

UNIT 1: CONCEPTS OF SOCIETY, PRE-COLONIAL SOCIETY, AND CHARACTERISTICS

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1.0 INTRODUCTION

All human societies have problems and prospects that can drive development. In pre-colonial Nigerian society, social, economic, and political activities contributed immensely toward societal development. In this unit, the concepts of society, pre-colonial society, prospects and their characteristics are discussed.

2.0 OBJECTIVES

After reading through this unit, you should be able to;

- i. conceptualize society and pre-colonial society; and
- ii. state and discuss the characteristics of society and pre-colonial society.

2.1 How to Study this Unit

Read the unit carefully. Note the difficult words and check their meanings. Attempt all the activities before confirming the correct answers.

2.2 Word Study

Development:	wise use of human and natural resources to improve wellbeing.
Social organization:	the structure and way members of a social group interact.
Subsistence:	production of goods and services for local consumption.
Self-reliance:	ability to provide all basic needs of a social group without dependence on outside help.

3.0 MAIN CONTENT

3.1 Concept of Society

Danladi and Jarimi (2011) have observed that society has always been viewed from different perspectives. For instance, Mezieobi, Nok, and Nwosu (2009) view society as an organized relatively large distinct social group who live in a specified geographical configuration, sharing common cultural and interlocked in a continuous process of social interaction with agreed shared patterns of social norms. In other words, society is the interaction of members of a given social group that produces patterns of behaviour that keep the members together.

The New Webster's Dictionary of English Language (2004) sees society as the state of living in organized groups; any number of the people associated together geographically, racially or otherwise with collective interest.

When the society is perceived from the above perspectives, Danladi and Jarimi (2011) report that its meaning can be derived from its structures and its functions, or as the product of the interaction among the members that constitute it. Besides, the interactions produce a pattern of behavior that determines the stability and development of the social group or otherwise.

3.2 Concept of Pre-Colonial Society

Fafunwa (1974) sees pre-colonial society as that early time of human history when human beings lived in traditional communities. The members of these communities worked together to change their environments in order to solve the problems they encounter everyday through their traditional institutions. In other words, pre-colonial society is that period in history when people lived under the guide of traditional norms and cultures before the arrival of colonial masters.

In Nigeria, the period of pre-colonialism is said to be before 1840, when the first Missionary activities commenced in the southern coast of the country.

Activity I

- i. What is Society?
- ii. Explain the concept of pre-colonial society.

3.3 Characteristics of Pre-Colonial Society

The characteristics or features of pre-colonial society include the following:

- i. *An agrarian society*: The production of goods and services is mainly for subsistence, in other words, production of goods and services are meant for consumption.
- ii. *Economic activities are mainly through communalism*: In this case, individual members of the community come together in groups, most often age groups or members who share common skills and competences.

- iii. *Emphasis on practical education*: The inculcation of education is through socialization. The emphasis of the socialization process is on the acquisition of the practical knowledge and skills. In other words, education is informal.
- iv. *Social relationship is emphasized*: Human relationship is guided by kinship system or lineage. Friendship and occupational relationship are also factors that promote social relationship.
- v. *Emphasis on positive attitudes and values*: A good name and family integrity are regarded as the major concerns of traditional education; hence, the emphasis of traditional education is on the inculcation of positive attitudes and values.
- vi. *Sharing of economic resources and wealth is through reciprocity and redistribution*: The emphasis is on the basic needs of man without any social class discrimination. This is in agreement with the saying that, “the rich also cry”.
- vii. *Emphasis on self-reliance*: In this aspect, members of the community are encouraged to possess life education and skills either through training or inheritance that guarantee self-reliance.
- viii. *Songs, dances, arts and crafts are emphasized*: Methods, strategies and techniques of communication are employed through songs, dances, art and crafts. These channels convey emotional, psychological and physical satisfaction and services.
- ix. *Community Security System*: The security of the community is everybody’s business. Strangers in the community are easily detected and observed. Suspects of security threats are quickly interrogated and reported to the community leader. There is great respect for constituted authority.

Activity II

Identify and list the characteristics of pre-colonial society.

4.0 SUMMARY

Society is viewed as the product of human interaction in a given geographical environment that creates a pattern of behavior that determines the stability, development and progress of the society. On the other hand, pre-colonial society is seen as the early time of human history when human beings lived in traditional communities before the arrival of colonial masters. In the case of Nigeria, it is before 1840 A.D.

The characteristics of pre-colonial society include: an agrarian or labour intensive economy, communalism, practical and informal education, stable social relationships, positive attitudes and values through hard work and respect of traditional values, spirit of reciprocity and redistribution, self-reliance and promotion of culture and tradition through songs, dances, art and craft. Besides, community security is everybody’s business.

5.0 ASSIGNMENT

Write a case study of your community with particular reference to its pre-colonial characteristics.

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UNIT 2: CONCEPT, STAGES, AND DIMENSIONS OF DEVELOPMENT**CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
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- 3.0 Main Content
 - 3.1 Concept of Development
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 - 3.4 Dimensions of Development
 - 3.5 Economic Dimension
 - 3.6 Political Dimension
 - 3.7 Educational Dimension
- 4.0 Summary
- 5.0 Assignment
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1.0 INTRODUCTION

Development and progress have always been the hope of mankind. In order to achieve the goals and objectives of development, man has the role of providing the basic needs of the family, and the community, such as food, clothing, and shelter. In playing these roles, man enters into social, economic, political and physical relationships with the environment that determine development and progress. As a result of these relationships, the choice of wise knowledge, skills, attitudes and values has become paramount to the improvement of the society.

This unit discusses the concept, stages and dimensions of development.

2.1 OBJECTIVES

After discussing this unit, students should be able to:

- conceptualize “development” and “underdevelopment”;
- identify and discuss the stages of development; and
- explain the dimensions of development.

2.1 How to Study this Unit

- i. Read through it carefully.
- ii. Note the words that are difficult to understand.
- iii. Attempt the activities provided before checking the answers.
- iv. Carry out the assignment provided to consolidate your understanding of the unit.

2.2 Word Study

You are free to check the meaning of the following words and other words you may locate in the text.

Underdevelopment: inability to use available resources for wellbeing due to absence of skills.

Growth: quantitative increase in infrastructure that could facilitate development

3.0 MAIN CONTENT

3.1 Concept of Development

Rodney (1972) sees development as the ability and success in utilizing available human and material resources to improve the quality of life of a given society. Rodney (1972) further confirmed that nations of the world including Africa, experienced development at one point or the other of their emergence before interruption by certain historical events like colonialism, and the world wars.

In order to emphasize the concept of development, Rodney (1972) described development as being qualitative because it involves improvement in the quality of social, economic, political and physical life of the citizens that bring about happiness peace and progress.

Myinth and Kruega in Hustedde, Onuoha, Phillips and Vincent (2014:13) have explained that “development is an increase in the standard of living of a nation’s population with sustained growth from a simple low income economy to a modern, high income economy”. In other words, the improvement in the quality of life of the citizens constitutes the benchmark of development.

The scope of development according to Sheffrin in Hustedde, Onuoha, Phillips and Vincent II (2014) include the process of policies by which a nation improves the economic, social, political and technological well-being of the citizens.

Danladi and Jarimi (2011) view development from the Social Studies Education perspective as involving the utilization of more efficient, more productive and more progressive ways of doing things than was formally the case, whether in economic, political, social and cultural matters aimed at improving the wellbeing of man or citizens.

When it is drawn from the above, perspectives, one could say generally that development is the expression of the quality of social relationships that produce a pattern of life that brings happiness and progress among the people. This is because the fundamental purpose of man’s existence is to interact positively in his given environment to bring about improvement of his life, happiness and progress.

3.2 Concept of Underdevelopment

Rodney (1972) sees underdevelopment not as the absence of development but the inability of a given society to explore and exploit potentials of its economic, political, physical, and cultural resources to improve its quality of life due to certain negative factors of social relationships. In other words, when there is a particular relationship between two or more societies which leads to one of the societies exploiting another, underdevelopment sets in. The process of this underdevelopment is anchored on unfair economic policies and neo-colonialism.

Activity I

- i. What is development?
- ii. Differentiate between development and underdevelopment.

3.3 Stages of Development

Danladi and Jarimi (2011) have observed that the human species have a unique line of development because man has the capacity to make and use tools. This gift has enabled man to carry out constant economic development within human society. For instance, there has been progress from the use of crude stone tools to the use of metals, and now the use of waves.

In other words, at every stage of human existence, man has shown a capacity for independently increasing his ability to live a more satisfactory life through exploiting the resources of nature. In line with this observation, man, according to Danladi and Jarimi (2011), can point to a period in human history when certain developments experienced were recorded.

Karl Marx in Danladi and Jarimi (Ibid) first amplified this fact in the 19th century when he distinguished within European history several stages of development that include the following:

- i. Communalism,
- ii. Slavery,
- iii. Feudalism,
- iv. Capitalism, and
- v. Socialism.

Communalism is viewed as that stage in human history and development when property was collectively owned, work was done in common, and property or goods were shared out equally amongst members of the family or community. It was a stage of development when individual worth was recognized and rewarded.

The stage of slavery was caused by the extension of the domineering elements within the family and the community which led to some individuals and groups being physically overwhelmed by others. Although the slaves did a variety of jobs, their main duty was to produce food for the masters.

The Feudal stage of development emerged when agriculture remained the principal means of making a livelihood but the land was in the hands of a few. The ‘serfs’, as the workers were called, did not own any personal property. They had shares from what they produced that could just feed themselves. The children of the ‘serfs’ had no future because they grew only to become ‘serfs’ themselves.

The capitalist stage of development on the other hand, emerged with the industrial revolution in the 19th century, when the machines took over the production of goods and services. Capitalism further cemented the concentration of wealth in the hands of a few privileged members of the society. The means of production and distribution were controlled by these few hands called the ‘bourgeoisie’. Labour in capitalist stage of development became a commodity for exchange, as the ‘serfs’ were free to leave the land and go in search of employment in the capitalist enterprise for better wages or rewards (Danladi and Jarimi, 2011).

The socialist stage of development is Karl Marx’s prediction that after capitalism, the next stage of development is socialism. This would be a stage where the principle of economic equality (equity) would be restored as in communalism.

Activity II

- i. What is a stage of development?
- ii. Identify and explain the various stages of human development.

3.4 Dimensions of Development

Danladi and Jarimi (2011) have reported that the need for security and welfare drove the early man to cherish interdependency. Social, economic and political institutions were therefore created to make decisions that will meet their needs and mobilize people towards achieving personal and group goals / objectives.

It is in line with the above perspective that development is viewed from different dimensions that include:

- i. Social,
- ii. Economic,
- iii. Political,
- iv. Physical, and
- v. Educational dimensions.

The social dimensions of development involve the non-repetitive alteration in the established modes of behavior in a given social group. According to Akukwe (1986), social development entails normative and organizational changes in the society resulting in the improvement and expansion of the mental horizon of the population rising from functional education, and the sustenance of positive and highly functional values, customs, and practices relating to all aspects of life. In other words, social development is the ability of the social group to formally organize and socially sponsor institutions, agencies and programmes that bring improvement in the individual’s quest for his basic needs such as food, shelter, and clothing to achieve one’s destiny. The actions and interactions should manifest interdependence.

In social development, the individual is assisted by the home and the community in the process of socialization. This is important because the moral and spiritual wellbeing of the individual was considered basic in the drive to develop him or her. In order to help the individual overcome his or her social problems, social workers employ the community development method. This method helps the social worker to have a proper understanding of the target group's fundamental values in order to employ the right strategies and techniques for the resolution of their social problems.

3.5 Economic Dimension

The economic dimensions of development focus on the activities of man around the environment through the use of tools at various levels of development to promote production and distribution of goods and services. Traditional economies are regarded as subsistence economies, where production and distribution of goods and services are aimed at satisfying the primary needs of the individual or household trade and communication are regarded as vital agents that promote economic development. Money exchange and information technology constitute the modern ways of economic activities.

The economies of underdeveloped and developing countries, according to Rodney (1972) are mainly agricultural with few or no industries that can attract foreign exchange for development. He criticizes most Third World countries for relying on taxes for development. This is because taxes do not produce national wealth and development. It is therefore, the opinion of contemporary economists that entrepreneurship, attitudinal and value reorientation should be areas of focus, if third world countries are to make progress. The conquering of the environment for development depends on the attitudinal and skill disposition of the citizens.

3.6 Political Dimension

Political development involves taking the right decisions that bring the right policies that are required to bring about positive change and improvement in the wellbeing of the people. To achieve this objective, leadership qualities are required from those who provide political leadership. Laws are expected to provide the platform that dictates the social, economic and educational development.

The policies of the 7-point Agenda, the Agricultural Revolution or Green Revolution, the 1-9-3-4 system of education, the Community Based Health activities are programmes that require the political will to implement them for the betterment of the citizens. Besides, the ability of political leaders, according to Mezieobi (2013), to resist imperialism and embrace nationalism is also necessary. The political leadership should be able to mobilize the people for social, economic and political modernization. This objective calls for the instilling of national consciousness through social studies and civic education for national stability. Finally, the political dimension of development must ensure the elimination of corruption from the society through modeling.

3.7 Educational Dimension

Educational Dimension of development is anchored on various educational reforms that are aimed at boosting skilled and adequate manpower at all levels of the society. Education, in this context, goes beyond just the ability to read and write. It includes the sensitization and mobilization of the citizens in all the facets of human development and progress.

The adoption of the *Education for All (EFA) agenda* and the *Basic Education Programme* are key educational reforms that focus on value reorientation, poverty reduction, wealth generation and job creation. In order to achieve these objectives, educational emphasis must be on skills acquisition in the social economic and political activities of citizens, in and out of the formal school system. Education must be approached from the functional perspective through the understanding of the importance of the human person and the necessity of improving his capacity to control and dictate his development.

Activity 3

- i. Identify and list any three dimensions of development.
- ii. Discuss any three (3) essentials of social, economic, and political improvement of third world countries.

5.0 SUMMARY

This unit focused on the concepts of development and under-development as they relate to human improvement. The stages of development that include communalism, slavery, feudalism, capitalism and socialism were discussed. The social, economic, political and educational dimensions of development were also highlighted. The need for an integrated approach to development was emphasized.

6.0 ASSIGNMENT

In the context of this unit, what would you say are any four barriers to development in third world Countries?

7.0 REFERENCES

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UNIT 3: TRADITIONAL INSTITUTIONS AND ORGANIZATION**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 and types of Traditional Institutions
 - 3.2 Traditional Social and Cultural Institutions
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 - 3.4 Functions of Traditional Institutions
 - 3.5 Social Relationship in Traditional Society
 - 3.6 Traditional Economic Organizations
 - 3.7 Traditional Social Organization
- 5.0 Summary
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1.0 INTRODUCTION

The members of every society have their customs and traditions which they cherish. This is because the knowledge of their customs and traditions helps them to know and understand their strengths and weaknesses and how they can make progress. In this chapter, traditional institutions in Nigeria are discussed; in particular, types of traditional institutions as well as their functions are examined. Finally, the need to encourage positive traditional values through traditional institutions is emphasized.

2.0 OBJECTIVES

After reading and discussing this unit, you should be able to:

- state the meaning of traditional institutions;
- identify types of traditional institutions; and
- discuss the structures and functions of traditional institutions.

2.1 How to Study this Unit

- i. Read through the unit and note the difficult words.
- ii. Attempt the activities provided in the unit before checking the answers at the back pages of the manual.

3.0 Word Study

- Social organization:** the structure of a social group that facilitate interaction.
- Institutions:** these are organizations set up to help members of a society to solve problems.
- Indigenous:** local or homemade way of doing things.
- Kinship:** family relationship in a given society or community.

3.0 MAIN CONTENT

3.1 Meaning and types of Traditional Institutions

Traditional institutions are those indigenous social, economic and political organizations that are set up by members of a given community or society in order to help them achieve certain objectives. In the early times of human history, human beings lived in traditional communities. They worked together to change their environment in order to solve the problems they encounter every day. (Fafunwa, 1974)

In order to develop their knowledge and understanding of themselves as well as their environment, they established traditional institutions. These institutions include: traditional social institutions, traditional economic institutions, and traditional political institutions.

3.2 Traditional Social Institutions

People live in society because they are social creatures. In other words, people live in groups. This is because man has the desire to improve his living condition in a given environment. This desire led to the establishment of marriage institutions and the kinship system. This social institution is important because it helps to provide security and protection of the members. In addition, people live in social groups in order to bring together communal efforts that could be used to solve certain difficult problems of life. The development of family relationship creates the kinship system. The kinship system is composed of members of the nuclear and extended families.

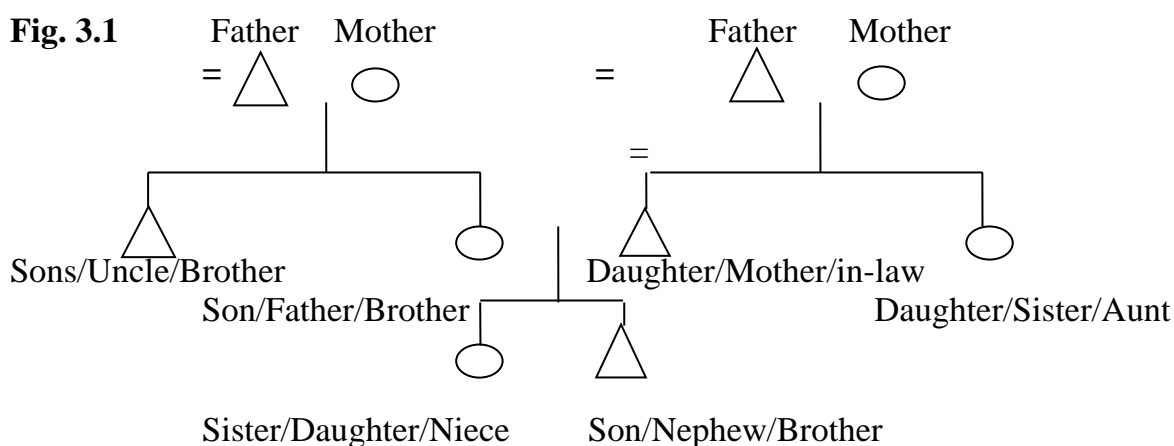


Figure 3.1 presents the nuclear and extended family systems that make up the kinship system. Individuals are able to trace their roots or descent.

The motivation behind social organisation in pre-colonial societies was the search for happiness (NTI, 1990). As a social creature, man has the tendency to interact and cooperate with other people. The members of a given society maintain social and physical relationship that produces certain expected behaviours. The interaction

between members of society starts from the family level and extends to large associations. This was based on the belief that group-living offers protection to the young, the old and the weak. People group themselves together to make available for themselves and for their society/community certain goods and services. In other words, the members of the society enjoy mutual assistance from one another. This situation arises through the specialization of occupations. This is a system of relationship between persons and among groups with regard to arrangement of mutual obligations within the society.

In a social organization, the interactions that take place among the members are guided by norms of the society. These norms and activities constitute the culture of the society. The stability of the society is guaranteed by mutual respect of age-groupings and the nature of service to the society/community. In other words, customs and traditions, which are socially transmitted and practiced, help to enforce group-will over individuals as accepted behaviours.

As a process of development, pre-colonial social organisations evolve over time. For instance, human societies evolved from man as a wanderer, to hunting bandits, to the new Stone Age that led to the development of settlements. Agriculture and animal husbandry was a form of innovation, improvement and development. NTI (1990) observed that with these changes, human beings derived the ability to produce means of livelihood and foundations for population expansion, later, additional inventions like the ox-drawn plough, wheel-cart, metallurgy, irrigation, domestication of plants, local textile facilitated large group living.

Activity I

- i. What are traditional institutions?
- ii. What are traditional social institutions?

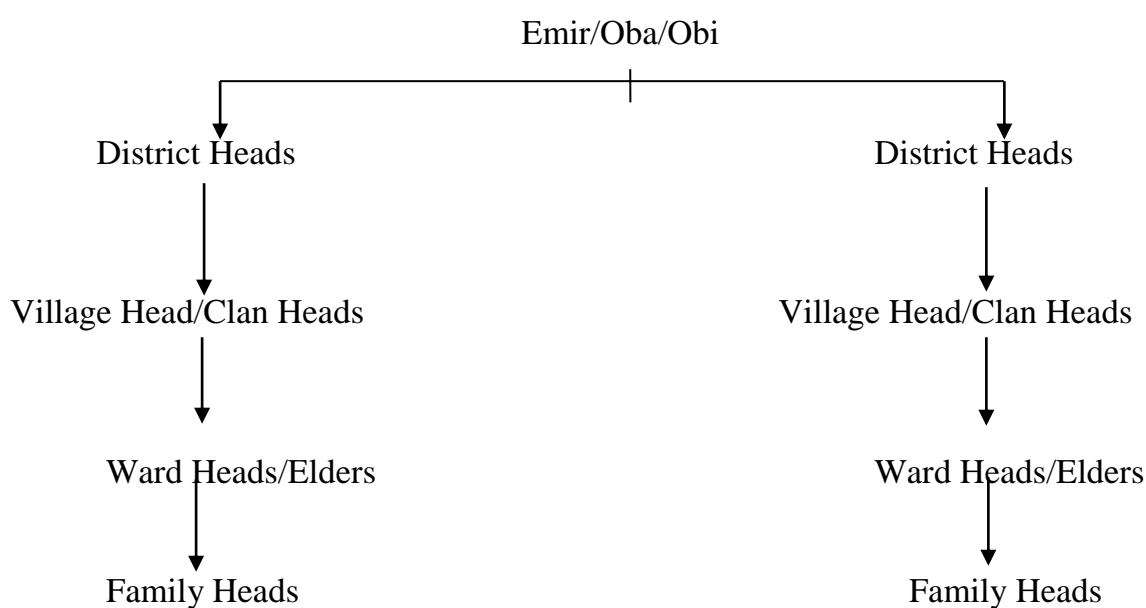
3.3 Traditional Cultural Institutions

This is a traditional organisation that is respected by the people of a given society because of the functions it performs. Traditional cultural institutions are established according to the norms and values of the people concerned. Traditional institutions are headed by traditional rulers who derive their power and authority according to hereditary standards. The rulers enjoy the respect of the people because of the belief that they are God's representatives on earth and obedience to them means obedience to God and so on.

In Nigeria, traditional institutions were effective in the pre-colonial period. The institutions were hierarchically arranged, with power and authority distributed into different smaller units for effective administration. The heads of the institutions were called by different names in different social groups. For instance, in Hausa/Fulani cultural group the head was called Emir; the Yoruba called him Oba, the Igbo called him Obi, and so on.

The structure of the traditional cultural set up below is similar in different cultural groups in Nigeria. The decentralization of traditional institutions is to ensure effective administration of social groups. The Districts, Villages and Wards are governed by a head or man with a title which the custom and tradition of the people regards. In some places, the head was the most elderly person in the village (gerontocracy). The name of the Village / District head varied from place to place. A council of lesser chiefs, title holders or elders assisted the head in taking decisions.

Figure 3.2: Structure of Traditional Institution



Activity II

- i. What are traditional cultural institutions?
- ii. Why the decentralization of traditional institutions?

3.4 Functions of Traditional Institutions

Traditional institutions perform a variety of functions. For instance, the family as the oldest traditional social institution performs a variety of functions in traditional and modern societies. With the development of the marriage institution and societies, each group gradually established patterns of behaviour which became the cultures and traditions of the people. In Nigeria, the social values of cooperation and social understanding have been part of the Nigerian culture for many years.

The roles of members of a social group are developed through the process of socialization. It should be understood that socialization is a process of learning which takes place within the society. It concerns making the individual fit into his role as a member of the society. It is through the socialization process that the individual

acquires the society's language, skills, attitudes, and values (expected behaviours) that make him to live a useful life in the society.

The socialization process is guided consciously and unconsciously by the family and other agents of socialization. The success of these social and cultural institutions in the socialization process depends on the social values held by the adult members of the society. In Nigeria, many citizens are said to be dishonest and do not respect the Nigerian culture.

3.5 Social Relationship in Traditional Society

Nigeria is made up many traditional social groups like the Hausa, Igbo, Yoruba, Ijaw, Urhobo, Tiv, Ibibio, Ebara, Bajju, Ham, Idoma, Nupe, and many others. Before the arrival of Europeans, the traditional or customary marriage was the only type of marriage in Nigeria. Apart from this, marriage was particularly polygamous. This was because the traditional nature of the Nigerian economy, which was purely agricultural. Women and children render services to their husbands and fathers on their farms. Besides this, the number of wives and children in the traditional Nigerian society determined the socio-economic importance of man. Marriage within the same culture or ethnic group was very common in traditional Nigerian society.

The dowry or bride-price, in traditional Nigerian society was very low. It involved money in cash and kind. Virginity or the principle of no sex before marriage was highly obeyed. In the olden days, the bride on arriving in the bridegroom's home was prepared for the night of sex with her new husband. The members of the household waited in anxiety for the announcement that the bride was a virgin.

Husbands and wives in traditional Nigerian society were not regarded as equals because women were pushed to the background. The issue of divorce was hardly heard without an approved genuine reason, like one marrying a lazy man or keeping a bad company. Women could be inherited after they had lost their husbands. This was because the case of prostitution was a taboo. In traditional Nigerian society, the training of any child was everybody's responsibility. In other words, the community was interested in the values and skills that are expected to be acquired by their individual members of the community. The reason was that the individual was going to be useful to the community. In this way, children showed great respect for their parents and other members of the society.

3.6 Objectives of Traditional Social Organization

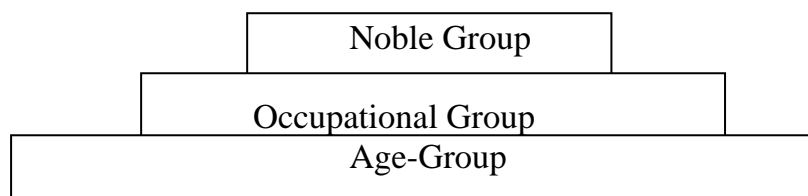
In the traditional Nigerian society, the major goal was to prepare the individual members for the following duties:

- a. social responsibility,
- b. job orientation,
- c. political participation,
- d. spiritual and moral values, and

- e. exhibition of relevant practical skills.

3.7 Traditional Social Organization and Functions

In order to help the members of the society perform these functions, the traditional social organization was structured as follows:



The noble group was made up of people with royal blood. These include princes, princesses, title holders, priest and priestesses. This group of the social organization helps to enforce traditional codes of conduct, assist in intellectual training of the young, ensure the preservation and transmission of cultural values and the settlement of disputes among the members of the society.

The occupational group was made up of people with different professional interest or occupations. Some of these occupations relate to agriculture, trades and crafts, traditional doctors/herbalists and hunting. This group provided avenue for the training of the young members of the society in the occupation of their choice. The group also provided services to the community such as, farm products, crafts products and others. The group enforced the moral and occupational codes among members.

The age-grade group provided opportunities for members to express themselves on issues that affect them and the society. The classification of age grouping varies from place to place. Age grouping is more common among certain Nigerian cultural or social groups than others. For example, the Nupe, the Ekiti, the Ijebu, the Ibibio, the Bini, and the Fulani use age grouping to represent stable forms of the relationship. Age-groups in traditional Nigerian society engaged in community development, education of members, political and social activities, and the allocation of social and economic privileges. For instance, the age group determined one's membership of occupational groups and who got what in the society.

People who perform functions in traditional institutions have responsibilities to achieve social, cultural, economic and political objectives of their societies. This is because traditional rulers and title holders are regarded as those persons that have been recognized due to their contributions to the society development.

Since development is regarded as the improvement of the condition of the society to provide for the needs and aspirations of the members for better wellbeing. Traditional rulers and title holders are agents of development of their society. They are expected to use the traditional institutions they represent to develop new friendships and ways to bring people together to implement projects and use available resources to achieve the overall progress of the people. In doing this, the traditional leaders, as the

custodians of the respected culture of the people must understand they are the mirror of the people they lead. Whatever these leaders do or say is taken and accepted as right. In this case, traditional rulers and title holders must use their positions to improve the social conditions of the people. It is important to note that when people's needs are provided, there will be peace in the society. A peaceful society is a conducive environment for development and progress (Fafunwa, 1974).

Activity III

- i. Identify the traditional social organizations.
- ii. How do traditional rulers and title holders use their positions to improve the social conditions of their people?

4.0 SUMMARY

Traditional institutions are those indigenous social, economic, and political organizations that are set up by members of a given community in order to help members achieve certain objectives.

Traditional institutions include social, cultural, economic, and political institutions. These institutions perform different functions in the life of the community.

In order to perform their functions effectively, the traditional institutions are structured accordingly.

5.0 ASSIGNMENT

What are the functions of traditional institutions?

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UNIT 4: PRE-COLONIAL TRADE AND METHODS 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 Pre-Colonial Trade
 - 3.2 Methods of Exchange in Pre-Colonial Trade
 - 3.3 Economic Problems and Prospects in Pre-Colonial Nigeria
- 4.0 Summary
- 5.0 Assignment
- 6.0 References

1.0 INTRODUCTION

The production, distribution, and consumption of goods and services in pre-colonial Nigeria was an important component of development. This current status of modern trade in Nigeria has been built on pre-colonial and colonial trade. This unit discussed pre-colonial trade and how it operated. The medium of exchange and problems of pre-colonial trade methods are also highlighted.

2.0 OBJECTIVES

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

- state the meaning of pre-colonial trade;
- explain the operations of pre-colonial trade;
- discuss the medium of exchange in pre-colonial trade; and
- highlight the problems and prospects of pre-colonial trade in Nigeria.

2.1 How to Study this Unit

Read through the unit carefully and not the difficult words. Attempt the activities before cross checking the answers to the activities.

2.2 Word Study

Medium of exchange:	This involved trade by barter or use of cowries.
Commodities:	These are items that are exchanged in trading in different communities.
General markets:	This is a market where different commodities like animals, food crops, salt, cloth, beads, and many others are sold.
Commodity exchange:	This involves the exchange of goods and services in a market.
Specialization:	This is a situation where an individual is known for the production of a particular commodity or trade.

3.0 MAIN CONTENT

3.1 Pre-Colonial Trade

This is a system of buying and selling of goods and services that dominated the markets before the coming of the Europeans. In pre-colonial trade, buying and selling of commodities were based on what households could produce and those that they needed to solve their immediate problems. Most households regarded trade as part of their activities, and so planned their methods of trade and production.

In pre-colonial trade, there were no modern commercial institutions. Each pre-colonial society had its market based on its cultural circumstances. For instance, NTI (2007) observed that in some societies, there were no market principles, while others had market principles operating in the periphery. In more specific cases, pre-colonial trade in Nigeria was mainly through general markets. The markets were held daily, while others were held periodically. The common items found in the markets included slaves, food crops, animals, ore, salt, beads, cloth and many others. The exchange of goods and services took place when a community transferred its surplus products in return for the surplus goods and services of other communities, which they either do not produce in sufficient quantity to meet their needs or do not produce at all.

Activity I

- (i) What is pre-colonial trade in Nigeria?
- (ii) One of the following is not a pre-colonial commodity in Nigeria:
 - a) Slaves
 - b) Automobile
 - c) Cloth
 - d) Animals

3.2 Methods of Exchange in Pre-Colonial Trade

The exchanged of goods and services in pre-colonial era according to NTI (2007) was trade by barter. For instance, a trader might ask for old clothes or shoes in exchange for the goods he/she wants to sell. In addition, the use of cowries was another form of commodity exchange. These cowries already had a value attached to them as a measure for the two commodities being exchanged. This medium of exchange was accepted by both parties and was stable because it was used time and time again whenever exchanges had to be made. Other media of exchange include cattle, salt, beads, and salves.

It is important to note that there was self-sufficiency in pre-colonial trade. Since there were no established markets and Nigeria had not emerged as a geo-political entity, trading activities were done between tribal communities and the trans-sahara traders who had Kano as their strategic market in the north around A.D. 1000. The trade routes went down south of present day Nigeria through places like Ilaro, Eruma, Ogbomosho and Ketu.

Since foreign trade was limited to North Africa, the result was the predominance of primary production and the non-existence of modern manufacturing activities, except a few local crafts. The coming of European traders in 1851 aroused the interest of the natives to engage in trading. This was because the Europeans were in search of raw materials for their industries in Europe. This demand ignited trading activities in Nigeria and other African communities.

Activity II

- (i) What were the methods of exchange in pre-colonial Nigeria?
- (ii) Why was trade activities low pre-colonial Nigeria?

3.3 Economic Problems and Prospects in Pre-Colonial Nigeria

The ineffectiveness of trade as an agent of Nigerian economic development could be attributed to some pre-colonial economic problems. For instance, NTI (2000) reported that non-application of modern techniques and strategies in production and distribution of goods and services made the products to be inferior and unattractive. The arrival of the colonial masters made things worse as the colonial government formed the Royal Niger Company which took care of almost all the trading activities at that time. The company encouraged only the production of cash crops to the neglect of food crops that were pre-colonial products.

In addition, while pre-colonial trade employed the communal system, the colonial government favoured individualism. This system alienated the natives and created poor citizens. The neglect of agriculture in favour of mineral resources led to the importation of food from outside continent which has finally produced a mono-economic system that does not guarantee economic and national development. This is because any instability in trade in the sector of concentration would generally affect the economy nationally as job opportunities would be limited. This would further create unemployment and poverty.

In pre-colonial Nigerian economy there was no proper planning. There were also no projections in terms of production and diversification, because of over concentration on a particular crop that was popular in the community. This was caused by high level of illiteracy. Hence, the need to raise production of goods and services to manufacturing level was absent. In other words, pre-colonial education system did not provide for improvement in skills acquisition and application.

The regular inter-tribal wars and external disruption of social and economic life of the people did not provide conducive environment for economic improvement in the areas of production of goods and services. Hence, production and distribution of such goods were limited to personal consumption and redistribution to extended family members and friends. This economic relationship did not empower the members of the community because there were no monetary returns.

The prospect of pre-colonial Nigeria economy was, however, in the area of attitudes and values that promoted solidarity amongst members of the community. The concept of reciprocity and redistribution was strong; hence, unity in the community was unshakable. In addition, the spirit of communalism helped in the mass mobilisation of the people for community projects. This spirit could be tapped to promote the current efforts being made to empower citizens through cooperative societies and community development organisations.

Activity III

- (i) State any four (4) problems of pre-colonial trade in Nigeria.
- (ii) What would you regard as any two prospects of pre-colonial trade legacy?

4.0 SUMMARY

Pre-colonial trade in Nigeria involved a system of buying and selling of goods and services that dominated the market before the coming of European traders. The centre of pre-colonial trade was based on purchase of commodities produced and the ones that were not available in the communities.

The methods and means of exchange were through trade by barter, cowries, clothes, animals, among others. Pre-colonial trade problems were the non-application of modern strategies and techniques in the economy production and distribution of goods and services. The change of attitudes and value from communalism to individualism did not allow for proper planning of the economy.

It is, however, important to observe that pre-colonial attitudes and values in the areas of community mobilisation and social relationship were assets or legacies that are very relevant to the current efforts at national economic development and progress.

5.0 ASSIGNMENT

- (i) What was the effort of pre-colonial trade in Niger?
- (ii) Discuss the major problems and prospects of pre-colonial trade in Nigeria.

6.0 REFERENCES

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UNIT 5: CONSOLIDATION**CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
 - 2.1 How to Study the Unit
 - 2.2 Word Study
- 3.0 Main Content
 - 3.1 Concept of Society
 - 3.2 Characteristics of Pre-Colonial Society
 - 3.3 Concept of Development
 - 3.4 Concept of Underdevelopment
- 4.0 Summary
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1.0 INTRODUCTION

Problems and prospects drive development in human societies. In pre-colonial Nigerian society, social, economic, and political activities contributed immensely towards societal development. This is because the knowledge of the customs and traditions of a people helps them to know and understand their strengths and weaknesses and how they can make progress. In this unit, a consolidation of the Module is presented

2.0 OBJECTIVES

After studying the units in this module, you should be able to:

- conceptualize society and institutions,
- identify the characteristics of pre-colonial society, and
- discuss the concepts of development and underdevelopment.

2.1 How to Study the Unit

- Read through the unit and note the difficult words.
- Check the dictionary for relevant meanings.
- Attempt all the activities provided before checking the answers at the back of the module.

2.2 Word Study

Occupational group: People who belong to different professional occupations or skills.

Development: Capacity of a society to wisely use available resources to improve the wellbeing of its members.

Institutions: These are organizations set up to help members achieve their objectives in life.

Dimensions: Different sides of man's areas of focus in the process of development.

3.0 MAIN CONTENT

3.1 Concept of Society

Danladi and Jarimi (2011) have observed that society has always been viewed from different perspectives. For instance, Mezieobi, Nok, and Nwosu (2009) view society as an organized relatively large distinct social group who live in a specified geographical configuration, sharing common cultural and interlocked in a continuous process of social interaction with agreed share pattern of social norms. In other words, society is the interaction of members of a given social group that produces pattern of behavior that keep the member together.

The New Webster's Dictionary of English Language (2004) sees society as the state of living in organized groups, any number of the people associated together, geographically racially or otherwise with collective interest.

When the society is perceived from the above perspectives, Danladi and Jarimi (2011) report that its meaning can be derived from its structures and its functions, or as the product of the interaction among the members that constitute it. Besides, the interactions produce a pattern of behavior that determines the stability and development of the social group or otherwise.

Functions of Traditional Institutions

Traditional institutions perform a variety of functions. For instance, the family as the oldest traditional social institution performs a variety of functions in traditional and modern societies.

With the development of the marriage institution and societies, each group gradually established patterns of behavior which become the cultures and traditions of the people. In Nigeria, the social values of cooperation and social understanding have been part of the Nigerian culture for many years.

The roles of members of a social group are developed through the process of socialization. It should be understood that socialization is a process of learning which takes place within the society. It concerns making the individual fit into his role as a member of the society. It is through the socialization process that the individual acquires the society's language, skills, attitudes, and values (expected behaviours) that make him to live useful life in the society.

The socialization process is guided consciously and unconsciously by the family and other agents of socialization. The success of these social and cultural institutions in the socialization process depends on the social values held by the adult members of the society. In Nigeria, many citizens are said to be dishonest and do not respect the Nigerian culture.

Activity I

- (i) What is society?
- (ii) What are the functions of traditional institutions?

3.2 Characteristics of Pre-Colonial Society

The characteristics or features of pre-colonial society include the following:

- i) *An agrarian society*: The production of goods and services is mainly for subsistence, in other words, production of goods and services are meant for consumption.
- ii) *Economic activities are mainly through communalism*: In this case, individual members of the community come together in groups, most often age groups or members, who share common skills and competences.
- iii) *Emphasis on practical education*: The inculcation of education is through socialization. The emphasis of the socialization process is on the acquisition of the practical knowledge and skills. In other words, education is informal.
- iv) *Social relationship is emphasized*: Human relationship is guided by kinship system or lineage. Friendship and occupational relationship are also factors that promote social relationship.
- v) *Emphasis on positive attitudes and values*: A good name and family integrity are regarded as the major concerns of traditional education; hence, the emphasis of traditional education is on the inculcation of positive attitudes and values.
- vi) *Sharing of economic resources and wealth is through reciprocity and redistribution*: The emphasis is on the basic needs of man without any social class discrimination. This is in agreement with the saying that, “the rich also cry”.
- vii) *Emphasis on self-reliance*: In this aspect, members of the community are encouraged to possess life education and skills either through training or inheritance that guarantee self-reliance.
- viii) *Songs, dances, arts and crafts are emphasized*: Methods, strategies and techniques of communication are employed through songs, dances, art and crafts. These channels convey emotional, psychological and physical satisfaction and services.
- ix) *Community security system*: The Security of the community is everybody’s business. Strangers in the community are easily detected and observed. Suspects of security threats are quickly interrogated and reported to the community leader. There is great respect for constituted authority.

Activity II

Identify and list five characteristics of pre-colonial society.

3.3 Concept of Development

Rodney (1972) sees development as the ability and success in utilizing available human and material resources to improve the quality of life of a given society. Rodney (1972) further confirmed that nations of the world, including Africa, experienced

development at one point or the other of their emergence before interruption by certain historical events like colonialism, and the world wars.

In order to emphasize the concept of development, Rodney (1972) described development as being qualitative because it involves improvement in the quality of social, economic, political and physical life of the citizens that bring about happiness peace and progress.

Myinth and Kruega in Hustedde, Onuoha, Phillips and Vincent (2014:13) have explained that “development is an increase in the standard of living of a nation’s population with sustained growth from a simple low income economy to a modern, high income economy”. In other words, the improvement in the quality of life of the citizens constitutes the benchmark of development.

The scope of development according to Sheffrin in Hustedde, Onuoha, Phillips and Vincent II (2014) include the process the process of policies by which a nation improves the economic, social, political and technological well-being of the citizens. Danladi and Jarimi (2011) view development from the Social Studies Education perspective as involving the utilization of more efficient, more productive and more progressive ways of doing things than was formally the case, whether in economic, political, social and cultural matters aimed at improving the wellbeing of man or citizens.

When it is drawn from the above perspectives, one could say generally, that development is the expression of the quality of social relationships that produce a pattern of life that brings happiness and progress among the people. This is because the fundamental purpose of man’s existence is to interact, positively, in his given environment to bring about improvement of his life happiness and progress.

Activity III

- i. What is development?
- ii. Why is social relationship important in the concept of development?

3.4 Concept of Underdevelopment

Rodney (1972) sees underdevelopment as not the absence of development but the inability of a given society to explore and exploit potentials of its economic, political, physical, and cultural resources to improve its quality of life due to certain negative factors of social relationships. In other words, when there is a particular relationship between two or more societies which leads to one of the societies exploiting another, underdevelopment sets in. The process of this underdevelopment is anchored on unfair economic policies and neo-colonialism.

In Africa, in general, and Nigeria in particular, underdevelopment has, recently, been blamed on local national leadership.

Igwe (2010), for instance, has indicted African leaders of showing disregard for the poor socioeconomic condition of their citizens. He observed that millions of dollars have been spent to conduct population census, only to abandon the data when it comes to economic planning to check poverty.

In addition, Igwe (2010) pointed out that corruption has become cancer in the economies of African countries. He says that corruption remains the singular vice upon which all African political and socioeconomic problems are predicated. Much of the monies stolen by leaders are lodged in foreign banks, thereby promoting capital flight. This new dimension of exploitation has led to the new title, “How Africa underdeveloped Africa”.

Activity IV

- i. What is underdevelopment?
- ii. Differentiate between development and underdevelopment.

4.0 SUMMARY

Society is viewed as the product of human interaction in a given geographical environment that creates a pattern of behavior that determines the stability, development and progress of the society.

On the other hand, pre-colonial society is seen as the early time of human history when human beings lived in traditional communities before the arrival of colonial masters. In the case of Nigeria, it is before 1840 A.D.

The characteristics of pre-colonial society include: an agrarian or labour intensive economy, communalism, practical and informal education, stable social relationships, positive attitudes and values through hard work and respect of traditional values, spirit of reciprocity and redistribution, self-reliance and promotion of culture and tradition through songs, dances, art and craft. Besides, community security is everybody’s business.

Traditional institutions are those indigenous social, economic, and political organization that are set up by members of a given community in order to help members achieve certain objectives.

Traditional institutions include social, cultural, economic, and political institutions. These institutions perform different functions in the life of the community.

In order to perform their functions effectively, the traditional institutions are structured accordingly.

5.0 ASSIGNMENT

Write a case study of your community, with particular reference to pre-colonial characteristics.

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ANSWERS TO ACTIVITIES AND ASSIGNMENTS

SSE 314: Pre-Colonial Society and Development

Unit 1: Concepts of Society, Pre-Colonial Society, and Characteristics

Activity I

- (i) **Meaning of Society** – An organized relatively large social group of people who lives in a specified geographical area sharing common cultural traits.
- (ii) **Pre-Colonial Society** – That early time of human history when human beings lived in traditional communities and carried out their relevant social, economic and political activities.

Activity II

Characteristics of Pre-Colonial Society:

- An agrarian society.
- Communal economic activities.
- Emphasis on practical education.
- Emphasis on social relationship.
- Emphasis on positive attitudes and values.
- Emphasis on reciprocity and redistribution.
- Promotion of self-reliance.
- Community security system.
- Songs, dances, arts and crafts are emphasized. etc.

Assignment

Individual students are to be guided to write projects on the pre-colonial characteristics of their communities.

Unit 2: Concepts, Stages, and Dimensions of Development

Activity I

- (i) **Meaning of Development** – Ability and success in utilizing available human and material resources to improve the quality of life of a given society. (Accept any other relevant meaning of development.)
- (ii) **Development and Underdevelopment**
 - Development is ability and success in utilizing available resources to improve the quality of life of a given society. While underdevelopment on the other hand is viewed as not the absence of development, but lack of ability to explore and exploit the potentials of a society for the benefit of her people due to certain negative relationships.

Activity II

- (i) Stage of development is a unique time or line of which man has capacity to make and use tools to bring about improvement in his wellbeing.
- (ii) Stages of development
These include:
- Communalism
 - Slavery
 - Feudalism
 - Capitalism
 - Socialism

(Accept relevant explanations).

Activity III

Dimensions of development include:

- Social dimensions
- Economic dimensions
- Political dimensions
- Educational dimensions

Assignment

Barriers to development in third world countries include:

- Corruption
- Low level of science and technology
- Poverty
- Illiteracy
- Cultural barriers
- Gender discrimination
- Political instability, etc.

(Accept relevant explanations of the barriers).

Unit 3: Traditional Institutions and Organization**Activity I**

- (i) Traditional institutions are indigenous social, economic, and political organizations that are set up in a community in order for members to achieve certain objectives.
- (ii) Traditional social institutions are those relationships that are established to keep the community united and secured for development.

Activity II

- (i) Traditional cultural institutions are established institutions based on the norms and values of the people concerned.

- (ii) Traditional cultural institutions are decentralized in order to ensure effective administration of social groups.

Activity III

- (i) Traditional social organizations include:
- Traditional marriage
 - Traditional religious organizations
 - Traditional kinship system, etc.
- (ii) Traditional rulers and title holders use their positions to:
- a) Provide people's needs.
 - b) Guarantee peaceful environment.
 - c) Develop friendships and ways to bring people together to implement projects and use available resources to achieve the overall progress of the people.

Assignment

Traditional institutions perform the following functions:

- Help to enforce traditional codes of conduct.
- Assist in intellectual training of the young.
- Ensure preservation and transmission of cultural values.
- Settlement of disputes among the members of the community, etc.

Unit 4: Pre-Colonial Trade and Methods in Nigeria

Activity I

- (i) Pre-colonial trade is a system of buying and selling of goods and services that dominated the markets before the coming of Europeans in Nigeria.
- (ii) B = Automobile

Activity II

- (i) Methods of exchange in pre-colonial Nigeria include:
- (a) Slave trade
 - (b) Trade by barter
 - (c) Cowries exchange
 - (d) Animals
 - (e) Salt
 - (f) Beads, etc
- (ii) Trade activities which were low in pre-colonial Nigeria include:
- (a) No established markets.
 - (b) External control of trade activities.
 - (c) Foreign trade was limited to the Northern part.

Activity III

- (i) Problems of pre-colonial trade in Nigeria include:

- (a) Non-application of modern techniques and strategies in production and distribution of goods and services.
- (b) Improper planning of pre-colonial trade system.
- (c) Regular inter-tribal wars.
- (ii) The prospects of pre-colonial trade include:
 - (a) The area of positive attitudes and values.
 - (b) The concept of reciprocity and redistribution.
 - (c) The spirit of communalism for mass mobilisation of citizens.

Assignment

- (i) Focus of pre-colonial trade in Nigeria was on general markets.
- (ii) Problems and prospects of pre-colonial trade in Nigeria include:
 - (a) Non-application of modern techniques in production and distribution of goods and services, planlessness of trade system, and the regular inter-tribal wars.

The prospects include exhibition of positive attitudes and values, practice of reciprocity and redistribution and the exhibition of the spirit of communalism that is very effective in mass mobilisation of the people.

Unit 5: Consolidation

Activity I

- (i) Society is an organized relatively large social group who live in a specified geographical area and sharing common cultural identities. The organization involves social interactions that produce a pattern of behaviour that keep the society together.
- (ii) Functions of Traditional institutions:
 - (a) The family performs the function of establishing patterns of behaviour which become the cultures and traditions of the people.
 - (b) Provide good leadership for the society.
 - (c) Developing language and economic skills.
 - (d) Providing security environment for development.

Activity II

Characteristics of pre-colonial society:

- (a) Agrarian in nature.
- (b) Communal economic activities.
- (c) Practical education.
- (d) Social relationship.
- (e) Emphasis on positive attitudes and values.
- (f) Emphasizes self-reliance.
- (g) Songs, dances, arts and crafts are strategies and techniques of communication.

Activity III

- (i) Development is the qualitative and wise utilization of resources for improvement of human life.
- (ii) Importance of social relationship in development include the production of a pattern of life that brings happiness and progress among the people.

Activity IV

- (i) Underdevelopment is the inability of a society or people to explore and exploit their resources to improve their wellbeing.
- (ii) Development is qualitative and improves wellbeing of citizens. Underdevelopment unqualitative because citizens are unable to use their resources to improve their wellbeing because of certain negative conditions.

Assignment

Accept relevant case studies on a variety of communities with reference to pre-colonial characteristics.