

NATIONAL TEACHERS' INSTITUTE

AND

NATIONAL OPEN UNIVERSITY OF NIGERIA

BACHELOR'S DEGREE PROGRAMME
MANUAL

SCHOOL OF ARTS AND SOCIAL SCIENCES

Foreword

The National Teachers' Institute, Kaduna, was established in 1976 to provide in-service education for teachers through the open and distance learning system (DLS). As stipulated in Decree No. 7 (now Act No. 7) of the then Federal Military Government of Nigeria (1978), the Institute is **“charged with the duty of providing courses of instruction leading to the development, upgrading, and certification of teachers as specified in the relevant syllabus, using Distance Education techniques”**.

After several years of running the Nigeria Certificate in Education (NCE) programmes, the Institute deems it appropriate to upgrade the academic and professional qualifications of teachers to the degree level, in order to greatly raise the quality of teaching and learning in schools. Consequently, the Institute has embarked on offering degree programmes, in affiliation with the National Open University of Nigeria (NOUN), initially in the following areas:

- (i) B.A. Ed. (English)
- (ii) B.A. Ed. (Social Studies)

- (iii) B.A. Ed. (Primary)
- (iv) B.Sc. Ed. (Mathematics)
- (v) B.Sc. Ed. (Integrated Science)
- (vi) B.Sc. Ed. (Physical & Health Education)

In order to ensure the highest quality degree, existing course materials initially developed by NOUN in four (4) programmes of English, Mathematics, Integrated Science, and Primary Education were critically and expertly reviewed, updated, and upgraded by a team of seasoned academics from various universities across the country and the NTI. For programmes not available in NOUN, fresh course materials were expertly designed, developed, and produced by a core of experts in the areas of Social Studies and Physical and Health Education (PHE) ab initio. Furthermore, in order to ensure quality delivery of the degree programmes, course facilitators with the highest academic qualifications (Ph.D, M.Ed.) in the degree course programmes have been screened and employed to deliver the programmes to mature students along open and distance education lines, using best practice methods and techniques (learner-centred, participatory, and interactive approaches). The innovative techniques involve various media, which include ICT, audio-video, CD ROMs, and the net.

In order to further enhance quality, various facilities, such as science and PHE labs/workshops, library, etc are provided at the study centres.

For you to gain maximum benefits from the course materials, you are expected to study them very carefully/critically as well as acquaint yourself with their accompanying Study Guides. Furthermore, you are expected to work through the assignments in every unit/module in order to ensure full mastery of the contents and concepts presented in the course materials. This will help you in assessing your learning achievement as you progress towards your degree. I wish you the best.



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SSE 213

Social Interactions in Nigeria

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**SSE 213:
SOCIAL INTERACTIONS IN NIGERIA**

UNIT 1 CONCEPT OF SOCIAL INTERACTIONS

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
 - 2.1 How to Study This Unit
 - 2.2 Word Study
- 3.0 Main Content
 - 3.1 Meaning of the Concept of Social Interaction
 - 3.2 Processes of Social Interaction
- 4.0 Summary and Conclusion
- 5.0 Tutor-Marked Assignment
- 6.0 References

1.0 INTRODUCTION

‘Social interactions,’ as a concept, can be summed up as ‘the process by which different things affect each other or change each other.’ It can simply be explained as ‘reciprocal action or influence’ or, still, as ‘mutual or reciprocal action.’ Get ready, therefore, to be exposed to activities, down the ages, in which Nigerian peoples affected or changed each other and were influenced by others. In simple, plain language, it refers to reciprocal contacts, linkages, ties and exchanges.

You would, of course, see that ‘social interactions’ all these years were dynamic, and not static as far as the Nigerian experience would show. Relationships changed and were modified over time as interactions among Nigerians are still taking place.

But for you to understand the phenomenon of social interactions in Nigeria over the years, we would break our treatment of the subject into periods. Period 1 will look at social interactions from the inception of life in Nigeria. Period 2 will cover from the 12th century when Islam was introduced into Hausa-land and other Negroid tribes in Nigeria. This will be combined with when the Fulani migrated into northern Nigeria. Period 3 will basically focus on the slave trade era when aliens, the Portuguese and the British interacted with Nigerians at the coast. Period 4 deals with the abolition of the slave trade, the introduction of legitimate trade and British move inland to nip in the bud the slave trade by force and Nigerian peoples resistance and opposition. Period 5 is concerned with military subjugation of the North and the South by British armed forces; overthrow of existing indigenous regime and installation of pax Britannica. Period 6 treats social interaction in the North and South under separate forms of colonial administration from 1914 to 1960. Period 7 is about social interaction in an independence Nigeria. Period 8 covers mainly the social interaction in contemporary Nigerian scene. All these would be handled under the respective units.

Before delving into all of these, you would first, in Unit I, be sensitized into the broad concept of Social Interaction and its meaning.

2.0 OBJECTIVES

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

- i. explain and understand the meanings of the concept of social interactions; and
- ii. describe how and why the practice of social interactions came into being in society.

2.0 HOW TO STUDY THIS UNIT

- i. Read through the unit thoroughly, taking note of unfamiliar words.
- ii. Attempt all the activities and the TUTOR-MARKED ASSIGNMENT in the unit.
- iii. If you follow these instructions, you stand the chance of gaining immensely from the study.
- iv. Make sure you follow up on some of the references.

2.1 WORD STUDY

Facilitate - to make possible or easier for something to happen.

Progressive - support social and political change that aims to make a system fairer.

Flourishing - to be very successful; growing well and in good health.

Commitment - strong belief that something is good and that you should support it.

Exhibit - to show something proudly; to show a particular feeling, quality, ability or form of behaviour.

3.0 MAIN CONTENT

3.1 MEANING OF THE CONCEPT OF SOCIAL INTERACTION

Man as a cultural and social being, lives a continuous group life from his birth to death in human societies, the world over. This has been the case from time immemorial. This pattern of life is constantly facilitated by the desire to live in a progressive and flourishing cultural, religious, economic and social environment. Man cannot live and progress in isolation, hence the popular saying “no man is an island”. To be complete, man must depend on his intra group and inter-group relationships to make his existence on earth meaningful. The success of this relationship between individuals within a group or between members of co-operating groups (ethnic, religious, political or cultural) is largely dependent on the commitment exhibited by individuals within the group on the one hand, and the commitment shown by other co-operating groups, on the other hand. This functional and progressive relationship can be exhibited by several forms of associations or organizations which can either be cultural, religious, ethnic, political or economic, purposely for mutual gains and to add value to themselves and their environment. Relationships in or between organizations or among people is what is commonly referred to as social interaction (s) and the whole essence of social interaction is to add value to human existence.

SELF ASSESSMENT EXERCISE I

1. Explain meaning of social interactions.
2. Discuss the importance of social interactions to human society.

STILL ON THE CONCEPT OF SOCIAL INTERACTION

Social interaction as a social phenomenon has attracted attention from different fields of studies, especially from the social sciences. This is because social interaction is the core of group relationship and existence as well as the basis for effective social living. According to the social scientists, all social policies and governmental actions tend to focus on their benefits to an interacting social group. In multicultural or heterogeneous society like ours, social interaction is inevitably relevant for national integration and national unity.

Social interaction is thus described as a process by which people act and react in relation to other people. Social events, situations and phenomena are all considered as the outcome of social interaction. It is through interaction that the social world is patterned. Social interaction is therefore how people interact with one another or respond with one another for the enhancement of human living positively. Wikipedia (2010) asserted that the term social interaction is used to refer to the mutual influence of two or more people to one another and the behaviour which brings about a gainful relationship. The relationship forms the basis of social structure in a community. Social interaction, basically, according to Wikipedia (2010) is the act of having some kind of involvement with other people or other groups. This can be at home or outside of the home.

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

SELF ASSESSMENT EXERCISE II

1. Explain in your own words issues that are associated with social interaction.
2. Mention some benefits that are derivable from social interaction or group relationships.

3.2 PROCESSES OF SOCIAL INTERACTION

In social life, individuals continuously come in contact with one another for perceived benefits or otherwise. They co-operate and complete with one another for their rights. These are the fundamental processes through which men interact and establish relationship with one another in the society. Interaction generally refers to an action done in response to another action. When this interaction repeats itself then it is term a social process.

As has been studied by scholars, society contains hundreds, and, perhaps, thousands of socially defined relationships. It is, therefore, impossible to make a detailed study of each and every social relationship. The various kinds of social relationships or interaction or processes can broadly be divided into two main categories which include:

- i. Associative Social Interaction
- ii. Dissociative Social Interaction

These classifications of social interaction are also termed primary social interaction and secondary interaction.

1) ASSOCIATIVE SOCIAL INTERACTION

The associative process of social interaction is of the positive type. The associative process always worked for the integration and benefits of society. These processes bring progress and stability in a society. Associative processes are also called conjunctive processes. The associative processes include Cooperation, Competition, Accommodation, Adaptation, Adjustment, Integration and Assimilation. Because of their relevance to activities or events in the course of Nigeria's relations with others, your attention will be focused on co-operation and accommodation.

i) Co-operation: Co-operation is the first step in associative processes of social interaction. The word "Co-operation" has been derived from the two Latin words "Co" meaning "together" and "Operation" meaning "to work". Hence, co-operation means working together for the achievement of a common goal or goals. Co-operation also means the continuous and common endeavour of two or more persons to perform a task that is mutually beneficial.

IMPORTANCE OF CO-OPERATION IN SOCIAL INTERACTION

Co-operation is dispensable for both society and individual. It creates relationship between individual and individual, group and group and society and society. It controls the behaviour of individuals and groups. Co-operation brings all round development of society as well as individuals.

ii) Accommodation: Accommodation is another associative process of social interaction. Sometimes, new conditions and circumstances arise in the society. These new conditions lead to conflict. The resolution of these conflicts is called accommodation. In other words, accommodation is social adjustment. Accommodation refers particularly to the process in which one can attain a sense of harmony with his environment. Accommodation is a term used by the sociologists to describe the adjustment of hostile individuals or groups.

Importance of Accommodation

- a. Accommodation brings unity and integrity in the society.
- b. Accommodation resolves conflict.
- c. Accommodation breeds development and progress.

2) DISSOCIATIVE SOCIAL INTERACTION

The dissociative processes of social interaction are of the negative type. They lead to the disintegration of society. This interaction hinders the progress and development of society. But sociologists maintain that these processes strengthen the process of social solidarity as well.

Competition, conflict and mutual opposition are associated with dissociative processes. You will be limited to competition and conflict because they are relevant to aspects of Nigeria's interactions in the course of your study.

Competition: Competition is the fundamental form of social struggle. It is caused by the things/commodities which are limited in supply. It makes two or more individuals or groups to struggle for some mutually designed end. Competition is a contest among the people or groups to acquire things which are insufficient in quantity and not easily available according

to one's own demand. Competition is a continuous struggle between individuals or groups for satisfaction which because of their limited supply, all may not have easy access to them. It is the striving of two or more persons for the same goal which is limited so that all cannot share.

Importance of Competition

- a. Competition brings economic prosperity and growth in the society.
- b. Competition leads to creativity.
- c. Competition provides better opportunities to people to satisfy their desire for new experience and better recognition.

Conflict: Conflict is another dissociative process of social interaction. It makes an individual or group to frustrate the efforts of another individual or group of individuals who are seeking the same objective. Conflict is the deliberate attempt to oppose, resist or coerce the will of another or others. It is opposition or struggle involving violent interference with one's choice. Conflict is the social process in which individuals or groups keep their ends by directly challenging the antagonists by violence.

Importance of Conflict

- a. Conflict often brings about social unity and oneness among the people.
- b. Conflict institutes social change.
- c. Conflict destroys the lives and properties of individuals.

SELF ASSESSMENT EXERCISE III

1. Discuss the importance of cooperation in social interaction.
2. Explain two major processes of social interaction

4.0 SUMMARY AND CONCLUSION

Social interaction, in every human society, is an essential part of human civilization. The continuation of human tradition and cultural patterns in societies is fueled by social interaction. If societies must make progress and develop in proportion to human cum societal desire, individuals and groups must interact positively, to cross breed ideas and qualities that will promote comfort and convenience in every social milieu. Here lies the fundamental importance of social interaction and its various processes to human development.

Other processes that may be consulted are rivalry, assimilation, coercion, exchange and confrontation.

5.0 TUTOR-MARKED ASSIGNMENT

1. Write short notes on these examples of active social interaction, stating their importance:
 - i. Competition
 - ii. Accommodation
2. Conflict can both be a positive and negative factor of development in Nigeria. Discuss.

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UNIT 2 PATTERNS OF SOCIAL INTERACTION 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 Social Interactions in Nigeria at the Inception of Life
 - 3.2 Early Forms of Interactions Among Nigerians
 - 3.3 Origins of Social Interaction in Nigeria
- 4.0 Summary and Conclusion
- 5.0 Tutor-Marked Assignment
- 6.0 References

1.0 INTRODUCTION

In unit 1, you have just been exposed to the broad meaning of social interaction as a concept. In sum, you have learnt that social interaction refers to how an individual or group has effect upon each other. You have also learnt why people need one another. Here is this unit, you would add to your knowledge and understanding what it is meant by patterns of social interaction within the area known as Nigeria. For a start, in this unit, let us just warm up ourselves with this notion of 'patterns'. If you have a dress, it must have 'a design'. There are several cars around, but they belong to different 'models'. You see many houses around too. How those in Kano native city look like, those in the commercial centres of Lagos or Abuja appear, are not the same. If you are familiar with Abuja and its environs, the Gwari (Gbagyi) houses will strike you as peculiar to them. We can therefore say the houses are of different 'forms' or 'shapes'.

In plain language, pattern means type, model, design, example, form or shape. It is around these simple words, deduced from pattern that you would carry out your study and learning of the kinds of social interactions that Nigeria had experienced in the period between 1500, when she started having contact with foreigners.

2.0 OBJECTIVES

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

- i. explain the meaning of pattern;
- ii. list the various ways patter can be described; and
- iii. discuss the various ways interaction occurred among Nigeria peoples long ago.

2.1 HOW TO STUDY THIS UNIT

- i. Read over the unit over and over.
- ii. Fix your mind on the central theme of the unit – pattern of social interaction.
- iii. Grasp properly the meaning of the concept – pattern, and be able to use it as freely as possible.
- iv. Answer the questions set under the activities and the TUTOR-MARKED ASSIGNMENT.

2.2 WORD STUDY

- Pattern - could mean any of the following: *model, design, example to follow, form, shape, format, style, feature, characteristics, sample, criterion, repeated tendencies, yardstick, repeating structure, guide, classification, plan.*
- Intellection (intellect) - the ability to think in an intelligent way and to understand difficult or complicated ideas and subjects.
- Constructs - complicated ideas created by making several similar ideas fit together.

3.0 MAIN CONTENT

3.1 SOCIAL INTERACTIONS IN NIGERIA AT THE INCEPTION OF LIFE

In unit 1, we discussed and explained what the meaning of social interaction is. We narrowed it down to asking in what forms or ways do people interact? At what levels do they interrelate? What is the form of exchange between one group and the other in the Nigeria area when life began, before the coming of the Europeans in 1500? Consider these passages which introduce you to the earliest forms social interactions took at the inception of life in Nigeria.

Some critics have continued to describe the amalgamation of Northern and Southern protectorates in 1914 as a ‘mistake’. The historian has a different view, saying; what people tend to forget is that the Nigerian people have been interacting peacefully for centuries before the Europeans arrived in the 15th century on the Atlantic Coast. Why do people speak as if we were total strangers to each other before Sir George Tubman Goldies and Lord Lugard came here (Nigeria)? I feel it is strange.

Source: Professor J.F. Ade Ajayi (2014). Path to Nigeria's Development, The Guardian Newspaper, 15 May, Lagos Nigeria.

3.2 EARLY FORMS OF INTERACTIONS AMONG NIGERIANS

The rise of the states of Kasar Hausa culminated in the nineteenth century in the Sokoto and Kanuri caliphates. The rise of what Professor Akinjogbin has called the Aja system of states. The rise of the Apa (Jukun) family of states of which Idah and Wukari came readily to mind, and the rise of the Aro “sphere of influence” east of the Niger, were important first steps in this journey. The fact that most of these groups or families of states or spheres of influence were conscious of one another’s existence, as well as being in meaningful contact, makes the point worthy of serious attention. What was more, while the men of action in these regions

were busy creating chains of states and political systems, their men of intellection were busy providing the organic and ideological constructs that not only legitimized the origin, existence, structure and dynamics of each system of states, but also linked it with its neighbours. In what has just been sketched out, we see the creation of the primordial base, indeed the sub-structure, of what is today Nigeria and, thus, the beginning of the amalgamation of the peoples and cultures of Nigeria.

Source: Afigbo, E.A. (2009). The amalgamation: Myths, howlers and heresies in Olaniyan, R. (Ed). The amalgamation and its enemies.

SELF ASSESSMENT EXERCISE I

1. Fill in the gap
 - a) Nigerians were not total _____ to each other before the British came.
 - b) The Amalgamation of 1914 was not a _____.
2.
 - i) Who are the states of Kasar Hausa?
 - ii) Who are the Apa (Jukun) group of states?

EARLY TYPES OF SOCIAL INTERACTION AMONG NIGERIANS

Some have argued that Nigeria peoples are strangers to themselves. This is not outrightly untrue. Long, long ago, there were economic and cultural contacts between the Yoruba and the Nupe and among the Yoruba, Kanuri and Hausa. The artistic tradition of the Yoruba, Nupe, Igala and the Igbos of Igbo-Ukwu is the same. The Igbo for example and the Igala were in political contracts before the coming of the British and the dynasties in Benin and Yoruba land originated from the same source. The Jukun of the middle Benue valley had cultural and political influences in wide areas of Northern Nigeria as well as in the Cross River Valley. The point is that if the British had not come to Nigeria, the people of Nigeria may have evolved into some kind of polity built on the then existing cultural and economic ties.

Source: Osuntokun, J. (2014). The amalgamation and its enemies. The Nation Newspaper, Lagos, Nigeria, January 9th.

SELF ASSESSMENT EXERCISE II

1. Name four (4) Nigerian peoples referred in the text and how they interacted before the advent of Europeans.
2. How would you describe the pattern of exchange referred to in the passage? Is it cooperative or hostile?

3.3 ORIGINS OF SOCIAL INTERACTION IN NIGERIA

The origins of social interaction in what is today known as Nigeria can be traced back to the inception of life or man in Nigeria. Professor Omolewa (1986), a Nigerian historian, puts this at 65, 000 BC, over 40, 000 years ago. With the emergence of man and the inevitable accompanying group life, the prevalence of social interaction was, therefore, indisputable.

The harsh environmental realities of the time must have given a fillip or stimulus to some measure of social interaction geared towards collectively or co-operatively protecting the indigenous Nigerians surviving and perpetuating group life from wild life, sun and rain and other environmental hazards.

The high level of cohesion, unity, closeness, togetherness, group or community consciousness, mutual inter-dependence and understanding in the Nigeria area, point to the prevalence of associative social interaction, that existed in indigenous ‘Nigeria’ before the advent of external influences. This is clear from his assertion that:

..... Nigeria people (in the indigenous society) were not isolated from each other. This was why it is.being argued that Nigeria was not really an arbitrary creationits formal establishment by the British was a recognition of the existing (social) interaction and interrelationships. (Omolewa, 1986 p.14)

The positive associative (unifying) social interaction implied in Omolewa’s statement does not mean that the social interaction of the dissociative type which manifest in oppositional behaviours such as conflict and/or rivalry were non-existent. Conflict for example is a feature of inter-personal, group life or living and, without which society will not thrive. It is inconceivable to think of a totally conflict free group life or society. In the indigenous Nigerian society “there were quarrels, tensions and inter-ethnic (tribal) wars. These are normal societal phenomena given the complexity of social living and socio-organizational arrangement.” (Mezieobi, 1992 p. 32).

It can be argued that the demonstration of oppositional interactive behaviour in the indigenous Nigerian society, before the inception of colonialism, was relatively minimal, devoid of today’s sophisticated dimensions and near permanent occurrence of the phenomenon.

SELF ASSESSMENT EXERCISE III

Fill in the gap

1. Nigerians started associating with one another as long as _____ years ago.
2. Negative form of associative/interactions among Nigerians is called _____

4.0 SUMMARY AND CONCLUSION

Long ago, before foreigners stepped their feet on the shores of Nigeria or any part of Nigeria, Nigerian peoples have been having dealings with one another. These included peaceful trading, forming of political alliances and systems, fostering economic linkages, inter-marrying and exchanging intellectual ideas. They were not, as some inaccurately stated, strangers to one another. The forms of social interactions have been highlighted in this unit as well as their origins.

5.0 TUTOR-MARKED ASSIGNMENT

1. Name the Nigerian peoples referred to in this unit.
2. List three (3) ways Nigerian peoples interacted with one another.

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UNIT 3 SOCIAL INTERACTION IN NORTHERN NIGERIA 1500 - 1800**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 Interaction in Hausa States
- 4.0 Summary and Conclusion
- 5.0 Tutor-Marked Assignment
- 6.0 References

1.0 INTRODUCTION

You would recall that, in unit 1, you were introduced to the concept of Social Interactions in its broadest sense, stressing, in particular, the processes by which the concept can be explained. The processes were, as you can also remember, the same as the patterns through which social interactions among peoples manifested. We zeroed in on patterns/processes such as for example, cooperation, accommodation, competition and conflict. In unit 2, we applied these patterns also in broad terms to the types of interrelationships between and among Nigerian peoples prior to the year 1500. We are going a step further in unit 3 to explain these interrelationships specifically to the peoples of Northern Nigeria in the period 1500 to 1800. These centuries were significant in the sense that they represented those years Nigerian peoples began to interact with outsiders, from within the African continent.

2.0 OBJECTIVES

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

- i. list the names of the Northern Nigerian peoples that interacted with one another;
- ii. discuss who the Northern Nigerian peoples interacted with;
- iii. explain the means/patterns which the interactions processes took; and
- iv. explain the consequences of those interactions.

2.1 HOW TO STUDY THIS UNIT

- i. Read through the unit. Note the important ideas as read.
- ii. Take note of the various characteristics in the relationships among the various groups referred to in the text.
- iii. Attempt all the activities and the TUTOR-MARKED ASSIGNMENT in the unit

iv. If you follow the rules, you would greatly benefit from the unit.

2.2 WORD STUDY

Tribute (s)	-	in the past, money or other things that one leader had to give to a more powerful leader.
Alliance	-	an arrangement between two or more people, groups or countries by which they agree to work together to achieve something.
Ravage	-	to destroy something or damage it very badly.

3.0 MAIN CONTENT

3.1 SOCIAL INTERACTION IN HAUSA STATES

The Hausa states of Kano, Katsina, Zaria, Zamfara, Kebbi and Gobir had had relationships with one another for centuries. For the first time, these states were exposed in the 12th century to outside influences when Islam was introduced into Hausa-land by clerics, scholars and traders across the Sahara Desert from North Africa. But in the period 1500 – 1800, they came in touch with a different set of peoples outside their domains. Note that in times of peace, Hausa peoples rivaled one another to establish some form of political leadership over the others. But when faced with threats and hostile neighbours, they formed alliances to defend themselves.

Sometime around 1500, a powerful empire known as Songhai Empire, arose around the bend of the river Niger with its capital at Gao and its prosperous commercial centre at Timbuktu. From here, the empire extended its control westwards to the Gambia and Senegal, then eastwards, incorporating the Hausa states as well as Borno. The social interaction of Songhai with the Hausa states and the people of Borno was not by means one of friendship, cooperation or competition. It was through force, conquest, control and domination. It was also through economic subordination in the sense that people of Kebbi, Kano and Gobir were forced to pay tributes to people of Songhai. Songhai merchants also displaced local traders in major towns.

This was the time that the Hausa states areas were opened up to the kolanut trade from away Akan peoples in the Volta River basin forests of present-day Ghana. It came as a result of the trade link between Songhai and the Akan peoples initiated by Songhai traders who thereafter spread the trade in kolanut to the Hausa states.

While Songhai held sway over Hausa-land, there was a remarkable spread of Islamic religion with its attendant blossoming of Islamic learning and culture among the Hausa peoples, along with Borno.

But then, in 1591, the dominance of Songhai over the Hausa states and Borno began to decline due to a series of military attacks from and by Morocco. They came via the Sahara Desert from North Africa. Gao, the political capital, was destroyed, as well as Timbuktu. Control and domination from Songhai came to an end.

SELF ASSESSMENT EXERCISE I

1. List the names of Hausa states referred to in the text.

2. State the basis of social interaction between Hausa states and Songhai.

BORNO

After the collapse and disintegration of the Songhai empire, Borno people breathed an air of freedom from exploitation and quickly re-organised themselves. The turn-around came under the inspiring and effective leadership of Mai (King) Idris Aloma who reigned from 1569 – 1600. Other rulers followed his example and this made Borno the undisputable imperial force in Northern Nigeria from the sixteen century to late 18th century.

Idris Aloma set up Borno new capital at Gazagarmu, close to present-day Borno-Yobe States western boundary, and re-conquered Kanem, the initial nucleus of the old Kukawa dynasty of the Kanem – Borno Empire, to the north. The basis of interrelationship between Borno and Hausa states followed the same pattern established by Songhai in its ties with these areas. Kano and Katsina became tributary states to Borno to whom they paid tributes. Occasionally, the Hausa states formed alliances to see if they could revolt against Borno; this they did unsuccessfully. At other times, they quarreled among themselves though competition and political rivalries. Borno merchants took over the control of the trade routes that passed through the Hausa states. Prosperity shifted to the hands of Borno traders.

However, midway into the 18th century, tragedy struck against the Borno Empire. A people known as the Tuaregs based in Agades in the northern borders of Borno militarily attacked the empire from that direction. These people penetrated Borno, pilfered and ravaged Borno's northern districts that were rich and famous for the fish and salt trade Borno with had different parts of Northern Nigeria and North Africa. Borno lost this prosperous base of the empire to the Tuaregs. Other problems followed. A series of severe drought and famine that swept through the entire Sahel region from Senegal to Ethiopia hit Borno very badly around the 1740s to 1750s.

Borno was unable to recover from the damaging effects of those disasters. Its control over the Hausa states weakened. Its prosperity disappeared under the war and plunder from the Tuaregs. By about the 1780s, Borno ceased to be a star that it used to be.

SELF ASSESSMENT EXERCISE II

1. Who were the Tuaregs?
2. State two (2) things Idris Aloma achieved for Borno.
3. Explain the kind of social interaction Borno had with the Hausa states.

SOCIAL INTERACTION AMONG THE FULANI

Hausa-land witnessed a new kind of social interaction towards the close of the 18th century and at the beginning of the 19th century. This interaction was something of a revolution, one that transformed the political and religious life of the Hausa people.

With the disintegration of the Borno Empire, the Hausa states were expecting to breathe an air of relief. This was not to be, as a new element in social interaction started to creep into these areas towards the end of the 1500 – 1800 period. The serious and damaging droughts and famine, already referred to, brought about waves of migrations of the Fulani and their

cattle from their Gambia/Senegal homeland to the northern parts of Northern Nigeria. They were seeking a new haven to live and graze their cattle, and for survival.

In the meantime, the occasional rivalries among the Hausa states continued, even though the strong hand of Borno had weakened. The economic resources of the Hausa states could not be pooled together to advantage due to the drought and famine that undermined the prosperity of farmers and herders. When the Fulani moved in, tensions arose between them and the local people. The immigrants owed no loyalty to the local political authorities. The local authorities too, saw the new comers as people good enough to be heavily taxed, to earn income for their states.

The tension in Hausa-land grew by leaps and bounds as a result of the drought and famine conditions and the growing pain of taxation of ordinary people in the society. Muslim clerics took advantage of the situation to campaign for fairness on the behalf of the common people, insisting that there should be an end to extortion. The clerics added to this the issue of lack of seriousness in the religion of the people. There followed efforts by the local leadership to assert its authority over the rebelling clerics. In return, under the charismatic leadership of the pious and religious Usman Dan Fodio, the Fulani clerics led a successful revolt against the Hausa leadership in their states, overthrew Hausa kings and placed, in-charge, Fulani leaders. Besides changes in political leaderships, there followed in Hausa-land, a period of tremendous expansion of Islamic learning and religion.

SELF ASSESSMENT EXERCISE III

1. Explain what brought the Fulani from their home base to the Hausa States.
2. What was the result of the social interaction between the Hausa States and the Fulani?

4.0 SUMMARY AND CONCLUSION

For the first time, the people of Northern Nigeria came in contact with external forces. First, Hausa-land came in touch with the Gao-based far-flung Songhai Empire to the west. Second, relationship was established with the Borno Empire that emerged following the decay of the Songhai Empire. Finally, the Fulani appeared on the scene and left its imprint in social relations over the Hausa states. The patterns of social interactions that have emerged in all these developments can be summed up as partly accommodation, conflict and partly cooperation.

5.0 TUTOR-MARKED ASSIGNMENT

1. Explain the major impact of the social interaction of the Fulani clerics with the Hausa States.
2. Give examples to explain these aspects of social interaction in this unit
 - a) Conflict
 - b) Cooperation

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UNIT 4 SOCIAL INTERACTIONS IN SOUTHERN NIGERIA 1500 - 1800**CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
 - 2.1 How to Study This Unit
 - 2.2 Word Study
- 3.0 Main Content
 - 3.1 Benin Kingdom
- 4.0 Summary and Conclusion
- 5.0 Tutor-Marked Assignment
- 6.0 References

1.0 INTRODUCTION

In unit 3, you were introduced to the patterns of social interactions to selected peoples of the area now known as Northern Nigeria in the period 1500 to 1800. The outcome of that exercise was that the Hausa States, Borno Empire and the Fulani exhibited, in their dealings with their foreign contacts, varying aspects of social interactions, namely, conflict, coercion, rivalry, confrontation and exchange. In this unit, our concern would be on the forms of social interactions for ease of understanding, the peoples of the Edo-speaking kingdom of Benin, the Yoruba-speaking Oyo empire and the predominantly Igbo-speaking Aro confederacy of the area now known as Southern Nigeria over the same period 1500 – 1800 had with the Europeans they came into contact with.

2.0 OBJECTIVES

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

- i. state three (3) Southern Nigerian peoples;
- ii. identify the patterns of the Southern Nigerian peoples social interactions with foreigners; and
- iii. identify the outsiders they inter-related with.

2.1 HOW TO STUDY THIS UNIT

- i. Read very carefully this unit and take particular note of the difficult words, to enable you understand its contents well.
- ii. Concentrate your attention on the key concern of the unit, which is the forms of interrelationships among peoples, local and foreign, local and local.
- iii. Answers the questions in the activities and the TUTOR-MARKED ASSIGNMENT.

2.2 WORD STUDY

Bracelet(s)	-	a piece of jewellery that you wear around your wrist.
Exploit	-	to treat someone unfairly in order to get some benefit.
Spice(s)	-	a substance made from plants and added to food to give it a particular flavour.
Unique	-	very special, unusual or good.
Oligarchy	-	a country governed by a small group of people.
Confederacy	-	a group of people, states or political parties that are unified.
Alliance(s)	-	an arrangement between two or more people, groups or countries by which they agree to work together to achieve something.
Arbiter(s)	-	a person or organization that has an official power to settle disagreements.
Ascendancy	-	the advantage or influence that one person or group has over another.
Acumen	-	the ability to make good, quick decisions and judgements.

3.0 MAIN CONTENT

3.1 BENIN KINGDOM

In 1481 emissaries from the king of Portugal visited the court of the *Oba* of Benin. For a time, Portugal and Benin maintained close relations. Portuguese soldiers aided Benin in its wars. Portuguese even came to be spoken at the *Oba's* court. Gwatto, the port of Benin, became the depot to handle the peppers, ivory, and increasing numbers of slaves offered by the *Oba* in exchange for coral beads, textile imports from India, European-manufactured articles, including tools and weapons and *manillas* (brass and bronze bracelets) that were used as currency. Portugal also may have been the first European power to import cowrie shells, which were the currency of the far interior.

Benin profited from its close ties with the Portuguese and exploited the firearms bought from them to tighten its hold on the lower Niger area. Two factors checked the spread of Portuguese influence and the continued expansion of Benin. First, Portugal stopped buying pepper because of the availability of other spices in the Indian Ocean region. Second, Benin placed an embargo on the export of slaves, thereby isolating itself from the growth of what was to become the major export from the Nigerian coast for 300 years. Benin continued to capture slaves and to employ them in its domestic economy, but the Edo people remained unique among Nigerian polities in refusing to participate in the trans-Atlantic trade. In the long run, Benin remained relatively isolated from the major changes along the Nigerian coast.

SELF ASSESSMENT EXERCISE I

1. Explain the basis of the relationship between the Portuguese and the people of the Edo-speaking people of Benin Kingdom.
2. How would you describe the form of interrelationship or exchange between Portugal and the Benin Kingdom?

OYO EMPIRE

Nigeria kept its important position in the slave trade throughout the great expansion of the transatlantic trade after the middle of the seventeenth century. Slightly more slaves came from the Nigerian coast than from Angola in the eighteenth century, while in the nineteenth century perhaps 30 percent of all slaves sent across the Atlantic came from Nigeria. Over the period of the whole trade, more than 3.5 million slaves were shipped from Nigeria to America. Most of these slaves were Igbo and Yoruba, with significant concentrations of Hausa, Ibibio, and other ethnic groups. In the eighteenth century, two polities--Oyo and the Aro confederacy--were responsible for most of the slaves exported from Nigeria. The Aro confederacy continued to export slaves through the 1830s, but most slaves in the nineteenth century were a product of the Yoruba civil wars that followed the collapse of Oyo in the 1820s.

The expansion of Oyo after the middle of the sixteenth century was closely associated with the growth of slave exports across the Atlantic. Oyo's cavalry pushed southward along a natural break in the forests (known as the Benin Gap, i.e., the opening in the forest where the savanna stretched to the Bight of Benin), and thereby gained access to the coastal ports.

Oyo experienced a series of power struggles and constitutional crises in the eighteenth century that directly related to its success as a major slave exporter. The powerful Oyo Mesi, the council of warlords, that checked the king, forced a number of kings to commit suicide. In 1754 the head of the Oyo Mesi, *basorun* Gaha, seized power, retaining a series of kings as puppets. The rule of this military oligarchy was overcome in 1789, when King Abiodun successfully staged a counter-coup and forced the suicide of Gaha. Abiodun and his successors maintained the supremacy of the monarchy until the second decade of the nineteenth century, primarily because of the reliance of the king on a cavalry force that was independent of the Oyo Mesi. This force was recruited largely from Muslim slaves, especially Hausa, from farther north.

SELF ASSESSMENT EXERCISE II

Explain the basis of the relationship between the British and Oyo empire in the 18th century.

ARO CONFEDERACY

The other major slave-exporting state was a loose confederacy under the leadership of the Aro, an Igbo clan of mixed Igbo and Ibibio origins, whose home was on the escarpment between the central Igbo districts and the Cross River. Beginning in the late seventeenth century, the Aro built a complex network of alliances and treaties with many of the Igbo clans. They served as arbiters in villages throughout Igbo-land, and their famous oracle at Arochuku, located in a thickly wooded gorge, was widely regarded as a court of appeal for many kinds of disputes. By custom, the Aro were sacrosanct, allowing them to travel

anywhere with their goods without fear of attack. Alliances with certain Igbo clans who acted as mercenaries for the Aro guaranteed their safety.

The Aro established their ascendancy through a combination of commercial acumen and diplomatic skill. Their commercial empire was based on a set of twenty-four-day fairs and periodic markets that dotted the interior. Resident Aro dominated these markets and collected slaves for export. They had a virtual monopoly of the slave trade after the collapse of Oyo in the 1820s.

SELF ASSESSMENT EXERCISE III

1. Who were the Aros?
2. Through what forms of interrelationship did the Aros organize their activities in the interior of present-day eastern Nigeria?

4.0 SUMMARY AND CONCLUSION

Three Southern Nigerian peoples have been used in this unit to showcase different types of interrelationships with foreigners and fellow Nigerians. These were the Benin Kingdom, Oyo Empire and the Aro Confederacy by 1800. The Portuguese were the people the Benin Empire interacted with on a basis of cooperation, accommodation and exchange. The Aro used exchange and alliances in commercial transaction and religious coercion through its Chukwu oracle.

The pattern with Oyo Empire was largely that of conflict, rivalry and coercion with their neighbours but one of cooperation and exchange with the British.

5.0 TUTOR-MARKED ASSIGNMENT

List the forms of social interactions between Benin Empire, Oyo Empire and Aro Confederacy with those they had contact with in the period 1500 – 1800.

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UNIT 5 SOCIO-POLITICAL INTERACTIONS IN PRE-COLONIAL NIGERIA, 1800 - 1914**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 Socio-Political Situation in the North
 - 3.2 The Socio-Political Interaction in the South
- 4.0 Summary and Conclusion
- 5.0 Tutor-Marked Assignment
- 6.0 References

1.0 INTRODUCTION

Units 5 and 6 cover the same years, 1800 to 1914, that is, the immediate pre-colonial Nigerian years. They are, in a sense, two sides of the same coin; the unit 5 covers the political aspects of social interaction, while unit 6 is about the economic aspects. The two units have been separated for convenience, even though they are inter-related. Do not be surprised, if in the course of going through these two units, you find that political and economic aspects of relationships among groups and peoples become sometimes inter-twined and are inseparable from one another.

We begin with the politico-religious and economic tensions that developed between the immigrant Fulani herdsmen and their Hausa hosts towards the end of the 18th century which exploded into the overthrow of the Habe (Hausa) dynasties in the area now known as Northern Nigeria. It resulted in the rise of new men in political office and the emergence of new political institutions in the same area. By the first two decades of the 19th century a far – flung empire, dominated by the Fulani class, headed by one of its men, the holy and pious Usman dan Fodio, had emerged, spanning a huge part of present-day Northern Nigeria, from Sokoto to parts of Borno, to Ilorin in the south and in the east of Adamawa and Muri (Taraba). Its impact was to be felt in the Oyo empire in a negative way. With this latter event, we start to feel the beginning of a more serious confrontation between Nigerians and Europeans.

Let us first explain the pattern of political interrelationship in the North in the years 1800 to 1914.

2.0 OBJECTIVES

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

- i. explain the form of social interaction between Nigerians and their neighbours in the areas covered in the years 1800 – 1914; and

- ii. identify the major political impact of the Fulani jihad during the years 1800 to 1830.

2.1 HOW TO STUDY THIS UNIT

- i. Review your knowledge of units 3 and 4 with reference to the concept of Social interaction and its application to the period before 1800.
- ii. Make a list of the names of prominent men who came into political leadership and influence in the areas studied.
- iii. Read the sections carefully and attempt all the activities and the TUTOR-MARKED ASSIGNMENT.

2.2 WORD STUDY

Disenchanted	-	disappointed and no longer enthusiastic about someone or something.
Embroided	-	involved in a difficult situation
Hegemonic (hegemony)	-	political control or influence, especially by one country over other countries.
Institutionalized	-	to give something a formal or official structure.
Simultaneous	-	happening or done at the same time.

3.0 MAIN CONTENT

3.1 THE SOCIO-POLITICAL SITUATION IN THE NORTH

By the late eighteenth century, many Muslim scholars and teachers had become disenchanted with the insecurity that characterized the Hausa states and Borno. Some clerics (mallams) continued to reside at the courts of the Hausa states and Borno, but others, who joined the Qadiriyyah brotherhood, began to think about a revolution that would overthrow existing authorities. Prominent among these radical mallams was Usman dan Fodio, who, with his brother and son, attracted a following among the clerical class. Many of his supporters were Fulani, and because of his ethnicity he was able to appeal to all Fulani, particularly the clan leaders and wealthy cattle owners whose clients and dependents provided most of the troops in the jihad that began in Gobir in 1804. Not all mallams were Fulani, however. The cleric whose actions actually started the jihad, Abd as Salam, was Hausa; Jibril, one of Usman dan Fodio's teachers and the first cleric to issue a call for jihad two decades earlier, was Tuareg. Nonetheless, by the time the Hausa states were overthrown in 1808, the prominent leaders were all Fulani.

Simultaneous uprisings confirmed the existence of a vast underground of Muslim revolutionaries throughout the Hausa states and Borno. By 1808 the Hausa states had been conquered, although the ruling dynasties retreated to the frontiers and built walled cities that remained independent. The more important of these independent cities included Abuja, where the ousted Zaria Dynasty fled; Argungu in the north, the new home of the Kebbi rulers; and Maradi in present-day Niger, the retreat of the Katsina Dynasty. Although the Borno mai was overthrown and Birni Gazargamu destroyed, Borno did not succumb. The reason, primarily,

was that another cleric, Al Kanemi, fashioned a strong resistance that eventually forced those Fulani in Borno to retreat west and south. In the end, Al Kanemi overthrew the centuries-old Sayfawa Dynasty of Borno and established his own lineage as the new ruling house.

The new state that arose during Usman dan Fodio's jihad came to be known as the Sokoto Caliphate, named after his capital at Sokoto, founded in 1809. The caliphate was a loose confederation of emirates that recognized the suzerainty of the commander of the faithful, the sultan. When Usman dan Fodio died in 1817, he was succeeded by his son, Muhammad Bello. A dispute between Bello and his uncle, Abdullahi, resulted in a nominal division of the caliphate into eastern and western divisions, although the supreme authority of Bello as caliph was upheld. The division was institutionalized through the creation of a twin capital at Gwandu.

By the middle of the nineteenth century, there were thirty emirates and the capital district of Sokoto, which itself was a large and populous territory although not technically an emirate. All the important Hausa emirates, including Kano, the wealthiest and most populous, were directly under Sokoto. Adamawa, which was established by Fulani forced to evacuate Borno, was geographically the biggest, stretching far to the south and east of its capital at Yola into modern Cameroon. Ilorin, which became part of the caliphate in the 1830s, was initially the headquarters of the Oyo cavalry that had provided the backbone of the king's power. An attempted coup d'etat by the general of the cavalry in 1817 backfired when the cavalry itself revolted and pledged its allegiance to the Sokoto Caliphate. The cavalry was largely composed of Muslim slaves from farther north, and they saw in the jihad a justification for rebellion.

Usman dan Fodio's jihad created the largest empire in Africa since the fall of Songhai in 1591. By the middle of the nineteenth century, when the Sokoto Caliphate was at its greatest extent, it stretched 1,500 kilometers from Don in modern Burkina Faso to southern Adamawa in Cameroon and included Nupe lands, Ilorin in northern Yoruba-land, and much of the Benue River valley.

SELF ASSESSMENT EXERCISE I

1. Describe the size or the area covered by the Usman dan Fodio empire (caliphate).
2. Explain why Borno could not be conquered by Usman dan Fodio and his followers.

3.2 THE SOCIO-POLITICAL INTERACTION IN THE SOUTH

In the nineteenth century Yoruba-land was characterized by revolutionary political and economic changes. These changes stemmed from a series of constitutional and other socio-economic disruptions, initially in Oyo and later in other districts. The weakening of Oyo's central administration after 1800, exacerbated by the spread of Islam and the expansion of legitimate trade generated rapid political changes, the most important of which was the century-long Yoruba wars.

Until the early nineteenth century, Oyo was the most powerful Yoruba state. Oyo's strength rested heavily on its size and its revenue base, a substantial part of which derived from trade with the central Sudan in slaves and horses.

Oyo, the great exporter of slaves in the eighteenth century, collapsed in a civil war after 1817, and by the middle of the 1830s the whole of Yoruba-land was swept up in these civil wars. News centres of power – Ibadan, Abeokuta, Owo, and Warri – contested control of the trade routes and sought access to fresh supplies of slaves, which were important to repopulate the turbulent countryside. The commercial uncertainty that followed the disappearance of the major purchasers of slaves unsettled the economy of Oyo. Ironically, the political troubles in

Oyo came to a head after 1817, when the transatlantic market for slaves once again boomed. Rather than supplying slaves from other areas, however, Oyo itself became the source of slaves. Crisis in Oyo first resulted in the diversion of a major trade route into eastern Yorubaland and later the collapse of Oyo in the 1820s. The fall of Oyo meant that many slaves were no longer coming from the Central Sudan and new slaves had to be sought from within Yorubaland.

Some of the emerging Yoruba states started as war camps during the period of chaos in which Oyo broke up and the Muslim revolutionaries who were allied to the caliphate conquered northern Yorubaland. Ibadan, which became the largest city in black Africa during the nineteenth century, owed its growth to the role it played in the Oyo civil wars. Ibadan's *omoogun* (war boys) raided far afield for slaves and held off the advance of the Fulani. They also took advantage of Benin's isolation to seize the roads leading to the flourishing slave port at Lagos. The threat that Ibadan would dominate Yorubaland alarmed its rivals and inspired a military alliance led by the Egba city of Abeokuta.

One of these powerful alliances emerged in the 1870s and finally led the famous Yoruba Kiriji Wars of 1877 – 1993 between two powerful Yoruba, confederate armies of mainly Western Yoruba (Ibadan and its allied) and Eastern Yorubas (Ijeshas and Ekitis). Ibadan had already become involved in yet another war over trade with Egba and Ijebu in 1877, when Ibadan traders on their way from Porto Novo with firearms were attacked by the Egba. This gave the Ekiti and the Ijesa their chance. In 1878, the revolt against Ibadan rule started with the massacre of Ibadan officials in Ijesa, Igbomina and Ekiti.

This led to a war which dragged on for sixteen years. Eventually, Ibadan found itself fighting on five fronts. In the east it faced the Ekitiparapo under the command of Ogedemgbe, the Seriki of Ijesa. In the south, it faced the Egba and Ijebu. Ilorin joined in the north. Finally, Ife joined the alliance in 1882. The Eastern Yoruba confederacy purchased a large number of cannon guns which produced the thunderous sound “Kiriiiiiiiiijji”. The name “Kiriji” came from the earth-like vibrations that accompanied the use of the cannons and it indeed gave the Eastern Yorubas an advantage over the Ibadans.

Attempts at mediation had started as early as 1879 – 80. Under commercial and mission pressure, the Lagos government attempted to mediate but was rebuffed, and from 1882 to 1884 the British did nothing. After 1885 the attitude of the administration started to change. The scramble for the Africa by the colonial powers was well under way, and there were fears of French interference. Some of the main protagonists of the war were themselves getting tired of it. To negotiate a peace, the administration turned to the CMS. A ceasefire was arranged in 1886 through the efforts of Samuel Johnson, the historian, and Charles Philips, later the Bishop of Ondo. The parties then signed a treaty in Lagos with Governor Maloney which provided for the independence of the Ekitiparapo towns. Ilorin refused to stop fighting in the north where it was besieging Offa. Thus the war dragged on, and the forces refused to disband. More aggressive measures to extend British control in the interior came with the arrival of Governor Carter in 1891. He took the view that the key to the situation lay in control of the trade routes through Ijebu and Egba. The result was the Ijebu expedition of 1892. The decision to attack Ijebu was based partly on the hostility to the missions. Unlike Egba, Ijebu had never allowed them in. The impact of the expedition was considerable. In 1893, Carter was able to set off on a tour around Yorubaland, making treaties with Oyo and Egba, and finally persuading the Ibadan and Ekitiparapo forces to disperse.

SELF ASSESSMENT EXERCISE II

1. List the names of the Yoruba groups that engaged in negative social interaction with one another after the collapsed of Oyo empire.
2. Fill in the gap
 - a) Cooperation was brought among Yoruba groups in 1893 through

 - b) Conflict was brought to an end through

3. Mention two (2) Nigerians who helped to bring about peace to Yoruba-land.

4.0 SUMMARY AND CONCLUSION

Two cases have been presented in this unit to highlight the complex socio-political interactions that played out in both the northern and southern parts of the Nigerian area in the period 1800 to 1914. In the north, attempt was made to explain how the Fulani immigrants staged a politico-religious revolution which brought them into power as rulers over the old Hausa dynasties. The revolution brought about the creation of a large empire far greater than any one since the demise of the Songhai empire, an empire whose influence persists to the present day in Nigeria.

In the south, the days of the old Oyo empire were numbered and it finally came to an end about the 1820s. By the 1830s, on its debris grew successor states who fought one another to fill the vacuum left by the old Oyo. Yorubaland was embroiled in fratricidal wars for the rest of the century, politically and economically trying to establish hegemonic control over one another. It was not until 1893 that peaceful coexistence was restored.

5.0 TUTOR-MARKED ASSIGNMENT

1. Discuss two (2) reasons why Ibadan went into conflict with the Yoruba in the east of Yoruba-land.
2. Explain the role of Governor Carter in bringing about associative social interaction to Yoruba-land.

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UNIT 6 SOCIO-ECONOMIC INTERACTIONS IN NIGERIA, 1800 - 1914**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 Push Into the Lagos Hinterland
 - 3.2 The Push into the Niger Delta Hinterland
 - 3.3 The Push Along the Niger Valley into the North
- 4.0 Summary and Conclusion
- 5.0 Tutor-Marked Assignment
- 6.0 References

1.0 INTRODUCTION

Remember that in the introductory section of unit 5, it was pointed out that political matters or activities that involved different societies or groups in the Nigerian area in the period 1800 – 1914 are difficult to neatly separate from the economic ones. This caution should be borne in mind as we now delve into the areas of economic interaction among the various Nigerian indigenous groups in this period. Economic issues went side by side with the British quest to gain political dominance over the Nigerian peoples. The efforts by the British merchants to move inland were inspired to get to the source of commodities, foster friendly relations with local rulers or remove them if they were hostile or uncooperative. The move inland from the coast was dictated by both economic and political considerations. Unrest and instability in the interior was detrimental to commerce. The logical thing was to enter the hinterland, clear political hindrances in the way of commerce and take over political control. This, briefly, was the pattern of socio-economic interaction between Nigerian peoples in this period with the invading foreign interests.

2.0 OBJECTIVES

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

- i. explain the various forms of socio-economic interaction among Nigerians; and
- ii. between Nigerians, their neighbours and the British in the areas covered in the years 1800 – 1914.

2.1 HOW TO STUDY THIS UNIT

- i. Review your knowledge of units 4 and 5 with reference to the concept of Social interaction and its application to the period before 1800.

- ii. Make a list of the names of prominent men who came into political leadership and influence in the areas studied.
- iii. Read the sections carefully and attempt all the activities and the TUTOR-MARKED ASSIGNMENT.

3.0 MAIN CONTENT

3.1 THE PUSH INTO THE LAGOS HINTERLAND

The campaign to eradicate the slave trade and substitute for it trade in other commodities increasingly resulted in British intervention in the internal affairs of the Nigerian region during the nineteenth century and ultimately led to the decision to assume jurisdiction over the coastal area. Suppression of the slave trade and issues related to slavery remained at the forefront of British dealings with local states and societies for the rest of the nineteenth century and even into the twentieth century. Although the transatlantic slave trade did not end until 1860s, it was gradually replaced by other commodities, especially palm oil; the shift in trade had serious economic and political consequences in the interior, which led to increasing British intervention in the affairs of Yoruba-land and the Niger Delta. The rise of the Sokoto Caliphate and the economic and political adjustment in the south strongly shaped the course of the colonial conquest at the end of the nineteenth century. British was determined to halt the traffic in slaves fed by the Yoruba wars and responded to this frustration by annexing the port of Lagos in 1861. Thereafter, Britain gradually extended its control along the coast. British intervention became more insistent in the 1870s and 1880s as a result of pressure from missionaries and liberated slaves returning from Sierra Leone. There was also the necessity of protecting commerce disrupted by the fighting. The method of dealing with these problems was to dictate treaties that inevitably led to further annexations.

The crisis situation in the immediate Lagos hinterland among the warring Yoruba groups has been covered in unit 5. The continuation of trade in slaves in the region was a source of annoyance to abolitionist Britain. More important, the practice was obstructing the free flow of trade in legitimate commerce, that is, in palm oil and kernel. At this time, the incoming missionaries, led by the Lagos “Saro” educated men become vocal that it was in their interest for the British to penetrate the interior to assist in joining them to wipe out wicked practices such as ‘paganism’ ‘murder’ ‘human sacrifice’ so that their indigenous peoples could enjoy the benefit of western civilization, such as Christianity and western education, so that they would rise to the level of the white men. They believed, in their bones, that the conquest of the interior would restore peace, enable the indigenous educated class move in to trade and become advisers to the local uneducated rulers of the interior. They sincerely believed they would be the beneficiaries from the British conquest.

The missionaries were then very instrumental as comrades in the bitter conquest of Ijebu kingdom in 1892 and the peace-treaty efforts in much of Yoruba-land by 1893. It was all in the interest of a build-up of British commercial activities in the port of Lagos and its vast prosperous interior.

SELF ASSESSMENT EXERCISE I

1. Explain why the British were interested in the Lagos hinterland.
2. Discuss why the Christian missionaries wanted the British to move into the Lagos interior.

3.2 THE PUSH INTO THE NIGER DELTA HINTERLAND

The situation in the Niger Delta was similar to that in Lagos and its immediate interior. The entire coastal area has been graduating from its notorious appellation as being part of the 'slave coast' to that of being traders in 'legitimate commerce'. The Niger Delta peoples, particularly the Ijo and their neighbours in Opobo, Warri and Benin were constituting themselves into the stumbling-blocks in the free-flow of trade with the Igbo of the interior. Indeed, slave trade had subsided but there were still leakages at port Akassa at the mouth of the Niger river into the Atlantic ocean.

The Royal Niger Company and other smaller companies in the delta area and up the Niger were finding it difficult to enjoy the cooperation of the local peoples who were uncomfortable about the increasing interference of foreign commercial elements in local disputes. For centuries traders who had never moved inland were getting bolder and were involving themselves in settling disputes and resolving bargains, quarrels. Increasingly, the immediate groups behind the coast began to resist this interference and became hostile to the foreign commercial groups. Rather than compromise or capitulated, they resisted provocation and domination. The initial interaction of Nigerians with foreigners was characterized mainly by opposition-conflict, resentment and confrontation apart from the opposition which the foreign traders were confronted with in the 15th century. After the British conquest and occupation of Lagos in 1861, Nigerians, represented by their traditional rulers in many parts of Nigeria, with established traditional rulership system, engaged the British in social interaction that was largely oppositional and confrontational.

These oppositional interactive situation could be illustrated by the resistance of King Koko of Nembe, King Ibanichuka of Okrika, King Jaja of Opobo, Nana of Itsekiri and Oba Ovonramwen of Benin, all of who resisted either the control or monopoly of trade in Nigeria. The demonstrated oppositional behaviour on the part of Nigerians resulted in the deportation of some of the traditional rulers (ie King Ibanichuka of Okrika, King Jaja of Opobi, Nana of Isekiri, Oba Ovonramwen of Benin) and the death of some Nigerians and Europeans alike (Mezieobi, 1992 pp 136 – 137).

For a very long time, the Igbo of Owerri, among whom were the Aro traders, resisted the presence of white men in their territory. They thought white men were evil, a kind of abomination. Like the Ijebu in Yoruba land, they never allowed white men pass through their land alive. But the bombardment of Arochukwu paralleled that of Ijebu of 1892 when the Oshugbo, their priest and its location were smashed by bullets. Between 1901 and 1905, Arochukwu was stormed and destroyed by British artillery, which sent fears far and wide into Igbo areas, the backbone of Igbo resistance was finally broken.

SELF ASSESSMENT EXERCISE II

1. How would you describe the interactive situation between local rulers and peoples of the Niger Delta and the Europeans?
2. List two (2) Niger Delta rulers who fought the Europeans in defence of their trade.

3.3 THE PUSH ALONG THE NIGER VALLEY INTO THE NORTH

For a long time, European traders dare not go past the coastal indigenous traders. The interior was, to them, something of a mystery. European explorers and missionary penetration along the Niger valley soon brought to an end the ignorance about the Niger River and its

vast commercially prosperous interior. This began to occur as from the 1840s. The exploration and the coming of Revd Ajayi Crowther and his evangelicals increasingly brought out more knowledge of the interior potentials and their local rulers. It encouraged and emboldened European traders to move along the river upwards. Soon, they engaged in quarrels with “stubborn” local chiefs. In the 1860s, the Royal Niger Company absorbed the smaller companies to avoid competition among European merchants. In time, the British Government recognized the RNC not only as a commercial and business concern, but as an “unofficial British authority” in the Niger area, on behalf of Britain.

From the 1890s, Tubman Goldie, the leader of the RNC employed Major Lugard to negotiate treaties with the rulers of the Sokoto caliphate to fence off German and French incursions in to the present North-western areas of the North, around Borgu. Lugard was poised to achieve in the north what he had done in bringing areas to the British empire in India, Uganda and Ngasaland (now Malawi) through ruthless military conquest. He was the creator in 1898 – 1899 of the Royal West African Frontier Force which he started to bombard and conquer systematically the northern emirates with superior weapons, one after the other.

The charges against the emirates were similar to those against Ijebu of Yorubaland and the Igbo of Owerri. They were branded as unrepentant traders in the ‘evil trade’ in slave, prone to other barbaric practices. Kontogora (1896), Ilorin (1897), Nupe (Bida) 1896 and 1901 – 1902 Kano, Sokoto, and patches of Borno and their emirates were ruthlessly conquered militarily.

Meanwhile, the license of the RNC had been withdrawn on December 31 1899 and the British colony was pronounced in Lokoja on January 1 1900. Lugard, the British empire builder and conqueror of Northern Nigeria was made the Chief Commissioner of the Northern Protectorate a post he occupied from 1900 to 1906 after which he went to HongKong on posting. He was to return Nigeria in 1912 to plan and oversee the amalgamation of both the Northern and Southern Protectorates which became a reality on January 1 1914.

SELF ASSESSMENT EXERCISE III

1. Explain the pattern of British interaction with Nigerians in the North from the 1890s to 1900.
2. Write two (2) things you learnt of Lugard in this section of the unit.

4.0 SUMMARY AND CONCLUSION

From the conquest of Lagos in 1851 and its annexation as a British colony in 1861, British forceful penetration of Nigeria had begun in earnest. It was never reversed thereafter. Nigerians in Yoruba-land, Niger Delta and up north along the Niger Valley confronted the British invasion but unsuccessfully. Despite the oppositional social interactive behaviour exhibited by Nigerians against the British or European invaders, the eventual conquest of Nigeria by the British, among other things, anchors on the co-operation which the British invaders enjoyed from some Nigerians who co-operated with them. Such Nigerians who co-operated with the British in their conquest of Nigeria include:

The missionaries, educated Nigerians who viewed the conquest as a lee-way to the stoppage of the ‘undesirable, elements in African institutions’, those who were opposed and had become disgusted with the existing system of traditional rule, those who

supported the British invaders in order to bring about disastrous consequences to their traditional enemies (Mezieobi, 1992 p.138).

In all, a factor in the conquest of Nigeria in 1861 was the fact that Nigerians did not co-operate as a team to launch an attack on the British invaders. The lack of co-operation was evident in Nigeria's inarticulate and unco-ordinated resistance movements.

5.0 TUTOR-MARKED ASSIGNMENT

1. Explain why Nigerians failed to resist successfully the invading British forces.
2. Write a brief note on Lugard.

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UNIT 7 SOCIAL INTERACTIONS IN COLONIAL NIGERIA 1914 -1960**CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
 - 2.1 How to Study This Unit
 - 2.2 Word Study
- 3.0 Main Content
 - 3.1 Dissociative Social Interactions
- 4.0 Summary and Conclusion
- 5.0 Tutor-Marked Assignment
- 6.0 References

1.0 INTRODUCTION

You would recall that, in units 5 and 6, the social interaction pattern among various groups in the Nigerian area and the British merchants and their officials in the coastal parts of Nigeria was one of opposition, confrontation and conflict for the years 1800 to 1914. Despite the gallant resistance and opposition put up by the various Nigerian groups, the incoming British forces ultimately gained the upper hand, inflicting severe defeat on the local population. Nigeria people, in the end, succumbed to British overrule. A few skirmishes continued here and there, thereafter, for a while against the British presence. But the situation in the end was that of surrender or capitulation by Nigerians. In this unit, you would learn about the shape of the social interaction between the British colonial masters and their Nigerian subjects in their situation of surrender under colonial subjugation.

Bear in mind that, though the two British Northern Protectorate and Southern Protectorate were ‘amalgamated’ or ‘united’ in 1914, to form a single country known as the Colony of Nigeria, Nigeria was ruled, in a true sense, for the next 46 years as ‘2 Nigerias’, one independent of the other. Each unit was left autonomous of the other, headed by a Lieutenant-Governor, subject only to the final supervisory control of Lord Lugard, the Governor-General (1914 – 1919) and his successors. Lord Lugard controlled external relations, defence, railways and communications; while, in other areas of governance, the Lt-Governors were fully in charge. In these other spheres of governance, the North and South followed parallel paths. This had a bearing on the level and pattern of social interactions between the two areas. The features of the interaction under the colonial power will form the basis of our coverage in this unit.

2.0 OBJECTIVES

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

- i. identify the kind of social interaction that existed between the North and the South under the colonial regime from 1914 – 1960; and

- ii. explain the obstacles in the social interactions between the North and the South under colonial administration.

2.1 HOW TO STUDY THIS UNIT

- i. Take care to note the major personalities whose names you would come across in this unit. They are very important for their roles in interrelationships during the period covered in this unit.
- ii. Take note also of the most important issues in this unit and see if you can add more to them.
- iii. Attempt the questions in the activities and in the TUTOR-MARKED ASSIGNMENT.

2.2 WORD STUDY

Balkanization	-	pulling down into pieces a country that was once united; break-up.
Accentuate	-	to make something more noticeable or emphasise something.
Denounce	-	to criticize someone or something severely in public
Canalize	-	to direct, to channel.
Underpinning (s)	-	an important basic part of something that allows it to succeed or continue to exist.

3.0 MAIN CONTENT

3.1 DISSOCIATIVE SOCIAL INTERACTIONS

Dissociative inclinations were already manifest by 1914. Although “even after the 1914 amalgamation, pockets of resistance were noticeable in Igboland, Egbaland and Tivland.” Mezieobi (1992 p.194).

Co-operation, let alone its associated unity, was not explicitly intended by the amalgamation of the ‘two Nigeria’ – the Colony and the Protectorate of Southern Nigeria and the Protectorate of Northern Nigeria in 1914. In fact, after:

The 1914 amalgamation (which) seemed to have nominally brought together pre-1914 existence and varying political and administrative systems of Nigeria under one central administrative system and authority. . . .the North and South retained their separate identities. (Each) had a lieutenant governor to run it. (Mezieobi, 1992 p.194).

The balkanization of Southern Nigeria into the Eastern and Western Regions in 1939, coupled with the division of Nigeria in 1947 into three Regions-East, West and North, along ethnic lines further accentuated disunity in Nigeria and its accompanying lack of co-operation, accommodation, conflict and rivalry, among others.

Dissociative social interactions were manifest in the exclusion of Northern Nigeria from participation in Sir Hugh Clifford’s new Legislative Council in 1922. This restricted

franchise to western educated citizens in Lagos and Calabar which engendered parochialism and sectional prejudices, all showing dissociative social interaction tendencies. Other examples were the heightened Igbo versus Yoruba rivalries which heightened between 1941 and 1951, in all their dissociative social interactive settings. It is noteworthy that even the oppositional strategies which the educated elite employed to ‘canalize the various grievances against the British colonial administration. . . .’ or for ventilating their grievances did not attract the co-operation of either the colonial administration or the illiterate Nigerian masses. For example, the Governor of Nigeria – Sir Hugh Clifford – denounced the Nigerian members of the National Congress of British West Africa (NCBWA) as unrepresentative of the people and the illiterate masses, particularly in the hinterland, and did not identify with the aspirations of the Congress – a clear manifestation of lack of co-operation. The co-operation of all would have been indispensable for the success of the agitating educated elite.

SELF ASSESSMENT EXERCISE I

1. Find out and list the names of colonial governors from 1914 to 1960.
2. Give example one area of social interaction in the period 1914 to 1920, between Nigerians and the colonial government.

The Lagos (later Nigerian) Youth Movement (NYM), founded in 1934 which led nationalist feelings, agitations and opposition to the colonial administration, was torn apart by internal leadership crises, which had ethnic underpinnings. There was no consensus, evidence of lack of co-operation on the strategies to adopt in the struggles for independence. When the British started to concede political independence to Nigeria, Nigerians themselves lacked the consensus on when this was likely to be. The nationalists were locked in succession rivalries with the usual ethnic undertone, among its leadership.

The threat by the Northern deputations to the 1950 Ibadan Conference that they would secede from the rest of Nigeria if their demand for a fifty percent representation in the Central Legislature was discountenanced, is another example of the conflict among the Nigerian educated elite in the struggle for self-rule. Based on these oppositional behaviours, manifested in conflicts, rivalries, and cut throat competition, Nigeria’s march to independence was slowed down. The 1951 General Elections in Nigeria too showed manifest evidence of ethnic bitterness, and rivalry, and all dissociative indices. The rivalries, lack of co-operation, among Nigerians were perhaps responsible for the inability of Nigeria to achieve political independence before 1960. Omolewa (1986 p.192) was apt to observe that the rivalries among the nationalists and, indeed, the ethnic groups in Nigeria would have wrecked the chances of Nigeria achieving political independence were the British prepared to cash in on their rivalries to rescind her decision to concede political independence to Nigeria. Nigeria’s nationalism or struggles for political independence was characterized by oppositional behaviour, rivalries and confrontations. This pattern explains why a scholar aptly declared that “when independence was granted to Nigeria on 1st October, 1960 it was to a precariously balanced coalition of disparate interests.”

SELF ASSESSMENT EXERCISE II

1. Explain why the Nigerian Youth Movement was torn apart in its activities.
2. State two (2) reasons why unity was lacking in the ranks of Nigerian leaders in the 1940s and 1950s.

Other dissociative social interactive indices in Nigeria before independence in 1960 included policies of the colonial government which encouraged ethnic segregation. For example, Southern migrants to the North were 'segregated in separate strangers' quarters, the Sabon Garis, outside the periphery of the native town, garin/birnin. (Olusanya, 1967). The same policy of ethnic segregation was also true of schooling. There were separate schools for Muslims whose instructions were geared towards the preservation of Islam in its pristine purity and with a little slant on modernization. Invariably this physical separation of the Southern and Northern peoples, coupled with the variance in the curriculum content of the 'two schools systems', set the people apart in sentiment, character, attitudes and outlook and impaired mutual social interaction, mutual understanding, social integration and the development of a 'we' feeling (Nwabueze, 1992 p.271). It led to a continuing gap in the pace of educational progress between the North and the South, one of Nigeria's lingering problems till today.

Dissociative social interactive pattern in Nigeria was further accentuated by colonial government separatist policy which was vigorously pursued by the Northern Region between 1954 and 1965. The other Nigerians outside the North were excluded and discriminated against in land acquisition, in employment and businesses (Nwabueze, 1992 p.272).

In addition, the pre-independence and first Republic political parties were tribal or ethnic in organization and membership. This leadership and focus had no interest in enhancing effective social interaction among the various ethnic groups.

The overall colonial administrative set-up in terms of social interaction with Nigerians was exploitative and denigrating. Colonial rules were discriminatory, intolerant of Nigerian life-ways. They were humiliating to the extent that Nigeria's contact with the colonial masters was characterized by conflict, opposition, and attacks. Nigeria-Colonial British interaction subjected Nigerians to near slave status, a situation that angered the educated elite who fought to liberate Nigerians from colonial domination. There were hotels and recreational centres especially in Ikoyi area of Lagos that were made 'no-go' areas for Nigerians, but were reserved exclusively for expatriates, irrespective of their status. These cases of racial segregation or non-accommodation were roundly condemned by Nigerian nationalists in Lagos in the 1950s.

SELF ASSESSMENT EXERCISE III

Find out and list the names of Nigerian leaders who took part in the struggle for self-rule in the period covered in this section.

4.0 SUMMARY AND CONCLUSION

The following points have been covered in this unit

- 2 Nigerias were, in reality, allowed to co-exist from 1914 to 1960, instead of the one Lugard and other colonial rulers claimed they set up. This coloured the pattern of social interaction all through the era of colonial rule.
- 2 parallel systems of judiciary, education and administration existed and this influenced the relationship that emerged between the North and the South. A dichotomy existed in the structure of the country between the North and the South in land size and population. This remained a problem in the kind of social interaction that emerged and which subsequently delayed the attainment of independence in 1960.

- Between the British ruling elite and the Nigerian educated elite, a gap existed in social interaction, and discrimination in certain social areas of life persisted.

5.0 TUTOR-MARKED ASSIGNMENT

Discuss two (2) areas in which there was dissociative social interaction between the Nigerian western educated elite and the colonial authorities during the period of colonial rule.

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UNIT 8 SOCIAL INTERACTIONS IN INDEPENDENT NIGERIA 1960 – 1999**CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
 - 2.1 How to Study This Unit
 - 2.2 Word Study
- 3.0 Main Content
 - 3.1 Manifestations of Social Interactions in Nigeria (1960 -1999)
 - 3.2 The National Youth Service Scheme: Promoting Social Interaction Among Nigerian Youths
 - 3.3 Social Interaction Through Modern Professional Associations: The Case of Nigerian Medical Association (NMA)
- 4.0 Summary and Conclusion
- 5.0 Tutor-Marked Assignment
- 6.0 References

1.0 INTRODUCTION

What you would observe or discover in this unit, is that it is something of a `carry-over, in some ways, of the patterns of social interactions from Nigeria’s pre-independent, colonial rule years to its years of self-rule. A closer examination of the developments in Nigeria since 1960, to the coming of the civilian administration in 1999, after several years of many military administrations, would show you that these years was a mix-grill of the past and an unfolding present, a mix-bag of the old and the new. Indeed, you are [still] witnessing the unfortunate conflicts among the Jukun and the Hausa in Taraba State; the Tiv and Fulani herdsmen in Benue State; the Birom and the Hausa Fulani recurrent conflicts on the Plateau; a sad reminder of old ethnic/religious rivalries that refuse to go away, and have, in fact, consolidated themselves; and have assured bitter and seemingly uncontrollable dimensions. While these are hang-overs of Nigeria’s colonial legacy, there have been signs of a new day, a new beginning, in Nigeria for associative social interactions.

This unit, therefore, focuses on the old and the new in Nigeria’s social interaction patterns. You may call the near 40 years from 1960 to 1999 the “years of transition”, representing a gradual change from the past to the present.

2.0 OBJECTIVES

In this unit, you would be able to:

- i. appreciate know the patterns of social interactions in Nigeria inherited from the past; and

- ii. learn about the mediums that are spear-heading positive or associative social interactions in Nigeria in the period under consideration.

2.1 HOW TO STUDY THIS UNIT

- i. Reflect over the efforts made in Nigeria to foster harmonious relationships among ethnic groups.
- ii. Think about areas in your localities where, from time to time, conflicts still occur. But think about new things going on that show that there are gradual improvements.
- iii. Get a copy of the Nigerian Constitution and check the section it devoted to the welfare and care of its citizens.
- iv. Attempt the exercises and the TUTOR-MARKED ASSIGNMENT that have been given.

2.2 WORD STUDY

- Manifestation(s) - evidence that something exists or is present.
- Exacerbate - to make a problem become worse.

3.0 MAIN CONTENT

3.1 MANIFESTATIONS OF SOCIAL INTERACTIONS IN NIGERIA

1960 -1999

After the exit of the colonial administration in 1960, there does not seem to have been any dramatic break or marked improvement in the patterns of social interactions in Nigeria from its pre-colonial heritage of near entrenched dissociative pattern. The political parties from independence to 1983 furthered ethnic cleavages and impaired cohesive inter-ethnic social intercourse. You can slot in the examples of the northern, Hausa dominated National Party of Nigeria (NPN), the Unity Party of Nigeria (UPN) led by Chief Obafemi Awolowo which resembles a come-back of the old, dynamic Action Group (AG), the Nigeria Peoples' Party (NPP) of Dr Nnamdi Azikwe a rebirth of the old National Council of Nigerian Citizens (NCNC), Alhaji Waziri's Great Nigeria's People Party (GNPP), a re-incarnation of Alhaji Ibrahim Imams Borno's Party. Leadership rivalries have continued to weaken meaningful social interaction geared toward nation-building. This period was still conflict-packed, almost reaching intractable dimensions.

There was a perpetuating fear of domination by one group or the other, coupled with mistrust, feelings of bitterness and hatred, resentment, jealousy, hostility, mutual antagonism, prevalence of ethnic consciousness. All these tended to relegate national consciousness and national identity to the background, and have made effective social interaction among ethnic groups near impossible. Lack of inter-regional co-operation and understanding, ethnic suspicion, prejudice and sectionalism have continued to exacerbate Nigeria's dissociative or disintegrative social interaction.

Yet, in appreciation of the place of effective social interaction to nation-building, Nigerians and Government have incessantly taken steps for improved social interactions toward

promoting positive social interaction during the years 1960 - 1999. A few examples will suffice. On the 22 May, 1973, the Federal Government established the National Youth Service Corps scheme with a view to promoting national unity through social intercourse cutting across ethnic boundaries with a view, among other things, to making:

The Youth Corps members through national inter-ethnic social interaction live with people from other ethnic groups, learn and understand their ways of life, tolerate and accommodate inter-ethnic differences and eschew prejudices, all in the interest of national unity and nation-building (Mezieobi, 1992 p.203).

At the close of the Nigerian civil war in 1970, specifically in 1979, the Federal Government took over the Universities – Ife (now Obafemi Awolowo), Nsukka and Ahmadu Bello – three Regional Universities at the time that were considered the base for the perpetuation of ethnic consciousness and prejudice. Since this period, many more federal tertiary institutions and federal government colleges have been created for the promotion of social intercourse and social integration beyond the narrow confines of ethnic or state boundaries.

Through constitutional provisions, since 1979, the Federal Government has encouraged free social intercourse among Nigerian citizens in all parts of the country through free mobility of people, inter-ethnic marriages and the formation of associations, social and political, that cut across ethnic, religious, linguistic and state boundaries. (See Chapter iv, 1999 Constitution of Nigeria, “Fundamental Rights”).

Government, in 1987, established the Mass Mobilization for Social Justice, Self-Reliance and Economic Recovery (MAMSER) whose assignment was premised on the fact that “Nigeria as a nation could only be built through the co-operative endeavour (as aspect of social interaction) and hardwork of all Nigerians” (Mezieobi, 1992 p.204). The logic was that national consciousness, national integration and national unity were achievable with the genuine commitment of the people, by improved social interaction fueled by mass mobilization.

SELF ASSESSMENT EXERCISE I

List two (2) areas Government had foster social interaction since 1960 in Nigeria.

3.2 THE NATIONAL YOUTH SERVICE SCHEME: PROMOTING SOCIAL INTERACTION AMONG NIGERIAN YOUTHS

The NYSC scheme was created in a bid to reconstruct, reconcile and rebuild the country after the Nigerian Civil war. The unfortunate antecedents in Nigeria’s national history gave impetus to the establishment of the National Youth Service Corps by decree No.24 of 22nd May 1973 which stated that the NYSC is being established "with a view to the proper encouragement and development of common ties among the youths of Nigeria and the promotion of national unity".

As a developing country, Nigeria was further plagued by the problems attendant upon a condition of under development, namely: poverty, mass illiteracy, acute shortage of high skilled manpower (coupled with most uneven distribution of the skilled people that are available). Faced with these almost intractable problems, which were further compounded by the burden of reconstruction after the civil war, the government and people of Nigeria set for the country, fresh goals and objectives aimed at tackling these challenges in a variety of ways but specifically as follows:

- There is no gain saying the fact that the future of any country depends on the youths. The youths of Nigeria acknowledge this fact, and have consistently laid claim to the nation's leadership.
- While one may give credence to the saying that leaders are born, not made, one must also concede to the fact that leadership in a modern society requires a certain degree of preparation and orientation before the assumption of that role.
- The universities and other institutions of higher learning are normally expected to be training ground for future leaders, except that, as we are all aware, these institutions are first and foremost committed to the advancement of learning and knowledge, training of people for good citizenship. Little wonder that the products of these institutions have been accused of being too elitist in their outlook, of not identifying with the plight of common man, and of inability to appreciate predicament of the vast majority of our people who live in the rural areas.
- It was the need to look beyond the immediate present and to think of the future leadership of the country that necessitated the mobilization of certain categories of our youths through the National Youth Service Corps Scheme. This was done with a view to giving them the proper guidance and orientation relevant to the needs of the country. The National Youth Service Corps Decree No. 24 which has now been repealed and replaced by Decree 51 of 16th June 1993, was then formally promulgated.
- The purpose of the scheme is primarily to inculcate in Nigerian Youths the spirit of selfless service to the community, and to emphasize the spirit of oneness and brotherhood of all Nigerians, irrespective of cultural or social background. The history of our country since independence has clearly indicated the need for unity amongst all our people, and demonstrated the fact that no cultural or geographical entity can exist in isolation.
- That the Nigerian youths are exposed to the modes of living of the people in different parts of Nigeria

Objectives of the Scheme

The objectives of the National Youth Service Corps Scheme are clearly spelt out in Decree No.51 of 16th June 1993 as follows

- To inculcate discipline in Nigerian youths by instilling in them a tradition of industry at work, and of patriotic and loyal service to Nigeria in any situation they may find themselves.
- To raise the moral tone of the Nigerian youths by giving them the opportunity to learn about higher ideals of national achievement, social and cultural improvement
- To develop in the Nigerian youths the attitudes of mind, acquired through shared experience and suitable training. which will make them more amenable to mobilization in the national interest
- To enable Nigerian youths acquire the spirit of self-reliance by encouraging them to develop skills for self-employment
- To contribute to the accelerated growth of the national economy
- To develop common ties among the Nigerian youths and promote national unity and integration
- To remove prejudices, eliminate ignorance and confirm at first hand the many similarities among Nigerians of all ethnic groups

- To develop a sense of corporate existence and common destiny of the people of Nigeria.
- The equitable distribution of members of the service corps and the effective utilization of their skills in area of national needs
- That as far as possible, youths are assigned to jobs in States other than their States of origin.
- That such group of youths assigned to work together is as representative of Nigeria as far as possible.

Source: NYSC Website: <http://www.nysc.gov.ng> on 4th September, 2014; and Wikipedia, the free encyclopedia

SELF ASSESSMENT EXERCISE II

1. State two (2) objectives of the NYSC on social interaction among Nigerian youths.
2. State two (2) objectives you admire most in the NYSC scheme.

3.3 SOCIAL INTERACTION THROUGH MODERN PROFESSIONAL ASSOCIATIONS: THE CASE OF NIGERIAN MEDICAL ASSOCIATION (NMA)

The Nigerian Medical Association (NMA) is the professional association and registered for Nigerian doctors and Physicians. The NMA has more than 35,000 members from 36 state branches and the branch from the federal capital territory, including those registered in the diaspora. NMA's membership spans all six major specialties of Internal Medicine, Surgery, Obstetrics and Gynaecology, Paediatrics, Public Health and Laboratory Medicine/Pathology. The NMA was established in 1951 and is located in Abuja with over 30 branch offices throughout Nigeria.

- Nigerian Dental Association (NDA)
- Nigerian Medical Women Association
- National Association of Resident Doctors (NARD)
- Medical and Dental Consultants Association of Nigeria (MDCAN)

The Nigerian Medical Association is the largest medical association in the West African sub-region with over 40,000 members from 36 state branches and the branch from the federal capital territory with about 19,000 in Diaspora. 70% of doctors practice in urban areas where only 30% of the population resides. The population of Nigeria is about 160million. Policy decisions are made by the Association's National Executive Council (NEC) which is the governing body. The constitution of NMA is supreme and its provisions shall have binding force on all authorities, organs, branches and members of the Association and, where applicable, on any other persons.

NMA has branches in all States of Nigeria; there are a total of 36 states in Nigeria and then Abuja, the federal capital territory. States (Plus FCT).

The constitution of NMA is supreme and its provisions have binding force on all authorities, organs, branches and members of the Association and, where applicable, on any other persons. Medical and dental practitioners registered under the Medical and Dental Practitioners' Act CAP M8 Laws of the Federation of Nigeria (1990) have a right of membership upon payment of the annual fee.

Governance

The National Executive Council (NEC) is the governing body of the NMA and it has full powers to act on its behalf in the period between the Annual Delegates' Meetings and make policy decisions.

NOC 2102 - 2014

- Dr. Kayode Obembe- President (Incumbent)
- Dr. Bukar Grema -1st VP
- Dr. Uche R. Ojinmah - 2nd VP
- Dr. Akpufuoma L. Pemu - Secretary General
- Dr. Kefas P. Zawayya - Deputy Secretary General
- Dr. Priscilla Denen Akaa -Treasurer
- Prof. Francis Uba -Editor, Nigerian Medical Journal (NMJ)

Source: NMA Website: <http://nationalnma.org/constitution.php> on 4th September, 2014; and Wikipedia, the free encyclopedia

SELF ASSESSMENT EXERCISE III

1. Give two (2) reasons why you think the NMA serves a platform of social interaction among Nigerians.
2. Make a comment on the ethnic composition of the NMA's national Executive, bearing in mind the issue of positive social interaction.

4.0 SUMMARY AND CONCLUSION

This unit has pointed out that, from 1960 to 1999, commendable efforts have been made by Government to induce the spirit of positive social interactions among Nigerians, using a variety of tools for the purpose. The unity schools (Federal Government Colleges), status change of regional universities to Federal institutions with a mandate to be open to students nation-wide rather than be ethnic or regionally parochial centres of learning. Others were the NYSC. There are strong and encouraging indications, too, that professional associations are becoming platforms for social interaction of a very positive type. The NMA is another case in point. Of course, there are still echoes of the past occurrences of bitter ethnic violence, which Government would continually find answers to.

5.0 TUTOR-MARKED ASSIGNMENT

Discuss with your religious leader in your local government how the three (3) religions Islam, Christianity and Traditional Religion have been promoting social interaction in your area.

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UNIT 9 SOCIAL INTERACTIONS IN 21ST CENTURY 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 Promoting Social Interaction Through Interfaith Activity And Partnership For Peace [IFAPP]
- 4.0 Summary and Conclusion
- 5.0 Tutor-Marked Assignment
- 6.0 References

1.0 INTRODUCTION

In many parts of this Module, you have been sensitized to the issue of nation-building in Nigeria. One point that has been stressed in its units is that nation-building is not a one-shot exercise; that it is an on-going affair; it never stops and there must be willing, focused and determined leaders with visions and skill to keep moving it forward. When independence came in 1960, it came with a plethora of challenges. Hope you recall the multi-headed challenge of multiculturalism? Nigeria with nearly 700 ethnic groups and the forging a nation based on “unity in diversity?” Of course, you can also recall other problems. After the departure of Nigerian ‘colonial masters’, the British, you will also recall that Nigerian leaders came to the driving seat, to pilot or steer the affairs of the nation in the area of nation-building, in particular. You will recall that all their efforts were not a failure in that they recorded some landmark successes. While the past, in some areas, would still not go away, there are some appreciable, impressive achievements recorded in associative social interactions in 21st century Nigeria. Those are the areas that we would cover in this unit. We would begin with focusing on one of Nigeria’s social challenges: religious intolerance and the organization championing interreligious peace and harmony: The Inter-Faith Activity and Partnership for Peace (IFAPP).

2.0 OBJECTIVES

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

- i. explain those areas associative social interactions had taken place since 1999;
- ii. state the role of religious, political and economic institutions that had represented or championed or fostered social interactions nationwide; and
- iii. appreciate the role of the institutions in (ii) above.

2.1 HOW TO STUDY THIS UNIT

- i. Try to refresh your memory by reading the previous units in this Module on nation-building.
- ii. Study this unit step by step.
- iii. Try to read toward the realization of the stated objectives of this unit.
- iv. Attempt the exercises and the TUTOR-MARKED ASSIGNMENT that have been given

2.2 WORD STUDY

Amalgam	-	a combination of two or more things
Reach	-	the amount of authority or influence that someone or something has
Facilitate	-	to make it possible or easier
Capacity	-	to have the ability to do something
Inviolability	-	the fact of being so important or respected to be attacked or criticized or ignored
Stakeholder	-	someone who has an interest in the success of a plan, system or organization e.g the parent of a child in at a school
Incorporation	-	the act of adding or including something as part of something else, for example as a part of an arrangement or a document
Articulate	-	to express thoughts and ideas clearly and effectively
Forge	-	to develop a successful relationship especially in business or politics with another country, organization or person
Blight	-	a very serious disease; something that damages or spoils something else

3.0 MAIN CONTENT

3.1 PROMOTING SOCIAL INTERACTION THROUGH INTERFAITH ACTIVITY AND PARTNERSHIP FOR PEACE [IFAPP]

The Inter-Faith Activity and Partnership for Peace brings together an uncommon amalgam of influences across the major religious groups with the purpose of using their considerable reach and goodwill to promote peaceful coexistence of religious groups and also seek solutions to the security and stability challenges facing Nigeria. The primary beneficiaries of these initiatives are Nigerians whose lives have been altered and affected by religious tension and security challenges while the goal of this project is the emergence of a critical national mass of adherents of both Christians and Muslims faiths dedicated to peaceful coexistence through the facilitation and capacitating of an alternative communication and interactive platform that is owned by the people.

Mission

The mission of IFAPP is to have a peaceful world founded on justice, mutual understanding and respect of religious and cultural diversities

Vision

To provide a sustainable national platform for structured and constructive engagement between Nigeria's faith communities for the advancement of peace and harmonious co-existence

Shared Values

IFAPP believes in the inherent dignity, equality and inviolability of all human beings

Specific Objectives

IFAPP plans to achieve the following:

1. Provide a credible and trusted platform for dialogue between people of different faiths.
2. Provide opportunity for information sharing between religious leaders on major governance and development challenges confronting Nigeria and how to better respond to these collectively.
3. Identify strategies and means of strengthening inter-religious relations at the community, state, regional and national levels.
4. Work out modalities for stemming the rising tension between Christians and Muslims.
5. Identify strategies for combating the Boko Haram challenge.

PRESS STATEMENT BY INTER-FAITH ACTIVITY & PARTNERSHIP FOR PEACE (IFAPP)

The conveners and members of IFAPP, a national platform for interfaith dialogue among Muslim and Christian clerics and leaders for the fostering of peaceful coexistence and development in Nigeria, are extremely distressed and alarmed by the dastardly acts of persons suspected to be Boko Haram sect members who at about 6:45 am on Monday, 14th April, 2014 detonated within Nyanya Bus Park (roughly 5 kilometers south of Abuja city) improvised explosive devices in commuter buses packed with mostly daily wage workers as they prepared to leave for the city center in pursuit of their livelihood. We wholeheartedly condemn this senseless act of brigandage which according to provisional figures released by the Minister of Health left in its wake 236 victims and 72 deaths without including those whose bodies were completely dismembered.

We commiserate with the victims and their families especially those who lost their loved ones as a result of this tragedy. Our prayers are with the victims and their loved ones. May God heal, console and comfort them all.

IFAPP will continue to work hard at both national and sub-national levels for the peaceful coexistence of religious groups in Nigeria through an integrated set of educational and advocacy programmes, projects and initiatives that will enlighten adherents of both faiths, diffuse tension, and promote peace.

Signed: Mallam Nuruddeen Lemu & Rev. Fr. George Ehusani (Conveners)

ON THE APRIL 14TH 2014 BOMBING OF NYANYA BUS PARK, IN ABUJA, FCT ABDUCTION OF SCHOOL GIRLS IN BORNO, AND ATTACK ON A GIRLS SCHOOL IN BAUCHI, 21st April, 2014.

Nigeria: Inter-Faith Forum

STAKEHOLDERS at a one-day Inter-Faith Forum organised by the National Orientation Agency (NOA), Monday blamed religious intolerance for the state of insecurity in the country.

The stakeholders also agreed that peace would reign in the country if Nigerians could look beyond religion sentiment, ethnicity with government providing jobs for army of unemployed youths just as they urged the government to be proactive in crisis management and also for the leaders avoid making reckless statements.

He maintained that irrespective of religion, Nigerians should see themselves as one. "Nigerians must stand together and resist the evil wanting to tear us apart as a people and country. We must not allow religion line or ethnicity to divide us as a people."

By Alemma-Ozioruva Aliu, *The Guardian* (Lagos), 1 September 2014

SELF ASSESSMENT EXERCISE I

1. Give the full meaning of IFAPP.
2. Mention two (2) of the leaders of IFAPP.

PROMOTING SOCIAL INTERACTION THROUGH**The Nigerian Economic Summit Group**

The Nigerian Economic Summit Group (NESG) was incorporated in 1996 as a not-for-profit, non-partisan private sector organization with a mandate to promote and champion the reform of the Nigerian economy into an open, private sector-led, globally competitive economy. The incorporation followed three years of successive convening of the Nigerian Economic Summit (NES) by a group of concerned private sector leaders, as conceived the idea of a summit as a platform for bringing together private sector leaders and senior public sector officials to discuss and dialogue on the future of the Nigerian economy. In pursuing its mandate, the NESG aims to help create an enabling environment conducive to good governance, responsible private sector investment and sustainable economic growth and development.

The NESG is an independent, non-partisan, non-sectarian organization, committed to fostering open and continuous dialogue on Nigeria's economic development. It seeks to define and facilitate the implementation of an economic agenda that will help create an environment conducive to good governance, responsible private sector investment and sustainable private sector-driven economic growth and development.

The NESG therefore, sponsors workshops, researches, information services and educational activities designed to:

- Improve economic and business management.
- Increase private sector initiative, participation and leadership.
- Gain widespread support for realistic and progressive economic programs.
- Build a first class research institution that supports the ability to execute, with the required credibility and clout to succeed.
- Articulate appropriate programs and strategies in response to any emerging trends in national and world economy.
- Build an effective world-class secretariat that can enhance the internal governance and management capacity of the NESG.
- Have a clear economic action agenda.

The NESG strives to forge a mutual understanding between leaders of thought so as to explore, discover and support initiatives directed at improving Nigeria's economic policies, institutions and management, through her Vision, Mission and Core Value Statements.

To do this, NESG focuses on three major activities: Research, Communication (including Education) and Advocacy of desirable economic and institutional reforms.

Vision

"To become Nigeria's leading private sector think-tank committed to the development of a modern globally competitive economy."

Mission

"The NESG is dedicated to achieving sustainable economic development in the national interest through responsible private sector initiative."

The main focus of the Summit is the short to medium term policy direction while giving priority to the national interest in the context of the evolving global economy. Participants in the Summit are expected to apply broader national (the big picture) rather than narrow sectoral interests when discussing issues – the aim being to create an enabling environment conducive to good governance, responsible private sector investment and sustainable economic growth for the development of Nigeria and the benefit of all stakeholders. It is interesting to reflect that a substantial proportion of the recommendations made by the NES over the past ten years have since become part of Government Policy and have been or are being implemented by the Federal Government. Unfortunately implementation has fallen short of expectation and so the impact on the economy has been less than desirable. In essence, while the concepts produced have been clearly articulated, the implementation has left much to be desired, particularly with respect to the co-ordination of all the elements in the planning process. These shortcomings have meant that the average Nigerian has seen little meaningful benefit from the 'sacrifices' they have been asked to make. A concerted effort must, therefore, be made to re-examine policies and review the implementation process while continuing to pursue new reform measures in the context of Nigeria's role in the global economy.

- Economic liberalization.
- Deregulation and privatization of state enterprises.
- Improving the investment climate.
- Pursuing public sector reforms.
- Anti-corruption and transparency.
- Public/private sector partnership

While the result of advocacy is difficult to, exclusively, arrogate to any one organization or individual, since other organizations and individuals have also urged the same or similar policy initiatives, there can be little doubt that the Summit process, which the NESG has anchored, has been the most significant driver for the evolution of many of the reform initiatives that the Federal Government has largely accepted and been gradually implementing over the years. There is hardly any major reform policy that the Government has implemented over the past five to eight years or is currently in the course of implementing which cannot be traced to one Summit recommendation or the other.

Source: NESG Website <http://www.nesgroup.org/index.php/resources>, 4th September, 2014

SELF ASSESSMENT EXERCISE II

1. Explain two (2) ways the Nigerian Economic Summit Group has influenced Government in her activities over the last decade.
2. Fill in the gap

Two (2) of the objectives of the NESG are to:

- i) _____
 ii) _____

PROMOTING SOCIAL INTERACTIONS THROUGH NIGERIAN POLITICAL PARTIES

People's Democratic Party (PDP)

The **People's Democratic Party** is a conservative political party in Nigeria. Its policies generally lie towards the Centre-right of the political spectrum. It has won every Presidential election since 1999, and is the dominant party in the Fourth Republic.

PDP Constitution

Recognizing that many years of military dictatorship in Nigeria resulted in the gross erosion of fundamental human rights and rule of law; *conscious* of need to raise the nation to the highest level of moral and intellectual dignity, *determined* to evolve the means of reconciling and uniting our various peoples and rekindling the spirit of brotherhood, *mindful* of the necessity of confronting and remedying the social decay that exists in the moral, social and political condition of the country; and *arousing* themselves to a desired state of consciousness to build a prosperous and lasting democracy; the leaders of like-minded political associations in the country, prompted by a sense of duty to the nation, assembled in the Federal Capital Territory, Abuja on the 28th Day of July, 1998 and resolved: To bring together all patriotic and like-minded Nigerians into a single formidable political party, capable of organizing and making productive the labour and energy of the people.

The Character and Ethics

- The party shall be democratic organization and shall pursue its objectives without regard to race, creed or ethnic affiliation,
- The policies and programmes of the party shall be determined by its membership and the leadership of the party shall be accountable to the membership.
- The party shall contest all elections in Nigeria and shall, for that purpose draw its support from all sections of the society.
- The party, while striving for maximum unity of purpose shall respect the linguistic, cultural and religious diversity of its members.

Membership

Membership of the Party shall be open to all Nigerians who are not below the age of 18 years, and who undertake to abide by the constitution of the party.

Source: PDP Website: <http://www.peoplesdemocraticparty.net/> and Wikipedia, 4th September, 2014.

ALL PROGRESSIVES CONGRESS (APC)

The All Progressives Congress (APC) is a Nigerian political party formed on 6 February 2013 in anticipation of the 2015 elections.

Mission

The All Progressives Congress is committed to a Nigeria that achieves its full potential and promise. We work towards a nation that is economically and socially vibrant, peaceful, just and secure. A nation where the blight of corruption is no longer tolerated in our political, business or civic affairs. A nation that invests in improving the livelihoods of its people and the places where we live. A nation that recognizes strength in its diversity. A nation where all

citizens can earn a respectable living, provide for their families and contribute to the betterment of their communities. A nation of progress.

Commitment

The party considers the Nigerian people as our nation's greatest assets, and will do everything to protect and preserve human life and dignity.

Formation

Formed in February 2013, the party is the result of an alliance by Nigeria's four biggest opposition parties – the Action Congress of Nigeria (ACN), the Congress for Progressive Change (CPC), the All Nigeria Peoples Party (ANPP), and the All Progressives Grand Alliance (APGA).

Source: APC Website <http://www.allprogressivescongress.org/> and Wikipedia, 4th September, 2014.

SELF ASSESSMENT EXERCISE III

1. Write in full the meaning of PDP AND APC.
2. Explain how the PDP and APC have been forging of social interactions throughout Nigeria.

4.0 SUMMARY AND CONCLUSION

Three agencies, religious, economic and political, have been highlighted in this unit to show the growing patterns of positive social interaction across the ethnic divide in the Nigeria of the 21st century. The Inter-Faith Activity and Partnership for Peace, a Muslim and Christian platform, is actively promoting tolerance, peaceful coexistence of religious groups, and reducing religious tension and conflict. The Nigerian Economic Summit Group, an economic and professional outfit that is non-partisan and not-for-profit, has been championing Nigeria's economic development through private/public partnership in order for Nigeria to be a first class nation whose economy will compete with other countries globally. Finally, the 2 Nigerian main political parties the PDP and the APC have reached out for membership, every Nigerian group brought together to interact for Nigeria's political advance. These parties are no longer the ethnically-based organizations of the pre – 1999 years. Efforts have been achieved to enable all shades of opinions to socially interact for the good of Nigerian citizens. Bickering, there must be, conflicts, there are. But these are competitive and dynamic signs for different shades of opinions to thrive, from choices to be made for over all national development. There is growing evidence of cooperation and positive spirit of rivalry in social interactions.

5.0 TUTOR-MARKED ASSIGNMENT

1. Write short notes on the IFAPP.
2. State two (2) things the National Economic Summit Group are doing to promote socio-economic development in Nigeria.
3. State a way Nigerian political parties have promoted social interactions among Nigerians

6.0 REFERENCES

APC Website: <http://www.allprogressivescongress.org/>, 4th September, 2014.

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PDP Website: <http://www.peoplesdemocraticparty.net>, 4th September, 2014.

Wikipedia, *The free encyclopedia*.

UNIT 10 CONSOLIDATION**MAIN CONTENT**

- 1.0 Introduction
- 2.0 Objectives
 - 2.1 How to Study This Unit
 - 2.2 Word Study
- 3.0 Main Content
 - 3.1 More on the Meaning of the Concept of Social Interaction
- 4.0 Summary and Conclusion
- 5.0 Tutor-Marked Assignment
- 6.0 References

1.0 INTRODUCTION

In units 1 – 9, you have been exposed to the study and learning of the phenomenon of social interaction in Nigeria from time immemorial to the present-day. Of course, it is wise to bear in mind that you have not exhausted all elements in the examination of the subjects. We could only have been very selective over such a vast field of inter-human relations. In that sense, in this concluding unit, we would be doing the following: re-visit some areas in the study to provide additional insights, do an appraisal of the patterns of Nigeria's social interaction in present times and tie together the subject in conclusion.

2.0 OBJECTIVES

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

- i. expand on the concept of social interaction;
- ii. point out and explain the various types of social interactions among Nigerians on the one part and Nigerians with non-Nigerians over the centuries on the other; and
- iii. comment on the contemporary patterns of Nigeria's social interactions.

2.1 HOW TO STUDY THIS UNIT

- i. Read over the summaries of all the units in this module.
- ii. As you read through this unit, think of possible areas of social interactions you would like to add to your knowledge of the subject.
- iii. Attempt all the given activities and the TUTOR-MARKED ASSIGNMENT. Do not look at the sample answers provided until you have written your own answers.

2.1 WORD STUDY

Appraisal - an opinion about how successful and efficient, and so on someone or something is; assessment of the worth, value or quality of a person or thing; a valuation

3.0 MAIN CONTENT

3.1 MORE ON THE MEANING OF THE CONCEPT OF SOCIAL INTERACTION

Social interaction is the core of group relationships and existence and the basis for effective social living. All social policies and governmental actions supposedly focus on their benefits to an interacting social group. Man is not an isolative being but a social being which must meaningfully live with other societal members if he and other interacting folks must enjoy a modicum of social system's efficiency all social intercourse or interaction connotes. (Mezieobi, 1994:1).

The human society embodies principally individuals and groups who are involved in complex of relationships. As the individuals or groups come into contact with one another, some awareness of the existence of others is intuitively created and there is an inter-behavioural modification of the individuals or groups or in fact the entire society whose members are in contact. This entails a reciprocity of influence in which one who is in contact with another influences and reacts to the behaviour or action of the other and vice versa. It is this reciprocity of human behavioural influences and reactions that is known as social interaction. Social interaction anchors on the basic premise that all human social actions or behaviours are geared towards influencing, directly or indirectly, consciously or unconsciously, the actions and behaviours of others.

Akpabio and others (1984) define interaction as the process of acting in awareness of others and adjusting responses to the way others respond in the environment. Onuorah (1991), Ikwumelu and Mezieobi (1991) state that interaction is the exchange of information, goods and services between communities. Interaction emphasizes three fundamental aspects:

- i) sensitivity to the feelings and ideas of others.
- ii) positive response to the feelings of others.
- iii) co-operation, mutuality and reciprocity without deliberately offending others' conscience.

Social interaction is primarily concerned with inter-personal relationship and mutual agreement in our society and the world at large. It emphasizes the ability to relate to people in order to disclose an identity and project one's social image to the world of reality. Okafor (1981) maintains that man is a social being who needs each other for interpersonal relationship. This means that no man is an island. As human beings, we need each other, not only for one another's services but for survival.

The social nature of man demands that he has to interact with others and co-operate with them. Despite ethnic and cultural differences, men must strive to develop social ties, mutual agreement and interpersonal relationship. Social interaction emphasizes that people must train themselves to cultivate a social environment and live with friends who may become their co-workers in future.

Social interaction is a primary motivator of unity in diversity as opposed to segregation, discrimination, cultural barriers, dehumanization, slavery, ethnicity and racism that tend to constitute incredible problems in the Nigerian Nation. Many modern educationists such as Aina and others (1982) unanimously agree that social interaction is the primary environmental weapon that serves to crush the rebellion and menace of tribal discrimination.

The Comparative Educational Studies and Adaptation Centre (CESAC, 1981) states that social interaction is the most effective vehicle for promoting education but also serves to explore the possibility of coherence in nation building.

Social interaction is designed to take cognizance of human day to day problems by identifying, analyzing, articulating, evaluating and comprehending environmental problems with a view to solving them. Without appropriate social interaction and interpersonal relationship, there is a natural tendency for one to live a life of fear, insecurity, dependence, poor personal image, and probably psychological aberration. Social interaction is the arm of national progress and the corner-stone of unity in diversity peculiar to the Nigerian Nation.

Pears (1964) states that social interaction is a socializing process which serves to provide a climate for creating friendship among people and the atmosphere for sharing their lifestyle, cultural orientation, and positive attitudinal value in the environment. This assertion is confirmed by Newcomb (1943) when he states that social interaction is a propeller of the spirit of socialism and the animator of interpersonal relationship which cultural differences hitherto created disparity.

Social interaction is therefore seen as an agency which strives to build in people intellectual development, self-actualization and autonomy, feeling of sympathy, empathy and possible regard for man as an irreplaceable being. It would seem that the kind of behaviour that social interaction strives to develop in people is primarily built around interest and mutual understanding. Consequently, we must learn to interact with others with a view to developing acceptable behavioural pattern in the environment because loneliness can kill.

SELF ASSESSMENT EXERCISE I

Explain, in your own words, the meaning of social interaction,

Patterns of Social Interaction in Nigeria through the centuries

Social interaction, especially in the way individuals or groups respond to their environment and to one another, or at the level of cooperation, mutuality and reciprocity without offending others, or even in conflict situations, has been a phenomenon in Nigeria from time immemorial. It must have been there as man and woman began to live together.

In pre-colonial Nigeria, evidence abound of social interactions across the ethnic divide, among the Hausa, Yoruba and the Nupe in the western half the Nigerian area. The Jukun along the river Benue valley established a form of hegemonic control as far as Kano, at a stage, largely based on cultural and commercial exchange. Up till today, a jocularly relationship exists between the Jukun and the Kanawa. Trade links existed among the Igbo, the Ijo and the various riverine groups along the river Niger valley up to and above the Lokoja confluence of Niger and Benue rivers. Certainly, the Igala, Idoma and the Bassange of the Middle Niger-Benue valley exchanged yams and corn with commodities brought up the Niger by the Igbo of Onitsha and the Nri.

The old caravan route from the Ogun river valley among the Egbas has formed the basis of economic and cultural co-existence between the Yoruba and the Hausas in the Kebbi (Keebbawa) area around the Niger river – river Sokoto axis. Along this ancient route, Kolanut moved northward while cattle and leather works moved southward. This route has been the major highway through which cultural exchange had passed, in the form of dress and the introduction of Islam.

Contrary to what scholars like Trevor Roper of Oxford university in the UK said in the 1950s, that before the coming of the Europeans, all that was there in Africa was darkness and that the light, that is civilization, came with the advent of the Europeans, it could be seen that Nigerians have been positively interacting with one another. Benin Kingdom had traded as far as to the Igala area and deep into Hausa-land. Nigerian peoples knew and carried out meaningful and positive economic, cultural political inter-exchange with one another.

It was foreign intrusion into this pattern of co-existence that started altering the nature of existing social, political and economic relations, especially from 1800 onwards. The impact of the British, starting with abolition of the trade in slaves in the 1840s, was particularly destructive of the existing social interactive order. Various Nigerian groups resisted the British incursions throughout the 19th century. Ultimately they surrendered to British superior military force. Colonial rule was imposed, again which Nigerians resisted until 1960 when they regained their self-determination.

On the bright side, it has been observed that ‘one major change dating from the imposition of British colonialism in all parts of Nigeria was the removal of the insecurity caused by warring polities.’ Thereafter, the patterns of social interaction retained the old ethnic rivalry and non-cooperative posture, reminiscence of the colonial era.

SELF ASSESSMENT EXERCISE II

Point out two (2) major characteristics of patterns of social interactions among Nigerian peoples in the era of Independence (1960 - 1965).

Appraisal of Nigeria’s Social Interaction

However, since 1999, a new Nigeria in social interaction had begun to appear in the horizon. The old tribal acrimonies appear to be subsiding. The religious riots are giving way to groups, championing tolerance in worship and faith matters. Economic and political groups are now a mixed lot, cutting across class and tribal boundaries. There is also increasingly important role of transport expansion in fostering social interaction between rural and urban areas of Nigeria, the agricultural producing and the consuming areas, since the 1980s.

This linkage was most critical for fresh vegetable production, which previously was very limited in geographical extent but became feasible and profitable in many areas once efficient transport connections to urban areas were established. The continued growth of urbanization and expansion of transport capacity were likely to be the major (social and economic) driving forces of agricultural production and modernization through the 1990s and beyond.

SELF ASSESSMENT EXERCISE III

Discuss areas of improvements in the pattern of social interactions among Nigerian peoples since 1999.

4.0 TUTOR-MARKED ASSIGNMENT

Organise a debate in your local area on the topic: “Social Interactions among Nigerian peoples are improving at the political, economic and religious levels.” Make sure you take down notes to increase your knowledge on the theme of social interactions in Nigeria.

5.0 REFERENCES

All references from unit 1 to 9.