

SSE 102:
INTRODUCTION TO NIGERIAN SOCIAL LIFE AND
CULTURE

UNIT 1 HISTORY OF THE NIGERIAN NATION

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1.0 INTRODUCTION

Every Nation on earth has a history. The history of Nigeria dates back to pre-colonial era. The present geographical area called Nigeria was formally made up of various independent communities, empires, chiefdoms, kingdoms and clans, with a lot of differences in historical, political, social, economic and cultural backgrounds. The dynamism of societies over generations of social change brought about the emergence of Nigeria as a nation. In this unit, we are going to learn the history of Nigeria as a nation.

2.0 OBJECTIVES

By the end of this unit, you should be able:

- identify the geo-political entity called Nigeria;
- discuss the characteristics of pre-colonial Nigeria;
- describe the characteristics of colonial Nigeria; and
- discuss Nigeria as a Nation.

2.1 HOW TO STUDY THIS UNIT

If you want to get the best out of this unit:

1. You should have a collection of maps of Nigeria showing her social, cultural, economic, physical features and political activities of the people in their different environments.
2. Identify and list down the words or vocabularies that you do not understand.
3. Check the dictionary to confirm the meanings of the words.
4. Try to differentiate between pre-colonial and post-colonial Nigeria.
5. Attempt all the SELF ASSESSMENT EXERCISE and the TUTOR-MARKED ASSIGNMENT.

2.2 WORD STUDY

Political entity: this is a geo-political area housing people.

Archeological evidence: this refers to historical facts from artifacts.

Urbanization: this is a process of transformation of small settlement to a big one with social services.

Nationalism: this refers to the spirit of love of one's country and readiness to make personal sacrifice.

Democracy: an electoral process that guarantees one man, one vote.

3.0 MAIN CONTENT

3.1 Pre-Colonial Nigeria

The vast expanse of territory, the diverse and large population and multi-religious and ethnic character of the nation called Nigeria have made the history of Nigeria very interesting. Pre-colonial Nigeria had no geo-political boundary. This is because the pre-colonial village administration was found around the family, a clan, or a village as a unit of governance. At the head of this unit was the oldest surviving man. Zaria and Buliya [2006] supported that many family groups further enlarged into extended families, each with a head or leader to maintain peace. The rulers knew their subjects personally and by names and could easily identify criminals or law breakers in the family or community

Members of the extended family units were traditionally elected into the village council as representatives of their people. They were persons that were presumed to be wise and possessed authority from their ancestors. The village head and these representatives had the duty to defend the traditions and customs of the community. The council also performed legislative and security functions on matters that were economic, social and welfare issues. As a mark of democracy, from time to time, the village assembly comprising all ages-groups of sex, age and social class met from time to time to address issues that bordered on morality, land disputes, social disorder, and juvenile delinquency.

During this period, Danladi and Jarumi [2011] observed that, the recognition and respect for human dignity and worth, as a paramount social obligation, moral and spiritual well being of the individuals, was considered basic in the drive to develop him/her. The home and the community worked together to enhance the growth and development of the individual. Social occasions were used as channels to mold the individual along the line of social expectation. Trade by barter and slavery flourished among the indigenous social groups.

SELF ASSESSMENT EXERCISE I

What were the sign post of Pre-colonial Nigeria?

3.2 Colonial Nigeria

The emergence of colonialism was legally founded between 1884 and 1885 when colonial powers met in Berlin to partition Africa including Nigeria. The Europeans were purely motivated by greed and desire to exploit the human and natural resources of the land for their own development.

Kadiri, et al [2012] have observed that Britain, by that time, had already established settlements in different parts of what is called Nigeria today. These settlements were called protectorates. They were created for administrative convenience. The Northern and Southern protectorates were an assembly of the Oyo Empire, Benin Kingdom, the Council of elders in the East, the Sokoto Caliphate in the North west and the Borno Empire in the North East. There were also the Nupe Empire, the Igala, Ebira, and Jukun chiefdoms in the Middle Belt of the present day Nigeria.

The emergence of colonialism according to Danladi and Jarumi [2011] broke down the forces of unity and respect for worth of the individual. The spirit of reciprocity and redistribution gradually faded out to give way to individualism and survival of the fittest. The Colonial Nigeria was divided into the 'haves' and the 'have nots', living in Government Reserved Areas and the slumps respectively. Social services were inequitably distributed and the less privileged were regarded as slaves.

In the process of occupying what finally became Nigeria, the British colonial masters used different methods of divide and rule tactics, use of force, and sometimes diplomacy. By 1914, the leadership of Governor-General Frederick Lord Lugard amalgamated the Northern and Southern protectorates to form Nigeria, a name that was coined by his wife from the River Niger.

SELF ASSESSMENT EXERCISE II

What were the main features or characteristics of colonial Nigeria?

3.3 Nigeria as a Nation

Kadiri, [2012] have identified two attributes of a nation that include objective and subjective attributes. The objective attributes are, common territory, common official language, common currency, a central unified government, common security system, sovereignty and many others.

The subjective attributes are social and psychological feelings, commitment in the minds of citizens about their nation, such as, nationalism, patriotism, love and loyalty.

In view of these attributes or characteristics a nation can be said to be a human or social group bound together by common solidarity and culture. It is characterized by vast landmass, population or citizens with unflinching support and solidarity for living together as a sovereign group.

The abolition of slave trade and change of the economy in Europe brought a change in European relation with their colonies, including Nigeria. This was because the European now needed the raw commodities and markets to service their industries and products. In order to achieve this purpose, the colonial masters introduced colonial western education which led to the emergence of indigenous educated elites. The experiences of Nigerian soldiers during the First and Second World Wars abroad, and when they came back, created a boldness which led to their questioning the legitimacy and supremacy of the colonial administrators.

This new perception led to the formation of pressure groups and later political parties through various constitutional conferences. Earlier, Sir Hugh Clifford Constitution of 1922 had introduced the Legislative Council together with elective principle in Lagos Colony and Calabar. There was also the National Democratic Party [N D P], the first political party in Nigeria led by Herbert Macaulay. A major landmark for the evolution of political parties was recorded in 1954, when many parties came on board with the sole aim of contesting the 1954 elections. The political parties included; the Northern Peoples' Congress (NPC), United Middle Belt Congress (UMBC), Action Group (AG), National Council of Nigeria and Cameroons (NCNC), and others. The regional and cultural orientation of these political parties made it difficult to establish a true National party at that time.

The activities of the political parties however, finally led to Nigeria's independence or nationhood in 1960. Nigerians finally took charge of their affairs in 1963, as a Republic after the amendment of the 1960 Independence Constitution.

3.3.1 Nigeria's Political Independence

In order to foster national unit, and integration, national symbols and identity were defined. These included the National flag, the pledge, the coat of Arms, the National Anthem, National currencies, the Constitution, the President, National sports festivals, National cultural festivals, the National Youth Service Corps and many others.

3.3.2 National Symbols and Identities

In addition to these symbols and identities, the Nigeria has created additional states and geo-political zones to promote unity in diversity, There are also social economic and educational policies that have been introduced to promote national integration and transformation.

In spite of ethnic, religious, political, economic and security challenges that characterized Nigeria's political scene, Nigerians have continued to work towards a vibrant nationhood by 2020AD

SELF ASSESSMENT EXERCISE III

1. What is a Nation?
2. Describe Nigeria's effort to build a Nation

4.0 SUMMARY AND CONCLUSION

This unit has described the geo-political entity called Nigeria. It identified the various social groups that make up Nigeria. The unit also described the characteristics of pre-colonial and colonial Nigeria and their influence of nationalist activities. The impact of nationalism led to Constitutional Conferences that paved the way for partial political independence in 1960, and full independence in 1963.

Although, Nigeria has gone through political and economic crises, the country has introduced policies and national symbols that give the nation hope for survival and greatness.

5.0 TUTOR-MARKED ASSIGNMENT

State the characteristics of Nigeria as a nation.

6.0 REFERENCES

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UNIT 2 SOCIAL STUDIES EDUCATION AND ITS RELATIONSHIP TO MAN'S ENVIRONMENTS

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
 - 2.1 How to Study this Unit
 - 2.2 Word Study
- 3.0 Main Content
 - 3.1 Social Studies Education and the Theory of Inter-Relationships of Learning
 - 3.2 Integrated Social Studies Education
 - 3.3 Social Studies Education and Emerging Issues
- 4.0 Summary and Conclusion
- 5.0 Tutor-Marked Assignment
- 6.0 References

1.0 INTRODUCTION

Social studies Education, as a school subject, was introduced in the Nigerian Education system in order to contribute to problem solving in Nigeria in order to facilitate the country's development and progress. The relationship of the discipline to man's environments is the focus of this unit.

2.0 OBJECTIVES

By the end of his unit, you should be able to;

- state the relationship between social studies education and theory of inter-relationship of learning;
- discuss the concept of integration in social studies education; and
- examine the relationship between social studies education and emerging frontiers or issues.

2.1 HOW TO STUDY THIS UNIT

As you study this unit, carefully:

1. Cast your mind on the concept of social studies education
2. Consider the roles of social studies in human activities.
3. Consider the components of social studies education curriculum and how they relate to the subject.
4. Attempt all the SELF ASSESSMENT ACTIVITIES and THE TUTOR-MARKED ASSIGNMENTS.

2.2 WORD STUDY

Human activities: these are all the things that man carries out on earth.

Social studies education curriculum components: this includes objectives, contents, methods, resources and evaluation.

Emerging frontiers/issues: current issues and problems that arise on a daily basis.

Integrated social studies education: This is the holistic approach in the teaching and learning of social studies education where everything about man and his environments is captured.

3.0 MAIN CONTENT

3.1 Social Studies Education and the Theory of Inter-Relationships of Learning

The Federal Ministry of Education (2007) conceptualized social studies education as an area of the curriculum designed specifically, for the study of man and how his problems are solved. It deals with how man can fit into the society by utilizing the relevant attitudes, knowledge, values and practical skills drawn from a variety of components of human activities through the use of critical and reflective thinking to solve the problems of man's survival.

The relationship between social studies education and the theory of inter-relatedness of learning indicates that, at the primary school level, the focus is on critical thinking and reflective inquiry. For instance, a good citizen that is set to contribute to solving problems should be able to distinguish fact from rumour, or propaganda. He should be able to develop assumptions, collect relevant data, analyze, interpret, conclude and generalize, based on the results of the data analyzed.

Another aspect is the development of the capacity to learn certain basic skills, including not only those of listening, speaking, reading, writing, analysis and interpreting or discussing results, inferential, and observation, which are essential to the forming of sound social, economic, political and physical judgment.

In relation to this reflection, it follows that learners can learn by collecting information from a variety of sources, analyze them and arrive at reasonable conclusions that could lead to resolution of human problems. This involves the teacher to guide the learners on how to relate to the environment and stakeholders within a given community to collect data. In so doing, learners are developed into effective citizens who are less likely to become victims or targets of indoctrination.

SELF ASSESSMENT EXERCISE I

Describe the relationship between social studies education and theories of learning.

3.2 Integrated Social Studies Education

Social Studies Education, according to the Federal Ministry of Education (2007), conceptualizes the subject as one that deals with the problems of human activities and survival. It differs in concept according to the needs of different societies. Thus, social studies education is perceived from an integrative perspective. This is so because human problems and activities are integrative. As a result of this, the approaches to the teaching and learning of the subject should be through the integrative perspectives.

The integrated approach demands that teaching and learning of social studies education should be holistic in terms of contents, activities, resources and evaluation guides. The objectives and contents of the topics to be taught and learned should capture the cognitive, affective and psycho-motor domains and their related skills. This is on the assumption that man's problems of survival are social, economic, physical, political, scientific and technological, gender, security, population, family, life, globalization, poverty, personality, alienation, transport and communication and many others.

The integrative approach demands that teachers allow learners to practice and apply contents that are derived from different sources of knowledge, attitudes, values and skills. The primary focus of the contents of integrated social studies education is to teach learners inferential and reasoning skills that are necessary to connect information in the text to relevant prior knowledge and activities that bring about the resolution of the problems and issues that arise in all areas of human interaction without discrimination of disciplines. It is in this light that social studies education becomes relevant to all school subjects that are related to man.

SELF ASSESSMENT EXERCISE II

Briefly describe the integrated social studies education.

3.3 Social Studies Education and Emerging Issues

Man's adaptation to his environment takes the form of adjusting to a variety of emerging issues and problems in time and space. There is, for instance population education, which has to do with the total number of human beings inhabiting a given geographical area. Social Studies Education is interested in providing vital information and knowledge on population issues, like impact of family structure, parental migration, parental divorce and level of education, extended family system, poverty education, provision of social services, employment opportunities, labour supply and development advocacy and school enrolment registration of birth and death rates, and many other associated population issues and problems. It is hoped that social studies education would provide the relevant education, attitudes, values and skills that can promote population education and control.

The issues and problems of drug abuse and control has also attracted the attention of social studies education in the areas of creating awareness for learners and citizens as a whole on the dangers of drug abuse and the strategies required to check them. The issue of fake and adulterated drugs has called for social studies intervention in the area of advocacy and orientation.

The problems of HIV/AIDS have also captured the sympathy of social studies education. Besides the fact that the disease is devastating human population it is also creating stigmatization that is affecting the labour force and productivity.

The problem of terrorism that has taken a universal dimension calls for cooperation and collaboration of individuals and groups to walk and work towards providing an-all-front-strategy towards preventing and curing the negative impact of insurgency and terrorist attacks. The need to use social studies education as a weapon to fight this negative social unrest has further strengthened the desirability of social studies education to reposition its strategy for promoting peace through the understanding of national and global values for effective citizenship.

SELF ASSESSMENT EXERCISE III

Discuss any three necessities of the employment of social studies education to teach emerging issues and problems.

4.0 SUMMARY AND CONCLUSION

This unit addressed the relationships between social studies education and theories of learning, integration and emerging issues and problems. The purpose is to use social studies education as a vehicle to convey the ideas, problems and associated control measures that will provide citizens the relevant knowledge, attitudes, values and skills for advocacy, orientation, and conflict resolution.

5.0 TUTOR-MARKED ASSIGNMENT

Refer to Social Studies Education NTI/TESSA INTEGRATED Manual for Re-training of Primary School Teachers pp.1-39 and describe how you can use the related strategies to teach topics from the emerging issues and problems.

6.0 REFERENCES

Federal Ministry of Education (2007). *Special Teacher Upgrading Programme, Nigerian Certificate in Education Course Book Social Studies Year 1*. Kaduna: National Teachers Institute.

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UNIT 3 USE OF HISTORIOGRAPHY IN SOCIAL STUDIES EDUCATION**CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
 - 2.1 How to Study this Unit
 - 2.2 Word Study
- 3.0 Main Content
 - 3.1 The Concept of Historiography
 - 3.2 Developing Skills for Using Historiography
 - 3.3 Strategies and Techniques for Using Historiography in Social Studies Education
- 4.0 Summary and Conclusion
- 5.0 Tutor-Marked Assignment
- 6.0 References

1.0 INTRODUCTION

History is a subject of all ages, particular for all ages and young people who by nature are very curious, and the past provides the environment to satisfy this curiosity. This is because history investigates and explains the past. Social Studies Education uses historiography to teach historical events and information to educate learners in order to improve the present and prepare for the future. This unit will help you on how to use historiography in Social Studies Education.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- conceptualize historiography;
- develop skills for using historiography; and
- practice strategies and techniques in using historiography in Social Studies Education.

2.1 HOW TO STUDY THIS UNIT

Read through this unit carefully and understand the meaning of difficult words by going through the ‘word study’ and your dictionary. You could also discuss some of the vocabularies with your course mates. Ensure you attempt all SELF ASSESSMENT EXERCISE and the TUTOR-MARKED ASSIGNMENTS.

2.2 WORD STUDY

Historiography: the theory and methods of historical writings of events that took place in the past.

Curiosity: eager to know about something or to do something that is considered new or strange.

Insurgence: violent attack by a group of people against the state for certain reasons.

3.0 MAIN CONTENT

3.1 The Concept of Historiography

The new *Webster's Dictionary of English Language* (2004) says historiography is the theory and methods of historical writings or scholarship that contains everything that ever happened, chronicled and investigated to explain the past. The use of historiography in the school curriculum according to Oshokoya in Ayodde (2002) is aimed at meeting the needs of young people, which includes the need to:

- i) understand the world which they live.
- ii) find their personal identity by widening their experience
- iii) understand the process of change and continuity in human affairs.
- iv) begin to acquire leisure interests.
- v) develop the ability to think critically, and to make judgments about human situations.
- vi) help citizens develop interest in the past and an appreciation of human achievements and aspirations.
- vii) understand the values of our society.
- viii) learn about the major issues and events in the history of their own country and world, and how these may influence one another.
- ix) understand that events usually have a multiplicity of causes and that historical explanation is debatable and sometimes controversial.
- x) contribute to personal and social education by developing certain skills, attitudes, values and tolerance of range of opinions, and many others.

From these ten objectives, it is clear that history is all about man and how he uses his past to improve the present for the future. These objectives are in congruence with the objectives of social studies education that focus on man and his environments for personal and societal development and progress.

SELF ASSESSMENT EXERCISE I

What is historiography and why do you think that it should be part of the school curriculum?

3.2 Developing Skills for Using Historiography

Osokoya, in Ayodele (Ed.) (2002) observed that the essence of being able to use historiography lies in the teacher being able to foster learners' learning. This is because effective teaching of any school subject is primarily concerned with setting up a learning activity which is successful in bringing about the type of learning the teacher intends. The art of successful teaching and learning is, therefore, crucially bound up by decision making skills and action skill. These skills

must be directed towards achieving a particular goal, within a particular context, and acquired through training and practice. Specifically, the effective technique of Social Studies Education, using historiography requires the development of the following skills by the teacher.

- (i) **Lesson planning and preparation:** this skill classifies the suitability of lesson objectives that must capture the three domains. The contents and materials used must be integrative, interesting, appropriate with past and future lessons.
- (ii) **Lesson presentation** – The teacher needs to be confident, relaxed and purposeful. The presentation should involve a variety of strategies and techniques that get learners into practical activities of investigation and a collection of data on a variety of events.
- (iii) **Lesson management** – the teacher must be humble and understand the psychology of the learners. This will enable him to manage the classroom environment effectively. He should be able to motivate the learners and monitor their learning processes for feedback.
- (iv) **Reflecting and evaluating** – the teacher must possess the skills of reflecting and evaluating what is expected to be done to inform future planning and practice. This skill is also important because it helps the teacher reviews his time, content and material resources to achieve lesson objectives.

SELF ASSESSMENT EXERCISE II

Explain relevant skills that need to be developed by the Social Studies Education teachers to enable them use historiography in teaching the subject.

3.3 Strategies and Techniques for Using Historiography in Social Studies Education

Sokoya has further referred to Ayodele (Ed.) (2002) when he said that teachers need to spend time in the use of strategies and techniques for using historiography in Social Studies Education. The adequacy of strategies and techniques cannot be overstated. The quality of the teacher should be measured in his ability to integrate the strategies and techniques in the process of lesson delivery. For instance, the use of questioning, story-telling, pictures, discussion, drama and simulation, ICT, and field-trip must be directed towards achieving specific lesson objectives.

Teaching and learning in Social Studies Education using the expository technique must involve the integration of lecture, questioning, discussion, drama, simulation and ICT in a meaningful way that will integrate the contents of the lesson. For instance, the teacher must be conscious of the amount of time he uses to give instructions on what learners are expected to do. The questions to be asked must be directed to specific events and information required to achieve lesson objectives. The questions must allow learners to express their feelings, views and empathy, stimulate thoughts and investigate to collect information about the past. Group discussion is also used where learners develop tolerance and awareness of others and their past should be encouraged. It should promote active participation, face to face contact and purposeful activities that will promote achievement of lesson objectives. The discussion should be translated into action through drama and simulation. Finally, Information Communication Technology (ICT) should be employed to access current information on some historical facts and ideas. These ICT materials include radio, TV, video clips, newspapers, magazines, computers, maps and charts that provide information on a variety of events that have taken place and relevant to

Social Studies Education objectives.

SELF ASSESSMENT EXERCISE III

Identify and explain strategies and techniques relevant in the use of historiography in Social Studies Education.

4.0 SUMMARY AND CONCLUSION

In this unit, you have learnt that historiography is the theory and methods of historical writings or scholarship that contains everything that ever happened, chronicled and investigated to explain the past and to meet the needs of young people. You were also told that certain skills need to be developed to be able to use historiography to foster learning in learners. It was revealed that for you to be able to impart such skills, using historiography you require some specific strategies and techniques. These strategies and techniques are expected to capture historical events and data that can be used to foster understanding, unity and development as envisaged by Social Studies Education objectives.

5.0 TUTOR-MARKED ASSIGNMENT

Ask students to find out from parents the story of Nigerian civil war as strategy in Social Studies Education to emphasize the necessity to discourage insurgency in the country.

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UNIT 4 SOCIAL INTERACTION IN EARLY NIGERIA UP TO 1500 A.D.**CONTENTS**

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- 2.0 Objectives
 - 2.1 How to Study this Unit
 - 2.2 Word Study
- 3.0 Main Content
 - 3.1 The Concept of Social Interaction
 - 3.2 Dimensions of Social Interaction
 - 3.3 Social Interaction in Nigeria Before 1500 A.D.
 - 3.3.1 Associative Social Interaction (Primary)
- 4.0 Summary and Conclusion
- 6.0 References

1.0 INTRODUCTION

No man, all over the world, lives in isolation. As a social being, man depends on another for survival. The social group sets the minimum standard of behavior that regulates the actions of the people, in the process, individuals are expected to be committed to the different groups they belong, whether religious, ethnic, political or social if they are to succeed in life. This unit, therefore, will focus on social interaction in early Nigeria up to 1500 A.D.

2.0 OBJECTIVES

By the end of this unit, students are expected to:

- conceptualize social interaction;
- discuss the dimensions of social interaction; and
- social interaction in early Nigeria up to 1500 A.D.

2.1 HOW TO STUDY THIS UNIT

You are expected to read through the unit carefully, understand the words that are difficult and attempt the activities provided. Do not refer to the main text as you attempt the SELF ASSESSMENT EXERCISE and the TUTOR-MARKED ASSIGNMENTS.

2.2 WORD STUDY

Social Interaction: This is the relationships that occur among individuals or groups in the society.

Socio-cultural groups: These are the various ethnic groups that possess variety of cultures

Stratification: This is the categorization of people in the society along levels based on their wealth.

3.0 MAIN CONTENT

3.1 The Concept of Social Interaction

Social interaction is the core of group relationship and existence. In a pluralistic society, social interaction is inevitable for national integration and unity. It is through interaction that the social world is patterned. Social interaction occurs among people for the enhancement of human living positively.

Wikipedia (2010) agrees that the term social interaction refers to that mutual influence of two or more people on one another's behaviour, which brings about a gainful relationship, form the basis of social structure in the community.

The human society embodies principal individuals and groups who are involved in complex relationships. As the individuals or groups come in contact with one another, some awareness of the existence of others is intuitively created and there is an inter-behaviour modification of the individual or groups, or in fact the entire society, whose members are in contact.

SELF ASSESSMENT EXERCISE I

What is social interaction?

3.2 Dimensions of Social Interaction

Social interaction in all human societies all over the world has been categorized into the following dimensions:

- i. **Functional Dimension:** This is concerned with the motivating factors in an existing or anticipated interaction
- ii. **Behavioural Dimension:** This is concerned with the media or channel of interaction which could be either words, or actions, or both.
- iii. **Numerical Dimension:** Numerical dimension of social interaction focuses on the number of people involved in a given interactive situation which may involve two or more people in a village, town, nation, or the world community.
- iv. **Temporal Dimension:** This deals with the time perspective or the duration of the interaction, which could be short, long or continuing.
- v. **Spatial Dimension:** spatial dimension of social interaction deals with the distance between two interacting persons or groups whether indirect, face to face, physical contact or distant contact perhaps effectuated through the mass media, electronic or print devices.
- vi. **Familiarity Dimension:** This deals with the level of intimacy between or among the interacting participants closely associated or casual acquaintance. These considerably, influence the conduct or behaviour of the interacting persons or groups. And
- vii. **Status Dimension:** This deals with the stratification of the interacting persons or groups as it relates to the dominant figure in the interaction and the subordinate participant in the interactive situation.

SELF ASSESSMENT EXERCISE II

Identify and discuss any five dimensions of social interaction

3.3 Social Interaction in Early Nigeria Before 1500 A.D.

In early Nigeria before 1500 A.D. people interacted with one another through different processes in order to achieve perceived benefits. For instance, people cooperated and competed with one another in different social, economic, political, cultural and physical environments for different interests.

There were several channels through which early Nigerians utilized to interact with one another. These channels can be categorized into associative and dissociative social interactions or primary and secondary social interaction

3.3.1 Associative Social Interaction (Primary)

This process of social interaction was adopted in early Nigeria because it promoted social interaction in the society. This involves people cooperating with one another to carry out certain common roles in the community.

The socio-cultural groups in Nigeria have different ways of social interaction. The Igbos in the South Eastern region of Nigeria are traditionally known to be egalitarian with more individualistic tendencies. They had no kings, but were rather governed by village assemblies presided by elders in the community.

In addition, age groups, women groups associated together to carry out economic and social activities. There were, also interactions at family, clan, and kinship levels. Social interactions at these levels were guided by certain ideals and pattern of behavior accepted by the larger society.

Social interaction in the early 1500 Nigeria helped members of the society to identify relations, who to marry, heirs to property of dead members of the society and to serve in social control.

Consensus in the community promotes communication. The intra-group may be explained in terms of the need of the group, family members, clan and kinship members come to the assistance of one another to maintain social stability.

Socio-cultural festivals and ceremonies were organized and members of the community assembled to celebrate. Such celebrations could be new marriage, youth initiation ceremony, burial ceremony or religious feasts. The apprenticeship system was another area of social interaction. The master craftsman was the possessor of practical skills which he transferred to the apprentice. The community was always aware of this.

The Hausas, Yorubas and other minority social groups engaged in local trade that involved individuals visiting community, markets to purchase some basic needs. There were also some peculiar cultural practices that promoted social interaction at different levels.

SELF ASSESSMENT EXERCISE III

a) What is the difference between associative and dissociative social interaction?

b) State five activities in early Nigeria before 1500 that promoted social interaction.

4.0 SUMMARY AND CONCLUSION

Social interaction is a process that brings people of different backgrounds into relationships through activities. Social interaction has several dimensions. Nigeria, up to 1500 had variety of activities through which people interacted with one another.

6.0 REFERENCES

Danladi, E.N. and Jarimi, M.M. (2011). *Theory and Practice of Social Studies Curriculum in Nigeria*. Abuja: Chartered Graphic Press.

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UNIT 5 PEOPLES OF NIGERIA**CONTENTS**

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 - 3.3 The Igbo People
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- 5.0 Tutor-Marked Assignment
- 6.0 References

1.0 INTRODUCTION

Nigerian People's Social Life and Culture is an interesting and exciting study. It is one of the best channels that will help you to have a sound knowledge and understanding of Nigeria and its people, especially, in pre-colonial times. The peoples that are considered in this Unit are; the Yoruba, the Bini, and the Igbo.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

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

2.1 HOW TO STUDY THIS UNIT

You are expected to read through the unit carefully, understand the words that are difficult and attempt the activities provided. Do not refer to the main text as you attempt the activities. Do not refer to the main text as you attempt the SELF ASSESSMENT EXERCISE and the TUTOR-MARKED ASSIGNMENTS.

2.2 WORD STUDY

Culture: this refers to the total way of life of a people of a given social group at a given time in history.

3.0 MAIN CONTENT

3.1 The Yoruba People

In a nutshell, the Yoruba can be described as one of the major ethnic groups in Southern Nigeria. Of course, several members of the Yoruba race can be found everywhere around the globe. But the majority of them are found in some western and central states of Nigeria stretching across Oyo, Osun, Ogun, Ondo, Lagos, Kwara, Ekiti and Kogi. They practice both Islam and Christianity, but most of them are still traditionalists to the core. The Yoruba ethnic group is believed to have come into existence between 2000-1000 BC.

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

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

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

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

- **The Oke Oramfe's Version**

Oke Oramfe is located in Ile-Ife. It is believed to be the centre from which the world was created. In their paper *Yoruba land up to 1800* Akinjogbin & Ayandele (1980) gives us a full picture of what Oke Oramfe's version is all about. According to the legend, there was a period when the world was covered by water. The Almighty God then decided to send some of his messengers to the world and they included Obatala, or Orisala Nla, or Orisa Alase [as the leader] and sixteen Oye [immortals]. They were given five pieces of iron, a lump of earth tied to a white piece of cloth and a cockerel. Somewhere on their way to the earth, the leader, Obatala, got drunk with palm wine. Oduduwa seized the symbol of authority from him and eventually led the party to the world. The site on which they landed is traditionally known as Oke Oramfe in Ile-Ife. On the arrival at the site, Oduduwa set down the five pieces of iron and placed the lump of earth on them. The Cockerel then spreads its toes on the earth. Consequently the earth was formed and Oduduwa thus became the ruler. It was from this base (Ife) that he extended his authorities to other parts of the Yoruba towns and villages.

SELF ASSESSMENT EXERCISE I

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

a) The Socio –Political Organization of the Yoruba

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

- **The Alaafin Administration**

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

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

- **The Ogboni Cult’s Administration**

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

- **The Army**

The Army was another arm of government in the traditional Yoruba Society. It was very organized. Its head was conferred with the coveted title of Are-Ona-Kankanfo. It was made up of an infantry and calvary. The Are-Ona-Kankanfo was expected to live outside the country. The army was credited with performing important functions which included stability of the empire, expansion as well as keeping dissident territories in check. Oyo Empire also had provisional governments. They were administered by princes, minor kings and **Baales** [provincial governors]. All of them were subject to the Lordship of the Alaafin. The provincial governments enjoyed considerable autonomy. But the Alaafin had personal agents,

Ilari, all over the provinces. The Alaafin used **Bere** annual festivals period to acknowledge the renewal of the allegiance of the provincial governors to him.

SELF ASSESSMENT EXERCISE II

Discuss the socio-political organization of the traditional Yoruba.

3.2 The Benin People

a) The Bini and their Origin

It is obvious that the Bini, more than any other ethnic group, have played major roles in the history of Nigeria. For instance, the Bini were the first to be visited by the Europeans as early as 1472 A.D. According to Hodgkin the second half of the fifteenth century witnessed the arrival of the first European to Benin. For instance, a Portuguese, Ruy de Sequeira, arrived during Ewure's reign 1472 while Alfonso de Aviero arrived during Ozolua's reign in 1484. The Benin Kingdom was also the first in the West Coast of Africa to exchange ambassadors with a major European power, the Portuguese. This was between 1481 and 1504.

▪ **The Egharevba's Version**

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

▪ **Igbafe's Version**

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

▪ **Ogiso's Version**

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

History tells us that Owodo was the one that clashed with the nobles and eventually became a victim of the intrigues of his wives. This led to the banishment of his only son and heir apparent, Ekaladeran. Ekaladeran founded Ughoton, a port-town of Benin. He later moved to Ife through Erua, where he spent the rest of his life. Many years later, because of a serious

political crisis in Benin, the nobles sent for him to come back and rule over them. But it was too late. Ekalederan was very old and decided to send his youngest son Oranmiyan [Omonayan = pampered child], who came and established the Eweka dynasty.

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

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

SELF ASSESSMENT EXERCISE III

Discuss the origins of the Bini people.

b) The Socio-Political Organization of the Bini

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

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

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

- The Uzama

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

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

3.3 The Igbo People

a) Origins of the Igbo

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

- **The Middle East Version**

Some believe that the Igbo people migrated to their present location from either the North of the Middle-east

- **The Igbo Land Centered Version**

Others believe that the Igbo people have been in their present abode for the beginning therefore, Igbo land is the original homeland.

- **The Nri Version**

Professor M.A. Onwejeogwu (2000) regards the Nri version as the only authentic version of origin in existence in the oral tradition of the Igbo. According to Nri version, the ancestors of the Eri, descended from the sky and sailed down the River Anambra. When he arrived at Aguleri, he met some autochthonous group of people who had no living memory of their own and settled with them. As their population increased some groups migrated to other parts of Igboland to establish their own settlements.

- **The Awka or Orlu Version**

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

- **The Idah Version**

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

- **The Benin Version**

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

- **The Israeli Version**

One of the popular versions of the migratory story of the origin of the Igbo people is the one that points to Israel. This assumption is based on the so-called similarities between

the cultures of the Igbo and the ancient Hebrew. Some Igbo scholars consider themselves an offshoot of the lost tribes of the Hebrew who migrated southward.

SELF ASSESSMENT EXERCISE IV

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

b) The Socio-Political Organization of the Igbo

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

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

- **The Amala Oha**

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

SELF ASSESSMENT EXERCISE V

What do you understand by a segmentary or acephalous society?

4.0 SUMMARY AND CONCLUSION

In this unit, you were introduced to the major Nigerian peoples and their culture in pre-colonial times. The social groups were discussed and analyzed. The major ethnic groups of Nigeria that were considered included the Yoruba, the Bini, and the Igbo. The unit discussed their cultural life and socio-political organization.

5.0 TUTOR-MARKED ASSIGNMENT

Write briefly about the traditional origin of the Yoruba, Bini, and Igbo people.

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UNIT 6 NIGERIAN NATIONAL SYMBOLS**CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
 - 2.1 How to Study this Unit
 - 2.2 Word Study
- 3.0 Main Content
 - 3.1 Nigerian National Symbols
 - 3.2 Types of National Symbols
 - 3.3 Function of National Symbols
- 4.0 Summary and Conclusion
- 5.0 Tutor-Marked Assignment
- 6.0 References

1.0 INTRODUCTION

Every nation has its traits or symbols that manifest common experiences and aspirations. In Nigeria, like any other nation, there exist objects, songs, and words that give meaning to the oneness and sense of belonging to the nation irrespective of ethnic or cultural diversity.

In this unit, national symbol is defined and the functions and types of national symbols are also discussed.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- explain the meaning of national symbols;
- identify and discuss types of national symbols; and
- discuss the functions of national symbols in national integration.

2.1 HOW TO STUDY THIS UNIT

You are expected to read through this unit over and over again to grasp the contents of the unit. Also, carefully attempt all the SELF ASSESSMENT EXERCISE and the TUTOR-MARKED ASSIGNMENTS.

2.2 WORD STUDY

Symbols: these refer to things, places, and people as identities of national hopes and aspirations

3.0 MAIN CONTENT

3.1 Nigerian National Symbols

National symbols are regarded as those events, special songs, word actions, and common experiences to preserve or develop national traits of the country. In Nigeria national symbols were given serious attention after political independence in October, 1960.

SELF ASSESSMENT EXERCISE I

What do you understand by national symbols in Nigeria?

3.2 Types of National Symbols

In Nigeria national symbols include the following:

1. National flag

A flag, according to Atu and Famwang (1996) is a piece of cloth, usually attached by one edge to a rope and used as the distinctive symbol of a country. This idea was borrowed from signal cloth used by ships and soldiers. Once a piece of cloth is seen in a ship, it identifies where it comes from.

Before October 1960, the British flag, known as Union Jack was used. However, at political independence in 1960, a national flag was adopted for the country. The flag has the colors green, white and green. The green color is the symbol of the country's vast resources in agriculture and forestry, and the main occupation of the people. The white color represents unity, peace and love for the nation.

The national flag is raised on public buildings, offices and institutions. It is also often hoisted at international meetings, gatherings and activities.

SELF ASSESSMENT EXERCISE II

Explain the meaning of colours of the National Flag.

2. The Pledge

A Pledge is an assuring solemn promise made by citizens to be loyal and obedient to the country. It is also a solemn promise to promote the good image of one's country, its unity and proper development.

After Nigeria had gained independence a lot of avoidable problems set in to rock the fundamental of the nation. These problems include those of regional conflict, ethnic conflict, religious intolerance, corruption, political crises, and many others. All these are signals of national disintegration that culminated into a civil war in 1967. Many lessons were learnt from the war, and the need to serve the country with one's strength to defend her unity and integrity and to be faithful and honest became more apparent and urgent.

In view of these needs it became necessary to formulate a pledge to adhere to for the survival of the nation. The pledge reads;

I pledge to Nigeria my country,

*To be faithful, loyal and honest,
 To serve Nigeria with all my strength,
 To defend her unity and uphold
 Her honor and glory,
 So help me God.*

It is believed that for Nigeria to survive and prosper, her young citizens must be committed to the pledge, both in words and in deeds. The national traits of honesty, faith, service, and loyalty are not only to be seen as important but the young citizens must also learn and internalize them.

SELF ASSESSMENT EXERCISE III

State three reasons for the National pledge

3. The Coat of Arms

This national symbol illustrates the objectives towards which a country is striving. It is often displayed in important places and buildings.

The Nigerian Coat of Arms was adopted in 1960. It carries with it the national motto of “unity and faith” meaning the unity of the diverse people and faith in the continued existence and well being of the Nigerian nation. The Coat of Arms also has the following symbols: the black shield represents the good and fertile soil of Nigeria. The silver ‘Y’ represents the two rivers- Niger and Benue, which aid transportation, drainage and irrigation. There are also two white horses representing the identity of the nation, while the red eagle symbolizes the national strength and pride.

SELF ASSESSMENT EXERCISE IV

Explain the National ‘motto’ of Nigeria.

4. Nigerian Currencies

The Nigerian currency is often forgotten as one of Nigeria’s national symbols. Nigerian currencies are quite different from those of any other country. These currencies can only be identified with Nigeria.

In the past, Nigeria use to have different currency notes for 50k, N100, N5.00, N10.00 and N20.00, while 1/2k, 1k, 5k, 10k and 25k and N1.00 coins were phased out and ceased to be legal tender of exchange.

SELF ASSESSMENT EXERCISE V

List the different currency notes that are in use today in Nigeria.

3.3 Functions of National Symbols

National symbols illustrate the objectives towards which, Nigeria, as a country is striving. It is often displayed in important places and buildings for public sensitization and mobilization. For

instance, The Nigerian Coat of Arms was adopted in 1960. It carries with it the national motto of unity and faith, meaning the unity of the diverse people and faith in the continued existence and well being of the Nigerian nation.

This national symbol illustrates the objectives towards which a country is striving. It is often displayed in important places and buildings.

The Nigerian coat of arms was adopted in 1960. It carries with it the national motto of unity and faith, meaning the unity of the diverse people and faith in the continued existence and well being of the Nigerian nation.

4.0 SUMMARY AND CONCLUSION

This national symbol illustrates the objectives towards which a country is striving. It is often displayed in important places and buildings.

The Nigerian coat of arms was adopted in 1960. It carries with it the national motto of unity and faith, meaning the unity of the diverse people and faith in the continued existence and well being of the Nigerian nation.

This Unit has discussed the Nigerian National Symbols which include the National Flag, the Coat of Arms, the National Anthem, the National Pledge, and the Nigerian Currencies. The importance or functions of these symbols were also stated.

5.0 TUTOR-MARKED ASSIGNMENT

What are the functions of national symbols?

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UNIT 7 CONCEPT OF CULTURE**CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
 - 2.1 How to Study this Unit
 - 2.2 Word Study
- 3.0 Main Content
 - 3.1 The Concept of Culture
 - 3.2 Characteristics of Culture
 - 3.3 Types of Culture
- 4.0 Summary and Conclusion
- 6.0 References

1.0 INTRODUCTION

Every human society worldwide develops rules, regulations and laws for the convenience of doing things. Sanctions are meted out on violation of these laws. This is to ensure that discipline is instilled and maintained within the communities, organizations and societies in general. Culture promotes identity which is eventually known to people outside that environment. They are recognized through artifacts and particular ways of behavior. It becomes a system and products of thought of a people at a particular time. This is because culture is dynamic and not static. Culture is significant in the study of social studies since it is transmitted from generation to generation.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- explain the concept of culture; and
- list the types of culture.

2.1 HOW TO STUDY THIS UNIT

1. Read through the unit, take note of the salient points as you read.
2. From the beginning, read the unit thoroughly and systematically as arranged
3. Strictly adhere to the rules
4. Carefully attempt all the SELF ASSESSMENT EXERCISE and the TUTOR-MARKED ASSIGNMENTS.

2.2 WORD STUDY

Static: Something that is static does not move or change.

Artifacts: An artifact is an ornament, tool or other object that is made by a human being, especially one that is historically or culturally.

3.0 MAIN CONTENT

3.1 The Concept of Culture

Culture is defined in various ways by scholars. Funk and Wagnalls (1973:206) defines culture as: the sum total of all contributions of a group of people in a designated area within a given time. It represents, more specifically, the aesthetic or intellectual achievement or appreciation of an individual in a society as passed on from generation to generation.

Shorter (1998:22) looks at culture as: “the whole way of life, material, and non-material, of a human society. It is essentially social, the products of a life, material and non-material, of a human society. It is essentially social, the product of a society’s tradition and its interaction with other societies”. Ezewu (1986), Stoner, Freeman, Gilbert (2002) and Unoh (1986) see culture as the art, beliefs, values, customs and social institutions common and shared by members of organization and society. Horton and Chester (1980:61) posit that culture is a system of norms and values a society is a relatively dependent, self perpetuating human group which occupies a territory, share a culture and has most of its associations within this group. From the various definitions above, culture is a way of life, concepts such as values, customs, norms, morals and knowledge are shared by a group of people. It is a learned part of the behavior and attitudes towards work, and one another. It is a pattern of life from generation to generation. Culture, however, is special and unique. It cannot be practiced in isolation of a society.

SELF ASSESSMENT EXERCISE I

What is culture?

3.2 Characteristics of Culture

According to Mezieobi and Nzokurum (2012), culture has the following characteristics:

- i. Culture is learned in a process of social interaction,
- ii. Culture is a universal phenomenon in the sense that there is no society or social group without a culture
- iii. Culture is relative or specific to a social group,
- iv. Culture varies from place to place depending on the location and time of existence,
- v. Culture is dynamic, as it is susceptible to change
- vi. Culture is transmittable from generation to the other,
- vii. Culture has both material and non-material components
- viii. Culture is diverse, hence the pervasiveness of cultural diversities;
- ix. Culture has commonalities or universals which are found in different cultures;
- x. Culture conflicts due to rivalry or confusion, especially in multi-cultural societies;

- xi. Culture is peculiar to man because man alone has culture;
- xii. Culture is a persistent patterned behaviour

SELF ASSESSMENT EXERCISE II

List five characteristics of culture

3.3 Types of Culture

Shorter (1998), postulates that there are four (4) levels of culture namely: industrial, which is the tangible material; domestic, that is symbolic or models values that is the intangible or social ideals and worldview which is the absolute.

According to Shepard (1981) there are basically three types of culture; namely cognitive aspect deals with human thinking while the material consist of the concrete and tangible objects and normative refers to ideas of what is normal behavior such as sanctions, values and norms. All these aspects of culture have been attached meanings, if not, they are useless. They also do not have the same meanings and uses in all societies.

But Eddie in Kadiri, (2012) has identified the following as types of culture;

- i. **Material culture** – This is the tangible artifacts of physical aspects which are developed or invented by man as a member of a society. It can also be simply referred to as those substance or objects created by man, such as, tools, buildings, motor cars, roads, furniture, dresses, and many others.

Other manifestations of material culture include:

- ii. **Non-material culture** – this refers to non-tangible elements of culture such as the words or language ideas, beliefs, values, customs which people hold and habits which people follow.
- iii. **Ideal culture** – This is the ideal expectation of a particular group. It is those behavioral patterns which members of the society ought to display. Ideal culture consists of the formally approved meres and fork ways which members of society are supposed to adhere to.
- iv. **Real culture** – This refers to the actual patterns which are observable among members in the society. It means the real behaviors or the practical behavior that people display.
- v. **High culture** – These are the aspects of society's way of life which are subscribed to and valued mostly by the elite section of society. It is that cultural taste, practices, observances, preferences, materials and values that primarily appeal to and are supported by the corporately small and elite group in the society. For instance, people who love classical music, chess, polo games and fine art.
- vi. **Popular culture** – this is cultural creation and activities that are shared mostly by the majority of the citizens in the society. Popular cultures are those less serious, unsophisticated, more common and intellectually less demanding aspects of people's way of life that are supported by and appeal to the larger populace who comprise the typical

average members of the society. For instance, football game, rap music, the cinema and T.V.

SELF ASSESSMENT EXERCISE III

Identify and explain any four (4) types of culture you have studied.

4.0 SUMMARY AND CONCLUSION

This unit summarizes the various definitions of culture by scholars. It has discussed the types of culture in Nigeria and the significance of the study of social studies since its transmission from generation to generation.

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UNIT 8 PATTERNS OF CULTURES IN NIGERIA**CONTENTS**

- 1.0 Introduction
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- 4.0 Summary and Conclusion
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1.0 INTRODUCTION

Nigeria reflects many patterns of cultures ‘A better understanding of these patterns will help promote the much expected unity and progress. This unit will introduce you to patterns of cultures in Nigeria It focuses mainly on their socio-political organization, their economic and religious beliefs.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- characterize the cultures of the people of Nigeria;
- discuss their socio-political organization;
- know about their economy; and
- discuss their religious beliefs.

2.1 HOW TO STUDY THIS UNIT

1. Read through the unit, take note of the salient points as you read.
2. From the beginning, read the unit thoroughly and systematically as arranged
3. Strictly adhere to the rules

4. Carefully attempt all the SELF ASSESSMENT EXERCISE and the TUTOR-MARKED ASSIGNMENTS.

2.2 WORD STUDY

Static: Something that is static does not move or change.

Artifacts: An artifact is an ornament, tool or other object that is made by a human being, especially one that is historically or culturally.

We would draw our illustrations of the diverse patterns of cultures of Nigerian peoples from the cases of two areas of Nigeria which represent a melting – pot of cultures. Our examples are drawn from the Middle Belt, the intermediate zone between the North and the South, the Sudan Savana focusing on the Hausa, and on the Niger Delta peoples to represent the cultures of the Rain Forest.

3.0 MAIN CONTENT

3.1 The Pattern of the Culture of the Guinea Savanna People

To begin with, the Guinea Savanna Region is known as the home of an overwhelming majority of Nigeria’s culture or ethnic groups. The four major states of Adamawa, Nasarawa, Plateau, and Taraba, which constitute over fifty percent of the cultures of Nigeria, falls under this region. The Middle Belt (sometimes called Kasashen Bauchi) is also part of the region. It covers the Idoma, the Ebira, the Igala and the whole of Zaria communities to the South. It shares borders with Cameroun in the East and Republic of Benin in the West. There is even a general tendency to believe that about seventy percent of the people and cultures of Nigeria are found in the Guinea Savanna region. Apart from some large groups such as the Tiv, the Gwari, and the Nupe, groups within the Savanna region are generally known for their small size. It is difficult to find groups with more than a thousand souls. Such groups are the Mumuye, the Jukun, the Anok, the Kakanda, the Birom, the Higgi, the Jirai, the Ichen, the Kaka, the Chokobo, the Fyer, the Bassa, the Tikar, the Vergo, the Afizere, the Kambari, the Koro, the Anaguta, the Gade, the Shamo, the Angas, the Vomni, the Lakk, the Jerok, the Tangale, the Zaranda, the Limoro, the Rubu, the Amo, the Kurama, the Holma, the Mbula, the Lau, the Chamo, and many others.

3.1.1 The Socio-Political Organisation of the Guinea Savanna People

The socio-political organization of the Guinea Savanna people is very different from that of the Rain Forest people known for their large monarchies and great empires. The Guinea Savanna people were before colonial rule never used to the culture of centralized government. Only few ethnic groups such as the Igala, the Nupe, and the Jukun had developed elaborate monarchical structures dating back to antiquity.

The Guinea Savanna people have always been known for their petty chiefdoms or village or lineage-based democracy. Exceptions to this are the Ebira, Idoma, Tiv, and Birom who have ultimately formalized the institution of the so-called “Royal Highnesses” with jurisdiction covering the whole ethnic group.

3.1.2 The Economy of the Guinea Savanna People

Farming is the major economic preoccupation of the people of the Guinea Savanna region. Yam is the most cultivated. The Nupe, the Koto, and the Tiv constitute what is called the “*West African Yam Belt*”. Among the other ethnic groups of the region, the primary crop is the guinea

corn and millet. They also cultivate cassava but not in abundance. Yam cultivation is usually men's business. In the Guinea Savanna region there is land for everybody and fertility of the land there is exceptional. Even the hilly terrains of the Adamawa, Jos, and Bauchi plateau still produce enough food.

In the Guinea Savanna region land belongs to the community or lineage and not to individuals. Nigeria's major rivers, the Niger and the Benue, together with their several tributaries, flow through this region and provide ample opportunity for professional fishing.

3.1.3 The Religious Beliefs of the Guinea Savanna people

There is a general belief in the existence of supreme God among the people of the Guinea Savanna region. Although the belief in a Supreme God is general, He is differently called among the ethnic groups. Among the Kurama, for instance, God is called Ashili or Bakashili; in Tivland, He is known as Aondo while the Rukuba call Him Katakuru; to the Gbagyi (Gwari), He is called Shekoki, Shesha, Esse, Sheko or Soko. The Nupe also call Him Soko. He is known as Agwatana among the Bura. He is called Owo or Owoicho among the Idoma. The Kadara call Him Onum. He is known as Shido or Chido among the Jukun and Hinegba or Ihinegba among the Ebir, etc. The people of the Guinea savanna region also believe in other forces such as astral spirits. The Igala, the Jukun and the Tiv are well known for their strong belief in witchcraft, magic and sorcery. It is recorded that the political significance of the groups aforementioned derives from their powerful attachment to ritual and magic.

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

SELF ASSESSMENT EXERCISE I

Summarize the pattern of culture of the Guinea Savanna people.

3.2 The Cultural Pattern of the People of the Sudan Savanna Region

Just like Guinea Savanna Region, the Sudan Savanna Region of Nigeria is also made up of some tiny little cultures. The Kanuri and the Hausa constitute the major cultural groups of the Sudan Savanna. Hausa is Nigeria's largest cultural group. According to History, Daura is the original home of the Hausa people. History also tells us that the seven original Hausa states of Daura, Kano, Zaria [Zazzau], Kakaina, Rano, Biram, and Gobir were founded by the children of a certain Bawo son of a certain migrant prince of Baghdad, variously called Abuyezid or Abuyazidu or Bayajidda. It is recorded that Daura, the mother of Bayajidda was the youngest of five granddaughters of a fugitive Canaanite, named Najb. So the Bayajidda myth represents the mirror of a historical period in which the formation of states began in Hausa land. Today, the Hausa people of Nigeria are today mostly concentrated in Kano, Jigawa, Katsina, Sokoto, Kebbi and Zamfara states.

The Hausa Language is the *lingua franca* of the whole of the so-called former Northern Region of Nigeria. Amazingly, it is recorded that seventy-five percent of Hausa speakers are non-Hausa. The Language is spoken in the whole of Sudan Savanna area.

3.2.1 The Socio-Political Organization of the Sudan Savanna People

As stated earlier, Hausa people are the most representative of the people of the Sudan Savanna region. This is the reason why this section focuses on them. The social and political organization of the Hausa people is founded on strict status differentiation. We have the Sarakuna [the Chiefs] and the Masu Sarauta. The Sarakuna are at the top of the hierarchy, while the Masu Sarauta are holders of office. Those who hold hereditary offices constitute the sub-classes of Masu Sarauta Na Asali while those who hold offices of allegiance form the Masu Sarauta Na Cafka, and they constitute the middle class. There is the third class called Talakawa. It is made up of farmers, petty civil servants, craftsmen, and traders.

You should also remember that almost every Hausa territory is organized into city-states with fairly large capitals and several village communities. The administration of the Hausa state is carried out at five levels: the Jama'a, the Kaukya, the Unguwoyi, the Gidajoi, the Gundumomi, and the Birni. The Jama'a represents the smallest operative political unit while Birni constitute the largest.

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

3.2.2 The Economy of the Sudan Savanna People

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

With regard to industry, Hausa people are known for the making of craft products such as leather works, blacksmithing, sculpture, perfumes, and several textile wares. They are also famous in commerce. It is recorded that up till date, the Hausa remains one of Africa's foremost merchants. Some even argue that it was commerce of the Trans Saharan trade that accounted for the rise of the great Habe Kingdoms of Kano, Katsina, Zaria, and Gobir. The Hausa also hold the monopoly of the kolanut trade, especially in the Yoruba area of the Rain Forest region and those parts of

the Sudan and Sahel. They also champion the distribution of a wide range of items, household goods as well as repair of broken metal wares over almost the whole of Nigeria.

The bulk of economic production is in the hand of the **Talakawa**. But the **Sarakuna** and **Masu Sarauta** have a number of **Talakawa** they entrusted with economic production on their behalf. You should also remember division of labour in Hausaland is gendered. For instance, the sector of petty production such as the preparation of meals and snacks, retail sales of grains, spinning, etc., is considered a female domain while production of craft such as blacksmithing as well as long distance trade is mostly male affair.

SELF ASSESSMENT EXERCISE II

Who are the people of the Sudan Savannah?

3.3 The Niger Delta People and their Cultural Patterns

The Ijaw, the Ndoki, the Odual, the Isoko, the Urhobo, the Abual and the Itsekiri are generally called the Niger Delta people. The Niger Delta Region is that area of Nigeria which begins from the immediate south of Edo, and Igbo land to the Atlantic Ocean, ranging from the south east of Yorubaland to certain parts of the Efik and the Ibibio areas. The different ethnic groups that constitute Niger Delta region are generally described as minorities. Although most of these ethnic groups belong to the Kwa language family, only the Urhobo and the Isoko people speak the same language.

3.3.1 The Socio-Political Organization of the Niger Delta People

The socio-political organization of the Niger Delta is strongly established on the basis of village groups or clans. The Itsekiri constitute the only exception. Many ethnic groups of the Niger Delta Region rely on their dialect and are eager to develop them. This is specially the case in Urhobo area. History tells us that the Ijaw have over forty village groupings, the Urhobo, twenty-two; Isoko, sixteen, etc. you should remember that each of these groupings has its political institutions and autonomy. In the past, these groupings could enter into war against one another. It is recorded that in the past, some of these groupings rose to the status of Kingdoms, a number of which have fairly long histories. History also tells us that unlike the Edo, the Yoruba and the Igbo, the people of the Niger Delta Region have never been builders of empires and they have never nurtured any great ambition to dominate others. Indeed, the most common political trait of the Niger Delta people is the democratic republican spirit and the basic political unit is the village. The clan or village group is a confederation and the whole of the ethnic group is something merely of a cultural community. It is recorded that in the Niger Delta Region, the Itsekiri represent the only kingdom that does not have to grapple with the political problems that arise from internal fragmentation, multiple dialect and so forth.

3.3.2 Economic Organisation of the Niger Delta People

Fishing is the major occupation of those that live entirely within the mangrove and fresh water areas. Those located in the immediate hinterland combine fishing with the cultivation of root crops. The recent stage of their culture history shows that the Urhobo as great traders while the communities of the Itsekiri, Bonny and Opobo have established themselves as the middle men of the oil trade.

3.3.3 The Religious Beliefs of the Niger Delta People

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

However, the Niger Delta have a belief in many deities. The prominent ones are gods and goddesses of the waters. Olokun also called Umalokun or “Mami water” is the most generally known goddess of in the Niger Delta Region. “Mami water” is well known as the bride of the sea. Any genuine Niger Delta person considers water that is the river, the creeks, the lakes and especially the Atlantic Ocean itself, as cities populated by not only fishes but by whole communities of deities and water spirits. You also know that witchcraft belief is very pronounced in the Niger Delta Region consequently ritual ways of dealing with ritual related issues abound. It is also recorded that it is the belief in witchcraft and the question of how to solve it that speeded the establishment and the rise of “Igbo” religious groups especially in Urhobo and Isoko areas.

3.3.4 The Arts of the Niger-Delta People

Unlike the Yoruba, the Igbo and especially the Bini, the Niger Delta people are not famous for great works of art. Perhaps their ecological limitations did not encourage such artistic orientation. Nevertheless, this does not mean that the Niger Delta people do not know anything about arts and crafts. Of course the ecological situation of the region does not favour certain crafts and skills such as iron smelting bronze works, the manufacture of glass beads, the *Terra Cotta* tradition and the textile industry, etc. However, the Niger Delta people are rather professional in the domains of canoe-making, salt production, ceramics, etc. Besides, the Ijaw, the Itsekiri, the Urhobo, and the Isoko have proved their best skills in the oil palm production technology. The area was known as the Oil Rivers Coast in pre-colonial times. It is the home of oil and gas in present-day Nigeria. History also tells us that cloth weaving in the both Abah area diffused to parts of Isoko and Urhobo areas.

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

SELF ASSESSMENT EXERCISE III

What are the economic activities of the Niger Delta people?

4.0 SUMMARY AND CONCLUSION

While the Unit confirmed that their differences in the patterns of cultures in Nigeria, it was also found that there are a lot of similarities across the different cultures.

5.0 TUTOR-MARKED ASSIGNMENT

Use your own words to discuss the patterns of culture of the Niger Delta Region.

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UNIT 9 UNITY IN DIVERSITY IN NIGERIA**CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
 - 2.1 How to Study this Unit
 - 2.2 Word Study
- 3.0 Main Content
 - 3.1 Unity of Diversity
 - 3.2 Unity in Diversity in Nigeria
- 4.0 Summary and Conclusion
- 5.0 Tutor-Marked Assignment
- 6.0 References
- 1.0 INTRODUCTION**

The Nigerian society is characterized by diversified social and cultural communities. There are many social groups that share the same culture and live in specific parts of the country. For instance, the Hausa, Fulani, Tiv, Nupe, Gbagyi, Igala, Bajju, Idoma, Jukun Angas, and many others are said to be found in large population in the Northern part of Nigeria. The Yoruba, the Bini and Edo in the South Western zone. The Igbo, Ibibio, Efik and others possessing the South East. In the South South, the Ijaws, Ikweres, Ogonis and others populate the South-South zone. This pattern of settlements have created suspicion among citizens, and the need for a shift towards using the country's diversity for national unity and progress.

This unit, therefore, is aimed at how to promote unity in diversity among Nigerians.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- state the meaning of unity in diversity;
- identify some diverse ethnic groups in Nigeria and what make the social groups different; and
- suggest practical ways of promoting unity in diversity in Nigeria.

2.1 HOW TO STUDY THIS UNIT

As you read through this unit;

1. Think about your country and those things that make people think they are different from others.
2. Check your dictionary for meanings of words you do not understand.
3. Attempt all the SELF ASSESSMENT EXERCISE and the TUTOR-MARKED

ASSIGNMENTS.

2.2 WORD STUDY

Unity in Diversity: this refers to acceptance by and tolerance of people of different socio-cultural groups to live together as one political entity to achieve common objectives and goals.

3.0 MAIN CONTENT**3.1 Unity in Diversity**

Unity in diversity is regarded as a state of people coming together to work towards achieving common goals objectives despite their individual and group differences. In other words, unity in diversity has to do with individuals and groups accepting to harmoniously make personal and group adjustment of standards, demands, and responsibilities of their societies in order to promote unity in their countries. This acceptance and understanding helps the individuals and groups to have a sense of belonging in the group and so cooperate and participate actively in the group activities. In this way, the individuals and groups become committed and defend the course of action of the larger group.

SELF ASSESSMENT EXERCISE I

What is unity in diversity?

3.2 Unity in Diversity in Nigeria

In Nigeria, successive governments have realized the diversity of the country and the need to promote unity in this diversity. In the colonial era, for instance, the attempt to unite Nigeria was made by the amalgamation of the Northern and Southern Protectorates by Lugard in 1914. The numerous constitutional conferences and changes in the country, the unified civil service, the armed forces, and other government agencies were efforts aimed at promoting unity in diversity.

Since independence in 1960, successive governments have continued to evolve deliberate policies and programme to forge the much needed unity in diversity. Such deliberate policies, Atu and Famwang (1999) include inter-state-visits by traditional rulers, governors, unity schools, sporting activities, the National Youth Service Corps, MAMSER, and many others. It is generally believed that to achieve unity in diversity, Nigeria must continue to adopt measures aimed at avoiding discrimination among different social groups that make up the Nigerian nation.

In addition to government policies already identified, the need to grant citizens equal opportunities to be participants in the economic activities, especially in the areas of commercialization and privatization. The forces of demand and supply should be allowed to operate in a free market. The movement of traders from one part of the country to the other must be free of intimidation. This economic aspect of promoting unity is central to the survival of Nigeria.

Politically, the choice of people to contest elections by all political parties should be based on merit. The factors of ethnicity, religion, gender and generational differences are being addressed daily in the appointment of individuals into political offices in the country. The creation of Local Government Areas and states are been an ongoing exercises to give every Nigerian a sense of

belonging and providing a window for participation in national affairs, especially the so called minority groups.

In addition, Nigeria has national symbols of identity that serve as traits of national unity. These symbols give a sense of identity and constantly remind the citizens of the need for cooperation and unity. Kadir, et al. (2012) have reported that despite the diversity of human beings and cultures in Nigeria, there is possibility that certain cultural sameness could be found in others. These similar elements or practices are referred to as cultural traits. For example, the family exists in all known human societies, although its form may vary from society to society. There are also the norms in all cultures that are against murder of a person. Another trait is cooking, dressing, dancing, marriage, farming, trading and others.

Cultural universals are those elements of culture that are practiced in all other parts of the country but they are practiced in different ways in different societies. Such cultural elements are said to be universal. These elements promote unity in diversity in Nigeria.

SELF ASSESSMENT EXERCISE II

What are cultural traits and universals?

4.0 SUMMARY AND CONCLUSION

Nigeria is a diverse nation with potentials of a world power if the diversity is positively utilized and converted to unity. The process of uniting Nigeria, inspite of her diversity, started with amalgamation of Nigeria by the colonial masters in 1914. The process has continued since independence through constitutional and programmes activities that are political, social, economic and cultural. Some of these universal traits include traditional systems of governance, dressing, dancing, marriage, farming, trading, cooking, hairstyle, climate, and many others.

5.0 TUTOR-MARKED ASSIGNMENT

What are the factors that necessitate the introduction of cultural education?

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UNIT 10 CONSOLIDATION**CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
 - 2.1 How to Study this Unit
 - 2.2 Word Study
- 3.0 Main Content
 - 3.1 The Nature of Pre-Colonial African Societies
 - 3.2 Mode of Production in the Pre-Colonial African Societies
- 4.0 Summary and Conclusion
- 5.0 Tutor-Marked Assignment
- 6.0 References

1.0 INTRODUCTION

This unit introduces you to Nigerian social life and culture, the history of Nigeria as a geo-political entity and the role of Social Studies education and different human environments in the social life of Nigeria. The unit also emphasizes the importance of culture in the social life of citizens. This unit will help you with a comprehensive knowledge of the theme of this Module.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- consolidate Nigerian social life and culture;
- identify factors that influenced the emergence of Nigeria as a Nation; and
- identify the social groups the makeup Nigeria and state the benefits of unity in diversity.

2.1 HOW TO STUDY THIS UNIT

- i. As usual, read through this Unit carefully and be guided by a map of Nigeria showing its political structure.
- ii. Cross check difficult words from your dictionary;
- iii. Attempt all the SELF ASSESSMENT EXERCISE and the TUTOR-MARKED ASSIGNMENTS.

2.2 WORD STUDY

Historiography: the theory and methods of historical writings of events that took place in the past.

Curiosity: eager to about something or to do something that is considered new or strange.

Insurgence: violent attack by a group of people against the state for certain reasons.

Human activities: these are all the things that man carries out on the earth.

Social studies education curriculum components: this includes objectives, contents, methods, resources and evaluation.

Emerging frontiers/issues: current issues and problems that arise on a daily basis.

Integrated social studies education: this is the holistic approach in the teaching and learning of social studies education where everything about man and his environments is captured.

Political entity: this is a geo-political area housing people.

Archeological evidence: this refers to historical facts from artifacts.

Urbanization: this is a process of transformation of small settlement to big one with social services.

Nationalism: this refers to the spirit of love of one's country and readiness to make personal sacrifice.

Democracy: an electoral process that guarantees one man one vote.

In this unit, you also read that historiography is the theory and methods of historical writings or scholarship that contains everything that ever happened, chronicled and investigated to explain the past and to meet the needs of young people. You were also told that certain skills need to be developed to be able to use historiography to foster learning in learners. It was revealed that for you to be able to impart such skills, using historiography you require some specific strategies and techniques. These strategies and techniques are expected to capture historical events and data that can be used to foster understanding, unity and development as envisaged by Social Studies Education objectives.

SELF ASSESSMENT EXERCISE I

Ask students to find out from parents the story of Nigerian civil war as strategy in Social Studies Education to emphasize the necessity to discourage insurgency in the country.

3.0 MAIN CONTENT

3.1 Nigeria Social Life and Culture

The identified social groups that make up Nigeria came along way before becoming an independent nation in 1963. The characteristics of pre-colonial and colonial Nigeria influenced nationalist activities. The impact of nationalism led to constitutional conference that paved the way for partial political independence in 1960, and full independence in 1963. Although, Nigeria has gone through political and economic crises, the country has introduced policies and national symbols that give the nation hope. The relationships between Social Studies Education, theories of learning, integration and emerging issues and problems in order to ensure peaceful social life. The purpose also is to use Social Studies Education as a vehicle to convey the ideas, problems and associated control measures that will provide citizens the relevant knowledge, attitudes, values and skills for advocacy, orientation, and conflict resolution.

SELF ASSESSMENT EXERCISE II

Describe Nigerian social life and culture in your own words

3.2 Social Interaction

Social interaction is a process that brings people of different backgrounds into relationships through activities. Social interaction has several dimensions. Nigeria, up to 1500 had variety of activities through which people interacted with one another.

The social groups include, the Yoruba, the Bini, the Igbo, the Tiv, the Fulani, the Idoma, the Hausa and many others. Social interaction among these social groups, are important for social stability and progress in Nigeria.

SELF ASSESSMENT EXERCISE III

Using your area as a case study, write briefly on social interaction

3.3 Relationship between Social Studies Education and Theories of Learning

This unit addressed the relationships between social studies education and theories of learning, integration and emerging issues and problems. The purpose is to use social studies education as a vehicle to convey the ideas, problems and associated control measures that will provide citizens the relevant knowledge, attitudes, values and skills for advocacy, orientation, and conflict resolution.

4.0 SUMMARY AND CONCLUSION

You have read that historiography is the theory and methods of historical writings or scholarship that contains everything that ever happened, chronicled and investigated to explain the past and to meet the needs of young people. You were also told that certain skills need to be developed to be able to use historiography to foster learning in learners.

This unit described the geo-political entity called Nigeria. It identified the various social groups that make up Nigeria. The unit also described the characteristics of pre-colonial and colonial Nigeria and their influence of nationalist activities. The impact of nationalism led to constitutional conference that paved the way for partial political independence in 1960, and full independence in 1963.

Although, Nigeria has gone through political and economic crises, the country has introduced policies and national symbols that give the nation hope.

The unit also addressed the relationships between Social Studies Education and theories of learning, integration and emerging issues and problems. The purpose is to use Social Studies Education as a vehicle to convey the ideas, problems and associated control measures that will provide citizens the relevant knowledge, attitudes, values and skills for advocacy, orientation, and conflict resolution.

5.0 TUTOR-MARKED ASSIGNMENT

1. Refer to *Social Studies Education NTI/TESSA INTEGRATED Manual for Re-training of Primary School Teachers* pp.1-39 and describe how you can use the related strategies to teach topics from the emerging issues and problems.
2. Ask students to find out from parents the story of Nigerian civil war as strategy in Social Studies Education to emphasize the necessity to discourage insurgency in the country.

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APPENDIX I

ANSWERS TO ACTIVITIES AND TUTOR-MARKED ASSIGNMENTS IN SSE 115

UNIT 1

SELF ASSESSMENT EXERCISE I

- The environment that is created by man through group living and human interaction.

SELF ASSESSMENT EXERCISE II

- The family
- The community
- Culture

SELF ASSESSMENT EXERCISE III

- Evolving culture
- Evolving language
- Forming groups
- Adapting to situations within the environment.

TUTOR-MARKED ASSIGNMENT

- Providing economic and social security.
- socialisation.
- A small unit that helps to solve the problems of members.

UNIT 2

SELF ASSESSMENT EXERCISE I

- The process by which a child learns the skills and values that will enable him to function effectively as an adult member of the society

SELF ASSESSMENT EXERCISE II

- The family is the principal agent of socialization.
- First social contact for the child.
- Total dependence on the family.
- Has the strong influence at the most impressionable period.
-

SELF ASSESSMENT EXERCISE III

- Change in family size
- Change in status aspiration
- Abandonment of socialization
- Changing role of the wife.

TUTOR-MARKED ASSIGNMENT

Any three agents of socialization can be discussed

UNIT 3**SELF ASSESSMENT EXERCISE I**

1. Social activities that man engages in for the production of goods and services for the satisfaction of man's need. These goods and services have to be distributed to be put into effective use.
2.
 - i) Having industries
 - Large in scale
 - Produce large products
 - Requires huge finances
 - Employs more people
 - Processing techniques is complex
 - ii) Light industries
 - Small plants
 - Small products
 - Small capital investment
 - Simple production processes
 - Products are usually consumer goods

SELF ASSESSMENT EXERCISE II

Categories to be either traditional/primary

Secondary/conventional, or tertiary

Student should discuss based on his/her choice.

TUTOR-MARKED ASSIGNMENT

- The economic activities of man are the basis of meeting his needs within the society.
- The student should highlight all the activities of man economically.

UNIT 4**SELF ASSESSMENT EXERCISE I**

Decision is based on

- Whether some items are needed more than others.
- The availability of the resources for production (manpower and material resources).

SELF ASSESSMENT EXERCISE II

- The technique or style of production
- Should it be small or large
- The source of power available
- The manpower available
- The material resources available

SELF ASSESSMENT EXERCISE III

- What to produce
- How to produce
- For whom to produce
- The allocation and maximization of available resource

TUTOR-MARKED ASSIGNMENT

Suggestions should be based on the basic economic problems of man as have already been discussed.

UNIT 5**SELF ASSESSMENT EXERCISE I**

- Food is important for life and growth
- It is an important instrument for international politics
- Food sufficiency is of major concern to many nations
- The feeding of citizens is very important.

SELF ASSESSMENT EXERCISE II

- Shelter
- Clothing
- Transportation
- The hierarchy of needs as outlined by Maslow.

SELF ASSESSMENT EXERCISE III

- Physiological needs
- Safety needs
- Love and belonging needs
- Self esteem
- Self actualization needs
- Desire to know and understand
- Aesthetic needs

TUTOR-MARKED ASSIGNMENT

- Movement of people and goods from one place to the other.
- People move to satisfy physical, material, social and psychological needs.
- Man moves to engage in economic activities.
- Transportation aids economic growth.
- Provides employment opportunities.

UNIT 6**SELF ASSESSMENT EXERCISE I**

The transformation of raw materials into finished goods and services for the satisfaction of human wants.

SELF ASSESSMENT EXERCISE II

The contributions of labour to economic activities make it an important factor of production.

- It provides areas manpower required for the production of goods and services.
- Land and capital would be idle if there is no labour.
- Labour is required in industries to operate machines and carry out production process.

SELF ASSESSMENT EXERCISE II

Factor of production

- Land
- Labour
- Capital
- Entrepreneur

The student should emphasis on their functions as factors of production.

TUTOR-MARKED ASSIGNMENT

- Entrepreneur is important because of the important decisions he takes and the risks that he bears.
- He evaluates business opportunities.
- He finances and invests in business.

UNIT 7**SELF ASSESSMENT EXERCISE I**

The same as unit 6 activity 1.

SELF ASSESSMENT EXERCISE II

- Primary production has to do with the abstraction of basic materials from the land, sea, or air.
- Secondary production has to do with manufacturing processing and construction.
- Tertiary production has to do with service industries.
-

TUTOR-MARKED ASSIGNMENT

Answer is in unit 3 activity III

UNIT 8

SELF ASSESSMENT EXERCISE I

- It produces mineral resources.
- It produces agricultural resources.
- It provides water resources.

SELF ASSESSMENT EXERCISE II

Labour

- Physical and mental efforts of man directed at production
- It is a human factor of production
- It has feelings
- It is mobile
- It is not fixed
- It's ownership and use are inseparable
- It could be unskilled, semi-skilled and skilled.

SELF ASSESSMENT EXERCISE III

Money is anything that is generally accepted as a medium of exchange for making payments, settlement of debts or any other business obligation.

TUTOR-MARKED ASSIGNMENT

Discussion should highlight the problems of corruption, reckless spending by those in government, embezzlement, etc.

UNIT 9

SELF ASSESSMENT EXERCISE I

A persistent rise in the general price level when prices of goods keep on rising and making it difficult for consumers to buy

SELF ASSESSMENT EXERCISE II

It refers to performing, offering or agreeing to perform sexual acts for money, property, token, objects or anything of value

SELF ASSESSMENT EXERCISE III

It is the illegal process of forcefully moving people from their original places of abode to an unknown destination.

TUTOR-MARKED ASSIGNMENT

The students can identify problems of their own environment and suggest a way out.

UNIT 10

All the answers to the activities and assignments are found in the answers to units 1 to 9.

APPENDIX II

ANSWERS TO SELF ASSESSMENT EXERCISES AND TUTOR-MARKED ASSIGNMENTS IN SSE 102

UNIT 1

SELF ASSESSMENT EXERCISE I

The sign post of Pre-colonial Era are:

- Village administration was emphasized
- Traditional rulership was by extended family system
- Respect for human dignity
- Reciprocity and redistribution
- Trade by barter and slavery flourished.

SELF ASSESSMENT EXERCISE II

Features of colonial era are:

- Greed and desire to exploit human and material resources
- Amalgamation of Northern and Southern Protectorates.
- Breakdown of forces of unity and respect for the worth of the individuals.
- Creation of social classes based on income.
- Used divide and rule system.

SELF ASSESSMENT EXERCISE III

Meaning of a Nation

- A nation is a group of people who have agreed to live together as a political entity sharing common objectives.
- **Efforts to build a nation:**
 - Formation of pressure groups
 - Attendance of constitutional conferences.
 - Formation of political parties.
 - Creation of national symbols and identities.

TUTOR-MARKED ASSIGNMENT

There are two attributes of Nigeria as a nation: objective and subjective attributes. The objective attributes are, common territory, common official language, common currency, a central unified government, common security system, sovereignty and many others.

The subjective attributes are social and psychological feelings, commitment in the minds of citizens about their nation, such as, nationalism, patriotism, love and loyalty.

UNIT 2

SELF ASSESSMENT EXERCISE I

The relationship between Social Studies Education and Learning

- Focus on critical thinking and reflective inquiry
- Acquisition of basic skills.

SELF ASSESSMENT EXERCISE II

Integrated social studies education

- allows learners to practice and apply contents that are derived from different sources of knowledge, attitudes, values and skills using inferential and reasoning skills.

SELF ASSESSMENT EXERCISE III

Three necessities of employment of Social Studies Education are:

- Providing vital information and knowledge
- Preventing and curing the negative impact of insurgency.
- Repositioning strategies for promoting peace.

UNIT 3

SELF ASSESSMENT EXERCISE I

Historiography means

- Historiography is the theory and practice methods of historical writings;
- To give young people knowledge and understanding of the world to achieve the objectives of Social Studies Education.

And it should be part of the school curriculum to meet the needs of young people, which includes:

- (i) understand the world which they live.
- (ii) find their personal identity by widening their experience.
- (iii) understand the process of change and continuity in human affairs.
- (iv) begin to acquire leisure interests.
- (v) develop the ability to think critically, and to make judgments about human situations.
- (vi) help citizens develop interest in the past and an appreciation of human

- achievements and aspirations.
 (vii) understand the values of our society.

SELF ASSESSMENT EXERCISE II

Relevant skills that need to be developed by the Social Studies Education teachers to enable them use historiography in teaching the subject includes:

- Decision making skills
- lesson planning skills
- lesson presentation skills
- lesson management skills
- reflecting and evaluation skills

SELF ASSESSMENT EXERCISE III

Strategies and techniques relevant in the study of historiography in Social Studies Education are:

- Teachers need time to prepare
- Adequacy of strategies and techniques
- Integration of strategies and techniques
- Involve learners in activities
- Use of ICT to access current and past information.

UNIT 4

SELF ASSESSMENT EXERCISE I

Social Interactions is the mutual influence of two or more people or social groups on another's behavior which brings about a gainful relationship.

SELF ASSESSMENT EXERCISE II

Dimensions of Social Interaction include:

- Functional dimension
- Behavioral dimension
- Numerical dimension
- Temporal dimension
- Spatial dimension
- Familiarity dimension
- status dimension

SELF ASSESSMENT EXERCISE III

a) Difference between Associative and Dissociative Social Interaction

- Associative social interaction is a process that involves people cooperating with one another to carry out common roles in the community.
- Dissociative social interaction involves the process of competition with one another in different social, economic and political environment for different interests.

b) Activities that promote social interaction before 1500 A.D.

- Reciprocity and redistribution
- Apprenticeship system
- Socio-cultural festivals and ceremonies
- Local trade
- Peculiar cultural practices

UNIT 5

SELF ASSESSMENT EXERCISE I

Members of the Yoruba race can be found everywhere around the globe. But the majority of them are found in some western and central states of Nigeria stretching across Oyo, Osun, Ogun, Ondo, Lagos, Kwara, and Kogi. The Yoruba ethnic group is believed to have come into existence between 2000-1000 BC. Till today, the history of the origins of the Yoruba people remains controversial. The Yoruba, as an ethnic group still holds many versions about its origins

SELF ASSESSMENT EXERCISE II

The socio-political organization of the traditional Yoruba includes:

- Village democracies and monarchical systems of socio-political organization
- Possess high sophisticated artistic traditions and skills
- Have general belief in the existence of a supreme God and called by different names.

SELF ASSESSMENT EXERCISE III

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

SELF ASSESSMENT EXERCISE IV

1. One of the popular versions of the origin of the Igbo people is the one that points to Israel. This assumption is based on the so-called similarities between the cultures of the Igbo and the ancient Hebrew. Some Igbo scholars consider themselves an offshoot of the lost tribes of the Hebrew who migrated southward.

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

SELF ASSESSMENT EXERCISE V

A segmentary or acephalous society, is one which is not build or have any strong centralized states.

TUTOR-MARKED ASSIGNMENT

See Answers to SELF ASSESSMENT EXERCISE I – IV.

UNIT 6

SELF ASSESSMENT EXERCISE I

National Symbols in Nigeria are events, special songs, words, actions and people that preserve national traits of the country.

SELF ASSESSMENT EXERCISE II

Meanings of the Colours of the National Flag of Nigeria

- The **green colour** is the symbol of the country's vast resources in agriculture and forestry, and the main occupation of the people.
- The **white colour** represents unity, peace and love for the nation.

SELF ASSESSMENT EXERCISE III

Reasons for the National Pledge

- Internalization of the traits of honesty, faith, service and loyalty

SELF ASSESSMENT EXERCISE IV

Meaning of the National "Motto"

- That unity of the diverse people of Nigeria and faith in the continued existence and wellbeing of the Nigerian nation.

SELF ASSESSMENT EXERCISE V

Different Currency notes that are used in Nigeria today include:

- N1,000 notes
- N500 notes
- N200 notes
- N100 notes
- N50 notes

- N20 notes
- N10 notes
- N5 notes

TUTOR-MARKED ASSIGNMENT

Functions of the Nigerian national symbols include:

- patriotism
- pride of the nation
- mark of unity among the diversity of ethnic groups and people.

UNIT 7

SELF ASSESSMENT EXERCISE I

Culture is the totality of the way of life of a social group and their contributions within a given time. It represents more specifically, the aesthetic and intellectual achievements that could be passed from generation to generation.

SELF ASSESSMENT EXERCISE II

Characteristics of Culture among others are:

- Culture is learned in a process
- Culture is transmittable
- Culture has material and non-material components
- Culture is diverse
- Culture has commonalities
- Culture conflicts
- Culture is peculiar to man
- Culture is a persistent patterned behavior

SELF ASSESSMENT EXERCISE III

Types of Culture include:

- Material culture
- Non-material culture
- Ideal culture
- Real culture
- High culture
- Popular culture

SELF ASSESSMENT EXERCISE IV

UNIT 8

SELF ASSESSMENT EXERCISE I

This means patterns of culture in Northern Nigeria

SELF ASSESSMENT EXERCISE II

The Southern Nigerian people

SELF ASSESSMENT EXERCISE III

Fishing is the major occupation of those that live entirely within the mangrove and fresh water areas. Those located in the immediate hinterland combine fishing with the cultivation of root crops. The recent stage of their culture history shows that the Urhobo as great traders while the communities of the Itsekiri, Bonny and Opobo have established themselves as the middle men of the oil trade.

UNIT 9

SELF ASSESSMENT EXERCISE I

Meaning of Unity in Diversity

- A state of people coming together to work towards achieving common objectives despite their individual and group differences.

SELF ASSESSMENT EXERCISE II

Cultural Traits and Universal

- Similar elements and practices of culture that are found across cultures although in different ways

TUTOR-MARKED ASSIGNMENT

Factors that necessitate the introduction of cultural education

- The multicultural setup of Nigeria
- To promote unity in diversity
- To facilitate peaceful change
- To promote cultural integration.