7.4 (tests learning outcome 7.4)

Identify three other effects of globalization?

Notes on the Self-Assessment Questions (SAQs) for Unit 7

SAQ 7.1: Globalization is a process through which the entire human population is bonded in a single society.

SAQ 7.2: The three main dimensions to measures globalization are: economic, social, and political.

SAQ 7.3: The use of the internet, and the influence on people dressing, food and family life.

SAQ 7.4: Religion, health, politics, security among others.

Further Reading

1. Jegede, A. S. and Ajala, A. S., 2005. Globalization, academic disciplines and development: Wither is anthropology in Nigeria? *West African Journal of Archaeology* vol. 35 nos. 1&2: pp136 -142.

2. Jegede, A. S., Bankole, A., and Adejumo, P. O. 2003. "Globalization and HIV/AIDS: Implications for development in Africa". *Journal of National Development,* (Summer) vol. 16(1): 29-48.

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4. Agbu, O. 2004. Re-inventing Federalism in Post-Transition Nigeria: Problems and Prospects, *Africa Development*, Vol. XXIX, No. 2, 2004, pp. 26–52