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CURRICULUM (ENGLISH LANGUAGE) FOR MULTI-ETHNIC
HARMONY IN NIGERIA

A Dissertation Presented

By

Margaret Olufunmilayo Oduşina

Submitted to the graduate School of the
University of Massachusetts in partial
fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

August, 1974

Major Subject: Education

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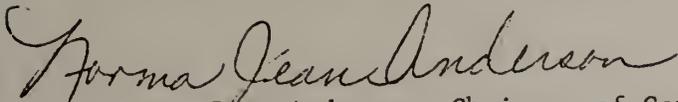
ENGLISH LANGUAGE CURRICULUM FOR
MULTI-ETHNIC HARMONY IN NIGERIA

A Dissertation

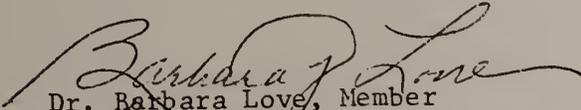
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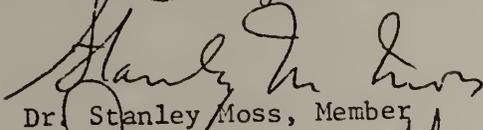
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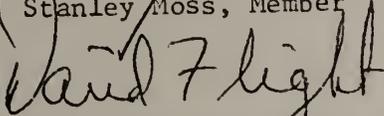
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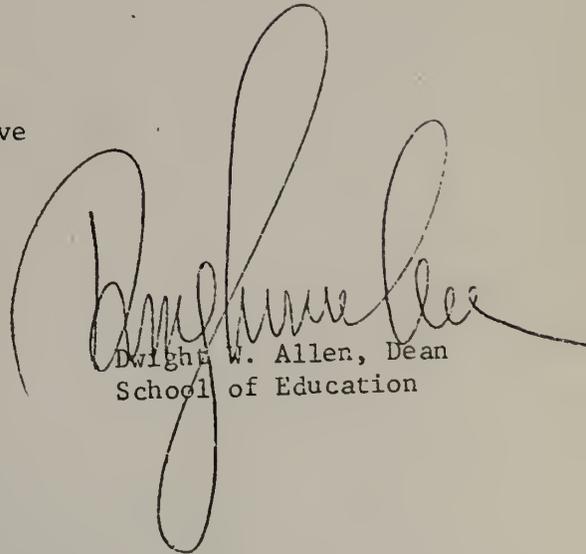
Dr. Barbara Love, Member



Dr. Stanley Moss, Member



Dr. David Flight, Dean's Representative



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AUGUST, 1974

DEDICATION

to

My Father: Isaac Adekoya Otunubi

Omọ Olisa.....
Omọ Abata Emi Odo ti m'Odoşan
Ola baba ni m'omọ yan

My Mother: Julianah Adepitan Otunubi

Omọ Oba Ijasi
Ijasi elelemele alagada-m'agada
Ijasi ni Oluwẹri ke şogodo.....

My Children: Omọbọlaji Olufunmilayo T. Oduşina
Omọbọlanle Olufunmike K. Oduşina
Omọbọlape Olufunmilọla I. Oduşina
& Omọbọlaotan Olufunmilọpeda A. Oduşina

My Husband: Dr. Jonathan P. Odubayo Oduşina

Awon omọ ko mu ko pada
Osare ogun lo gbarigbari

and

In memory of our dearly departed

SAMUEL ABIODUN OLUGBENGA OTUNUBI

Omọ Ajetunmọbi Am'ẹşo m'eye
A m'asa mọ ohun a ba ra
Oni popondo ajaijatan
A bigi owo siso l'oko bi ewele
Kare o!

A PRAYERFUL FAMILY OF SINCERE DEDICATION, GOODWILL AND UNDERSTANDING.

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The encouragement and assistance of many people made this study possible. Very deep and sincere gratitude is extended to my committee Chairman, Dr. Norma Jean Anderson, who gave many long hours of skilful guidance and personal attention during the preparation of the dissertation and throughout the entire doctoral programme.

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Sincere acknowledgements is extended to my parents Mr. & Mrs. I. A. Otunubi, who have provided so much unselfish encouragements and prayerful support throughout my life. Sincere thanks also to my children for relinquishing the precious time we could have spent together.

Finally, deep appreciation is expressed to my husband Dr. Jonathan P. Odubayo Oduşina for his encouragements, sacrifices and prayers

during this effort. Without his continued understanding this dissertation would not have been possible.

ABSTRACT

Curriculum (English Language) For Multi-Ethnic
Harmony In Nigeria (August 1974)

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"Give a man a fish he will feed for a day; teach him to fish and he will feed for life".--This is the maxim adopted in writing this curriculum model for application in Nigeria specifically. The nation is so diverse, physically and socially, that no single curriculum (however adaptable) can be appropriate for all the children in any named class throughout the nation. Yet the most urgent social need of the whole nation is inter-ethnic trust, respect and harmony. How to satisfy this need very effectively is the over-riding goal of this dissertation. The means adopted to achieve the stated goal is the content and process of learning cognitive English language skills through Affective Education methods. The time selected in the life of the learners is late childhood and early adolescence: ages 9-13 roughly.

This model therefore contains the type of material that should be for children's learning experiences in elementary classes 4, 5, and 6, and the first two years of the secondary school. Its goals are to improve self-

awareness, generate inter-ethnic harmony, and at the same time increase achievement levels in English language skills. A language is chosen as the content vehicle because most of human problems in inter-personal relationships are due to complete lack of, or a breakdown in communication--the main function of languages. The English language is decided on because it is the language spoken, and speakable by Nigerians for communications only, without any "possessive loyalty". Furthermore it is the language of instruction throughout the Western education system (in Nigeria), except the first three years of elementary school. The resulting model of "appropriate" material is derived from the following inputs:

1. The physical and cultural environment of the nation, including the similarities, the differences, and the peculiarities among the various ethnic groups. (only the ten most populous ethnic groups that account for about 85% of the nation's population are described here and specifically considered).
2. How do the various ethnic groups in the nation perceive one another with regards to working and living, kindness, hospitality, wealth, intelligence, and honesty, to name just a few? This question is answered through literature review and through a formal inter-ethnic survey.
3. The differences and similarities between the terms "Traditional" Education, Humanistic Education, Affective Education and Confluent Education are thoroughly reviewed through a comparison of their theories, practice and effects on learning and the learners. Expositions from the reviews are then

applied to the Nigerian situation, and a logical conclusion to adopt Affective Education (name and methods) is aimed at.

4. The fourth and last input is the brief history of Western Education in Nigeria, a survey of the objectives of English learning in both the elementary and the secondary schools, and the current organization and structure of learning experiences in the schools. These inputs are also taken into consideration in the decision on how to operationalize the model most effectively in terms of the ultimate "National" and "local" curricula that would emerge. The essence of evaluation of the programme by all participants (especially learners) is emphasized; and a continual system of such evaluation suggested.

To reduce counteractive influences on the effectiveness of this model, feasibility studies on the use of Affective Education methods in all formal learning experiences (except the military) are recommended. It is hoped that the scope of such studies would be widened to include "formal learning experiences" that operate in the Islamic education system, the living and learning "apprentice" system that has often been called "traditional", and the adult or continuing education programmes in order to tune parents to Affective Education approaches in dealing with their children.

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C H A P T E R I

INTRODUCTION

Since Nigeria became independent in 1960, the nation has been plagued with mistrust, and "non-understanding of our situations" among the various ethnic groups. So deep is the mistrust, and so complicated the "non-understanding", that the nation was engulfed in a thirty-month civil war between 1967 and 1970. Furthermore until this year (1974), the population of the nation was "estimated" because no figures that emerged from previous census exercises were accepted as reliable by all ethnic groups. Most (if not all) programmes for effective modernization commensurate with the natural resources of the nation (in men and material) aborted for the same reason--inter-ethnic mistrust.

"Frantic ills need frantic cures". As such, in 1972, the Federal military government of the Republic of Nigeria promulgated a decree that created the Youth Corps Programme. In the programme, Nigerian youths who have just graduated from universities with Bachelor's degrees will go on "national service" (with full graduate's pay and fringe benefits) for one year working in States other than their own. It is presumed that such experience will give the youngsters first hand information, and better understanding of the perspectives of the "other people"--an understanding that will result in harmony.

The Federal Government bears the total cost of the programme, and placed much more emphasis on the human relationship aspect of the programme than on youth's economic productivity during the one year. What is more, employers have been ordered to give much preference to applicants who had "served", over those who had not. One journalist asked,

"What are we buying at such a high cost of one full year of 'vacation tour' for all young Nigerian graduates?"

"Happiness - tomorrow", answered one government official.

"Is there no cheaper and yet more effective way of achieving the same goal?", the journalist asked again.

The answer was, "none that we know of right now for the unique circumstances that we have in Nigeria".

This dissertation is designed to satisfy Nigeria's most prior need, the need to achieve the desired goal of ethnic harmony--cheaply, effectively, and "without tears".

Statement of the Problem

"Nigeria, We Hail Thee. . ." as a national anthem was first sung in Nigeria on the first of October, 1960, when the nation became independent of British colonial rule.

Sixty years before that, a military "pacification" had bludgeoned the British Southern and Northern protectorates into one colony and named the amalgamation, "Nigeria". The colony was administered as three Regions - East, West, and North - with the "Indirect Rule System" that allowed the local administrators to keep much of their powers and influence, for as long as nothing diametrically opposed to British sense of justice, and British economic interests was practiced. The nation, however, consisted of many dissimilar political units that had been at war with one another for centuries. Religious prejudice was added to political animosity when the northern part was established as an Islamic theocracy in 1804 by Usman dan Fodio. Moreover, the individual political units comprise many sociological nations that never saw "eye to eye".

Yet the Indirect Rule System was used by the colonial master - Britain (for her own economic advantage). This system left the indigenous political systems and social allegiances within the country virtually unchanged. Hence, when the nation gained independence in 1960, ethnic disharmony was the basis of the political parties (fashioned after the British political system) and there was nothing planned by any administrator or educator to diminish the disharmony that bred mistrust, hatred and spite. The most significant effect of the disharmony was a thirty-month Civil War (1967-1970) that the nation went through. Prior to the Civil War, however, the military government broke the three Nigerian (political) regions up into twelve States very much along ethnic lines to reduce internal rancour that was consuming the nation's vitality.

But, on the economic and social "fronts" from the colonial era till now, things were much better. The economy became more capitalistic and more productive in terms of export (economic) crops like cocoa which was introduced from Brazil and Palm oil which is indigenous to the southern parts of the nation. Hides and skin from zebu cattle and goats, respectively, as well as peanuts were also export items.

Internally there was a symbiotic trade in grains and cattle for kolanuts and palm oil between the north and south. Increase in the volume of trade became a matter of course when the 800-mile railroad system was completed in 1911.

It was in the social systems that many far reaching changes were effected. In the Southern part of the country Christianity and Western Education had been introduced long before political colonization started. Literacy (the Western way) had become synonymous with "civilization",

civilization much higher in prestige than that occasioned by age and economic power in the indigenous society. Furthermore, labour lost its dignity and hard work that used to be highly respected started to be despised. The "white-collar" style of life became the mark of success, and many parents spent all they had to make their children schooled enough to qualify for white-collar jobs.

Since monogamy was part of the Christian package, it became "taboo" for southern Christians to have more than one wife.

Like the political system, social systems in the northern part of the country were virtually left untouched. Because the social systems were according to Islamic religion, fatalism was present, the futility of planning or saving for the future by any mortal was emphasized, quadrigamy was "approved by God", and wives were to be kept in harem (purdah). Moreover, Islamic education and culture was taken to be superior to western education and culture, and every non-moslem was an "unbeliever" not to be associated with.

Under these circumstances, the Nigerian child born and bred in the north despised the southerner as an unbeliever, while the southern child despised the northerner as an uncivilized cattle-rearer fit only for walking cattle 700 miles from the north to the south. The "filth" that, the northerner believed, enveloped the life of the southerner, was accentuated by the fact that southerners relish snails which is taboo to the Hausa majority in the north, and they eat pork which is forbidden by the Islamic God.

In the south, missionaries did their best to make Islam unattractive to the "civilized" people by coining local words that suggest "violence" as the creed of Islam.

Although a few christian schools were established in the north before Nigeria became independent in 1960, the bulk of northerners had literacy only in Islamic education in 1960.

This north-south, christian-moslem division was not the only axis of diversity in Nigeria. In each of the two areas, the indigenous political units and sociological nations, mentioned earlier, are so different in culture, political, economic, and social, that the people had no sense of belonging to one single political nation. The sociological nations have core-members untouched by inter-ethnic interactions and loyal to the indigenous sets of values and prejudices. They also have peripheral members who have travelled for one reason or the other and experienced interaction with other ethnic groups. The resulting multi-interactions through trade and through change of permanent residence (especially of southerners to the north) among the nations during the colonial years created a good mix-up of human geography in Nigeria. The result of the mix-up was that the life style and psychological personality of an adult Nigerian today cannot be simply determined by his name, his place of birth, the place of his early life, his educational career, or his religion--he rings true if he is "core" but he is a product of mixtures usually, and it is hard to predict which variable(s) will have had the greatest influence on him.

Despite all these, his conscious allegiance is to his father's ethnic group; an allegiance unsurpassed by anything else. The only situation that has been observed to break or temper that allegiance to date is if the Nigerian grew up in Lagos, the nation's Federal capital. Hence, for the most parts of the nation, "our" for the Nigerian refers mainly to his ethnic group or (since 1968) his State. Important issues

are examined from the point of view of what benefits one's State most rather than what benefits the whole nation most. Far-reaching decisions in politics and economic activities especially, are taken to benefit one's State or one's ethnic group even if it could not be in the best interest of the whole nation.

The nation suffers for this. The present generation is dissatisfied, yet many feel helpless as to how to inculcate lasting ethnic harmony and national (rather than ethnic) patriotism in the Nigerian. Time flies, and it looks like coming generations are being "sentenced" to the woes of belonging to a political nation of "nations within the nation".

The ideal--oneness, harmony, inter-ethnic trust and respect, individual possessiveness of land rather than ethnic possessiveness, meritocracy in employment (to name a few)--is far from the actual, and the problem looms large enough.

Purpose of the Study

When Nigeria became independent in 1960, the Federal Government proclaimed its plans on how the nation will proceed towards the achievement of rapid economic growth as well as social equity. The National Development Plan 1970-1974, which is among the latest of such plans reads thus:

the principal objectives of the Plan 'are to establish Nigeria firmly as: a united, strong and self-reliant nation; a great and dynamic economy; a just and egalitarian society; a land of bright and full opportunities for all citizens; and a free and democratic society.' The highest priorities are accorded to agriculture, industry, transportation and manpower development, although at the State level, marginal adjustments are made "to accommodate differences in the stages of development and in the varying ecological and

1

social conditions".

Rightly so, the objective to establish Nigeria as "united, strong and self-reliant nation" tops the priority list. But nothing is mentioned further as to any plan or procedure for achieving this objective of unity.

Funds are being poured into all phases of physical and technological research and development in and out of Nigeria to hasten the achievement of other national goals. For example, the Consortium for the Study of Nigeria Rural Development based in Michigan State University includes four other universities, USAID (United States of America International Development), USDA (United States Department of Agriculture), USDI (United States Development Institute), and RTI (Research and Technical Institute). The findings of research by this body have been published in voluminous series, but hitherto many of the findings remain simply results of academic exercises. Even if they are to be implemented successfully they can be of use chiefly in the physical and economic development areas. None of these findings is geared towards making "Nigerians" out of the conglomerate of ethnic loyalists.

Foundations such as Ford have also put a lot of money into educational projects designed to aid Nigerian advancement at the High School and the University levels. Nothing so far in research has been directed to finding effective solutions to the human relationship problem. It is a general consensus that "education" is the tool for achieving this prime objective of making Nigeria a united nation; what form the education will take, at what age in life it has to be applied for greatest effectiveness, what the

¹
Nigeria Year Book 1972, Lagos: Daily Times Press, p. 65.

content of the curriculum would be, and what learning principles and processes should be adopted to effect the desired change are now the foci of sociologists and educators. The latest solution is a one year ad hoc Youth Corps Programme decreed on young college graduates "to foster inter-ethnic understanding and Nigerian unity". But it is the conviction of this investigator from studies on human behaviour, human relationship and learning process that "catching them young", in a normal learning-living-growing process from the elementary education through early secondary school levels, will achieve lasting harmony most effectively. A programme has to be designed therefore to transform the conviction into a nationwide educational process, (starting from the elementary level), that will achieve the desired goal without disrupting existing systems to the point of opposition, and without impairing the nation's volume of potential economic productivity.

Since inadequate communication and insufficient information are two chief causes of lack of knowledge and mistrust, the vehicle of solution is language learning in early years of education. English language is the only common medium of communication and instruction in western education throughout the nation. Its intensive use starts from the fourth year of elementary school. Hence, the proposed solution to the problem is a curriculum in English language skills from the fourth year of western education to the eighth. The ultimate goal of this education is "efficient effectiveness" rather than "successfulness", only. A process or method for the desired results also has to be searched for.

The purpose of this study, therefore is to present an English language curriculum model that will be usable nationwide to inculcate Nigerianism, in the growing Nigerian child, irrespective of his/her ethnic origin, as

from the fourth year of elementary education through the second year of secondary school, a period of five years.

The model is designed to illustrate how English language learning sessions could be constructed to include skills in the effective use of the English language and cognitive knowledge of Nigeria's physical and social environment. It will also help the learners inculcate multi-ethnic understanding through self-awareness, self-mastery, self-esteem, allowance for the feelings of others, openness, and constructive involvement with other people as individuals, rather than as stereotypes of groups.

Place of learning is immaterial because content and processes of learning experiences are made practicable in all elementary and secondary school locations in any part of the country--cities, towns or hamlets. The nation's living conditions will be presented always as a "drinking-glass" that is half-full, not half-empty. Striving for betterment will be highly lauded. Every other social unit--the family, State and even the world would be viewed through the lenses of, and in relation to "OUR nation".

Design of the Study

Descriptive, causal, and exploratory methods of research will be used in this study to assemble data that will be digested into information for the curriculum model to be developed.

In the descriptive methods, secondary information and surveys will be used as data sources. "Real world events occur in and are affected by a real-world environment. The nature of this environment determines the 'rules' that describe the relationship between events"² --that is deterministic

2

Paul Greene & Donald Tull: Research for Marketing Decisions; New Jersey, 1970, p. 78.

causation, the branch of causal methods that will be used in this study to infer causal relationships in Nigerian inter-ethnic actions and reactions. Associative variation, sequence of historical events, and absence of other possible causal factors are the three types of evidence that will be advanced in the respective cases.

"Exploratory studies have as their purposes the identification of relevant variables and the formation of alternative courses of action (formulation of new hypotheses)".³ In human relationship areas where the hypotheses already formulated by this investigator (as a participant observer) prove defective, (probably because of events of the most recent years) exploratory methods will be used to ascertain the current state of affairs. Topics about which data and information will be gathered are:

1. Nigeria's physical and social environment.
2. The Nigerian child of elementary and secondary school age.
3. Elementary and secondary education systems in Nigeria.
4. Curriculum studies (content and processes) from which appropriate learning models in English language (for the years mentioned above), to achieve the desired goals for Nigeria, will be designed.

Significance of the Study

The curriculum model designed in this dissertation is titled NEED "A"
ONE - "National Educational Experiences Designed through Affective methods for Oneness among Nigerian Ethnics. The curriculum model is designed to facilitate total and relevant learning of English language skills to foster

³
Ibid p. 73

ethnic harmony and national unity in Nigeria. The process is "the most natural learning procedures"; the content is for essential communicative skills in English language, and the aims are knowledge, with human understanding that generates harmony. Hence the structure and the texture of the content, as well as the process, and the ultimate aim of the programme are the major points of differentiation of this programme from others.

Its main significance therefore lies mainly in facilitating learning "without tears", guaranteeing relevant education, and in the single operation bringing up "Nigerians" as opposed to bringing up ethnic loyalists.

Its other significance is that it is a curriculum model dedicated so much to solving the nation's number one problem--ethnic disharmony--that it can sacrifice some skill content for human understanding if the children feel crowded and short of time, or are inclined to spend more time playing the roles of different members of the various ethnic groups.

Delimitations of the Study

This study is designed:

- I. To present a descriptive study of Nigeria's physical and social environment.
- II. To determine the most important attributes of good behaviour (in sociological as well as affective domains of human relationship) to Nigerians in the ten most populous ethnic groups--Edo, Efik, Fulani, Hausa, Ibibio, Ibo, Ijaw, Kanuri, Tiv and Yoruba.
- III. To find out what these Nigerians think and believe of the other individual ethnic groups.
- IV. To ascertain the most appropriate learning process for the Nigerian situation as described in I - III above.
- V. To design an appropriate English Language Curriculum Model for the last three years of

elementary and the first two years of secondary schools in Nigeria. The content of the curriculum will be determined by information derived from I - III above and the learning process will be as resolved in IV above.

Finally, because Nigeria is a conglomerate of various political, economic and social systems that are not duplicated anywhere in the world, this study is specifically designed to probe and prescribe solutions to a uniquely Nigerian problem. Hence, the findings and the prescriptions will be non-empirical. Any application of the content, process and/or conclusions of the study to any other learner and learning situation can at best be only approximate.

Moreover, because of the large size of Nigeria, and its immense cultural diversity, only the characteristics or attributes of the most populous 10 ethnic groups are explored. Even then no attempt is made at factor analysis or path analysis of the effects of the attributes.

To start with therefore, what is curriculum, and what are the attributes of a good curriculum? What constitute the parts and packages of an effective curriculum? How does the content and process of a curriculum designed for a natural learning process differ from others? Answer to these questions form the bulk of the next chapter.

CHAPTER II

CURRICULUM BUILDING AND LEARNING PROCESSES

INTRODUCTION

To be puzzled about curriculum development is a state of the mind, to be concerned with curriculum development is to search for answers, but to be involved in curriculum development becomes its own outcome and reward.⁴

The Definition of Curriculum

From the time of Dewey in the second half of the nineteenth century, series of definitions, from very simple to complex ones, have been generated to describe the content and process of curriculum as being subject or discipline centered, teacher-centered, child-centered, or society-centered learning activities. Curriculum has also been defined as a tool for developing thoughts concerning the nature of learning. One of the commonly used definitions of curriculum states that the curriculum consists of all the experiences the learner has under the direction of the school.⁵

A 1956 definition of the curriculum, which emphasizes the centrality of the experience-nature of the curriculum but invites attention also to the total environmental matrix in which pupil experiences take place, given by Anderson relates that:

the curriculum is defined in terms of the quality of pupil experiences. It is conceived of as a whole of the interacting forces of the total environment provided

⁴Charles Galloway, "The Future of Curriculum Developments and the Teacher". In: Curriculum Development in a Changing World. Howard L. Jones (Ed.). Syracuse: School of Education, Syracuse University, 1969, p. 12.

⁵Hollis L. Caswell and Doak S. Campbell, Curriculum Development. New York: American Book Company, 1935, p. 69; Edward A. King, Curriculum Planning, New York: Harper and Brothers, 1950, p. 4; William R. Rogan, Modern Elementary Curriculum. New York: The Dryden Press, Inc., 1953, p. 3.

for pupils by the school and the pupil's experiences in that environment.⁶

Alexander Frazier gives a very simplified definition of curriculum:

For present purposes, curriculum making can be defined as laying out what is to be learned and setting up the conditions under or through which learning is to take place.⁷

Beauchamp takes the trouble and care to state the three most legitimate ways that one may speak of curriculum:

A curriculum is written document which may contain many ingredients, but basically it is a plan for the education of pupils during their enrollment in a given school. It is the overall plan that is intended to be used by teachers as a point of departure for developing teaching strategies to be used with specific classroom groups of pupils. A second legitimate use of the term curriculum is to refer to a curriculum system as a sub-system of schooling. A curriculum system in schools is the system within which decisions are made about what the curriculum will be and how it will be implemented. A third legitimate use of the term curriculum is to identify a field of study. Persons most concerned with curriculum as a field of study are undergraduate and graduate students enrolled in professional education work at colleges and universities, professors of curriculum, and curriculum theorists.⁸

Similarly, Hilda Taba, in defining the term "curriculum" along the line that underlies her book on Curriculum Development Theory and Practice,

⁶ Vernon E. Anderson, Principles and Procedures of Curriculum Improvement, New York: The Ronald Press Co., 1956, p. 9.

⁷ Alexander Frazier (Editor). A Curriculum for Children, Washington, D.C.: Association for Supervision and Curriculum Development, NEA 1201 Sixteenth St., N.W. 20036, 1969, P. 1.

⁸ George A. Beauchamp, Curriculum Theory, 2nd Ed. (Library of Congress Catalog Card No.: 68-31038. Printed in the United States of America, 1968) pp. 6-7.

feels that a "sharp distinction between method and curriculum seems unfruitful, but some distinctions need to be drawn between the aspects of learning processes and activities that are of concern in curriculum development and those that can be allocated to the realm of specific methods of teaching".⁹ Taba considers curriculum as "a task requiring orderly thinking",¹⁰ and she therefore states out seven necessary steps in order to come out with "a thoughtfully planned and more dynamically conceived curriculum".¹¹ Finally, as Taba writes on "the evaluation of the outcomes of curricula", she mentions that "the curriculum is essentially a plan for helping students to learn".¹²

John Goodlad also remarked that "Curriculum may be viewed from many different vantage points and at several levels of generality and specificity -

For a student, the curriculum is what he perceives to be intended for him in his courses and classes, including assigned readings, homework exercises, field trips, and so on. For the teacher, it is what he intends for the students; at one level of insight, a perceived means for changing student behavior. For teachers (and administrators) in concert, the curriculum is the whole body of courses offered by the institution or all planned activities including, besides courses of study, organized play, athletics, dramatics, clubs, and other programs (Webster). For

⁹Hilda Taba, Curriculum Development Theory and Practice, (New York: Harcourt, Brace and World Inc., 1962), p. 9.

¹⁰Ibid., p. 12.

¹¹Ibid., p. 12.

¹²Ibid., P. 311.

citizens and policy-makers, the curriculum is the body of educational offerings available to whatever groups of students or kinds of educational institutions concern them. For a philosopher, theologian, or educational reformer, the curriculum might be the learnings to which groups of students, in his judgment, should be exposed.¹³

Galloway, in his article on "The Future of Curriculum Developments and the Teacher", writes that:

Curriculum is an educational construct; it is an intellectual convenience used for the sake of organization by educators to talk about education. Educators used the word and the concept to imply that education has substance, content, and structure. If the word was banished from the literature, a similar idea would have to be created; for without it, education would have little promise.¹⁴

Joyce and Weil in Models of Teaching define curriculum in terms of its content as well as its objectives thus:

- (a) a curriculum (a plan for a long-term program of education), developing a course or a unit of study (components of a curriculum), developing instructional materials, or deciding what to do in response to a student's behavior there are many possible courses of action.¹⁵
- (b) an educational program. It is designed to accomplish certain educational goals and to use specific educational means to accomplish these goals. It consists of a broader environment within which interactive teaching takes place

¹³ John Goodlad, "The Development of a Conceptual System for Dealing with Problems of Curriculum and Instruction". Report sponsored by the Cooperative Research Program of the Office of Education, U.S. Dept. of Health, Education, and Welfare. Contract No. SAE-8024, Project No. 454, p. 11. (No date).

¹⁴ Howard L. Jones (Ed.). Curriculum Development in a Changing World. (Syracuse: School of Education, Syracuse University, 1969), p. 11.

¹⁵ Bruce Joyce and Marsha Weil, Models of Teaching. (New Jersey: Prentice-Hall, Inc., Englewood Cliffs, 1972), p. 3.

and includes overall content and approaches to it.¹⁶

The term "interactive teaching" is explained in this context as "the process by which the environment is actualized and given human energy".¹⁷

This last definition seems to be in line with that of current humanistic (affective) educationists, who lay a lot of emphasis on effecting changes on the learner's behaviour "here-and-now". However, Burns and Brooks clarify as well as broaden this point, as they feel that:

Certainly a curriculum should consist of more than technically accurate information, and more specifications than simply 'Here, present this!' Curriculum design, development and implementation, like teaching, and like teacher education, must eventually come to grips effectively with the problems: What is to be taught, and how it is to be taught. These problems will not be resolved, and school will not improve appreciably until curricula become student-behavior centered and teaching becomes student-behavior-change oriented.¹⁸

This focuses on the curriculum content, which, as it suggests, should be "student behavior centered", and curriculum process, which is "student-behavior-change oriented".

Curriculum has also been defined in terms of the relations of the human being to the societal environment--

The meaning of the term 'curriculum' can be formulated adequately only when the school is seen in relation to its surrounding culture. For the school is an instrument which adult society uses in its deliberate

¹⁶ Ibid., p. 319.

¹⁷ Ibid., p. 319

¹⁸ Burns and Brooks, Curriculum Design in a Changing Society, Educational Tech. Publications, New Jersey, 1970, p. 136.

attempt to direct the growth of children and young people in such a way that the knowledge, attitudes, values, habits, and skills to which this growth leads will be those that are prized in the society.¹⁹

With this definition of the "school", "curriculum" can be defined as:

a selection of experiences which the school as a social system influences significantly and which learners enact and undergo in the process of their deliberate induction into the culture.²⁰

From the foregoing definitions of curriculum it can be seen that the word has been defined to mean the content of learning experiences as well as the process through which those experiences are acquired thus:

Content	-a field of study
	-a plan for a long term programme of education
Process	-a learning "content vehicle"
	-a deliberate induction into the culture
Content	-a design, development, and an implementation of
&	what is to be taught and how it is to be
Process	taught.

While the process is almost uniformly considered in terms of the physical environment and the learner's "preparedness" for effective learning, the content is defined in terms of what is taught or what is constructed to be taught.

Curriculum should also be defined in terms of the "learner's course of study" or "what the learner has learned". The learner's course of study

¹⁹Kenneth D. Beene and Bozidar Muntyan. Human Relations in Curriculum Changes. (New York: The Dryden Press, 1957, 5th Edition), p. 4.

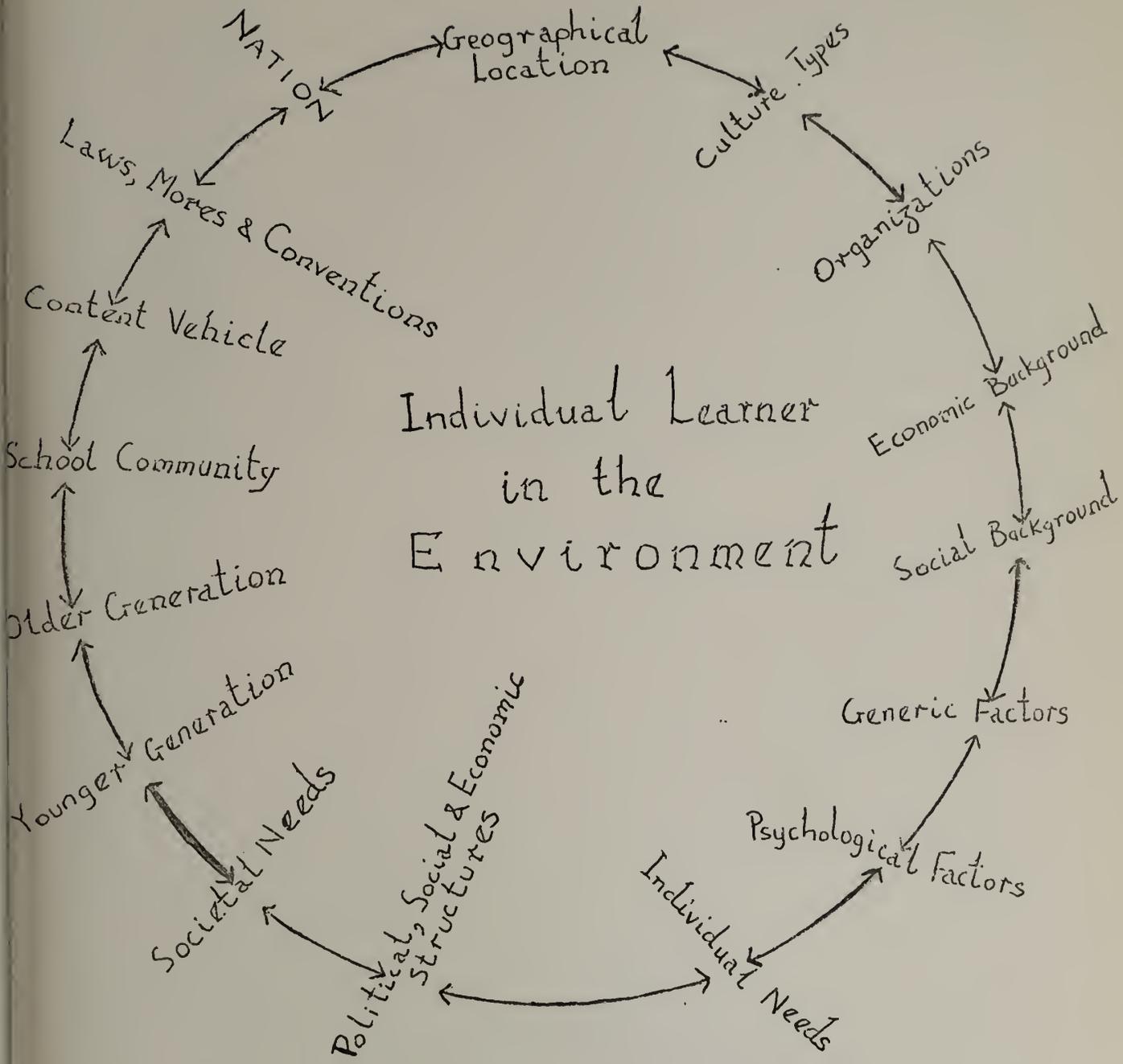
²⁰Ibid., p. 5.

is often pivoted through the "content vehicle", designed as a long-term programme, to effect some specific changes in the learner, through practical actualization of the "learning experiences" that would sooner or later affect the learner's behaviour. Such changes that are brought about in the learner's behaviour, should be seen as part of the curriculum. Moreover, since every learner is an individual surrounded by a series of environmental variables as illustrated in Figure I, p. 20., every learner should, therefore, be seen as one who varies in his learning patterns, motivation, physical and psychological make-up, socio-economic background, as well as individual needs.

Both the content and process of learning experiences need be designed to allow for all these individual differences. Hence, "content vehicle" need to be open-ended and subject to change and/or revision from time to time. Consequently, whatever learning experiences are designed become the "apparent" part of the curriculum, which contain conscious efforts made to meet the learning needs of the learners. This apparent curriculum is therefore an outcome of learner's needs as diagnosed by the curriculum builder and/or the "teacher", to facilitate learning solely. Hence the term "teaching", in this context becomes inadequate as the function is mostly that of facilitating learning-- studying the individual learner and his needs, and defining his problems, designing appropriate curriculum, and modifying existing ones with individual learner's declared objective(s) as the goal.

Hence the word "facilitator" will henceforth be used, instead of "teacher", for the provider of appropriate learning guides in formal learning processes.

Figure 1



Individual Learner's Immediate Environment

Furthermore, what is learned from the "apparent curriculum" can only be seen through behaviour but can never be totally assessed accurately. The learning is shown in the form of changes in the learner's behaviour patterns springing up directly from his previous learning experiences. Curriculum, therefore, should be flexible to accommodate innumerable previous experiences by learners and uncontrollable current environmental variables. It should also be individualized and defined as "what a learner chooses to learn" from varied experience opportunities presented to him through skillful facilitating devices.

How can the learner therefore be presented with enough opportunities to choose the "right" curriculum? The process of building a curriculum therefore becomes an important factor in providing the learner with learning experience material that would produce worthwhile, long-term changes in the learner's behaviour.

Processes of Curriculum Building

In the field of curriculum building, the most recent and outstanding works are those of Ralph Tyler, John Goodlad, Hilda Taba and Joseph Schwab. These curriculum theorists have made significant contributions to the building, growth and development of curriculum thus making provision for a comprehensive overview of theoretical approaches to the rational processes of curriculum development.

The purpose of this section is to examine the curricular elements treated by each of these theorists separately and then present a curriculum rationale model derived from Tyler's rationale combined with the theories and designs of Goodlad, Schwab, Taba, and the Humanistic Education Curriculum theorists. It is necessary to mention that these theorists, in their treatments of the various elements of the curricula do

have some commonalities which make their work more complementary rather than conflicting. The aim in attempting to unite their theories is to produce an end product which will be a well-blended whole rather than a forced yoking of disparate parts.

An overview of the major tenets of each theorist will be helpful in clearing up their major emphasis respectively, since it is beyond the scope of this section to adequately treat the work of each theorist in full. This will help set up bases for further treatment of the curricular in subsequent sections of this study.

The major questions on what learning is, how the learner can be best served, and what the attributes of a good curriculum are, will be discussed from the perspective of this investigator.

In developing an effective curriculum or an instructional plan, Tyler, laid major emphasis on the need to answer four fundamental questions:

1. What educational purposes should the school seek to attain?
2. What educational experiences can be provided that are likely to attain these purposes?
3. How can these educational experiences be effectively organized?
4. How can we determine whether these purposes are being attained?²¹

His rationale for curriculum development is based on the answers to these four fundamental questions. For Tyler, informative data should be sought

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Ralph W. Tyler, Basic Principles of Curriculum and Instruction, (Chicago: The University of Chicago, 1950), p. 1.

and gathered from the learner, the society, and facilitators. These three sources of information should serve as the bank from which data would be collected, analyzed, sifted and moulded to form objectives through the application of educational philosophies and appropriately selected learning theories.

Goodlad uses a conceptual scheme for the identification of curricular development problems. He takes off from Tyler's rationale and stresses the kinds of decisions to be made during curriculum construction processes, for, "a conceptual system provides a bridge between general theory and specific practice".²² When these decisions are made at the ideological, societal, institutional and instructional levels they set up a logical and deductive development which proceeds from the general to the specific in such areas as those of values, educational objectives, and learning opportunities. Like Tyler, Goodlad also elaborates on methods of screening and organizing learning atmosphere. Goodlad specifies that

just as a conceptual system has structure, so does it perform functions. In curriculum, then, it facilitates the following:

- (1) The clarification of the types of inquiry likely to be productive in dealing with these problems and questions presumably having relevance to planning any instructional program;
- (2) The clarification of the types of inquiry likely to be productive in dealing with these problems and questions (i.e., empirical-inductive or theoretical-inductive or some combination of the two);
- (3) the revelation of possible connections among these problems and questions;

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Goodlad, "The Development of a Conceptual System", p. 2.

- (4) the identification of promising data-sources for dealing with these problems and questions; and,
- (5) the initiation of processes designed to reveal the relevance of these sources and of data extracted from them to the problems and questions classified by the system.²³

However, Goodlad (like Schwab) takes quite a different approach from those of Tyler and Taba, on the question of evaluation. For Goodlad, the purpose of evaluation is to serve as a check on how preceding decisions have been made on the process of "curriculum planning". This check aims at assessing the rationale, deductive relationship between learning opportunities and objectives, objectives and educational aims, aims and values. Goodlad points out that "a conceptual system is not value-free. To accept curriculum practice as one beginning point is to express a value".²⁴ The differing mark line which distinctly separates Goodlad from Tyler (and Taba) is his emphasis on the deductive connection between elements of the process.

Hilda Taba deals with various aspects of curriculum, offering comprehensive analysis of the foundations, designs, processes of the curriculum and strategies for bringing curricular change about. In her model for "curriculum design, Taba deals with the various aspects and commonalities that should exist between curricular processes, strategies, and changes. Taba also focuses on one aspect which is of special interest in this study. She discusses the advantages of a method of curriculum development, which would focus on the "learning-teaching units", at the initial stages, rather than focusing on the larger theoretical framework. Subsequent results from these units will serve as bases for further general designs. This points

²³ Ibid., pp. 1-2

²⁴ Ibid., p. 9.

out the fact that Taba (in a sense), supports the idea of an experimental, developmental approach without sacrificing the ultimate usefulness of a conceptual framework.

Schwab's processes of operation represent the most different approach. Schwab deals mainly with the processes of approaching curriculum development, since he believes strongly that unless the mode of operation is changed from that of theory to practice, there can be neither growth nor progress in education through curriculum building. There is urgent need for practical mode-decision-making and this can only be done after the subject matter (or problem) is identified and defined, he asserts. The chief method of the practical mode deliberation is defined as a "fluid transactional discipline aimed at identification of the desirable and at either attainment of the desired or at alteration of desires".²⁵ Along with the practical approach, Schwab also proposes two other processes. These are the quasi-practical and the eclectic; these will also be considered for relevant contribution.

The quasi-practical visualizes the need to take into account, all the varying circumstances within member groups affected by a stated decision, and therefore allows for differences in translating the decision at the practical level. Also, the quasi-practical serves as the organic connections within a school which needs to be considered. Hence under this process of approach, representatives of diverse groups whose decisions affect one another would be brought together not to make decisions jointly, but to share the perceived implications and ramifications of various problems

²⁵ Joseph J. Schwab and William Rainey Harper, The Practical: A Language for Curriculum, (Washington, D.C.: The NEA Center for the Study of Instruction (CSI), D.C. 20036, 1970), p. 5.

and solutions. As soon as advice is offered and accepted at the quasi-practical level, a decision in the practical mode is then taken by the group or individuals immediately responsible. In the eclectic approach, Schwab points out the main weaknesses of the theory - partiality and incompleteness - and he offers different ways of analyzing and countering these defects so that positive achievements can be actualized when theory is brought to bear productively on the problems emanating from the practical. For, "the eclectic - recognizes the usefulness of theory to curriculum decisions, takes account of certain weaknesses of theory as ground for decisions, and provides some degree of repair for these weaknesses".²⁶

A review of Humanistic Education theories and theorists follows.

Humanistic Education Theories and Theorists:

Humanistic Education is the learning process with the total development of the individual learner to his utmost potentials--physically, mentally and psychologically--as its main objective.

Humanistic education is known under a variety of names given to it by various schools of thought. A list of some of the names follows:

Humanistic

- Affective
- Confluent
- Psychological
- Human Development Program
- Curricular
- Human Potential Movement

²⁶Ibid., p. 10.

- Intrinsic
- Personal Learning
- Synectics
- Self
- Personological
- The Eupsychian Network
- Curriculury of Concerns
- Growth Communities
- Multi - Cultural
- Multi - ethnic

Education

Learning Theories in Humanistic Education

A comparative study of a few schools of thought on Humanistic (Inclined) Education, under the various names given to their theories, shows that these theories all aim at achieving one and the same purpose - to help the individual develop a healthy self awareness (internal thoughts, feelings, and values), awareness of his external environment and his needs to equip himself towards making adequate contributions to building a healthy societal environment.

According to Alfred Alschuler, the primary goals of humanistic education is to make the learner acquire cognitive and psycho-motor skills with sensitivity, creativity, joy and self-motivation. Methods prescribed lay emphasis upon non-verbal learning, use of direct focus on the learner's own emotions, use of fantasy and group dynamics, in addition to the regular

or traditional school methods.²⁷ The main focus of these theories is the person himself/herself, (the learner with his/her emotions, "here-and-now").²⁸

However, the following three schools of thought have significant differences that merit special mention.

1. "Affective" School of Thought. Learning is traditionally spoken of in these three skill categories: Cognitive, Affective and Psychomotor.

Cognitive involves knowing, thinking, conceptualizing, deciding, comprehending, describing, applying, analyzing, synthesizing and evaluating.

Affective refers to emotions or feelings, attitudes and values.

Psychomotor involves the use and coordination of the body - usually the voluntary musculature.

How these skills are taught and learned is not generally believed to influence and be highly influenced by the affective domain of the learner and the facilitator. Thus little importance has been given to the learning of these skills through the affective area and the learning of affective skills through the other two areas. That this should be the case for the "best education" is the contention of Affective Education theorists.

Learning through the affective domain, say the theorists, involves all areas of motivation or conation - the forces that lead to any thinking or acting. So important is this learning process that curriculum

²⁷ Alfred Alschuler and Terry Borton, "A Bibliography on Humanistic Education", Harvard graduate School of Education, 1969, p. 184.

²⁸ Alfred Alschuler, Educ. Opp. Forum - Special Issue on Psychological Humanistic Education, Vol. 1, #IV, Fall 1969, p. 178.

builders should reckon with cognitive learning about affects, the main factor that determines human action and interaction. The complex cognitive structure that exists in man (ego), says Gerald Weinstein, mediates the affective impulses. This cognitive structure contains four areas:

- (i) Cognitive learning about affects - The areas termed psychodynamics and group dynamics.
- (ii) Cognitive learning about OUR OWN personal affects involving verbal and nonverbal, personal and interpersonal experiences.
- (iii) Affective learning about our own affects, i.e., being aware of our feelings, involving learning experiences akin to those in (ii) and,
- (iv) Growth toward more positive affective states-- higher self-esteem, acceptance of basic impulses, sense of integration and integrity, a positive view of self.²⁹

Indeed cognitive learning is a natural way of becoming more capable of dealing with one's inner needs. The more analytic the person, the more means he presumably has available for dealing with his feelings and concerns. Consequently, cognitive machinery should link inner needs to the environment and provide the organism with means of coping with the requirement of the environment.³⁰

There is need for effective learning to include all the four above types of learning in order to be retained and effective in influencing behaviour. When we call anything feeling, we actually mean motivation to action. The native self in us (id) is the primary source of moti-

²⁹Drice, Occasional Paper No. 20, Development and Research in Confluent Education, August 1972, p. 1.

³⁰George Isaac Brown, Human Teaching for Human Learning: An Introduction to Confluent Education. (New York: The Viking Press, 1971), pp. 4-5.

vation and it is therefore a strong factor in determining how to change the individual's behaviour, or how the individual can best learn.

There is need to have cognitive knowledge of the learner's affective domain. This will enable the facilitator to present material(s) that will not in any way be offensive to the learner's affective area. What the learner perceives is an active process significantly affected by the cognitive side of his/her learning resources. Consequently a set of values which is often referred to for use as a personal resource storage is formed. The set is defined as "a learned, cognitive structure which determines what is perceived". One's perceptions, therefore, ultimately affect one's actions, feelings and emotions. The cognitive - affective state, with which the perceptions are associated is determined by previous experience and their reinforcement with other cognitive and affective activities. The main view of the Affective Education school of thought is that behaviour is largely determined by the Affective storage of cognitive material. Learning can, best take place if there is a thorough cognitive knowledge of the learner's affective domain, and the knowledge is used in determining the content and the process of learning.

2. Confluent Education. Confluent education is an attempt to merge the cognitive and affective domains in teaching and learning. Cognitive refers to intellectual functioning--the activity of the mind. Affective refers to the areas of emotion, attitudes and values. The basic premise in confluent education is that the cognitive and affective domains in the life of an individual are inseparable (e.g., one

does not divorce the intellectual function involved in learning a concept from the feelings about that concept). This being the case, therefore, it makes sense to take this merger into account in deliberate teaching practice.

To quote Brown's definitions:

Affective refers to the feeling or emotional aspect of experience and learning. How a child or adult feels as he learns, and what he feels after he has learned are included in the affective domain.

Cognitive refers to the activity of the mind in knowing an object, to intellectual functioning. What an individual learns and the intellectual process of learning it would fall within the cognitive domain - unless what is learned is an attitude or value, which would be affective learning.

It should be apparent that there is no intellectual learning without some sort of feeling, and there are no feelings without the mind's being somehow involved.³¹

In confluent education philosophy, learning is seen as a natural process. It is natural in the sense that the human organism will learn and grow naturally; is tuned into and integrated with his environment; and will learn about it and make use of it if he is not "blocked". In confluent education, a basic premise is to learn to facilitate natural learning process. This is supported by creating processes which will not block natural learning or by creating processes which will remove blocks to learning. What contribute to blokades in learning, according to confluent education theorists are the following:

³¹Brown, Human Teaching for Human learning, p. 4.

(i) Physical Forces

Learning can be blocked in various ways. For example, learning is blocked by physiological or neurological dysfunction (i.e. occurrences which are abnormal or sub-normal in the human organism).

(ii) Environmental/Social Forces

The most common form of blockage, however, is what might be called "structural blocks". These blocks occur when the atmosphere and environment do not support natural learning. This can take the form of enforcing artificial learning sequences which are not natural to the individual, creating space where natural movement and exploration is inhibited, and using teaching methodology which creates splits in the individual. These splits can occur, for instance, when the learner's emotional expression is deliberately inhibited for the purpose of increasing his attention to cognitive content. It seems evident that when this occurs, the opposite effect may result, namely, the individual will be both emotionally stunted and intellectually confused.

One assumption, in confluent education, is that if the individual learner can relate his emotional life, his values, and his interests (motivation) to the cognitive content being presented, then his capacity for intellectual growth will increase. In this process, it is also likely that his learnings will be "complete" in the sense that his intellectual and emotional growth will flow together.

In confluent education, students learn to take increasing responsibility for their own learning. Thus the concept of responsibility becomes very important and critical to the whole confluent education emphasis.

Robin D. Montz in his paper on confluent education warns that a facilitator

using confluent techniques (that is, attempting to merge the cognitive and affective domains in structuring lessons and attempting to encourage each student to assume increasing responsibility for his own learning) should take care in deciding upon means toward the goal of the confluent Educated Person so that the teacher is not manipulating the student to feed his own ego rather than encouraging the student toward growth and self-sufficiency. The confluent teacher's function is to become increasingly dispensable--to enable the student to rely upon the teacher less and less and upon himself more and more.³²

He then elaborates on each of the expected qualities of a confluent educated person, and concludes that the confluent educated person should emerge as a person who:

- is aware of the world in which he exists
- is aware of his external environment
- is aware of his internal thoughts, feelings, and values
- differentiates between fantasy and reality
- is aware of his limitations and capabilities
- responds to figures that emerge from the ground of his existence
- feels free to respond
- chooses to respond in some manner
- responds in a manner congruent with his external and internal
- responds honestly, in accord with his feeling and judgment
- responds as a whole, integrated person
- takes responsibility for his response
- is aware that alternative responses exist for him
- identifies the consequences of some alternative modes of response
- freely chooses one response over others

³²Robin D. Montz, "Awareness, Response and Responsibility: A Model of the Confluent Educated Person", Occasional Paper No. 13, DRICE, Development and Research in Confluent Education, 1972, p. 2.

- accepts that the consequences are his choice
- integrates those consequences into the internal structures of his experience
- demonstrates his awareness and responsibility in action
- shows correspondence between what he does
- treats people as an end in themselves, never as a means to an end
- learns, based on his needs and interests, values and goals, rather than due to extrinsic motivations such as grades, honor rolls, or money.
- is able to evaluate himself and his own learning processes.³³

Finally, Montz defines the learner who is a product of this school of thought as:

The product of Confluent Education - the Confluently Educated Person--is a truly educated person; one who is educated to be an integrated, whole person who has a sense of himself and the world, who is aware of the world in which he exists, who responds freely and wholly to people, projects, and ideas, who takes responsibility for his responses and accepts their consequences, and who demonstrates his awareness and responsibility in purposive action.³⁴

3. Psychological Education. The psychological educationist theorizes that when psychology and education meet at a junction, we have the birth of a new movement which aims at promoting psychological growth directly through educational courses. Psychological educational courses are, therefore, those courses designed specially to inculcate aspects of mental health and personal adjustment. People get to learn more about themselves, getting their personal needs in a very effective way. The educators seem to be turning to the psychologists for help

³³ Ibid., pp. 3-7

³⁴ Ibid., p. 8.

in the realms of discovering solutions to the problems of "prejudice, violence, lack of motivation and uncurious, uncreative students."³⁵

As put by Alschuler, the aims of psychological education courses "sound varied, overlapping, universal, and highly desirable creativity, joy, awareness, sensitivity".³⁶ Students learn to take increasing responsibility for their own learning. Thus the concept of responsibility becomes critical to the whole psychological education emphasis.

This approach to education often means the development of new (or unused--atrophied) skills on the part of both learners and facilitators. Learners and facilitators are often unaware of what their emotions, attitudes, values and interests are. This is often because we have "learned" to put this dimension of our life aside when we enter the school building. We have somehow been "taught" that emotions (if expressed) are not considered legitimate to the learning process. The assumption is that affective expression gets in the way of good intellectual learning. This relates to the amount of energy we often expend to keep things orderly and quiet so that attention can be paid to "real" learning. Both learners and "teachers" learn to expect that they must perform unnaturally in school. We have learned that content comes to us at predetermined sequences in our lives regardless of our values, attitudes, or interests. We have learned that "school" cannot adjust its schedule to accommodate all our individual differences. The learner is often expected to make connections between his cognitive and affective learnings somewhere outside of the classroom.

³⁵Alschuler, "Educational Opportunity Forum", p. 7.

³⁶Ibid., p. 9.

While there are some very real problems involved in public education systems, the psychological education approach insists that a process can be introduced into the classroom which assists the learner to understand his own emotions, attitudes, interests, and values which can allow him to relate this dimension of his life to the subject matter being presented.

Perhaps the most important "relearned" skills that both learners and facilitators need to develop in this approach is in the area of awareness. It is important that the capacity to integrate feelings with thoughts so that the content of learning be as consistently "sensible" and alive as possible, be adopted. An important goal is that ways be found to integrate formal learnings with present life experience.

The theory is an attempt to create more total or complete learning processes in the school system as it currently exists. The emphasis does not require changes in content or cognitive curriculum objectives or the creation of "physical" changes in schools. It may be that when these processes are introduced certain changes will take place because they appear to be evident and useful changes to promote good learning. The psychological education approach implies that structural changes occur because "good" learning is taking place, not only in order to bring about "good" learning.

Psychological education, then, is a way to bring about effective and useful changes within the system without discarding, as a first premise, all that is there already. Changes occur in this process as a result of personal, individual response rather than as a result of

manipulations outside the life experience of the learner. Psychological education is not the imposition of pre-ordained goals and objectives. It is, instead, a process of learning which allows each individual to develop goals and objectives using the resources available in the school and community. The student learns to exercise responsibility by becoming more aware of himself and the world around him. He learns to take into account his concerns and feelings as well as the concerns and feelings of other persons. He learns how to discover, select and act on alternatives. Moreover, he learns how to support others and be supported by them.

Summarily, the significant differences between these three schools of Humanistic Education can be stated thus: While Affective theorists stress the cognitive knowledge of the learner's affective domain for 'best' learning results, the confluent theorists express a cumulative causal interdependence of the Cognitive and the Affective domains of the learner for the same purpose--'best' learning results. As to the Psychological theorists, they just declare that the inner self of the learner in its indivisible entirety (without trying to differentiate which section motivates which section) should be thoroughly known and primarily considered in designing activities for 'best' learning.

Nevertheless, they all emphasize a thorough knowledge of the learner from "inside out" by the learner himself and by the facilitator. From this knowledge the learner is expected to accept himself and his environment "as is" positively, and be so accepted by the facilitator. The learner is also expected to generate an outward look for making things better, or making the most out of existing resources. Harnessing the cognitive knowledge of the learner's affective domain is, according to these

theorists, the best way of learning all skills--cognitive, affective and even psychomotor. All these are to be achieved through the content and the process of the curriculum designed for use.

However, despite the differences in terminologies by the curriculum theorists, some commonalities which make their work complementary rather than conflicting exist. Tyler's "rationale", Goodlad's "conceptual system", Taba's "model for curriculum design", and Schwab's "modes of operation" are all linked by a common goal - they all provide a way of organizing thoughts about matters central to curriculum development--the learner, the content and the learning process. They all agree however, that the learner is "king". Hence, what the learner is physically, mentally, psychologically and socially for most effective learning is the object of the following review.

The Learner and the Processes in Building an Effective Curriculum.

By the previous definition of Affective Education, the learner is "king". He is the centre of all activities concerned with his learning. He is to be responded to in a way that enables him to know himself first as a separate individual and later as a member of an external environment in which, through which, and with which he must operate responsibly for his own benefit and the benefit of the environment.

A process is desired, therefore, to respond adequately to the conditions stated above. Such a process will guide the learner to exercise responsibility without imposing pre-ordained goals and objectives. It is a process of learning through which the individual develops goals and objectives using resources made available through the curriculum in the learning environment as well as from the national and local communities,

and schools. As early as 1897, Dewey wrote:

I believe that: All education proceeds by the participation of the individuals in the social consciousness of the race. This process...is continually shaping the individual's powers, saturating his consciousness, forming his habits, training his ideals, and arousing his feelings and emotions. . .The most formal and technical education in the world cannot safely depart from this general process. . .This educational process has two sides - one psychological, and one sociological and. . .neither can be subordinated to the other, or neglected, without evil consequences. . .knowledge of social conditions of the present state of civilization is necessary in order to properly interpret the child's powers. . .and that the school is primarily a social institution. (Dewey, 1929, pp. 3-6)³⁷

As Doll emphasized, "Today, psychological factors are at the root of many curriculum decisions, for psychology is one of the mother disciplines in which education finds its rationale".³⁸ This emphasis in education has important and positive implications relating to many of the problems and issues in education "today" and, indeed, in education in various nations and societies throughout the world. The application of psychology to curriculum improvement is, therefore, necessary, for it is

an understanding of the growth and development of children and adolescents, grasp of a learning theory to which he can subscribe, and knowledge of social psychology as it relates to the behavior of both adults and children. All these accretions of knowledge must be based, of course, upon fundamental study of general psychology.³⁹

³⁷Taba, Curriculum Development Theory, p. 9.

³⁸Ronald C. Doll, Curriculum-Improvement: Decision-Making and Process, (Boston: Allyn and Bacon, Inc., 1964) p. 20.

³⁹Ibid., p. 21

This approach would make sense whether practiced in multivarious ethnic groups, rural or urban context. It will provide good learning for the learner who is "succeeding" as well as the one who is not. It is an attempt to recover some very old ideas in education and make effective applications to a rapidly changing and increasingly bitter and de-humanized world of today. Education here represents the process of changing behaviour patterns of the learner who will choose his course, his society and his world. As Rugg and others put it:

In any adequate discussion of the educative process, two things will stand out prominently, learning and life. Learning of the right kind helps one to live better. In the last analysis we concern ourselves about education and learning because we wish our pupils to live fuller and better than they otherwise would. It is living that fundamentally concerns us.⁴⁰

Once the "here-and-now" is taken care of with the view of preparing the learner for his life, there will be greater hope for a yet fuller and harmonious living in the future. How then do we determine what is "good" for the learner and what is not?

Selecting "Good" Curriculum

1. Educational Objectives. The selection of "good" curriculum should be consonant with the main objectives of the whole curriculum package and its goals. "These educational objectives become the criteria by which materials are selected, content is outlined, instructional procedures are developed and tests and examinations are prepared. All aspects of educational programs are really means to accomplish basic educational purposes. Hence, if we are to study

⁴⁰H.O. Rugg and others. Foundations of Curriculum Making, (New York: Arteo, 1969), p. 68.

an educational program systematically and intelligently, we must first be sure as to the educational objectives aimed at".⁴¹ Then curriculum builders would be able to meet the needs of the main educational objectives. Consequently, facilitators will also be able to state their objectives adequately. For, facilitators who state objectives do so, so that

students know where they are going so that they can make intelligent choices concerning how they will get there.⁴²

Langdon mentions the importance and value of objectives in individual learning:

Objectives communicate to the student what he is to learn. In effect, they are targets to be aimed at and achieved. If properly stated in clear terms, they also tell the student when he has accomplished mastery of the objectives.⁴³

Objectives should be stated in observable behavioral terms. Ralph Tyler, when interviewed by J.G. Shane and H.G. Shane, defined behaviour as "all kinds of human reactions like thinking and feeling as well as overt reactions".⁴⁴ When Tyler was asked to define behavioral objectives as he would have done in 1929 or 1933, his response was:

⁴¹Tyler, Basic Principles of Curriculum, p. 3.

⁴²Burns and Brooks, Curriculum Design in, p. 41.

⁴³Danny G. Langdon, Interactive Instructional Designs for Individualized Learning, (New Jersey: Educational Technology Publications, 1973), p. 7.

⁴⁴"Ralph Tyler Discusses Behavioral Objectives", Interviewed by June Grant Shane, Harold G. Shane, Sept-Oct, 1973, p. 41.

As teachers try to state what they are attempting to do, they should formulate this in terms of what the student is supposed to learn, and state this in terms of the kinds of behavior which they hope the student will acquire as a result of instruction. These become behavioral objectives.⁴⁵

Later, Ralph Tyler explains this definition further:

What I mean by behavioral objectives is a statement of what teachers are trying to help students learn from their instruction--the ways of thinking, feeling, or acting that they want students to develop.⁴⁶

Burns and Brooks also stress the need of behavioral objectives for the learners:

Who needs behavioral objectives? Students. Behavioral objectives are a tool which lets students know where they are going so that they can then make intelligent choices concerning how they will get there. Curriculum processors who are constructing individualized curricula in the form of student lesson plans containing behavioral objectives are opening up one avenue for choice-making by providing media-and-method alternatives from which students can select.⁴⁷

If the aims of the curriculum are to help the individual learner develop a particular set of behaviour, (his personality to the fullest, towards better living "here-and-now" as well as in the future), then it is necessary that the intended behaviour from the learners are stressed "behaviorally" and that the learner be given the opportunity to choose his own course.

2. Sources. The sources of the objectives should be three dimensional. They should come from (a) facilitators (and/or subject

⁴⁵ Ibid., p. 41

⁴⁶ Ibid., p. 42

⁴⁷ Burns and Brooks, Curriculum Design in, p. 41.

specialists); (b) the society; and (c) the learner. Ralph Tyler in his rationale stated that informative data should be sought and gathered from these three sources stated above.⁴⁸ These objectives must be clearly stated in such a way that there would be no doubts in determining whether the outcomes are what were expected or not. Moreover, the criteria for evaluating the outcomes should be presented.

(a) If subject specialists are to contribute to the sources of objectives, their contributions may be viewed as being "too technical, too specialized, or in other ways inappropriate for a large number of the school students",⁴⁹ nevertheless they still have their own places and services within the whole educational frame-work of a nation or society. Subject specialists have a better knowledge of the content and skill areas and they can make large contributions in the development of special functions, like technical competence. Specific objectives in the science field, for example, could help the learner develop knowledge, scientific skills and attitudes, ability to solve problems, ability to create useful tools, interest in explorations, film production, and photography. Similarly, specific objectives in English language will help the learner develop cognitive skills in reading, writing, grammar as well as gaining knowledge about his environment, his peers, other ethnic groups and the nation as a whole.

⁴⁸Tyler, Basic Principles of Curriculum, p. 5.

⁴⁹Ibid., p. 27.

(b) The society would provide sources of objectives that are deemed adequate for the nation and/or immediate social circle. If the aim of the education is for the present - "here-and-now", then the objectives would be geared towards fulfilling the immediate needs. But if the educational objectives have the present as well as an ultimate projection of that present into the future, then adequate steps would be taken to seek ways of improving the present society through careful considerations of present problems, their causes, and finding ways to adjust the causes of these defaults as a means of "treating" present seeds in preparation for future lively, healthy and productive happy fruits. Considering the above, therefore, the societal objectives while aiming at profitable contributions for,

a modern school would include in its statement a position that has some of both of these implications; that is, it believes that the high ideals of a good society are not adequately realized in our present society and that through the education of young people it hopes to improve society at the same time that it helps young people to understand well enough and participate competently enough in the present society to be able to get along in it and to work effectively in it while they are working to improve it.⁵⁰

Since the real purpose of education is not to have the instructor perform certain activities but to bring about significant changes in the students' pattern of behavior, it becomes important to recognize that any statement of the objectives of the school should be a statement of changes to take place in students.⁵¹

⁵⁰ Ibid., pp. 35-36

⁵¹ Ibid., p. 44.

These objectives must, therefore, be all stated in BEHAVIORAL TERMS with the learner as the main focal target. The behavioral objectives must be specific and clearly formulated to show the two dimensions - behavioral aspects and content aspect. The content aspect involves the problem of "generality of specificity". This content aspect would, for example, state the national general objectives that would then allow for specific objectives at state or community level by facilitators who are in direct contact with the learner and his individual characteristics. Thus, is everything brought back to the learner. However, the school definitely has a unique duty to perform too; these are succinctly stated by Taba thus:

There is relatively little disagreement also about the idea that school function on behalf of the culture in which they exist. The school is created by a society for the purpose of reproducing in the learner the knowledge, attitudes, values, and techniques that have cultural relevancy or currency. There is generally also no quarrell with the idea that of the many educative agencies of society, the school is the one which specializes in inducting youth into the culture and is thus responsible for the continuity of that culture.⁵²

How then does the school work with the learner towards the achievement of these educational objectives focused on the learner?

(c) Since the educational objective is to be focused on the learner, it is of paramount importance that the learner be studied along the line of his needs, his interests, his psychological make-up, readiness to learn, and his learning patterns. Prescott classified the need of the learner into three thus:

physical needs such as the need for food, for water, for activity, for sex and the like; social needs such as the need for affection, for belonging, for status or respect from this social group; and integrative needs, the need to relate one's self to something larger and beyond one's self that is, the need for a philosophy of life.⁵³

The efforts to diagnose the learner's needs and aim at fulfilling them, would help produce the "affective" learner who is in dire need of self-realization, self-esteem, as well as esteem and respect for others.

The study of the learner and his needs will help serve as the focus of educational attention and the means of fulfilling the demands. Probably, from the time that Plato propounded his theory of "three souls" for the realization of social activities within a society, the make-up of the individual physically, mentally and generically, has been the object of intensive studies to find out the various factors that contribute to the composition of the homo sapiens.

Plato theorized that every individual was born for one of the three essential services in a human society. Which service the individual was born for was predetermined by the natural positioning of his soul in the head, the chest, or the abdomen. Sabine comments on Plato's theory by classifying the individuals into three classes through specialization which could be:

the workers who produce and the "guardian", who in turn are divided, though not so sharply, into the soldiers and the rulers, or the philosopher-king, if he be a single ruler. But since division of functions rests on difference of aptitude, the three classes depend upon the fact that there are

⁵³Tyler, Basic Principles of Curriculum, p. 7.

three kinds of men, those who are fitted by nature to work but not to rule, those who are fit to rule but only under the control and direction of others, and finally those who are fit for highest duties of statesmanship such as the final choice of means and ends.⁵⁴

This notion continued until the Christian era when this new idea originated that every man is made in God's image and that only the environment changes man - a man's upbringing will eventually make him turn either good or bad pending on his nurture. What is the place of individual differences here then? Later, the science of genetics through Mendel showed that every individual is born with certain generic characteristics with fixed potentials. The contention as to which of the two has the greater influence in the development of the individual has been the classic cleavage point of renowned educationists for many centuries and has given rise to such ideas as "nature versus nurture", in determining the individual's "readiness to learn" and limits to growth, physically, mentally and emotionally.

The first school of thought is the naturalist group commonly called the "nature-pre-eminence group", these include the idea of educationists and philosophers like: (i) Piaget and Kent. This Predeterministic school paired the capabilities of mental growth with those of physical growth, to arrive at "intelligence" for specific ages. This idea was eventually quantified to measure individual's intelligence in terms of

$$\frac{\text{Mental Age}}{\text{Chronological Age}} \times 100 = \text{Intelligence Quotient}$$

⁵⁴G. Sabine, A History of Political Theory, (New York: Holt, Rinehart & Weston, 1961), p. 52.

The implication of this theory is that the facilitator should be so observant as to know when the learner is ready to acquire specific skills. It also means that physical age alone cannot determine what a child can learn just as mental age alone cannot determine what he can learn. The theory assumes that if the facilitator correctly knows a child's intelligence quotient he will be able to prescribe an appropriate curriculum and methodology for the child's learning processes. The theory therefore points towards learning activities based on Intelligence Quotient. But the greatest flaw in this theory is that the influence of the physical and socio-economic environment on learning is almost totally ignored. (ii) The second school of thought--The Tabula Rasa School, include Rousseau, Hume, Locke and Thorndike. This school believes that the upbringing of a child has more influence on the child's development, more than any inherent qualities. According to this theory, therefore, the individual is brought into the world with a clean slate of a mind and whatever "inscriptions" he gets on his slate would come in through environmental influences. Growth, physical, mental and emotional, is believed to occur as responses to the challenge of the environment. Skills learned are also believed to be relevant ones for survival and growth. (iii) The Interactionist School championed by Vygotsky

attempts to conceptualize the organism-environment in less extreme popularities than the views previously discussed. Because of its different theoretical stance from predeterministic and Tabula Rasa approaches, the prescriptions on readiness to learn will be somewhat different, and different conception of knowledge acquisition will be advanced.⁵⁵

⁵⁵Burns and Brooks, Curriculum Design in, p. 125.

From these theories, affective education affirms that the learner would learn best when he is allowed to be himself, discover his personality, potentials and competencies, learn to think through the experience of solving problems for himself, develop self-esteem for himself, respect and esteem for others, learn through self-instruction, from practical experience, through role-playing, from books and other resource materials made available in his learning environment, and as clearly stipulated in the curriculum objectives.

Studying the Learner

Various methods can be used in studying the learner. These include all methods of social investigation - their social relations, their school habits all which would help provide the learner's needs. Other methods could include the various humanistic approaches of helping the learner discover himself, his environment and his entire world, through self-enquiry, group interaction, interview with himself, his peers, and later with members of his society and other ethnic groups. Moreover, the learners "themselves could be interested in participating in the investigation, making a house-to-house canvass, where needed, or collecting data of other sorts in connection with a comprehensive investigation".⁵⁶ Whatever interests the learner shows in various activities would variedly depend upon the changes, that the learning experiences he had been exposed to, has on him and his behavioral patterns. These would help in determining whether the learning experiences are desirable and appropriate for him sociologically, intellectually, emotionally and whether these activities will have effective changes "upon their personal and social behavior".⁵⁷

⁵⁶Tyler, Basic Principles of Curriculum, p. 37.

⁵⁷Burns and Brooks, Curriculum Design in, p. 125.

3. Effective Organization of an Effective Curriculum

In order to assure profitable and desirable outcomes there must be some planning of the learning activities contained in the "content-vehicles" or "curriculum". The learner is going through certain activities that will change his present behaviour which he would carry on into the future. The plan is not to allow the learner to go through the experiences "here-and-now" and forget all about it. Organization must therefore be patterned to produce cumulative effects which will be carried on from the present into the future.

There are vertical as well as horizontal organization of learning patterns. Vertical learning experiences will help the learner gain further and more mature reinforcements as he proceeds in his learning activities from a lower grade upwards through his learning career. An early foundation of "good" learning activities would aid in establishing a solid base upon the "rock". Further reinforcement as the learner moves upwards the vertical line of "learning experiences" would also create cumulative solidity.

Horizontal organization would occur when the learner, through other "subject matters" develops further skills that would enable him to apply his cognitive, affective as well as psychomotor skills in the actualization of his learning activities.

However, since both the learner and the environment are in a continuously dynamic state, an open-ended organizational structure (almost too open to be definable) should be adopted. The most important thing is that the organizational structure should be responsive to the learner individually at all times and in full accord with the learner's environment.

4. Evaluation

Since the learning experience objectives have been gathered from various sources, and outlined behaviorally, it becomes imperative to check the end products or outcomes of these objectives. This need then produces the birth of Evaluation Devices:

Evaluation then becomes a process for finding out how far the learning experiences as developed and organized are actually producing the desired results and the process of evaluation will involve identifying the strengths and weaknesses of the plans. . . . As a result of evaluation it is possible to note in what respects the curriculum is effective and in what respects it needs improvement.⁵⁸

Moreover, in order to be sure of the effectiveness of any facilitating and/or learning exercises, there must be some way or form of evaluation. This also has to be a continuous process. How is achievement evaluated in humanistic education? And how successful are they?

Weinstein and Fantini wrote on evaluation thus:

Evaluation should be a continuous process, not just a concluding step. The teacher should attempt periodically to determine the extent to which the desired outcomes are being attained and to identify strengths and weaknesses in diagnosis, content, and procedure. The effectiveness of evaluation will depend to a great extent on the accuracy with which the teacher described the learner's behavior and diagnosed his concerns at the beginning of the process. Typical evaluation questions would be: Has the children's behavior changed? Were the cognitive skills and teacher procedures the most effective for achieving the effective goals? The questions posed during the evaluation should lead the teacher through the model again, with increasing complexity and elaboration. In other words, the model should help to uncover new learner's problems and indicate new areas to explore.

Evaluation should also suggest new procedures or content.

⁵⁸ Ibid., p. 105.

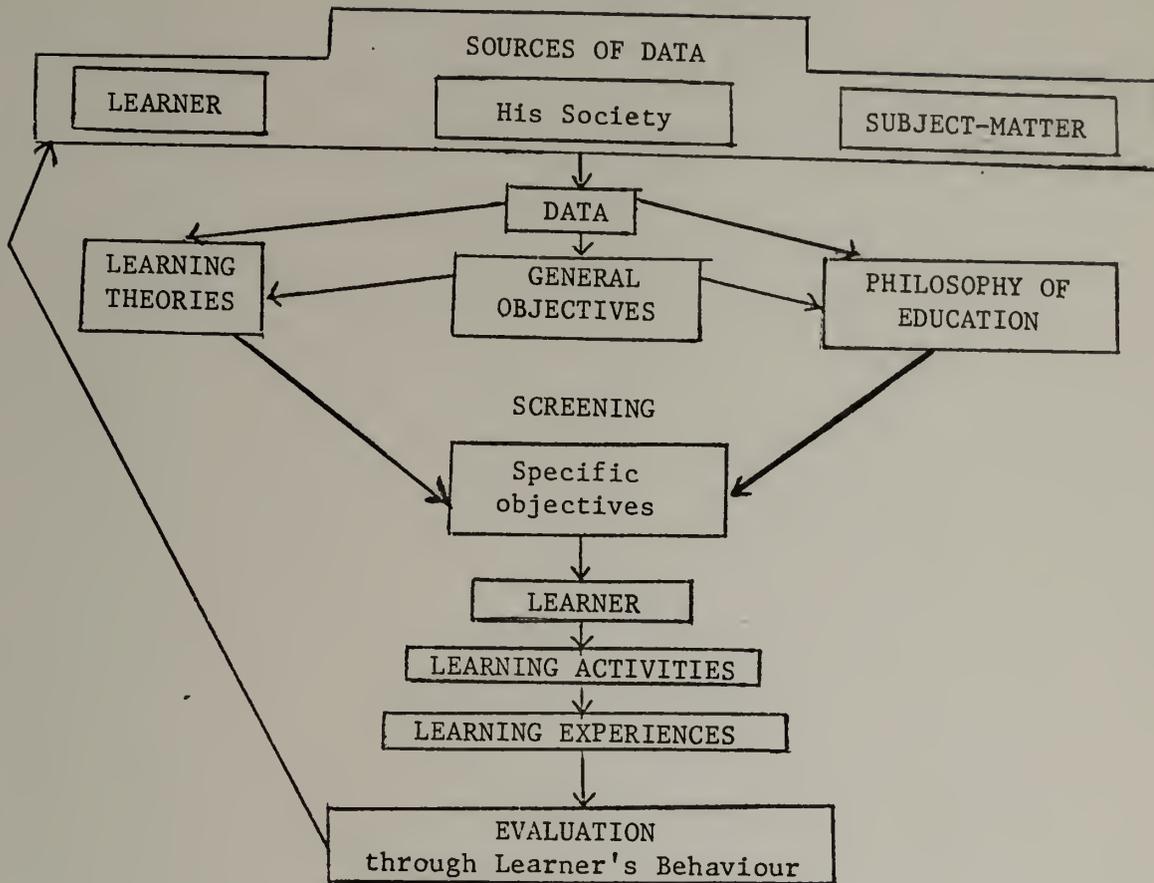
The extent of changes in the student's assessment of reality, learning style and learning readiness should be measured. Facilitators should determine how much more deeply they want learners to deal with their concerns, and they should reassess the amount of time they now need to spend on each phase of the model.⁵⁹

However, the process of giving attention to the individual child which is introduced and practiced in various forms--(Programmed Learning, Individualized Instructions, Open-Individualized Instruction, Integrated Day Curriculum Instruction, Magic-Circle Skills, Curricular Education, etc.) in educational systems today are a mark line to progress in the development of "the self". Further efforts to promote the possibility of effective and constant evaluative devices will enhance human development indefinitely.

"Seeing is believing". The learner's "apparent" behaviour should be proof in learnings. Changes in the learner's attitudes towards himself, his peers, members of his society, his nation, and his entire world, would be living evidence of the effects of his learning experiences. Failure for learners to meet up with expected goals would mean revision of curriculum, facilitating (or teaching) techniques and other relevant conditions that are proving detrimental to the possibilities of achieving the expected goals. Goals might also need revision. The process of evaluation should be continuous during the learning experiences and the ultimate output is the learner whose behaviour pattern has been affected through the series of learning opportunities he has been exposed to (Figure 2).

⁵⁹Gerald Weinstein and Mario Fantini (Editors) Toward Humanistic Education: A Curriculum of Affect. A Ford Foundation Report. New York: Praeger Publishers, 1970, pp. 58-59.

Figure 2



The Learner and Learning Processes

Are all these just ideal theories or practical methods in education? Can they be universally applied or are they limited in scope by socio-economic factors and/or physical environmental factors? The following review of literature on evaluated application of these theories on the content, the process and the outcome of learning activities will spotlight the probably right answers to these questions.

Literature Review on the Scope and Limitations of Humanistic Education Methods.

Humanistic Education methods were introduced shortly after World War II when "the problem of high-school dropouts, and so-called 'disadvantaged' students, (in U.S.A. schools) dramatically awakened the educational establishment to the obvious fact that what it had been doing for students as a whole did not work for these individuals".⁶⁰ The first approach used was to give these students "stiffer doses" of the same materials, but this also failed. Consequently, when educators began to search out various approaches and the possibilities of merging the affective along with the cognitive dimension, learning began to achieve positive results in the problem children. However, since the techniques for teaching in the affective domain were non-existent, there was no room for immediate expansion. But since the problem needed gigantic efforts (nationwide) for effective solution, the Ford-Esalen project was launched by Humanistic psychologists to meet the need. Within a short time, a dramatic progress became visible.

The brains behind the project were Michael Murphy and Richard Price.

⁶⁰ Brown, Human Teaching for Human Learning. p. 5.

These two human potential enthusiasts received encouragement and cooperation from other workers in the areas of behavioral sciences, religion and philosophy. Together they all developed a growing programme of workshops and seminars to explore the trends in the areas of humanistic education. Later these seminars increased and "the success of Esalen is validated to some degree by the emergence throughout the country of the many 'growth centres' patterned after it".⁶¹

The Ford-Esalen Project, ran a series of meetings in which the staff drew plans on the "process of modifying and refining in an effort to determine how best to combine innovation and responsibility, originality and practicality".⁶² Later, weekend workshops were held on once a month basis at Esalen and facilitators were acquainted with actual experiencing of the humanistic techniques.

Consequently, "the staff as a group seemed psychologically healthy and mature",⁶³ and when these returned to their various classrooms to practice what they had learnt in real life situations the results (as would be briefly cited below), were highly laudable.

Units in English and Social Studies were prepared to merge affective experience with cognitive curriculum materials, and these were applied in various classes ranging from the first grade to the twelfth grade (primaries one through secondary class five).⁶⁴ The results of these experiences received high appraisals from the facilitators who were involved in these processes. An extract from Robin Montz's evaluation

⁶¹Ibid., p. 17.

⁶²Ibid., p. 21.

⁶³Ibid., p. 24.

⁶⁴Ibid., pp. 53-193.

report on his use of affective - learning techniques integrated with the cognitive material in ninth-grade history and English courses will portray the achievements, he asserted, his students made.

-Better learning in cognitive material

-Heightened motivation and response to learning situations

-Greater appreciation of self, nature, others, feelings, etc.

-Greater pupil responsibility....

He added that "this year is the first in which I have felt like a real educator and not just a purveyor of information and a 'people-pusher'. I feel that as a result of the Ford-Esalen project I have grown as a person and as a teacher. If that were all the project had done, it would have been worthwhile.

However, the change in the students has also been fantastic. They have grown and matured faster this year than any other I have experienced. They are more aware, more creative, and better students".⁶⁵

Gloria Castillo, reports on her first grade class working through affective domain thus:

And so it goes throughout the classroom. Happy, healthy first-graders, growing in academic skills; learning to get along with each other; offering help and support to each other; accepting others for what they are and not what they "should" be; allowing the other child to be better or worse than themselves are. Together we have grown".⁶⁶

Thus have the facilitators in humanistic techniques in the classroom lauded the successes of these approaches. The Ford-Esalen project asserts that

⁶⁵ Ibid., pp. 198-200.

⁶⁶ Ibid., p. 218.

"So far we have encountered no area of the curriculum where the introduction of experiences in affective learning cannot be merged with cognitive or intellectual learning and where the cognitive learning has not immediately become more relevant and thus richer as a consequence".⁶⁷

Furthermore, in the areas of value and attitude formation, research findings support the importance of influencing development at an early age. Bloom's research indicates that 50 percent of a child's intellectual potential is already developed by the age of five.⁶⁸ Goodman discovers awareness of racial differences in children by the age of four.⁶⁹ Trager and Yarrow, in their Philadelphia study, concluded that children have the kinds of attitudes which make for disunity, disharmony, and unhappiness in group life as early as Kindergarten.⁷⁰ Lambert and Klineberg, in a cross-national study of children's awareness of both their own ethnic identity and other ethnic groups, found that at the age of six children displayed a remarkable stress on differences rather than similarities of people and that ethnic self-identification preceded ethnic recognition of other groups.⁷¹

Since children form attitudes and values at such an early age what

⁶⁷ Ibid., p.53.

⁶⁸ Benjamin Bloom, Stability and Change in Human Characteristics. (New York: John Wiley & Sons., Inc., 1964), p.68.

⁶⁹ Mary Ellen Goodman, Race Awareness in Young Children. (Reading, Massachusetts: Addison - Wesley Publishing Company, Inc., 1952), p. 183.

⁷⁰ Helen Trager and Marion Yarrow, They Learn What They Live. (New York: Harper and Brothers, Publishers, 1952), p. 151.

⁷¹ Wallace Lambert and Otto Klineberg, Children's Views of Foreign Peoples. (New York: Appleton-Century-Crofts, 1967), pp. 6-7.

is needed is "catching them young" with an effective tool for a life-time acquisition of desired behaviour. According to James Becker, what is required is "the development of new techniques and new attitudes which hopefully will enable us to meet the challenges humanity faces".⁷² Meeting the challenges of the future involves living rightly now; for living now is a preparation for the future, viewing the past as the cause of the present and the future as a result of what we are now.

The process involved becomes the "here-and-now" action in the present, while utilizing the language of the past, to understand the present and prepare for the future. As Helen Gillham says "What a child hears, thinks, and feels today will influence what he learns, thinks, and feels tomorrow".⁷³ Communication skills therefore become very important tools in this vital humanistic education processes. Communication is the sharing of personal meaning. As such it is of vital importance in the learning of all skills, it "goes beyond knowledge of language (since) it includes, speaking, listening, writing, and utilizing silence appropriately".⁷⁴ Through the process of positive communication, a child "becomes" and is able to express his feelings, ideas, understanding, knowledge, values and attitudes. Communication skills also involve both verbal and non verbal activities. Thus the acceptance of others is closely related to our

⁷²James M. Becker, "World Affairs Education: A New Role". In: *Educational Leadership* 25(6): 503; March 1968.

⁷³Helen Gillham, Helping Children Accept Themselves and Others. (New York: Teachers College Press, 1959), p. 26.

⁷⁴Louise M. Berman, New Proirities in the Curriculum. (Columbus, Ohio: Charles E. Merrill Publishing Company, 1968), pp. 43-45.

ability to communicate our feelings and ideas to them. The young child, therefore needs communication skills in order to develop meaningful relationship with others. When humanistic techniques are again utilized in building communicative skills, the outcome proved to be the "best" learning process.

The foregoing review shows that humanistic education methods can be universally applied more effectively than the traditional in learning skills, (affective skills most especially). This is so because it is a "natural" way of learning. But the desired effectiveness can be achieved only if natural factors affecting individual learners are considered in developing the content and process of the curriculum.

Most important among the factors that affects natural learning is the immediate physical and social environment of the learner. This immediate environment - Nigeria - is the subject of the next chapter.

CHAPTER III

NIGERIA (1974)

Physical Features

The Republic of Nigeria is 356,669 sq. miles in land area and according to the 1963 census, has a population of 55,600,000 people an increase of 20,000,000 people over the 1953 census. The results of the census recently held on November 25, 1973 estimates the country's current population at 60-70 million.⁷⁵

The Republic of Nigeria is situated between 4° and 14° N latitude, and 3° and 14° E longitude.⁷⁶ The country is bounded in the north by the Republic of Niger, in the East by the Republic of Camerouns and in the West by the Republic of Dahomey.⁷⁷ Her southern boundary is a 500 mile Atlantic Coast from Badagry in the West to Calabar in the East. The Federal capital city of Nigeria is Lagos. A considerable part of the country is below 1,000 feet in altitude. In the West the mainland rises steadily inland to some 2,000 feet at a distance varying from 120 to 200 miles from the coast. North of the two major rivers, the Niger and the Benue, the land rises to about 2,000 feet also. However, the Jos plateau, which lies in the centre of the north, rises abruptly from 2,000 feet high

⁷⁵ Nigeria Year book 1974. (Nigeria: Times Press Ltd., 1974), p. 268.

⁷⁶ Wilfred D. Hambly, Culture Areas in Nigeria, Field Museum of Natural History, Publication 346, Anthropological Series Vol. XXI, Nos. 1-3 (Chicago: Field Museum Press, 1931-35), p. 375.

⁷⁷ Michael Crowder, A Short History of Nigeria (New York: Frederick A. Praeger, 1972), p. 23.

plains to an average level of some 4,000 feet⁷⁸ above sea level, with granite hills rising over 5,800 feet in the Shere Hills east of Jos. Thus, the Jos plateau landscape forms a marked contrast to the main topographical units of Nigeria.

The climate of Nigeria is normally explained in terms of the seasonal drifting of pressure belts. The two main winds (Figure 3) which blow over Nigeria are the South West Winds and the North East Winds. The South West wind which is moisture laden is responsible for most of the rains in Nigeria, while the North-East wind which blows across the Sahara desert before arriving in Nigeria, is responsible for the dry and cold climate known as Harmattan. Thus the climate of Nigeria, which is typically tropical, is explained in terms of two seasons - the Wet Season which is from about April to October, and the Dry Season which is from about November to March. On the whole, the south is generally hot and wet, while the north, on the other hand, is hot and dry. Temperatures in the south range from 70°F to 90°F with high relative humidity. In the north, temperatures range from 50°F (during the Harmattan nights) to 110°F (during the hot dry months).⁷⁹ The high plateaus of Jos, are on the contrary, generally cool all year round.

Rainfall is heaviest in the delta areas and along the coastal area of the south-east (where monthly rainfall is consistently above 1 inch throughout the year), records about 120" annually. On the whole, there

⁷⁸ K.M. Buchanan and J.C. Pugh, Land and People in Nigeria, The Human Geography of Nigeria and its environmental background. (London: University of London Press, Ltd., 1955), pp. 12-18.

⁷⁹ Nigeria Year book - 1972. p. 18.

is a remarkable decrease in the amount of annual rainfall as one moves towards the north where not more than 20 inches of annual rainfall is sometimes recorded.⁸⁰

The soils of Nigeria have been regrouped into five main classes, which are further subdivided into sixteen groups, some of which are multiple. However, the five main classes are:

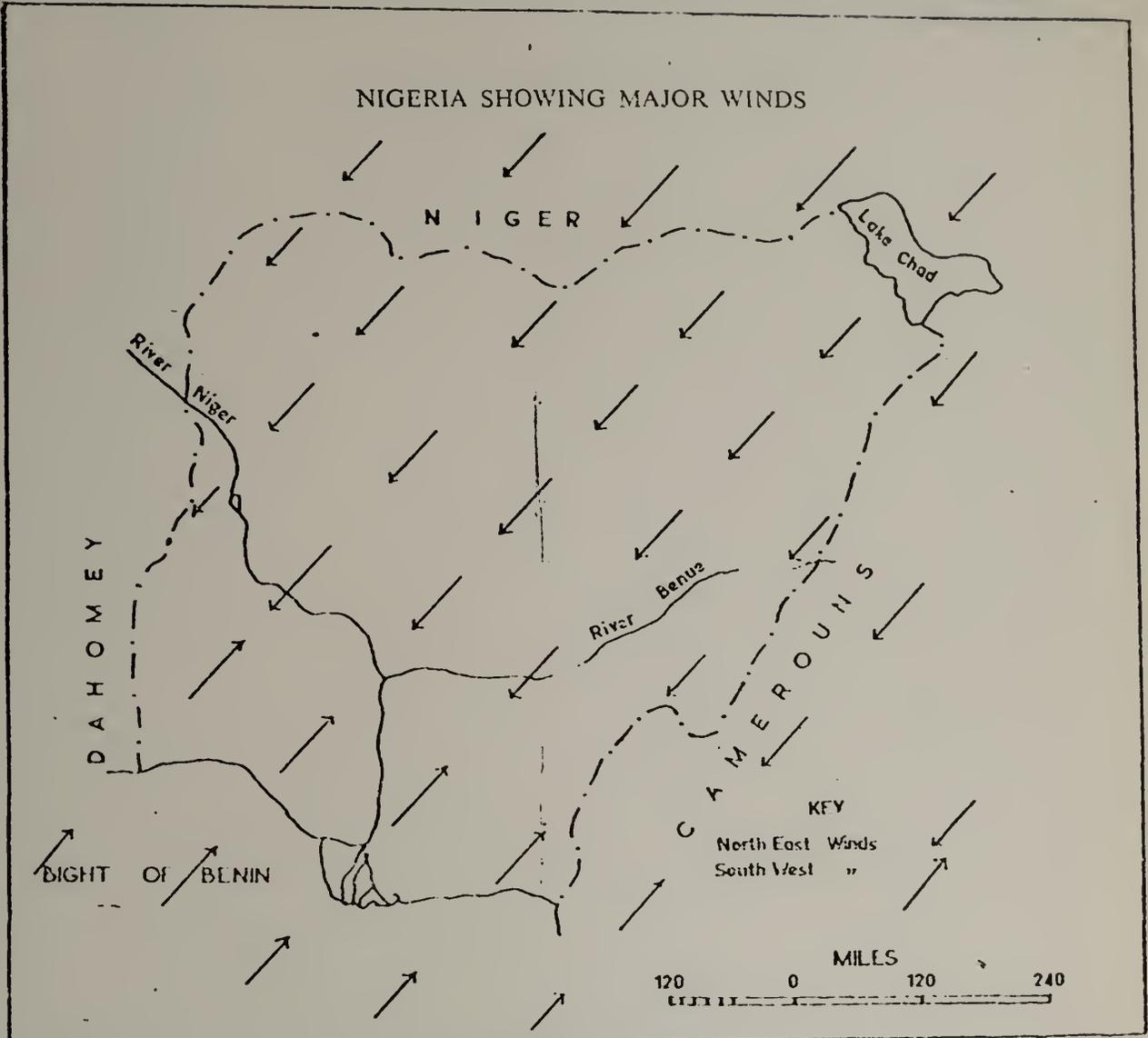
- (1) Well-drained reddish-coloured soils, moderately to strongly leached with low humus content;
- (2) Well-drained soils, moderately leached, with high humus content;
- (3) Well-drained yellowish-brown soils, excessively leached;
- (4) Swamp soils
- (5) Poorly drained clays and dry sands.⁸¹

The first class of soil, by far the most important in terms of the area it occupies, covers about nine-tenths of the country. The boundaries of these soils show wide variations in reserves of fertility in the southern boundaries, and these can be regarded as a function of geology and rainfall, while in the northern plains of Hausaland and the Chad basin, the character of the soil depends largely upon the nature of the drift deposits which mantle the solid sedimentary and Basement rocks. Hence this class of soil varies in the crystalline areas of the Western States where there are striking contrasts between fertile clays and clay loams on the hill tops and upper slopes and sandy or concretionary soils of the lower slopes, to those in the Niger trough and Benue-Cross basins where there

⁸⁰ Buchanan and Pugh, Land and People in Nigeria. pp. 23-30

⁸¹ Ibid., p. 38.

Figure 3



Source: M.A. Makinde *et al.*, Social Studies for Nigerian Secondary Schools, Books I & II, (Ibadan, Nigeria: Caxton Press (West Africa) Ltd., June 1968), p. 38.

are less areas of sedimentary rocks.

The second class of soil comprises the high altitude soils with high humus content. The third class are the excessively leached soils of the south, yellowish in colour along the areas of heavier rainfall. The fourth class are found a little inland from the coast along the delta and the swamps westward where the soils are fresh water instead of saline, and the muds are replaced by sands and clays. These areas also include some small patches of dry-land soils on which settlements are often sited. The last class exist in the extreme north-east. This broad pattern of soils serve as an important key to the distribution of natural and cultivated vegetation within the whole country.⁸²

Thus, there is a marked difference in the vegetations of Nigeria, varying from one area to the other throughout the country, but on the whole, the five major classifications are depicted diagrammatically in Figure 4.

"Nigeria", as a political nation, "came into being in its present form in 1914 when the two protectorates of Northern and Southern Nigeria were amalgamated by Sir Frederick Lugard. Sixteen years earlier, Flora Shaw, who later married Lugard, first suggested in an article for The Times that several British Protectorates on the Niger be known collectively as Nigeria".⁸³

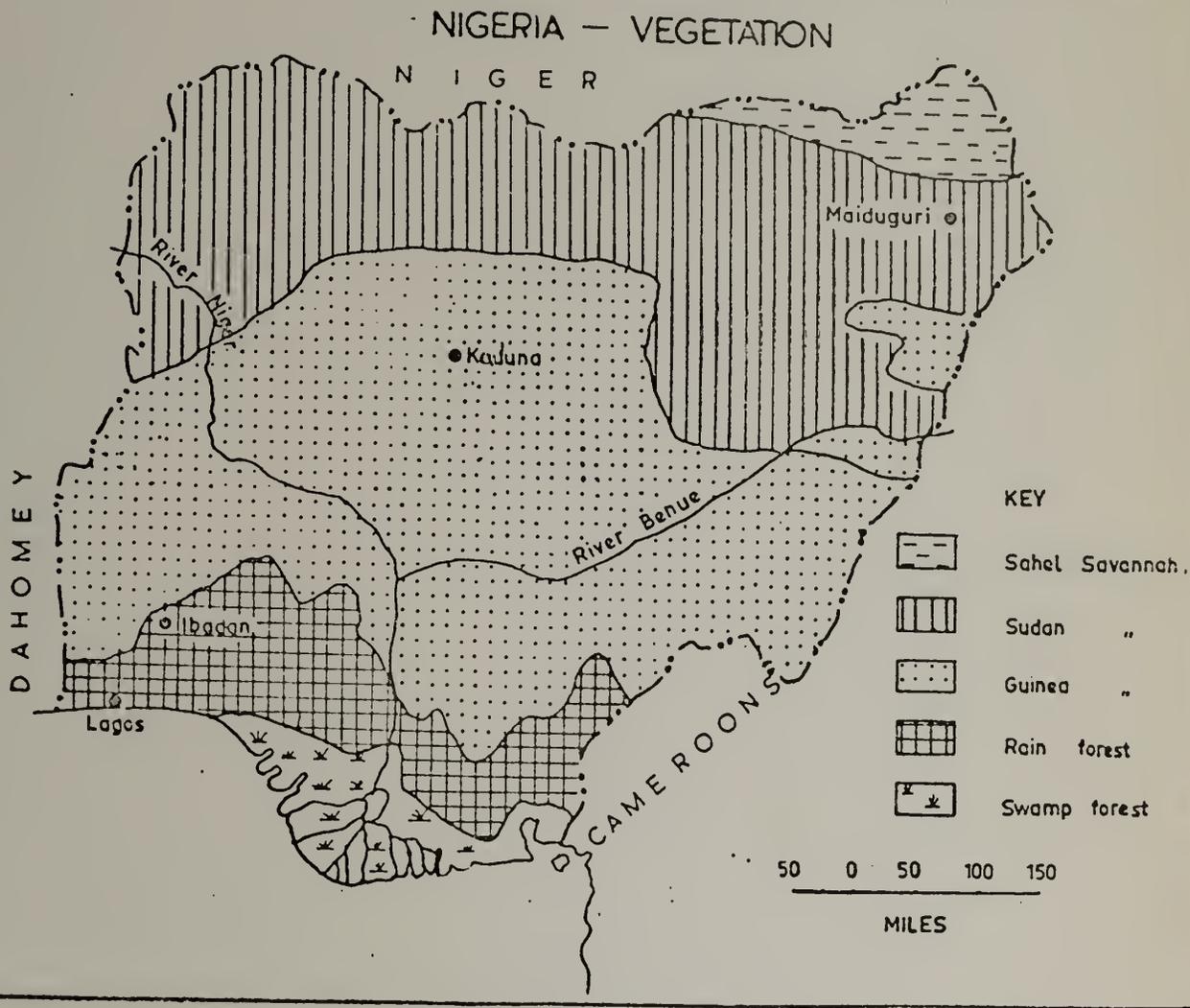
Culture-Types in Nigeria

It is often very common for people to use the term "tribe" in referring to the various cultures or nations that exist in Africa. This has

⁸² Ibid., pp. 38-41.

⁸³ Crowder, A Short History of Nigeria. p. 21.

Figure 4



Source: Makinde et al., Social Studies for Nigerian Secondary Schools, p. 39.

often led to acrimonious debates. The term "ethnic" will be used in this study as any questions that could be raised against the use of "ethnic groups" in Africa, could also be raised as to the "particularisms" of other culture-types in Europe and North America.⁸⁴

There are various culture types and language groups that constitute Nigeria. These different ethnic groups can be considered as separate sociological nations, culturally and linguistically, just like Germans, Jews, Italians and other ethnic groups belong to a single political nation. Buchanan (1955, p. 83) finds it difficult to discuss the numerical importance of the various language groups (in Nigeria) with any accuracy, owing to the scanty data available. However, the results of 1963 census record the ethnic groups under these forty groups (see Figure 5).

Lewis points out the fact that the people in Nigeria belong to some 250 different ethnics varying "in membership from millions to a few thousand".⁸⁵ While Crowder also confirms that "Nigeria today is inhabited by a large number of ethnic groups ranging in size from a few thousand to many millions, speaking between them several hundred languages"; he further explains that "though at first their variety of customs, language and social organization is bewildering they can be classified into a number of linguistic groups which give a fairly good indication of their wider cultural affiliations",⁸⁶ as shown in Figure 6.

⁸⁴ Roberta E. Mapp, "Cross-National Dimensions of Ethnocentrism", Canadian Journal of African Studies, VI, (1972), 73-96 (Canada: Committee on African Studies, 1972), p. 73.

⁸⁵ L.J. Lewis, Society, Schools and Progress in Nigeria, (New York: Pergamon Press, 1965), p. 15.

⁸⁶ Crowder, A Short History of Nigeria, p. 24.

Figure 5

Ethnic Group	1963 Population in Figures
Hausa	11,652,747
Yoruba	11,320,517
Ibo	9,246,413
Fulani	4,783,142
Ibibio	2,002,448
Efik	2,418,157
Tiv	1,393,649
Ijaw	1,060,962
Edo	939,468
Annang	674,364
Nupe	654,910
Urhobo	634,181
Igala	581,551
Idoma	485,482
Igbira	411,041
Ekoi	343,497
Mumuye	294,202
Alago	249,438
Ogoni	201,812
Isoko	198,045
Higgi	176,962
Bura	171,861
Chamba	162,326
Shau Arabashuwa	155,514
Kaje	151,992
Jari	146,976
Kambari	145,608
Eggon	143,007
Kobchi	141,194
Angas	137,717
Karekare	128,786
Birom	118,685
Yergam	116,204
Itsekiri	87,355
Andoni	83,559
Yalla	53,633
Eleme	26,441
Ukelle	26,106
Ejagham	17,012
Poli	100

Source: Makinde et al., Social Studies for Nigerian Secondary Schools,
pp. 43-44.

Hambly explains that

to present the culture of Nigeria diagrammatically, the usual linear diagram would have to be replaced by a series of colors, each of which would represent a cultural pattern. . . Such an inartistic map, with its blotches, streaks, and minglings in which one color or another might predominate, would be a diagram more current than one in which lines were used to delineate culture areas.⁸⁷

He further explains that

although physique and languages show some degree of local association, it would not be possible to prepare two maps, one linguistic and the other somatological, in such a way that the divisions coincide when the maps were superimposed. A third map purporting to give the distribution of associated cultural traits would make only an indifferent fit with the maps indicating distribution of languages and physical types.⁸⁸

Hambly, therefore, concludes that since cultural diffusion has been so extensive, conclusions are made of a general kind.⁸⁹

Today, Nigeria is divided into twelve political states created on 27th May, 1967, out of the former three political regions (North, East, and West), and demarcated according to the nine major languages. Each of these states has many cities and towns and populations vary from about one and a half million to over nine million in the various states while persons per square mile vary from 78 in the North Eastern State to 711 in the East Central State (see Figure 7).

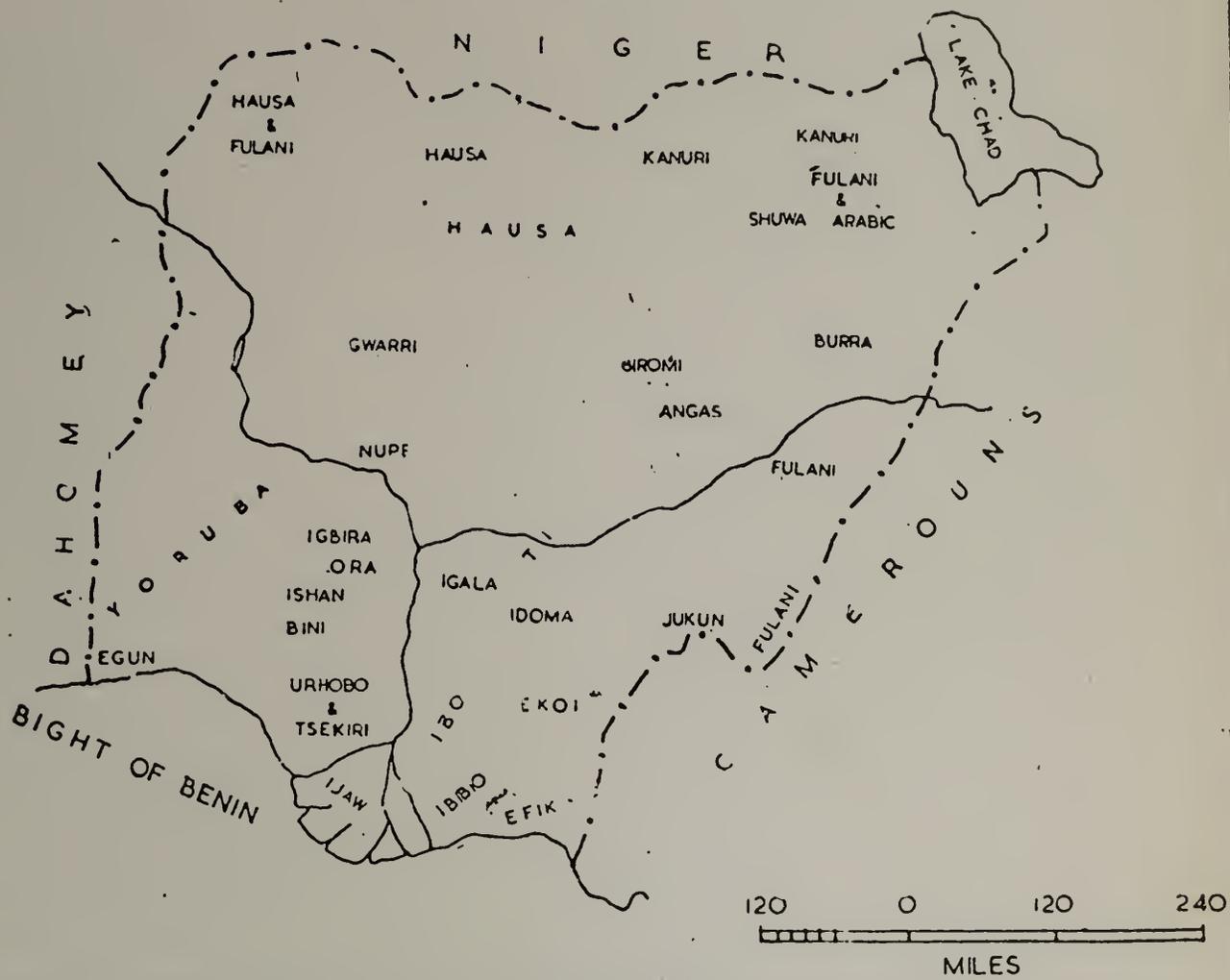
⁸⁷ Hambly, Culture Areas in Nigeria. p. 441.

⁸⁸ Ibid., p. 446.

⁸⁹ Ibid., p. 448.

Figure 6

NIGERIA-ETHNIC GROUPS



Source: Makinde et al., Social Studies for Nigerian Secondary Schools, p. 45.

Figure 7

The recent census was that conducted from November 5th-8th 1963. The total population was estimated at 55.7 million, an increase of 83 percent over the 1952-53 estimate of 30.4 million. The Tables below show the distribution and density of population within the various administrative units within the Federation.

STATE	Population	Area in Sq. Miles	Persons Per Sq. Mile
NORTH-WESTERN	5,733,297	65,143	88
NORTH-CENTRAL	4,098,305	27,108	158
KANO	5,774,842	16,630	339
NORTH-EASTERN	7,893,343	105,300	78
BENUE-PLATEAU	4,009,408	38,929	95
KWARA	2,399,365	28,672	82
LAGOS	1,443,568	1,381	251
WESTERN	9,487,526	29,100	239
MID-WESTERN	2,535,839	14,922	168
EAST CENTRAL	7,227,559	11,310	711
SOUTH-EASTERN	3,622,591	11,166	263
RIVERS	1,544,313	7,008	233
	<u>55,770,056</u>	<u>356,669</u>	<u>156</u>

A further census was held on November 25, 1973 and the generally-accepted estimate is 60-70 million.

Source: Nigeria Year Book - 1974, p. 268.

However the Comparative Figures of the population census recently published in the Nigerian "Daily Times" indicated that the "strictly provisional" 1974 population figure (as indicated in Figure 8) is 79.76 million.

Figure 8.

States	1952/53 Census (in millions)	1963 Census (in millions)	1973 Census (in millions) (Strictly Provisional)
Lagos	0.50	1.44	2.47
Western	4.36	9.49	8.95
Mid-Western	1.49	2.54	3.24
Rivers	0.75	1.54	2.23
East-Central	4.57	7.23	8.06
South-Eastern	1.90	3.62	3.46
Benue-Plateau	2.30	4.01	5.17
Kwara	1.19	2.40	4.64
North-Western	3.40	5.73	8.50
North-Central	2.35	4.10	6.79
Kano	3.40	5.77	10.90
North-Eastern	4.20	7.79	15.38
Total	30.41	55.66	79.76

Source: "Daily Times", Nigeria: Daily Times Press, Lagos, Thursday May 9, 1974, p. 5.

The States

The North Western state largely contains the Fulani people. These were supposed to be descendants of Peouls (Semite-Negroid hybrids around Senegal from 10th century onwards). They were cattle rearers and they migrated to their present site in the 14th century. Although many of them are still cattle rearers (Fulani Boroje and pagan in religion, the others (Town Fulani) adopted the Islamic religion, became learned in it and lived in cities as advisors to kings and teachers of princes. The Fulani will be treated in greater detail later. Although the North Western state is generally referred to as a Fulani state, the Fulani are among other inhabitants of the six northern states.

The North Central and Kano states are dominated by the Hausas who are the earlier residents of Northern Nigeria before the arrival of the Fulani. They are also more negroid although they probably have a tincture of Hamitic blood in them. All over Nigeria, the Hausas are about 20 million strong and are presumably the largest single ethnic group in the country. They had a monarchic political structure although their kings were absolute.

The Northeastern state with a population of 8 million consists largely of the Kanuri and some Shuwa Arabs - Hamitic/Semitic/Negro hybrids who had settled there from as early as the 8th century and had been Islamized from the 10th century. They were an uneasy addition to the Fulani hegemony before the Europeans arrived because they were always trying to gain their independence back from the Fulani who defeated them during the Jihad.

Kano state is 5,774,842 in population. The majority of its peoples are Hausa although the Fulani and members of other ethnic groups also

live here. Kano, a very ancient city, is the capital of the state and it is well known throughout the country for its pyramids of groundnut sacks which is among Nigeria's chief exports.

Benue-Plateau state is inhabited by about 4 million people who are mainly of Tiv, Angas, and Buromi origin. Its land area is among the most topographically elevated in Nigeria. Hence "typical" tropical crops do not grow well, and the State's chief economic products are two minerals--tin and columbite. The Benue-Plateau people are one of the most traditional and most "native" natives of Nigeria. Their origin is obscure. It is believed that they have been on this site before the Hausa city-states were set up and long before the fourteenth century arrival of the Fulani.

In Kwara state most of the approximately 2 1/2 million inhabitants are Yoruba speaking and Islamic in culture. The area was originally part of the ancient Yoruba empire before the Fulani Jihad of 1804 made it part of the Fulani empire between 1817 and 1823. The capital city is Ilorin and the name "Kwara" reflects the Fulani name for the river Niger which traverses a large area of the state.

The East Central state contains about 7 1/2 million Ibos although the Ibos number about 14 million in Nigeria. The other 6 1/2 million Ibo are dispersed all over Nigeria where they live permanently because their homeland is too poor agriculturally to sustain them. Like most southern peoples they can be called "native natives" because they have neither history nor legend concerning any immigration from other parts of Africa to where they are now. However, they were the only group of people with a republican system of government before the coming of the Europeans, and they were strictly animistic in religion.

The remaining three states (Mid West, Rivers, and South Eastern) largely consist of Edo, Ijaw, Urhobo, Efik and Ibibio, ethnic groups. They, too, were monarchical negroid kingdoms with animistic religion before the arrival of the Europeans. They all total about 9 million people.

The map (Figure 9) on p. 75 illustrates the position of the twelve states and the location of the state capitals.

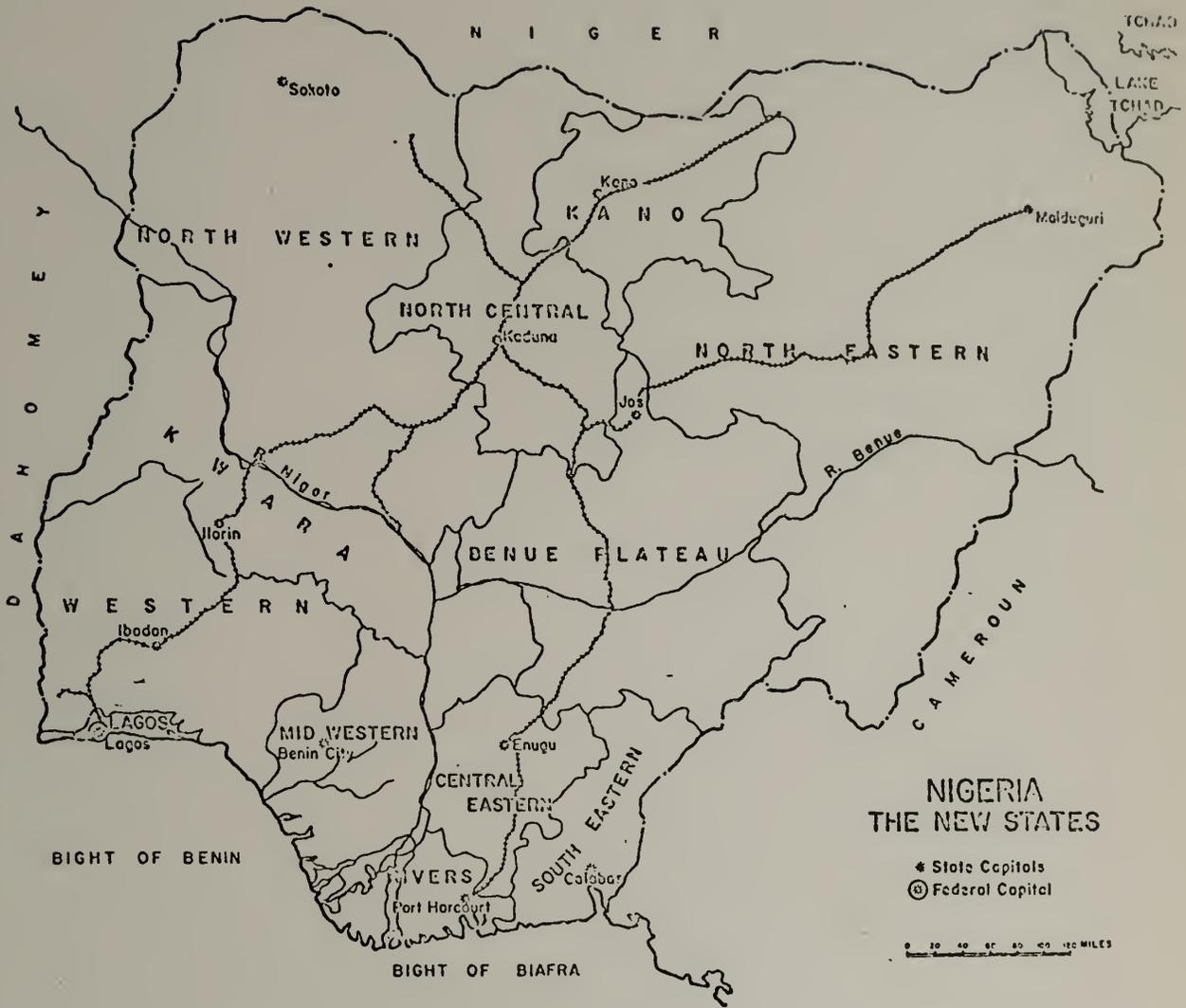
Social Culture Groups

The people of Nigeria belong to three major religious groups--about half the population are Moslems, a third are Christians and the others belong to different forms of monotheistic animism (an old religion of all before the introduction of Islam in the tenth century, and Christianity in the nineteenth century). However, today, peoples of these three religions can be found all over the country, except that the north is dominated by Islamic religion while the south is dominated by christianity.

The diversities in the physical features, the economic and social organization of the various linguistic groups make it impossible to classify Nigerians into water tight culture-types. Hence the peoples are hereby classified into three broad groups, according to their location, vegetation and political organization, and briefly described. The three groups are: Monarchic-Savannah, Republican-Rain Forest, and Monarchic-Rain Forest. The description is followed by a write-up on the ten most populous ethnic groups that account for about eighty-five percent of the nation's population.

The Monarchic-Savannah Cultures. The monarchic-Savannah cultures comprise all Nigerian monarchic-Islamic, and monarchic-Animistic cultures of Nigeria north of the 8° N latitude. The people who live in the area are

Figure 9



Source: Godwin E. Okurume. The Food Crop Economy in Nigerian Agricultural Policy: The Interdependence of Food Crops and Export Crops in Production, (East Lansing, Michigan: Michigan State University, February, 1969), p. (i).

mainly Hausa who are Islamic, and whose language is "official" all over the area, the Kanuri and Shuwa Arabs (also Islamic) who occupy the North Eastern State, the Idoma, Tiv, Igala, Angas and Nupe--examples of monarchic-animistic cultures in the savannah--who occupy the most southern area of the cluster, and the Fulani whose monarchic-Islamic theocracy has dominated the social life of the whole area since the Jihad of 1804.

Historically, the Hausas had been politically dominant before the arrival of the Fulani. The Hausa city-states, "Kano and Katsina particularly, were great commercial entrepôts for the camel-caravan trade with Morocco and other Kingdoms across the Sahara Desert. Kano, whose chronicle describes the reigns of forty-eight kings from 999 A.D., was said by the wandering Leo Africanus in the early sixteenth century to be a town of 'rich merchants and most civil people' ".⁹⁰ Although the Hausa and the Fulani had been converted to Islam, the Hausa were not constant in their faith as they tended to revert to ancestral paganism. This diversion from their faith, along with other reasons, inspired Usman dan Fodio, a Fulani, to declare a holy war (the Jihad), to restore the "true faith" and spread it further. The Jihad was successful and so Fulani rulers (who were mainly Usman's followers), were established throughout Hausaland and even beyond the "pagan territories".⁹¹ Between 1817 and 1823, Ilorin (a Yoruba speaking area) was added to the Fulani empire. The Fulani can be classified into two - the town Fulani and the cattle rearing Fulani. The town Fulani settling in the towns, (Fulani n gidida

⁹⁰ Frederick A.O. Swartz Jr., Nigeria, The Tribes, The Nation, or The Race--The Politics of Independence. (Mass.: M.I.T. Press, Cambridge, 1965), pp. 11-12.

⁹¹ Ibid., pp. 12-15.

learned in Islamic laws), acted as court judges and political advisers to rulers - a position that they have maintained through the colonial period into the present day. Their method of admitting the Hausa to their ruling circles through intermarriages, have helped them influence the Hausa in the direction of a purer form of Islam. Moreover, this method has also helped them in the avoidance of any serious Hausa-Fulani conflict. Thus, there is more of the projection of a single cultural pattern and system of authority in a larger part of the north. However, the Fulani hegemony, never succeeded in pushing through the Southern areas of the Savannah cultures, and most of the people there are actively hostile to Islam. The larger groups like the Tiv along the Benue river, (who can theoretically trace their ancestry back to Adam), are hostile to any attempt of forcible conversion to Islam. Peoples such as the Idoma, Igala and Ilorin (Yorubas) have more historical connections with the south than the north. The Borgu and Nupe peoples around the Niger and south of it also have more historical connections with the Yorubas, although the Borgu, Nupe and Ilorin have been profoundly influenced by Islam, while Ilorin and Nupe have their rulers descended from Fulani stock.⁹² Thus, the Islamic religion governs the greater part of the lives of people in the north before "Western infiltration". The tenets of ascribed statuses were strictly adhered to, higher statuses were respected by lower ones and the royal class (ruling class) was supreme. Members of this class held almost all the religious and political high ranks.

According to the Islamic religion, a man is allowed to have up to four wives and one concubine. He is also expected to keep the wives in

⁹²John E. Flint, Nigeria and Ghana, (New Jersey: Prentice-Hall, Inc., 1966), pp. 7-11.

the harem (purdah) and provide all their need for comfortable living. As a result of this, men are the majority among the free citizens who carry out the economic activities. The general tenets of the Mohammedan faith include the erection of mosques, the keeping of the feast of Ramadan, the giving of alms to the poor regularly (particularly on Fridays, which is a special worship day for the Moslems), the repetition of the creed, saying prayers five times a day, and a visit to Mecca at least once in a life-time--these are the surest way to al jana (Paradise). It is also believed that he who does not ask for alms, shall never be rich, neither shall he who has and fails to give, prosper. Thus, when the youngsters go to the arabic schools and return home, they still have to go out for a short while and ask for alms. People who do not do so in early life are expected to do so sometime in adult life. Islam teaches that God takes care of everyone in everyway in His own best way. Planning and saving for the future is, therefore, irreverent to God.

A sign that a young girl comes from a good muslim home is demonstrated when her parents give her away in marriage before her second month of puberty.

All moslem children are expected to have a good education (Islamic education), which includes learning the Koran by heart; fathers did their best to provide "good education" for their children accordingly. Islamic government is monarchic and it strongly favours sultanates operating through aristocracy under which farmers, traders, and other workers serve with all humility and unquestioned cooperation. Islamic law advocates equity, forbids trial by ordeal, but permits oath taking on the Koran.

Economic activities include farming of crops which are mainly ground-

nuts (peanuts), maize, potatoes, millet, rice, beans and highly perishables like peppers, tomatoes and onions.

Distribution of goods takes place in open, large markets where various goods, handicrafts, dyed fabrics and other goods are sold. Itinerant barbers travel around with their cupping horns, razors, knives for circumcizing or operating on the tonsils and leg sprains; they also carry their instruments for tattooing designs in indigo along with them.⁹³ Throwing of knives for pin-point landing is a common sport in the neighbourhood of Lake Chad and along the route from Kano to Maiduguri. While camels and donkeys are common beasts of burden and travel in the far North, horses are used for only travel and regular as well as acrobatic horse-racing is a popular sport.

Innumerable variations in specific cultural activities exist among the northern peoples of Nigeria as one moves towards the south. Around Minna, for example, there are some culture groups (the Gwari) who believe that the head is sacred and as such, people must never carry any luggage on their heads as other ethnic groups do, throughout the country. This ethnic group, therefore, uses a special container with a conic lower part which fits into the hollow of their shoulders, while the top is opened up to contain their luggage.

As mentioned earlier, the complexities that exist in the cultures is likewise blended with linguistic problems: the only two common elements being the monarchic type of government and the savannah vegetation. H.F. Mathew once wrote in an article that "a native travelling twenty miles

⁹³Hambly, Culture Areas in Nigeria. pp. 460-461.

from his own village would have difficulty in making himself understood".⁹⁴

The Republican-Rain Forest Cultures. These cultures are dominated by the Ibo (also referred to as "Igbo", see pages 108-114), and their historic home is in the southern part of Nigeria. Rainfall in this area is heavy; relative humidity and temperatures are very high most of the year. Before the arrival of the European, and the subsequent introduction of Christianity, Western Education, and the Atlantic slave trade, the people of this culture were very traditional and fetish. They lived a culture of achieved status in every sphere of life except in the 'osu' caste system that started after the beginning of the Atlantic slave trade. This caste system stigmatized the offsprings of slaves as an inferior caste and forbade their marriage into the main stream of the population.

Agriculture was the traditional occupation in this culture. Since the soil has always been very poor productivity was very low. The most important native plant is the oil palm (*Elaeis guiniensis*), a perennial oil plant that thrives in soils with shallow fertility. Food crops include yams (*dioscorea* spp.), cassava (*manihot utilissima*), bananas and maize.

The Monarchic-Rain Forest Cultures

These comprise the Yoruba, Edo, Ibibio, Efik, Ijaw, Urhobo, Tsekiri, Ishan, and Ora. They were all largely animistic before the "Western infiltration". The monarchic political pattern dominated the lives of all the various linguistic groups in a rather conforming way. They all had constitutional monarchs whose power, influence and significance was reduced almost to nothingness during the colonial era. The people believed in ascribed status system, respect for old age, and polygyny. Age was a

⁹⁴Ibid., p. 476.

more revered source of respect than economic power, although high titles surpass age as a source of deference. Their religion was monotheistic yet animistic. They believed in life after death and reincarnation--the main reason behind their masquerading festivals.

The 19th century introduction of Christianity had had little effects on the 'inner selves' of these people. Although many of them are now Christians and highly trained professionals in the Arts, science and technology, they are still animists at heart. They still put a high premium on age, and they detest sudden wealth especially if acquired by the young. The similarity in these peoples' attitude to the acquisition of wealth by the young is evidenced by the following preamble to advice usually given to the rising young for temperance; this preamble has versions in Yoruba, Edo, Tsekiri and Efik, but is not known to be present in the other major languages - when a young man becomes wealthy, the wealth alights on the tip of his nose; since he would not want the wealth to fall off, he has to walk with his head tilted back. However, because he cannot see where he is going in that posture, he is bound to hit something hard very soon and perish.

The Big Ten

The ten most populous ethnic groups that constitute about eighty-five percent of the nation's population (in alphabetical order) are: Edo, Efik, Fulani, Hausa, Ibibio, Ibo, Ijaw, Kanuri, Tiv and Yoruba. As stated earlier, only these ten are described here because the remaining fifteen percent of the population share in the culture(s) of one or more of the big ten, and behave accordingly with slight variations (if any). Following the write up on each ethnic group is a brief summary which could be used later with the learning experiences in the curriculum model to be developed in this study.

Edo

The Edo people occupy the Mid-Western State of Nigeria. The culture of

Benin-city, "which was founded in the twelfth century and which subjugated most of the neighbouring peoples in the fifteenth and sixteenth centuries, may be described in some detail as representative of the more complex political institutions of the region".⁹⁵

The minority cultures that exist in the Mid-Western State include the Urhobo, Tsekiri, and the Kukuruku (Etsako, Iname, Isoko and Kwale). These cultures are also well-represented through the cultures of the core Edo-speaking people of Benin, who by far form the majority among the linguistic groups in the area.

"Benin city is called Edo by its inhabitants and in certain contexts, individuals from all parts of the city's kingdom will refer to themselves as oviedo (child of Edo) or oṽoba (Oba's subject)".⁹⁶ On the whole, however, there is a marked uniformity in the culture, social organization, and language of those people.

Benin area is drained by a series of deeply entrenched rivers and streams that flow in a general north-south direction. Consequently the Edo settlements generally avoid close proximity to these streams. However, the Urhobo, Isoko and Kwale, like some of the Ijaw-speaking people, build their houses on the banks, and also spend a greater part of their time fishing in these rivers. These fish are sold, later, to the Edo who engage in very little fishing.

95

George Peter Murdock, Africa: Its People and their Culture History. (New York: McGraw-Hill Book Company, Inc., 1959), p. 249.

96

R.E. Bradbury, The Benin Kingdom and the Edo-Speaking Peoples of South-Western Nigeria. (London: International African Institute, 1957), p. 18.

The Edo-speaking people, like the majority of other fellow Nigerians, are mainly farmers. The basis of their subsistence economy is Yam. Men's work is, essentially, the farming of yam though the women usually assist in weeding and planting. These women also assist their men during the harvest sessions. Cocoyam, corn, vegetables and other food crops are also grown in the farms between the yam ridges. Permanent (tree) crops include kola tree, oil and coconut palms, cocoa, rubber and timber in plantations.

Benin-city is well known for its indigenous works of art and crafts, most of which were in the hands of special ward-guilds who specialize in wood and ivory carving, drum making, leather works, and weaving.

The social organizations of the Edo speaking people are very similar to many other cultures within the country. Each settlement is generally sub-divided into wards consisting of one or more extended families. The rule of primogeniture is distinctly observed in this culture and a great importance is attached to the position of men. Where titles are hereditary, they are passed down by primogeniture. The heir apparent to a hereditary headmanship is expected to validate his succession by organizing the burial rites of his deceased father and playing a prominent part in all the burial activities.

Each settlement has a headman who is expected to direct his people in all local matters - settling family disputes, counseling his people in varied matters and holding meetings in his residence. However, not all headmanships are hereditary. In settlements where headmanship is non-hereditary, meetings are often held jointly and these are presided over by the most senior man who is customarily appointed according to his age.

The Edo-speaking people are monarchical. The king is the "father"

of all his people and he is treated with great respect. Formerly, the king had a great control over the whole land and his people. He exercised great powers economically, socially and politically; the whole of Benin political system was focused on the entire personality of the "sacred kingship". His wives, who live with him in his palace were also traditionally treated with great respects and confined to the king's palace. All heads of various settlements were directly responsible to the king who had the powers to remove them from their posts if the need arose. In few extreme cases where local matters could not be handled by the head of the locality, the king was consulted and he had the powers and respects needed to give a final judgement over all matters.

Settlements consisting of one or more extended families are typical and these are not usually exogamous units. In the olden days, girls were betrothed to their future husbands in infancy or childhood. Today, both boys and girls are allowed to choose their future partners and later inform their parents about their interests in some particular girls or boys respectively. Parents on both sides try to investigate on the family background of the particular girl or boy in whom their child has expressed an interest. If the results of the investigations are positive, parents would encourage their child (indirectly) to continue his/her interests in the girl/boy. When the girl's parents are ready to give her away in marriage, her father informs the suitor and a date is fixed for the marriage. The suitor then brings gifts of coconut, kola and wine as further offerings to the girl's ancestors to notify her parents that the marriage is about to take place. The groom and his father offer a dowry to the bride's father who in return offers the groom some of the coconut and kola to take back with him as an offering to his ancestors.

Finally, a day is fixed for leading the bride to her husband. For this occasion, the groom entertains his friends and relatives in his house with music, dancing and eating, while awaiting the arrival of his bride. When the bride is finally led in by her brothers, sisters and relatives, she is handed over to her husband and the senior wife in the groom's family brings a bowl of water and washes the bride's hands, thus symbolizing her complete acceptance into the household with the sincere hope that her marriage will be a fruitful one for the couple and a peaceful union for the entire household. The bridal party then return to their homes while the groom continues to entertain his friends and relatives with dancing and feasting all night.

While divorce was not encouraged, if a woman decides to leave her husband, she simply does so by refunding all the marriage payments incurred upon her. However, if a man decides to send a wife away on his own accord, he will lose all his expenses on her automatically.

As soon as a young girl is married both the members of her own family as well as the groom's family look forward to her immediate conception. When the young bride is due to have her first baby, she is expected to return to her mother who would both naturally and customarily give her the best care and attention. These include giving her prenatal medication as well as instructions on what signs to look for before the arrival of the baby and how to take care of the baby and herself. When the baby arrives he is given a good wash and both mother and child receive adequate attention and care, until the young mother is strong and experienced enough in handling the baby before her return to her husband's household.

Although naming rites vary from place to place, this is usually observed on the seventh or eighth day after the baby is born. In the

morning, friends and relatives from both families gather and the child's father presents a name to the elderly man who is presently holding the baby in his arms. On receiving the name, the elderly man, still holding the baby, prays that the child may wax strong and become a worthy member of the family. He then hands the child over to its father who in turn hands it to its mother charging her to take good care of it for him. The women members of the family then commence with singing of special songs "expressing the hope that the child will grow safely and be a credit to its parents and the joy that a successful birth evokes".⁹⁷

People present at the naming ceremony offer gifts to the parents of the baby who in return serve all guests with some wine and food. In some cases, however, the merriment section of eating, dancing and singing often take place later on in the day rather than having these immediately after the naming rites in the morning.

From now on the baby is continually nursed by the mother although she is given necessary assistance and/or guidance, by her mother and other female members of both families, when the need arises. Early childhood care is, customarily, the complete responsibility of the mother. She is expected to give her children all necessary instructions - morally, socially and economically. When the male child is old enough to go to the farm, he accompanies his father who educates him agriculturally, morally, socially and economically filling in whatever the mother's instructions lacked and reinforcing those that need reinforcement as well. Girls also start to accompany their mothers to the market, run errands, learn to do some house duties and when old enough, help in taking care of their siblings.

⁹⁷ Ibid., p. 48.

In this culture the circumcision of boys and clitoridectomy of girls is strictly observed.

Summary

The Edo-speaking people form the majority of the inhabitants of the Mid-Western state in Nigeria. Historically, their culture was founded in the twelfth century and finally established over its surrounding neighbours in the 15th and 16th centuries. Their capital city is Benin-city and it is well known for its indigenous works of art and crafts. Their major occupation is farming. Culturally, they share a lot in common with many other Nigerian ethnic groups; these include the position of their men (as heads) in the society, their extended family system, their premarital rites with payments of bridalprice, their naming ceremony, child rearing and early childhood educational practices. They are monarchical and their king had great powers economically, socially and politically. They believe in and do practice the circumcision of their boys and clitoridectomy of their girls.

Efik

The Efik people of South Eastern State are close neighbours of the Ibibio-speaking people also of the South Eastern State. While the Ibibio-speaking people like to think of themselves as the descendants of a common ancestor (Efik) with the Efik people, or as derived from a single parent-village, the Efik people have always resented being confused with the Ibibio (to whom they are akin), holding the view that they (Efik) are superior to the Ibibio.⁹⁸

⁹⁸ Leonard Plotnicov, Strangers to the City-Urban Man in Jos, Nigeria. (Pittsburg: University of Pittsburg Press, 1969), p. 178.

The Efik people are also known as the Riverian Ibibio or Efik. They are known to have spread down from the Eastern Ibibio hinterland, into the riverian area they now occupy, to form small fishing settlements. Some of these settlements have later developed into trading centres. The largest of these Efik settlements were Creek Town and Calabar.⁹⁹

The name Efik meaning "the tyrant" or "he who oppresses", from "fik" - to press, is said to have been adopted, by the Efik themselves, as a nickname shortly after their settlement in Creek Town.

Western education which came into Nigeria in the nineteenth century, was first launched among the Efik people and the first school in the Eastern part of Nigeria was built in Calabar by the United Free Church of Scotland, in 1847. The Efik who had long been in contact with the Europeans, find special pride in this. They often refer to the fact that their children were the first to receive Western Education before the Ibos and other inhabitants of the south-eastern and east central states, and that they even became classroom teachers before their neighbours. They also claim that they were among the first Nigerians to contribute to the initial Western educational instructions given to their neighbours (and their children). To the Efik people therefore, their handicap, today is mainly due to their small population as compared with those of the other major ethnic groups around them.

Before the nineteenth century introduction of Western education, the Efik had been in contact with the Europeans since the fourteenth century. As a result of their early association with the Europeans, the Efik

⁹⁹ Daryll Forde and G.I. Jones, The Ibo and Ibibio-Speaking Peoples of South-Eastern Nigeria. (London: International African Institute, 1950), pp. 89-90.

modified some Efik words to suit English pronunciation. Some Efik names were also modified to become English trans-literations. A name like Efik became Afrom, and later Ephraim was substituted for a name like Effiom; Okon became Hogan; Nsa became Henshaw, while Asibong became Archibong.

"The sound system of Efik (language) is simpler than that of its dialects; the rules of vowel harmony are more regular and there are not so many vowel distinctions. For these reasons Efik appears to be most suitable as the literary language of the Efik and Ibibio peoples".¹⁰⁰ As common with other major languages throughout the country, however, various dialects of the Efik language exist both among the Efik and the Ibibio-speaking peoples.

The Efik were according to their tradition, homogeneous people. They attach more importance to direct descent in the male line from the founder of the ward. A ward, among the Efik, is segmented into a number of major and minor segments which were coordinated by a geneological charter of descent from its founder. The town of Old Calabar was said to consist of Duke Town, Creek Town and Old Town. However, Duke Town was again subdivided into a number of lesser towns like Henshaw Town and Cobham Town.

Each Efik town had several Houses, and each House had its own head. A ward within a town is composed of several houses all of which combine together to form an Efik community. The head of a House was called Etubom while the community head was called Obon. The community head was chosen from among the heads of the various Houses and invested with Ntinya after an elaborate feast; to-day his authority is quite negligible.

Among the Efik, each town had its own special deities - nature or

¹⁰⁰ Ibid., p. 90.

fertility spirits - which watched over the town and protected the people from all dangers, provided these inhabitants obeyed the laws of the deities. Each ward also had its own special ancestral cult designated to its founder and other ancestors of the ward who had association with him.

The Efik also have various forms of association in their wards based on age, social interests and occupation. Male members in the wards are divided into three grades of elders, men and boys. Female members are also similarly graded and it is not unusual to find that the inhabitants refer to their neighbours in terms of this age grade organization. As the young men of relative age groups are grouped into age sets, so are the young women also grouped into similar age sets. These age sets receive formal recognition and a special name is accorded them as they passed from boyhood (or girlhood) into manhood (or womanhood). These age set patterns are also common among the Edo, Ibo and Yoruba peoples of Nigeria.

Members of this culture are very distrustful of one another. Quite often they consider one another as being selfish and unprogressive. It is not unusual to hear an Efik person, living far away from his hometown, referring to his people as "uncivilized people who perform barbaric acts",¹⁰¹ jealous of whoever is progressive and ready to harm his fellow man. The criteria of an average Efik for upward mobility, is European. He therefore aspires and aims highly at this.

Within their society, the Efik men are always proud of their wives when they are especially fat and robust. Hence they send their brides-to-be to the "fattening room" for several months before their wedding, for special feeding treats.

¹⁰¹Plotnicov, Strangers to the City, P. 180.

The primary occupation of the Efik is fishing. They dislike other manual work and employ Ibo, Ibibio and other neighbours for agricultural purposes. They are said not to be generally successful as clerks and teachers.

Traditional masquerade plays and dances are very common among the Efik who are also very good singers (both men and women). The women of the Duke House of Calabar are credited with the introduction of a craft of hammering brass designs on imported trays since the end of the nineteenth century. The decorating of bags with beads, of wooden bowls with burnt designs, and applique work are also among Efik crafts.

Men are also the official heads of the family in this culture. Women are expected to take care of their children giving them social, moral and domestic instructions as soon as they can walk and talk. As soon as the boys are old enough to go out to work with their fathers, they do so and there they receive more masculine instructions that they need. Similarly, the girls are also expected to associate more with their mothers who continue to give them all necessary instructions that would help them grow up into future useful, active and obedient wives.

Summary

The Efik people also known as the Riverian Ibibio or Efik of the South Eastern State in Nigeria like to think of themselves as superior to their neighbours - the Ibibio-speaking people. The Efik people are known to have spread down from the Eastern Ibibio hinterland into the area they now occupy. Their largest settlements were Creek Town and Calabar. Western education was first launched among the Efik in 1847 when the first school in the whole of the Eastern part of Nigeria was then built in Calabar. The Efik had long been in contact with the Europeans since the

14th century as a result of which some Efik names and words were modified to suit English pronunciation. The Efik people believe in the worship of deities. Each Efik town had its deities and ancestral cults. They also have various forms of associations based on age, social interests and occupation. They are very distrustful of one another. Their women are very fat and robust. Their men believe in sending their brides-to-be to the fattening room before marriage. The Efik people are very good singers and dancers and they also have traditional masquerade plays and dances. Their major occupation is fishing. The Efik share some cultural commonalities with some other Nigerian ethnic groups; these include the position of their men as the official heads of the family, the duties of their women in child rearing and early childhood education.

Fulani

The Fulani are known in various parts of West Africa as Fulas, Fulbe, Fellata, and Puele. They have played a very important part in the history of Nigeria, especially the Northern States.

Their men have "a well-developed cranium, straight or slightly wavy hair, narrow fine-nostrilled noses, often aquiline, and relatively thin lips. They are wiry in form and have usually light copper or bronze complexions. Correspondingly distinctive are the Fulani women, with their fair skin, rounded breasts, large eyes, antimony-dyed eyebrows, grace of movement, beauty of form, coquettish ways and general attractiveness".¹⁰² The distinct attractive physical outlook of the Fulani women is generally

¹⁰² J.R. Wilson-Haffenden, The Red Men of Nigeria. (London: Frank Cass and Company Limited, 1967), pp. 96-97.

accepted and highly lauded by many Nigerians (especially the men), all over the country.

Like people belonging to other major language groups in Nigeria, the Fulani are divided into numerous ethnic groups. Wilson-Haffenden classified the Fulani, around Keffi, Katsina and Nasarawa emirates of Northern Nigeria, into two main divisions - the town settled Fulani (Yegomawa) and the "Cow" or "Borrero" Fulani (Shewalbe).¹⁰² Murray Last, on the other hand classified the Sokoto Fulani into three groups - the Toronkawa, the Sullebawa and the remainder, 'cattle Fulani'. Their language was called Fulfulde.¹⁰⁴

Historically, the Fulani race are known to have migrated into the Hausaland in the 13th century, and as quoted earlier, "bringing with them books of Divinity and Etymology".¹⁰⁵ As time went on the Fulani became separated through their religion, occupation and area of habitation.

The first group is known as the town Fulani. As their name implies, the town Fulani settling in towns, formed the aristocratic class, inter-married freely with their surrounding Hausa population, acted as political advisors to their fellow inhabitants, professed the Islamic religion, and became learned and literate in Islamic education. Later in the early nineteenth century these town Fulani led a movement of religious revival (the Jihad of 1804) which finally established them as the ruling aristocratic "feudal emirs" in northern Nigeria. Today, the Islamic belief of the town Fulani is highly reflected in their entire life - socially,

¹⁰³ Ibid., p. 92.

¹⁰⁴ Denis Murray Last, The Sokoto Caliphate, (London: Longmans, Green and Co. Ltd., 1967), p. lxxii.

¹⁰⁵ Swartz Jr., Nigeria, The Tribes, The Nation or The Race. p. 11.

economically and politically. The cultures of this group of Fulani will be discussed later as it is broadly represented through the Yegomawa.

The second group of Fulani, known as the "Cow" or "Borroro" Fulani are the cattle rearers. They are nomads and they try to keep their blood pure by marrying only within their ethnic groups. Their religious beliefs and practices are known and called "pagan beliefs" by others. Consequently, the Fulani Borroro are accepted by their town bretheren as racially akin to themselves, but are regarded by the latter socially as Ishmaelites. The "pagan" beliefs of the Fulani Borroro, similarly dominate their lives socially, physically, economically and politically. Their social organization will be broadly represented here as it is found among the Shewalbe (Fulani Borroro).

The Shewalbe, consider marriage with the Yegomawa as improper for they feel that since the latter put the love of the fine clothing and town luxuries before the love of cattle, the infiltration of these ideas among the exclusively cattle-loving Shewalbe through the agency of mixed marriages might tend to wean the minds of the weak away from the hereditary practices and customs of their forefathers.

The Shewalbe strongly favour endogamous marriages (i.e. marriage inside the same family group). Patrilineal cross-cousins type of marriages, where a man or woman marries his or her father's sister's child, is the most favoured. Next to this is patrilineal ortho-cousins type of marriage where a man or woman marries his or her father's brother's child. Cross-cousin marriages where a man marries the daughter of his mother's brother, is not favoured because of the belief that this type of union tends to destroy the solidarity of the patrilineal group, which marriage with the daughter of the father's sister or father's brother, tends to blend together, on the

other hand. The Keffi Yegomawa Fulani, on the other hand considered this form of marriage as "best", and would also allow marriage to a granddaughter or a grand-neice. The Shewalbe on the other hand consider marriage to either a granddaughter or a grand-neice as incestuous.

Among the Shewalbe, custody of the children and the prerogative of punishing, instructing and educating them are in the hands of their biological father. The Yegomawa Fulani, place these powers in the hands of the father's brother (paternal uncle).

The social ceremonies among the Shewalbe are relatively simple, lacking the complicated religious ceremonial activities of their blood relations whose social activities have become largely influenced by the celebrations of their neighbours.

In both groups betrothal ceremony is not complicated. This is considered to be the responsibility of whoever had the custody of the child. About a year before the girl arrives at puberty, representatives from an interested bridegroom present his intentions and compliments to the girl's guardian. This is accepted as a formal way of requesting the bride's hand in marriage. This same formality is repeated again about a year (when the girl is supposed to have arrived at the age of puberty and therefore ready for marriage). On this second occasion a day, on which the bride will be ready to leave the guardian's household, is fixed. In the evening of the appointed day, the bride's sister escorts her to her new home. As customary, it is considered immodest for the bridegroom to be present at his residence when the bride arrives. In keeping with this custom, the bridegroom, therefore, absents himself on the day the bride is due to arrive and he stays away with friends for four days and nights. This custom is also found among the Yoruba where the bridegroom is expected to stay away

from his residence until after a few hours (or minutes in modern times) of his bride's arrival into his residence.

Meanwhile, the new Fulani bride in her new home starts to assist other women in all domestic work. When the groom finally arrives on the fifth day, he greets his bride and he is customarily expected to adopt a reserved attitude towards her for about a period of two months after which he may enter her room and/or sleep with her.

Bridalprice consist of two castrated bulls. These are presented by the bridegroom's brother to the bride's brother, who consequently kills them and shares the flesh among the guests present at the initial formal complimentary visits.

When the young bride is about four to five months pregnant, she customarily returns to her parents to stay with them throughout her period of pregnancy and early child nursing (a period of about three years in all). During this period, her husband is not expected to visit her.

When the baby is born, the naming ceremony takes place, on the seventh day, in the mother's family house where she has been residing since she was about five months pregnant. Both the father of the child and the maternal grandfather are customarily forbidden to be present at the naming ceremonies. Those who may attend are other relatives of the child's mother and father. On this occasion relatives of the child's father supply two castrated bulls, for the first child (one bull for subsequent children), to be slaughtered and served to the guests. In former times there was no dancing or drumming on this occasion but today it is not uncommon to see such an occasion become a scene of revelry.

When this period of matrilocal residence following childbirth is over, the young mother and her child are escorted back to her husband's residence

by her relatives (excluding her mother and father) with lots of gifts. The husband's relatives, who were already awaiting her arrival with the child, welcome her back.

Within the Fulani culture, social associations are of three kinds - those based on purely blood relationship, age-mates, and comrades-in-sport. Age-mates among the boys are determined when all the boys are circumcised together at about the age of six or seven. Since there is no clitoridectomy among the female group, girls who are about two years younger than the boys of a particular age-class are accepted as age-mates of the boys.

As the children grow up, the upbringing of the girls during the period of maidenhood is entrusted into the mother's hands among the Shewalbe but the same duties are entrusted into the paternal aunt's hands among the Yegomawa. Similarly the Shewalbe entrust the upbringing of their boys into the hands of their fathers while the Yegomawa entrusts the same powers to the paternal uncle. In both cases, the children are expected to be given adequate instructions and "education".

The Shewalbe have some typical cultures of their own. To them, cattle are said to be a gift of the water spirit, and at the death of the owner, division is made according to some specific rules. Since only the males herd the cattle, elder brothers receive the black cattle and younger brothers take the white animals. These young herders are often very intimate with their cattle whom they even call names and treat with extra care.

There are two festivals peculiar to these cultures - the Gani festival and the Shero (flogging) festival. The Gani festival, which lasts for a period of a month, is practised more among the "pagan" Shewalbe Fulani than among the Yegomawa who are stricter muslims. The Gani festivities include

dancing, music, and songs going on far into the night.

The Shero festival, an ordeal of flagellation is a "Spartan test" which in former times had to be passed by all young boys before they could be considered men. It was a part of the initiation ceremony which, for boys, was a test of their manliness, readiness to marry a wife and protect her against all forms of perils. Moreover, it was also a way of building their competitive spirits and endurance during inter-groups and religious festivals. While these young Fulani cattle herders are, therefore, out on the fields with their cattle, it is not an uncommon sight to find them playing and striking each other "real hard" with their long and hard sticks, as this is considered mere "pre-initiation-toughening-up activity".

Despite the religious and few cultural differences between the Yegomawa and the Shewalbe, they all still share commonalities both socially and culturally too. Above all, they all belong to the same race and they are indeed a race with handsome men and especially "beautiful" women.

Summary

The Fulani are known by different names all over West Africa. They migrated into the Hausaland in the 13th century. They have played an important part in the history of Nigeria. Both their men and women have distinct physically attractive features. The Fulani race in Northern Nigeria have become separated over years through their religion, occupation and area of habitation. The cultures of the two groups are represented through the Yegomawa and Shewalbe. The Yegomawa are the Town Fulani people who have settled in the towns, practising the Islamic religion mixing and intermarrying with their Hausa neighbours and establishing themselves as the ruling aristocratic class. The Shewalbe are the Cow Fulani (or Fulani Borroro) who have since remained cattle-rearers, prac-

tising their "pagan religion" and refusing to marry outside their Shewalbe group. Both groups still share some cultural practices although the Yegomawa follow Islamic jurisprudence very closely while the Shewalbe have a few typical cultures of their own such as the Shero (flogging) and Gani festivals. Both cultures encourage early marriage of their girls. While the Shewalbe entrusts the upbringing of their girls into the mother's hands, the Yegomawa would entrust the same powers into the paternal aunt's hands. Both cultures share some commonalities with other Nigerian cultures; among these are the payment of bridalprice, the circumcision of their boys, naming a child early (7 days) after its birth, and giving their children early cultural education.

Hausa

The Hausa people form, by far the largest language group in Northern Nigeria. As mentioned earlier, the Hausa people had been politically dominant, in Northern Nigeria, before the thirteenth century arrival of the Fulani. Kano and Katsina were among the great Hausa city-states which served as commercial entrepôts for traders from Morocco and other kingdom across the Sahara. When the Hausa, who had been converted into Islamic religion, began to revert to ancestral paganism, the Fulani Jihad succeeded not only in bringing the Hausa back to Islamic religion but also in subjecting them to the political rule of the Fulani long before the colonial era. According to Murray Last, it was because the Hausa states were "corrupt enough" that made the Fulani Islamic reform welcome.¹⁰⁵

The Fulani, to this day, have been able to maintain their close

¹⁰⁵ Last, The Sokoto Caliphate, p. lxxxii.

relationship with the Hausa through the strategic social inter-marital status established with the latter by the town Fulani. Furthermore, the Islamic religious beliefs, cultures and practices which the town Fulani share with the Hausa has contributed a lot in binding, the Hausa-Fulani relationship, together.

The social and economical life of the Hausa is completely controlled by their Islamic religious beliefs. As mentioned earlier, the Islamic religion allows a man to marry up to four wives. If he can adequately provide for their needs, he is expected to keep them in the harem (purdah), from where they may only visit their parents in the night time once in a while. When they are to make such visits, they are expected to dress up "decent" (covering every part of their body, including their face - over which they spread a veil). A trusted member of the husband's household is often expected to escort the bride to her parent's home and back.

According to the Islamic religion, a young girl is expected to be married by her second month of puberty. As such, the Hausa believe in early negotiations for a wife. Many Hausa parents prefer to give their children away in marriage to much older men because it is believed that an older man would take better care of his young bride than either her age-mate or a little older man would.

Consequently, it is not uncommon to find some fathers, among the Hausa marrying their daughters to their friends (of about the same age group with the bride's father). This will not only ensure these parents of adequate care of their daughters, but it is also expected to tighten the cord of friendship between the bride's father and her husband.

When a man expresses his marital interests in a girl, the bride's father returns his acceptance of the offer about a few months prior to the

girl arriving at the age of puberty. As soon as the girl has arrived at this stage, the bridegroom is alerted and a day is fixed for the marriage. In the evening of the wedding day, the bride's paternal and maternal female relatives gather at her father's residence to escort her to her husband's home. These female escorts are expected to carry the bride's luggage, in decorated brass trays and boxes, along with them making some peculiar shrieking nasal sounds (Ayirrrrr) which customarily inform listeners that a new bride is passing by. In response to this informant notes, dwellers by in the particular areas usually come out to satisfy their sense of curiosity to see who the bride is and how gorgeously her goods were decorated. This type of occasion is one of the very many other Hausa cultural activities which this investigator, who was born and bred among the Hausas never allowed to pass by without promptly answering to the social call, especially in her younger years.

Where there is more than one wife in a household, a first wife has no special authority over the subsequent ones, irrespective of seniority in age or marital post. Wives call each other by their first names. Husbands and wives also call each other by first names. In many cases, children call their parents by names although some children may call them by using a term of respect to mean "mother" or "father". Similarly, siblings also call each other by names.

A man is expected to be the head and ruler of as well as the provider for his household. Whenever there is any quarrel or misunderstanding between his wives, he is expected to settle all matters and his decision is final. A man may divorce his wife according to the Islamic religion by simply repeating the words "I divorce you" three times. In such a case, the wife is free to leave his household without refunding any of the expenses

he might have incurred upon her. When a wife decides to divorce a man, she simply moves out of his household and later may arrange to refund whatever is deemed necessary to him. It was very common to find some young brides, who were kept in the harem, feeling bored and/or homesick and therefore running away to their parents' home under the pretext of some kind of displeasure, only to be returned to their husbands after a few days, without any further complaints from both parties. Since Islamic religion also allows a man to keep a concubine outside his household in addition to his one to four wives and no concubine is limited to only one man, as such concubines often practice a form of polyandry that is highly formalized.

As in many Nigerian cultures, the Hausa also practice the circumcision of their boys. Early childhood (or "elementary education") includes three aspects--cultural, vocational and literary. The cultural and vocational education are given by the parents while the literary education is given by the Arabic teacher.

Among the Hausa settlements, a Sarkin was recognized as the paramount chief of his people. In local family units, the senior head of the unit is called the Magaji (plural Magadai) and he is regarded as superior in all ritual matters. The political rulers begin from the Magaji and ascends in order of seniority to the Sarkin, the Emir and perhaps beyond to the Sultan of Sokoto who is regarded as the supreme and traditional father of all.

Although the Hausa are considered to be very honest but with little motivation for hard work, this lack of motivation has often been attributed to the effects of Islamic religion which does not favour the struggle for economic wealth. The religion also preaches that once a man can take care of "today, the 'morrow will take care of itself". Hence the absence of sustained incentive for hard work is a direct result of Islamic belief. Nevertheless, it can be said that the main source of income among the

Hausa, is agriculture. A certain surplus of livestock (goats and sheep) is also produced by the Hausa. Their main crops are corn, millet, ground-nuts (peanuts), rice, and tobacco. Other perishables like tomatoes, peppers, onions, and carrots are also produced in large quantities and some of these are transported to the Southern parts of the country for sale.

Generally, men perform the major cultivation operation in the fields. The women are left to do the lighter work--helping with sowing and harvesting, treading out the grain, cleaning the crops and carrying the grains to the markets for sale.

The Hausa language dominates the greater part of Northern Nigeria. Even in places where other major languages are used in northern Nigeria, some Hausa words are known to be in use for certain terms like "tax" (Hausa, jangali), "rebellion" (Hausa, tawaye). The Hausa language is so simple a language to learn that it is the most widely spoken language in West Africa.

Summary

The Hausa people constitute the largest language group in Northern Nigeria. They had been politically dominant in this area before the 13th century arrival of the Fulani who succeeded in converting the Hausa into Islamic religion. Today, their Islamic religion dominates their entire life socially and economically. Because their religion permits a man to have up to four wives and a concubine who is not limited to only one man, it is not uncommon to find such concubines practising a form of highly formalized polyandry. Their political set up is monarchical and their chief ruler is the Sarkin. However, since the jihad, the Sultan of Sokoto has been regarded as the supreme and traditional father of all. The Hausa

are considered to be very honest although they have little motivation for hard work. However, their main source of income is agriculture. Their men perform the major tasks in cultivation, while their women (those who are not confined in the harem (purdah) by Islamic marital laws), help with light agricultural work like sowing, harvesting, treading out the grain, cleaning the crops and carrying the grains to the markets. The Hausa language dominates the greater part of Northern Nigeria. The Hausa people share some of their cultures with other Nigerian ethnic groups, these include the payment of bridalsprice, the position of their men (as head of the family), and the respect for age.

Ibibio

The Ibibio-speaking people, often confused with the Efik to whom they are very much alike, are also inhabitants of the South-eastern state. However, the Ibibio people like to think of themselves as the descendants of a common ancestor (Efik), with the Efik people, or as derived from a single parent hometown. Many contemporary Ibibio traditions refer to an original dispersion from a place called Ibom or alternatively of descent from a founding ancestor called Ibom. The Andoni and Ibeno are among the coastal Ibibio-speaking people. The Anang, located in Ikot Ekpene and Abak counties of Calabar comprise another large Ibibio-speaking groups. Although the Anang possess no centralized political organization, they are divided into twenty-eight town groups (iman).

To the Europeans, the Eastern division of the Ibibio or at least those who bordered the right bank of the Cross river, were known as Agbisherea or Egboshari; thus the Anang are regarded as Western Ibibio while the others are regarded as Eastern Ibibio.

Among the Ibibio, communities were autonomous in their internal government, and unless the town was a very small one, these communities were fighting and feuding units. Most Ibibio communities, as it is among the Anang, were ranked into segments in order of seniority with the head of the senior ranking segment being considered as the leader of the entire community. Such communities, with common name and of a political unit, among the Ibibio, usually had a common tutelary deity (Idem) and totem (Nkpo Ibet).

The Ibibio have reacted to the Christian religious acculturation according to sex and age groups. On the whole, their women seem to have embraced Christianity, whilst the young men and boys alone among the male groups have done so. As for the older men, they are either very antagonistic or completely indifferent toward the encroachment of "the alien religion" and they attempt to preserve their indigenous beliefs and practices as far as they can possibly carry it. The middle-aged men on the other hand have been found to be much more susceptible to conversion although a few of them are orthodox--tending to reinterpret their own indigenous and Christian forms of worship while retaining many of their traditional beliefs.

According to their indigenous religion, the Ibibio are monotheistic, worshipping a sky deity (Abassi), who is assisted in his task of governing the universe of mankind by dozens of spirits who reside in earthly shrines and are awaiting to be reincarnated in the underworld, through the souls of the dead. Since ant hills, trees, and rocks serve as the living quarters of all these spirits, prayers and sacrifices are offered to the spirits, before these their living quarters, to be carried to the

heaven above by the spirits.

The Ibibio also believe that the sky deity is both omniscience and omnipresent although he lacks ultimate omnipotence since ghosts, witches, and the spirit of evil magic possess powers over which he sometimes exerts no control. Consequently, because the people cannot account for the source of these malignant forces, they feel that these forces must be combatted with preventive magic. As Talbot puts it, on the whole,

"the Ibibio are obsessed with the fear of witchcraft".¹⁰⁷

The social organization and cultural practices of the Ibibio are very much akin to those of their neighbours and/or blood relations - The Efik. Like most other Nigerian social and cultural organizations, the Ibibio are divided into age-classes (Nka), varying in number from three to ten.

There are male and female Nka and these never mix. Entry into each age-class is determined by age; the first one of them starting when a child is about three to five years old.

In this culture, succession is by primogeniture. Hence, village headship succession follows the rule of primogeniture. Similarly, when a man dies his property descends to his oldest son.

The chief occupation is farming. This is followed by trading and fishing. Men do the cutting and burning of the bush, while the women do the actual sowing of the seeds. The chief crops in order of importance are "yams and cocoyams, cassava, maize, plantains, okro, groundnuts and vegetables. However, as the same statement can be truly applied to all

¹⁰⁷ P. Amaury Talbot, Life in Southern Nigeria - The Magic, Beliefs and Customs of the Ibibio Tribe. (London: Frank Cass and Company Limited, 1967), p. 218.

Nigerian cultures, the influence of Western Education has led to prejudice against manual labour among the Ibibio.

The Ibibio have very many taboos. Among these taboos is the belief that when someone sees a millipede this is a sure sign of "trouble approaching". There is also a taboo which forbids a woman from seeing a man bleeding from a wound although a man can see a woman bleed for she is considered inferior and weak.

As it is found in all cultures throughout the country, the Ibibio have special love for children. Every woman, in this culture, looks forward to having children. "A curious power possessed by many women of these parts is that of producing milk apparently at will. It is quite common for those who have not borne babes for ten or fifteen years to be able to do this".¹⁰⁸ In addition to the possession of such lactiferous powers, the Ibibio women, like women in all other Nigerian cultures, also have very strong desire to have offsprings. This desire for children is supported by the proverbial belief commonly held and proclaimed by many Nigerian cultures thus--"Children are better than riches".

Summary

The Ibibio-speaking people are also inhabitants of the South Eastern State. They are often confused with their co-inhabitants - the Efik, and they like to think of themselves as the descendants of a common ancestor (Efik) with the Efik people. Christianity was introduced to them in the 19th century. Their women seem to have embraced the religion much more than their younger men while their older men are either very antagonistic or indifferent to the religion. Their indigenous religion was a monotheism

¹⁰⁸ Ibid., p. 210.

of the sky Deity. They also have strong beliefs in ghosts, evil spirits and obsessed with the fear of such spirits. They have very many taboos. Their chief occupation is farming. They also engage in petty trading and fishing. Many of their women possess some lactiferous powers. They share some cultures with other Nigerian cultures, these include their practice of age-class organizations, their belief in primogeniture, the position of their men as the head of the family and their natural love for children.

Ibo

The Ibo people, of the East central state of Nigeria, are predominantly negroid with "thick heavy build with a well-developed torso, a medium stature, prominent heels, curved shin bones, prognathic jaws, a rounded foci with considerable bizygnomatic breadth, a broad nose, and thick, wolly hair".¹⁰⁹

While Islamic religion brought Arabic script with it to the north as early as the seventh and eleventh centuries, the Christian religion also brought writing (western education) and English with it to these cultures in the nineteenth century. Western civilization actually landed in the south through the Atlantic coasts in the fifteenth century when the Portuguese brought a more sophisticated cash economy along with them. The impact, of the introduction of western civilization, into Southern Nigeria, on the indigenous cultures, is best depicted in Chinua Achebe's novel, Things Fall Apart.

These were the only people with a completely republican system of government, where stratification is dictated by the attainment of economic power, ever before the coming of the Europeans. The Ibo are known to

¹⁰⁹ Hambly, Culture Areas in Nigeria, pp. 442-443.

be highly individualistic, ultra-democratic, with a strongly developed commercial sense and a practical unromantic approach to life. Since political, social and economic status are determined by "what you make yourself through hard work", the Ibo is prepared to do any job that will fetch him the "cash". He approaches his economic activities pragmatically, competes even against his closest relations, and is ready to attack anyone that might obstruct his road to socio-economic peak.

The Ibo soils rank among the poorest of the Nigerian soils because they are highly leached, extremely acid, suited only to a limited range of crops and eroding rapidly under conditions of overcropping.

In this culture, however, agriculture is still the main occupation. Houses are dispersed in clusters (hamlets), very close to the family farmlands. "Each farmstead lies in the midst of its crops, by a road or bush path, and almost hidden by the interlacing greenery of oil-palm fronds and plaintain leaves".¹¹⁰

The social and political life of the Ibo

is highly influenced by a pantheon of supernatural powers which operate within the human sphere in various ways and to various degrees. The supernatural forces are grouped by the people into two broad categories--those which occupy and control the heavens and led by the God of the High (Chineke or Obasi di elu) or Almighty God; and those that occupy and control the Earth under the general superior supervision of the Earth Goddess (Ala or Obasi di nala). In comparative rating the Igbo would regard the God of the High as more powerful and omnipresent but in actual direct intervention into the affairs of men they would rate the Earth Goddess as more powerful. And because of this the worship of Ala is not only one of cultural phenomena that are most universal among the igbo but one that governs thought and action

¹¹⁰ Buchanan and Pugh, Land and People in Nigeria, P. 76.

in more perceptible ways.

The Igbo hold most sacred the Earth on which they tread and from which they draw vital resources for life-- food and other crops, water, multitudes of other plant resources for tools, herbal healing, magic herbs and roots for charms against evil forces and for good fortunes; above all, it is to the earth that the individual returns on death.¹¹¹

Oral traditions, uses of satires and proverbs are among the epitome of Ibo cultures. Their proverbs often "stress the pragmatic sanction underlying traditional behavior, e.g.: What works is proper".¹¹² Again, during the traditional festivals that accompany childbirth in the Owerri area, women are likely to break into satirical songs against men. Some of these songs might be directed against unmarried young men or even against spinsters who want to take their husbands from them.¹¹³

The fact that members of these cultures all speak the Ibo language, though with many dialectical variations, makes the language a unifying force. However, there was neither an Ibo state nor a central authority that could weld the people together into a political whole as to allow their erecting a paramount chief or other political government that would serve as a common base to all. Green points out the fact that the Ibo are better united when in a foreign land or in the presence of foreigners. "At home, however, people will count themselves as belonging to their village-group, will feel themselves intimately members of their village, will recognize the neighbouring village-groups as people with whom they trade and marry, and will say of the people beyond a radius of about seven

¹¹¹ S.O. Anozie et al., Igbo Traditional Life, Culture and Literature, (Nigeria: Conch Magazine Ltd., Owerri, 1971), p. 19.

¹¹² Ibid., p. 53.

¹¹³ Ibid., pp. 30-31.

miles: 'The people of that place are very wicked' ".¹¹⁴

Those who are away from home and settling or working in other parts of the country often form "Ibo cultural groups" holding meetings regularly, eating, talking, and drinking together, helping each other out in time of trouble and referring to any other Ibo-speaking man or woman as "my brother" or "my sister" respectively.

At home, social life within the immediate ethnic groups includes the maintenance of social order, teaching by precept and/or by example, and teaching the achievement of modus vivendi.

The rule of marriage is usually exogamy. The men marry their wives from other neighbouring ethnic groups (to avoid in-breeding within the same hometown), and they pay large sum of money as part of bridalprice. Thus, the women become important characters as inter-ethnic and intra-ethnic figures. The result of this is that the women are viewed as alien figures in their marital homes and "forever ours" in their parental homes. Hence, whenever she dies, a woman's relations customarily go to take her corpse home to bury it. Before the corpse is removed, certain customary payments of food and money are made to her relations, however. The rule of exogamy also helps in the creation of network ties that are projected through economic bonds often demonstrated in a form of central market system, held on regular days (usually every eight days or five days).

The man is the chief lord of all, in the family. He often apportions land for his wife (or wives) to farm and they in return feed him religiously. Before choosing his wife (or wives), he takes every care to see that he picks on "a good wife", where a girl who is considered to make a "good

¹¹⁴ M.M. Green, Ibo Village Affairs. (New York: Frederick A. Praeger, Publisher, 1964), pp. 5-7.

wife" is one who is not shy of work, will go for water and firewood, will cook and go to market, and is also polite, courteous, patient and motherly.

The mother, is generally more directly concerned with the children's upbringing, socially. As soon as the mother is pregnant, she undergoes a series of ceremonies that are meant to acculturate the unborn baby. When the baby is born, a series of cultural ceremonies are held to acclaim the arrival of the child. Exchange of gifts are made between the husband's and the wife's families.

Education of the children is considered as one of the bases of maintaining the social order and so children are given opportunities to learn by precept as well as through advice and practical involvement in both social and economic activities. Children start very early to partake in the family work, fetching water, gathering firewood, helping their mothers run errands between the kitchen and the foodstore or within the household, playing with their younger brothers and sisters while their mother is busy on other domestic, social, religious or economic activities, playing house and cooking like adults in their play (and sometimes building houses in their play). Such education also included the inculcation of a certain code of morality. Teaching by precept often occurs between father and sons, and mothers and daughters. While the fathers often give advice to their sons on how to grow up to be "a man of energy", mothers are also constantly advising and creating opportunities for their daughters to grow up to become "good wives". The man of energy is he who is smart and quick - light of body and fast enough to run messages as well as being able to use this energy to attain economic status.

When the father is busy on the farm, he often expects his children to help and when a boy is grown up, he apportions some land to him to plant his own yams. During the month of February or March when the farmlands are cleared, cooperative efforts are often used among friends and whoever happens to be the host of the farmland, would feed them in return.

Moral instructions include correction of children when they are seen doing wrong, advice on how to work hard and keep their money while explaining to them that stealing is a bad practice. In fact "theft is execrated as one of the worst and most shameful offence, and is considered as deserving extreme penalties". Above all, children are highly valued in this society as they are throughout the whole country. Moreover, despite the fact that "money, the economic symbol, bulks large in the minds of these people. . . .There is a song of which the burden is that children are better than money".¹¹⁵

Summary

The Ibo people of the East central state of Nigeria, are predominantly negroid. Their system of government had long been completely republican. They are highly individualistic, ultra-democratic, with a strong commercial sense and a practical unromantic approach to life. Although their soil rank among the poorest of Nigerian soils, yet their main occupation is agriculture. Their social and political life is highly influenced by their belief in supernatural powers controlled by "Almighty God". Their oral traditions include the use of satires, proverbs and epitomes. Their use of a common language - "Ibo" (although with many dialectical variations)

¹¹⁵Ibid., p. 87.

serves as a unifying force. However, they had neither an Ibo state nor a central authority that could weld them together for the erection of a paramount political chief or government. They share many cultures with some other Nigerian ethnic groups, these include their exogamous rule of marriage, payment of bridalprice, the position of their men (as the head of the family), their love for children, and the giving of early childhood education to their children by both parents.

Ijaw

The Ijaw-speaking people (also referred to as Ijo), are the major inhabitants of the Rivers State in Nigeria. Wilfred Hambly described the Ijaw as "real natives", for "they are a Negro people in a physical sense and they speak a Negro tongue".¹¹⁶ According to Philip Leis, "most Ijaw believe that they are all descended from an ancestor by the name Ijo who fled from Benin during a civil war and settled in the Niger Delta".¹¹⁷

While an early ethnographer like Talbot divided the Ijaw into three groups - Lower, Western and Kalabari, later ones like Horton divided them into Western, Nembe, and Eastern Ijaw. However most of the delta land area occupied by the Ijaw people is brackish tidal swamp under water at high tide, carrying mangrove forest. The greater part of the delta is barren waste-land of mangrove forest and most of its inhabitants live scattered over it in small widely dispersed communities of fishermen. Nevertheless both the geographical location and the sociological setting of these Ijaw communities are only

¹¹⁶Hambly, Culture Areas in Nigeria, p. 446.

¹¹⁷Philip E. Leis, Enculturation and Socialization in an Ijaw Village. (New York: Holt, Rinehart and Winston, Inc., 1972), p. 11.

partially responsible for their isolation from the rest of the country, which, as narrated by Leis, reads thus-

"Elderly Ijaw know little of what goes on beyond the village, and still less of the world beyond the Delta. The term 'Nigeria', for example, must be translated to them by naming cities on the mainland to convey the sense of a large territory. Younger people, particularly those who went or are going to school, are more aware of the facts of history and geography. They know what is meant by Nigeria; they also know, since the Headmaster of the local school has a radio, that rockets are fired toward the moon. Their understanding and interpretation of these facts and many more, however are limited by experience. By contrast, events in the village are easily visible and an understanding of them is self-evident to all the inhabitants".¹¹⁸

This localized sociological awareness and narrowly limited knowledge of and interaction with "the other people" is commonly present among other Nigerian ethnic groups.

The Ijaw-speaking inhabitants of the central delta area are culturally and linguistically homogeneous. According to oral traditions, these same Ijaw-speaking people of the central area, are said to have expanded westwards to intermix with the Yoruba speaking communities and eastwards to lose their cultural identity and become Ibibio-speaking, Andoni and Ibeno ethnic groups of the calabar province in southeastern state.

Long before the arrival of the Europeans the Ijaw people had developed a symbiotic trade system with their neighbours since neither the Eastern Delta nor its hinterland were self-sufficient in their economy. Because the hinterland lacked salt and protein, the delta served as the supplier of both. A pattern for the importation of salt, protein, and a bulk of foodstuffs from the delta was developed to meet demands from the over-populated hinterland (particularly the Ibo hinterland), which in return paid for these by the ex-

¹¹⁸Ibid., p. 1.

ports of labour, both skilled and unskilled. Skilled labour included artisans, craftsmen, blacksmiths, traders, 'priests', and carvers, while unskilled labours were mainly agricultural labourers.

Organizations like trade guilds were absent during this period, but skilled occupations like those of the blacksmiths, traders, and priests tended to be concentrated in particular communities while the specialists from these communities tended to have specific locations, at a distance from their hometown, where they worked and therefore resided.

Specific occupational skills became associated with certain communities. For example, the eastern Ijaw people of the Nembe ethnic groups were known for making salt by boiling sea water; people from Ilelema were well known potters; some of the Ke people were ritual specialists ('priests') and peace makers, while the inhabitants of Bonny were salt-makers. Later the Kalabari people became engaged in, carrying the produce of the delta to sell to the people of New Calabar and Imo rivers, returning to the delta areas with food and other needed goods from the hinterland.

As expected, however, in every community there were some people who were not engaged in the particular craft or trade associated with its people. Many of the people remained as simple fishermen in the delta or they were engaged as farmers in the hinterland. When, in the fifteenth century, these communities began to have contact with Western Europe through the Portuguese, these already established trading structures, which the Portuguese records show, continued to flourish and despite isolation by the delta and mangrove forests, these communities continued to be self-sufficient.

Along the delta area of the Rivers State, oil and raffia palms grow and food crops can also be cultivated on the banks that remain above the flood level. Some of the Ijaw people in these areas are skilled in making raffia

mats as well as chairs of various sizes and shapes, baskets, fish-catching baskets and other useful materials made from the cane woods that grow along this area.

Apart from engaging in fishing and game hunting, the production of palm oil was another major occupation of most Ijaw men in areas where the surrounding dense rain forest swamp produce oil palm and wild raffia palms in great quantities. These palm trees are also tapped for their sap (palm wine) which is very rich in yeast from its alcoholic contents.

"Prior to 1940 only a few men tapped raffia palms to provide palm wine free of charge for social and ritual occasions. In the 1930s a method of distilling "illicit gin" from palm wine was introduced, though it is not remembered precisely by whom. By 1958 most men had become gin distillers. The stills are built in swamp-land near the trees, since about eleven gallons of palm wine will yield only one gallon of gin".¹¹⁹

But the colonial government frowned on the practice, and proclaimed it "illegal". Hence until recent years, the Ijaw were well known for their supplies of "illicit gin" to neighbouring cultures within the country.

On the whole, the Ijaw people are known as traditional fishermen. These fishermen often take some of their wives and children with them to help them smoke their catch and keep them well preserved for economic purposes. They build temporary huts at their various fishing camps along their route. Except in war time, people move freely, carrying with them in their larger canoes as much of their property as they might wish to, and passing by the territories of other neighbouring communities without any interference.

Although the Ijaw cherish a tradition of agnatic descent from a single founder, they do not have any clearly defined pattern of segmentation. Their

¹¹⁹ Ibid., pp. 19-20.

personnel was more heterogeneous and it also tended to be more fluid. As a rule of the thumb, many of the members of these wards could and did maintain relationship with more than one ward. Their political, social, and economic organization somewhat resembled the Greek maritime city-states, with each polity being independent of the other, and their traditional polities such as Brass, Bonny, and Opobo are today reflected in their ability to achieve a pan-Ijaw integration. Because the Ijaw communities were probably too small for further subdivision, in most important political matters, they preferred to segment on a basis of age rather than local residence.

In Ijaw ideology and practice "free" choice forms a most repetitive theme in social, political, economic and religious institutions. This emphasis of individual choice also plays an outstanding part in determining the social organization, within their community, which reflects a great flexibility in living arrangements. Although the Ijaw expresses a great preference for patrilocal residence, an average Ijaw man, in his life time, resides in several places before finally deciding to settle down in one place; even then his final place of settlement could be quite distant from his father.

Each Ijaw community has a village head who is usually the oldest person in the community, since the Ijaw believe that wisdom should accompany age. Because of the individualistic attitude of the Ijaw, however, the village heads had relatively little duties to perform; their power and authority were also often minimal.

The Ijaw have a strong belief in a sky goddess - Wonyinghi (our mother), who created everything and is also the final arbiter of their fate. There are cult groups, organized in few Ijaw communities and dedicated to the worship of this goddess who (according to Ijaw belief) decides the future of every individual (before the soul (teme) enters its mother's womb)--whether

he will be rich or poor, healthy or ill, prolific or barren, and when he will die.

In this culture, the high rate of infantile mortality that exists induces the high fertility rate. Children are wanted so much that Barrenness or sterility is highly disfavoured and is therefore a prime cause for divorce. The more children an elderly person has at the time of his death, as it is in the Yoruba culture and some other Nigerian cultures, the more respected and prestigious a burial he receives.

Two types of marriages are common with the Ijaw. The most prevalent type - "small-dowry" marriages involves the payment of a relatively small fee to the bride's parents and her mother's brother (maternal uncle). In such a marriage, the husband acquires sexual, domestic, and some economic rights in his wife, but their children, however, are affiliated matrilineally. The second type of marriage, is called "big-dowry" marriage. Here bridalprice could be as much as ten times the amount paid in cases of small-dowry marriages. In big-dowry marriage the husband gains sexual, domestic, and all economic rights from his wife. He also gains a lot of prestige by marrying in this way, but most importantly, he obtains all rights to his children who become recognized members of his own descent group. Less than ten percent of Ijaw marriages are of the "big-dowry" type. When a woman is married, she becomes very eager to have issues. Children are generally spaced out at the rate of two in every three years. Experienced older women often come to the aid of a woman in labour. As soon as the child is born, it is given a real "good wash" because the Ijaw, like many other Nigerian cultures, believe that if a newly born baby is not given this first "good wash", it will exude an unpleasant odour for the rest of its life. It is very common for a father to postpone the naming of his child for several years because of the belief

in high rate of infantile mortality, especially when previous babies had died after being named much earlier after birth.

Young children constitute a source of pride and pleasure to their parents and relations. They are given extra protective care especially during their childhood days. Until a child begins to walk at about the age of a year, he is carried everywhere either by holding him straddled on the hip, or tied on the back with a "wrapper". An infant rarely falls, but if he should, his mother must 'pay a penalty' by providing a meal for other children living in the community.

The three major rites in the life of a boy are teething, circumcision and climbing an oil-palm tree. Teething and marriage are the only two recognizable rites in a girl's life. The number "three" is socially associated with the male and "four" with a female. Hence the boy's head is shaved completely three days after teething while the girl's head is equally shaved four days after teething.

Early childhood rearing is the entire responsibility of the mother while childhood education is given by both parents. According to the Ijaw educational theory as far as language and cultural traits are concerned, the child will learn by listening, observing, and eventually experimenting. Around the age of three or four when the child had had some facility with language, parents begin to introduce the child to some preferred patterns of behaviour like modesty, honesty, obedience and need to share with others.

Children are given moral instructions like paying curtesy to elders, learning to share and being friendly with their siblings and playmates. They are also given instructions on personal care as well as some socio-economic-skills instructions. Girls learn to wash dishes, clean the house, run errands, fetch drinking water, cook and help with the care of their

siblings. They also learn how to weave mats and fishing traps by watching older women weave. When the girls become proficient in weaving, they weave fishing baskets for their mothers. While the young girls are at play, they often use their toy baskets (which they had woven) at the waterside to make their small catches. Young boys help their fathers in the task of picking palm nuts from bunches or carrying cracked palm kennels home. Like the girls, young boys also watch their fathers' strength and dexterity applied in throwing nets to catch fish, and they also build their toy nets to make their small catch. While older men shoot large variety of birds, hunt for monkeys, antelopes and other game in the forest, young boys similarly employ the same techniques to the smaller animals that they attempt to kill.

Because of the geographical location of the Ijaw, swimming is an essential skill and although no official swimming instructions are given, the Ijaw child at the age of five is usually well on his way to learning to swim. Before a child becomes really proficient in swimming, he is usually supervised by an adult and restricted to shallow water areas. He is also kept away from swimming too much because of the belief that staying in the water too long could bring on illness.

The Ijaw, on the whole, pride themselves on their honesty and they consider stealing as a shameful and dangerous deed. Children from both monogamous and polygamous homes are brought up to respect their cultural values and they soon learn the wisdom behind the proverb, commonly held by many Nigerian cultures, that "whatever you do in the bush, water or dark will soon come out to light".

Summary

The Ijaw-speaking people are the major inhabitants of the Rivers State in Nigeria. They live an isolated life on their riverian location, knowing

very little about the nation - NIGERIA. They are culturally and linguistically homogenous. They had developed a symbiotic trade system with their neighbours long before the arrival of the Europeans. Their major occupation is fishing. Because oil and raffia palm grow along the delta area of their River state, their men also engage in tapping the palm trees for their sap (palm wine) which they distil to make "illicit gin". Their women engage in fishing, making fish-catching baskets, raffia mats, chairs and other materials of various sizes and shapes from raffia. They do not have a clearly defined pattern of segmentation. In Ijaw ideology and cultural practice "free" choice forms a most repetitive theme. Hence, they are often on the move in their boats with their family carrying the larger part of their luggage with them and finally settling down in a community of their choice. They have a strong belief in a sky goddess - Wonyinghi. High rate of infantile mortality that exists in this culture induces their high fertility rate. They also share some cultures with other Nigerian cultures, these include their love for children, their payment of bridalprice ("small-dowry" or "big-dowry"), their belief in having a more respected and prestigious burial if succeeded by many children at their old age, and the practice of parents in giving their children early childhood education culturally and economically.

Kanuri

The people of Bornu, known as the Kanuri, are the major inhabitants of the Northeastern State--the largest state in the Federation. The administrative provinces of this state are Bornu, Bauchi, Adamawa and Sardauna.¹²⁰

Historically, at the beginning of the sixteenth century when Katsina

¹²⁰ Nigeria Year Book 1972, p. 143.

was disputed between the kingdom of Songhay to the West, and the kingdom of Bornu to the East, Bornu was then recorded to be a very strong and wealthy empire whose influence extended over the whole of the Sahara. Even in the eleventh century when Umaru, the second successor to Mohammad the Prophet, sent a copy of the Koran along with turban, spears and shields, bows and arrows, sword and rich armour, to the ruler of Bornu, it was reported that the messenger was received with honour in this kingdom that was also reportedly well established then.¹²¹

"The history of Bornu goes back through successes and failures, victories and defeats; the capital being moved from one place to another as the empire extended, and then retracted with chiefs declaring their independence".¹²²

The Fulani Jihad, of early nineteenth century which attacked Bornu, was defeated with the assistance of powerful Sheikh Muhammed El Amin El Kanemi, a servant of the already fled king of Bornu. Sheikh thus rescued Bornu from becoming a part of the great Fulani Empire established in the nineteenth century. However, while Bornu empire remained apart, it shrank gradually and has never grown to be the same Bornu that the early travellers who passed by reported of - with its fabulous wealth of gold plates in the palace, its great armies with marvellous equipment, the men and horses who were protected by quilted cotton and chain armour. Even today, relatively few non-Kanuri people are found in the land of the Kanuri people.

Bornu land is savannah, and generally quite flat. The soil is sandy and it is covered with shrub bush grass, and some scattered mostly thorny

¹²¹ Pearce Gervis, Of Emirs and Pagans: A View of Northern Nigeria. (London WC1: Cassell Company Ltd., 1963), p. 72.

¹²² Ibid., p. 72.

trees. There are also scattered areas with large flat surfaces of hard clay which provide the inhabitants with clay for building materials and pottery.

"The Kanuri of Bornu live spread out over the entire area of the emirate, in 306 named and variously sized settlements, ranging from Maiduguri, the capital....down to tiny hamlets of three or four households".¹²³

In this culture, the rule of descent is based upon the relationship of an individual to persons on both his father's and mother's family line (this is known as cognatic relationship). However, more emphasis is placed upon those related to a person through male lines only (this is known as agnatic or patrilineal descent line). The basic unit of Kanuri social structure is, however, formed by the household.

The Islamic religion, which most of the Kanuri people practice, also dictates their inheritance law in which their men receive two portions to every single portion given to a woman. In this society, a man without agnates is not just unfortunate, he is a complete social outcast.

Most marriages are according to Islamic laws. Marriage ceremonies vary in size, expenses and elaborateness depending on the status of the two family groups who are uniting through the marriage. In all marriages, however, bridalprice payment form the major marriage expense. If the bridegroom has other wives, he is expected to offer as much bridalprice and gifts as he had offered on his previous wives. Quite often, a man receives financial help from his friends, relatives, political and economic patrons (if he has any), before he can meet these demands. Apart from payment of bridalprice, expenses include paying for drummers, food and transportation of the bride to her new

¹²³ Ronald Cohen, The Kanuri of Bornu, (New York: Holt, Rinehart and Winston, 1967), p. 5.

home. The higher a man's social rank, the more the bridalprice expected from him.

For some unknown reason, divorce rate is higher in this culture than other cultures in Nigeria. Because divorce rate is so high in this society, a woman is generally known to have second, third or more marriages in her life time. If such a woman has borne children in her former marriage(s) thus demonstrating her fertility, she is worth more in terms of the bridalprice presented on her than divorcees with no children, or even girls on first marriages. As a rule, Kanuri men are shy to marry girls who have never married before. Generally, they prefer to marry a divorced woman (zower), who is well matured and possesses the qualities of a "good" wife.

In this culture, men never cook. Hence, if a man has no wife, he is expected to feed with a relative or a neighbour who has a wife. A "good" wife, therefore, must be a good cook. She should be obedient to her husband, have and love to have children, perform her womanly tasks promptly and efficiently while remaining chaste within the walls of her husband's compound, leaving it only when it is absolutely necessary to do so. She is however expected to maintain contact with her own family and return there whenever an important family ceremony is scheduled.

Within the household of a polygynous marriage, each wife has her own hut situated at the rear end of the compound farthest from the entrance gate or hut. The husband's hut would be built nearest to the entrance gate or hut and opposite his wives' huts. The first woman to get married to the man is considered the most senior wife irrespective of her age. Subsequent wives assume their position in order of seniority (marriagewise). The husband of a household is considered the head of his family, since women are generally reckoned as inferior in the society as a whole. However, among co-wives, the

most senior wife has the authority. When co-wives attend a function, she takes the lead while others follow her in a single file, in marital order of seniority. Every wife cooks her own food and raises her own children who also sleep with her in her hut while they are still young. Wives cook in turn for their husband and she invites him to her hut on the same night. Whenever a woman goes out with her husband, she is culturally expected to walk behind him.

As it is found in many other cultures throughout the country, when a woman is in labour, she is assisted either by an experienced midwife, her mother or her mother-in-law if in the vicinity. After her child birth, a period of forty day confinement follows and before the naming ceremony takes place on the eighth day, the child is generally referred to as "the little kitten" or "the little stranger".

When the naming ceremony is to take place on the eighth day, men and women arrive in the home of the baby's parents gathering in separate groups. The women gather within the compound, while the men sit in order of seniority on mats in front of the household with the 'priests' (mallams) sitting together. The barber arrives, with his apprentice, into the compound and cuts the women's hair free of charge as a mark of festiveness of the occasion. Later on these women collect some money and present it to the barber after he has successfully incised the baby by cutting face marks on it and removing its ovula. Perfume is then passed round the guests who in turn apply the scent over their hands and necks thus ending this part of the initial ceremony.

The mallams lead the men in prayers by reading the Koran. Guests then offer cash gifts to the parents of the new baby. Finally, the father of "the little kitten" sends a friend to announce the child's name firstly to the women and then to the men. The new baby is from thenceforth considered as

a person--his sex is known and prayers are said by all (led by the mallams), for the safe keeping of the child by its parents. Gifts of money are then offered to the mallams and the barber (by the child's parents), while kola nuts and perfume are passed round all guests to bring the ceremony to a close.

There is no practice of clitoridectomy of girls in this culture but the boys are circumcised in age groups around the end of their early childhood as they approach the beginning of the teenage period.

Old age is highly respected and the Kanuri also associate "wisdom and propriety" with old age. Like the Yoruba, deference and respect for the aged is a universal feature of good Kanuri manners and the blessing of the young by the old is also a cultural symbol of this respect in both cultures.

Although there are considerable amount of "free" land in this society, and despite the fact that "all boys learn the fundamentals of farming in the households of their youth", most Kanuri men are still not rooted in the land emotionally or physically.

"Men engage in politics, farm, dye, build, work, work metals, tan animal hides, work leather, buy, sell and slaughter cattle and smaller livestock, tailor, embroider, make hats and musical instruments, trade, weave mats, and work as laborers. They are also religious specialists, barbers, carpenters, mechanics, clerks, civil servants, and hold a host of newly introduced jobs of European origin as well as being tax payers. It is no exaggeration to say that the economy is controlled almost totally by men. The household head dispenses all incoming cash and kind resulting from craft or farm work, although a woman may keep and do as she pleases with the proceeds of her small garden inside the compound. The household head doles out the money weekly to his wives for petty market purchase and does all major purchases of food and clothing on his own. He also pays for ceremonies, transportation, and most of the gift-giving engaged in by himself and others in the household. Except for the sale of cooked food, pottery production, and female hair dressing, men control all income producing work

of any kind in the entire society".¹²⁴

Their young men are often apprenticed to older men in various economic fields. In their free time, they associate with other young men of their age and begin to gossip about trade, politics, and nocturnal adventures with women. On the whole "it is part of both the traditional and contemporary Kanuri conception of getting ahead in the world that personal advancement is not to be found in farming. Achievement in Bornu is seen as stemming out of profitable social relationship and more recently western schooling".¹²⁵ Yet there are fewer men who go to school up to or beyond high school, although there are comparatively "very few girls who go on in school"¹²⁶ beyond the elementary education. This is so because "almost all Bornu men say that girls who go on in the educational system are 'spoiled' and should never be allowed to stay in school beyond the traditional age of marriage".¹²⁷ On the whole, the Kanuri men hold the view that if they had anything better to do, they would stop farming immediately. This idea is also commonly held by both men and women especially those who have had western educational training throughout the country.

The Kanuri are also skilful in calabash carving and knife making. Their knives are among the accepted and coveted items in many markets all over the Sudan and they are always in high demands.

The Kanuri women wear gorgeously designed tunic blouses with full smocklike sleeves and they tie their 'wrapper' into comfortable long skirts.

¹²⁴Ibid., pp. 75-76.

¹²⁵Ibid., p. 78.

¹²⁶Ibid., p. 63.

¹²⁷Ibid., p. 64.

Their hairdressing is equally fashionable and distinct. Ronald Cohen comments that their women's hair style, at its most resplendent, "resembles the form of a Trojan helmet made out of an enormous braided ponytail that begins as a crest at the front-center of the head and curves up over the head to end in a slight upward curl of the tail at the back".¹²⁸ This frinzy hair style is generally made into dozens of 'cornrow' designs. Very often their front hair is designed to allow the ends of the 'cornrowed' hair hang down their forehead. If the woman's hair is extra long, it might even hang past the tip of her nose. Their middle top hair is rolled upwards to form a "bond". The more ingenious a Kanuri woman's hair style is, the more fashionable she is proclaimed. In addition, the Kanuri women also love to wear jewelries like gold ear-rings, necklaces and bangles.¹²⁹

This culture has a quiet accepting attitude towards death. They believe that although death is an unpleasant occurrence, since it is inevitably there, it has to be accepted--and quietly too. In this culture, "most people are prudent and do not go beyond their means. Indeed the Kanuri term for 'spend thrift' translates literally as 'one who goes to many ceremonies' ".¹³⁰

Summary

The Kanuri people of Bornu are the major inhabitants of the Northeastern state in Nigeria. The history of Bornu goes back through successes and failures, victories and defeats. Historically, Bornu was recorded to be a very strong and wealthy empire in the eleventh and sixteenth centuries. Bornu resisted the 19th century Fulani Jihad attack with the help of powerful Sheikh Muhammed El Amin El Kanemi. Bornu land is savannah and their soil is

¹²⁸ Ibid., p. 7.

¹²⁹ Gervis, Of Emirs and Pagans, p. 77.

¹³⁰ Cohen, The Kanuri of Bornu, p. 77.

sandy. The people live in various scattered settlements. They are mainly Islamic in religion; their major occupation is farming although their men engage in other economic activities. The rule of descent, in this culture, is based upon cognatic relationship although more emphasis is placed upon agnatic or patrilineal descent line. A man without agnates is a complete social outcast in this culture. Divorce rate is very high in this culture and their women often marry two or more times. Their women wear distinct hair dress and gorgeously designed ethnic blouses. The Kanuri people share many cultural beliefs with other Nigerian ethnic groups, among these are their belief in the position of their men as head of the family, respect among co-wives and also for old age; the blessing of the young by the old, their belief in payment of bridalprice, their love for children, belief in early naming of their children and circumcision of their boys, and their belief in giving their children early childhood education culturally, vocationally and "literarily". They also believe (like all other Nigerians), that the acquisition of Western Education is the surest way to upward mobility.

Tiv

The Tiv people form the bulk of the Benue-Plateau State population. According to the 1963 census, they number about 1,393,649. Michael Crowder reports that all Tiv can theoretically trace their ancestry back to Adam, who it is said had two sons. The first of them, Tiv, was the ancestor of the ethnic group. The other was the father of all foreigners including the white people.¹³¹ The Tiv prefer to live in small communities. They are generally hardworking, pugilistic and intelligent. They have many educated young men among them and they are confident people tending to be "a little

¹³¹ Crowder, A Short History of Nigeria, p. 29.

scornful of their brothers who live far north". They are also referred to as real "natives" and a "hairy race".¹³²

The largest social entity known by the Tiv is the family-group. A compound comprises of patrilineal joint families. The people have always been culturally democratic, having no hereditary chieftainship. Consequently, an average Tiv person is essentially democratic.¹³³

For many centuries, the Tiv have remained as pagans worshipping many gods. Attempts to spread the Islamic religion, of their northern neighbours (Hausa and Fulani), into the Tiv land, were fruitless. Today, christianity is spreading, especially among the educated Tiv. Formerly, the Tiv think of the Hausa as "persons who come from the far North and wear big gowns, and equated them with Islam". Since the achievement of the Middle Belt State, however, the Tiv "could be friendly with the Hausa because the later were otherwise easy to get along with". The Fulani on the other hand, are considered as their friends and "according to tradition, a gift, however small, must be given by a Fulani to a Tiv about the beginning of each February".¹³⁴

Traditionally, age is respected among the Tiv and there is correlation of seniority in age with seniority in social status. The man is the head of his family and in choosing a wife, he takes care to find a "good" one. To the Tiv a "good" wife is one who is able to weed her garden, work with vigour, respect her husband, consulting him in all matters including asking for his permission before going to the market. She must be clean, smart, and also

¹³²Gervis, Of Emirs and Pagans, p. 170.

¹³³Captain R.C. Abraham, The Tiv People. Lagos: Government Press, 1933, pp. 146-161.

¹³⁴Plotnicov, Strangers to the City, p. 164.

good at preparing meals for the family and/or visitors at the shortest notice. Above all, a "good" wife must be an efficient housekeeper who is unaware and uninvolved in the vices associated with urban environment.

Tiv marriages are not exogamous. Marriage of the same family members is not uncommon in this society. Traditional Tiv marriages were of two kinds—marriage by theft (elopement or seizure) and exchange marriage. Exchange marriage is culturally known as "sister exchange". In such exchange marriages, when a man seeks a wife from a particular family, he, in return promises to give his sister for marriage into the family where he is seeking a wife. In cases where 'sister exchange' is not practicable, bridalprice which include brass rods, a cow, and small livestock are offered to the bride's parents. In some other cases (especially since modern times) bridalprice are offered in money instead of the gifts mentioned above. If a man fails to fulfil the conditions of paying all the bridalprice due from him, the wife and her children would belong to the woman's family. However, if the man fulfils all the bridalprice conditions and the wife later chooses to divorce him, it becomes the duty of her parents to return all the bridalprice paid on her, to the husband. If she leaves her former husband for a new one, then the new husband has the responsibility of the bridalprice refund.

Money paid to parents as bridalprice was considered special and hence can only be used for acquiring a wife either for a son, a close relation or for the the bride's father himself. If a woman dies during her marital years, without any issue, she is never considered as a wife by the husband who refrains from talking about her or counting her as one of his wives (dead or alive). A married man is expected to live away from his wife's family. However, he is also required to maintain a cordial relationship and contact with the wife's relations.

As it is found in all cultures throughout the country, a fruitful marriage is a thing of great joy, also among the Tivs. When a child is born, a naming ceremony is arranged by the parents; both friends and relatives are invited to the occasion. Before the ceremony begins, four to five chairpersons and a skilled announcer are appointed. After the chief chairperson has named and prayed for the child, he gives it to its mother. Guests are then served with food and drinks while the announcer performs his interesting tasks--He goes round the chairpersons in turn, collects and announces their donations. Then he collects donations from other eminent guests present and also announces the amount one at a time. Subsequent donations from other persons present are collected unannounced to the public, and all collections are assembled in a tray to be delivered to the child's parents later. In addition to the above, the announcer also plays the part of a jester with comic routines like pretending that the paper-money handed him has just been printed on the spot, handling the coins as if they were hot coals, and fanning the paper-money to 'dry' the ink. He is also the medium of communication between persons addressing one another, often translating their remarks into quips and parries. To have the announcer speak for you, answer a jibe, ask a question or make a request, you must donate some money, however small. Customarily, by the end of such a ceremony, the parents of the child collect quite a reasonable sum of money--and the ceremony thus ends happily.

Throughout the Northern States, the Tiv women are considered extremely "masculine" and pugnacious. Most men from other cultures (especially in Northern Nigeria) dread having the Tiv women (as wives). They often jocularly refer to the Tiv women as "head breakers" especially when they fight with their men and/or husbands. Their men are equally strong and pugilistic and they

constitute by far, the largest single ethnic group in the Nigerian army infantry. The Tiv are also great musicians; they have a cultural flare for rhythmic songs, and dances. The beating of drums, playing of flutes and other musical instruments are of special delight to the Tiv. They have a series of folklores in which the beast epic is particularly popular. In these folklores, the brer rabbit reigns supreme as the arch rogue, seldom at loss to outwit the other animals, whether by a ruse or by putting them against one another, leaving him the solitary survivor. This folklore culture is very similar to the Yoruba and some other Nigerian ethnic folklore cultures, where the tortoise reigns supreme as the "wisest" "person" or "animal" (as the case may be).

The main occupation of the Tiv is farming although some of the people also engage in fishing on the River Benue, which is the main 'highway' of their Benue-Plateau State. They also engage in "boat building, cotton ginning, dairy farming, saw-milling, tyre retreading, fish farming, sack making and tin smelting".¹³⁵ They are also skilled hunters, good "beer" brewers (beer brewed from guinea corn and millet) and drinkers. Their staple food is Ruwam (pounded yam). Fruit trees cultivated include pawpaw, and banana.

In Tiv communities, farmland are available for any member of the family who is interested in farming. They believe that the land is for everybody, and so, while people in a city like Jos have to buy a piece of land to build a house, the traditional Tiv person is proud that in Tivland one can build his house whenever he has the money and time to do so.

Summary

The Tiv people form the majority of the Benue-Plateau State population.

¹³⁵ Nigerian Year Book, 1972, p. 151.

They prefer to live in small communities and are generally hardworking, pugilistic and intelligent. They are real natives and a "hairy race". Historically, the Tiv can trace their ancestor back to Adam. They have remained pagans for many centuries, refuting Fulani attempts to spread Islamic religion into their land. Today, christianity is spreading especially among the educated Tiv. Their marriage is known as "sister exchange" and it is not usually exogamous. Their main occupation is farming although some of the people also engage in fishing and hunting. The Tiv people are a great lover of music and dancing. They are also good "beer brewers" and drinkers. Their women are also known to be very strong, stubborn and pugilistic. They share some cultural beliefs with other Nigerian cultures, some of these are their respect for age, their belief in the position of their men as the family head, their love for children while finding great joy in a fruitful marriage, their belief in the payment of bridalprice, their belief in having a naming ceremony after the birth of a child, their belief in giving childhood education to their children culturally and economically and their folklore culture in which a particular animal (the Brer rabbit) reigns supreme.

Yoruba

Yorubaland "covers about 8% of the country's total area and accounts for about 18% of its population".¹³⁶ A site very close to the Kainji dam, was the original home of the Yoruba. Military turmoil made them abandon the place and settle at the present site with Oyo as their capital in the 18th century.

Early Yoruba kingdoms were effectively united under a single sovereign--

¹³⁶William Bascom, The Yoruba of South Western Nigeria. (New York: Holt, Rinehart and Winston, 1969), p. 4.

the Alafin of Oyo who was acknowledged as the traditional sovereign all over the Yorubaland and all other Oba (Kings) paid homage to him. Other territories were maintained through a traditional form of system of indirect rule through native chiefdoms, since the early nineteen-twenties. The capital of each kingdom was often the urban centre where the Oba's palace was established for his majesty and his officials. These urban centres were subordinated by metropolitan towns, which were again divided into quarters or wards (adugbo).¹³⁷ The Obas, apart from living in their separate palaces, were also "distinguished by the right to wear beaded crowns, the symbol of their authority".¹³⁸

The Obas, thus commanded a lot of respect and authority, guiding and directing the people, settling major family and local problems on land disputes and acting as spiritual leaders in matters of traditional religious rites. The wives of the Obas (Olori) and her children (omọ oba) were also given adequate respect within the society.

Europeans, as reported, started visiting the coast of the Yorubaland when the Portuguese met and knew the Ijebu and Benin people as early as 1480. When the christian missionaries also landed in Nigeria in the nineteenth century, it was through the coastal areas of the Yorubaland.

Of all Africans, the Yoruba are among the most urban. The largely purely African cities are situated in the Yorubaland. Buchanan and Pugh reported that Yorubaland has many thickly populated cities, "and the high

¹³⁷ Gloria Albertha Marshall, Yoruba Women, Trade and the Yoruba Family. (Michigan: University Microfilms, Inc, Ann Arbor, 1964), pp. 12-15.

¹³⁸ Bascom, The Yoruba of South Western Nigeria, p. 30.

proportion of town-dwellers to the population is probably unequalled in Tropical Africa".¹³⁹ Their government follows the pattern of constitutional monarchy. Their language is melodious, while their varied poetry is delightful. "Its proverbs and aphorisms are the very epitome of wisdom and eternal truth. They form a kind of philosophy for the masses".¹⁴⁰ The Yoruba language was only reduced into writing about the fourth decade of the 19th century. This commonly spoken language by the people (except for some dialectical variations) has helped to unify them as members of a single race - YORUBA.

The Yoruba life is interwoven with religion. The deities of the indigenous religions are many and varied but the highest form of religion was revealed through Ifa divination, through whom it was discovered that Olodumare (Almighty), was the highest God that the Yoruba worshipped.

The Yoruba people are well renowned for their great artistic talents developed through works demonstrated in carved stone, wood, ivory, brass or bronze and modelled in clay. Their productions (which include the Ife and Benin carvings), have been acclaimed among the best in the world.¹⁴¹ They are also great lovers of music, dance and merriment. They possess various indigenous musical instruments with some specific songs and music for certain cultural ceremonies.

In the Yorubaland, both the men and women play distinct roles within the culture. As in other parts of the country, the man is again the head of the

¹³⁹ Buchanan and Pugh, Land and People in Nigeria, pp. 63-64.

¹⁴⁰ Adebayo Adedeji (Ed.), An Introduction to Western Nigeria: Its People, Culture, and System of Government. (University of Ife, Nigeria: Institute of Administration,), p. 18.

¹⁴¹ Ibid., p. 18.

family. In this culture, "marriage is patrilocal, with the bride generally coming to live in one of the many rooms in the compound of the groom's father".¹⁴² Like in other parts of the country, the culture was predominantly agrarian, with agriculture, fishing, and crafts accounting for about 80% of the economic activities.

Almost throughout Yorubaland, men were generally the farmers. Women only help their husbands during planting, and also during harvest seasons, when they cleaned and processed the products for marketable presentations.

The Yoruba women have been well-known as traders within the internal market system in Nigeria long before the twentieth century. They also play an important role in the distribution of goods throughout West Africa. Within the family system, the women are often independent in their incomes. In cases where the woman's income is stronger than her husband's, she takes care of the financial responsibilities of herself, children, and husband. Whenever the man was in a position to offer financial assistance, he did so piously. However, whether or not the man was footing the family bills, he was still regarded as the head of the family and given all the due respects accorded to the husband (which of course included never asking him to help with home duties--a thing that would be viewed as first-class disrespect).

The period of courtship between a boy and a girl customarily lasts for two to three years or more. When a man is sure of his interest in a particular girl, he reveals this to his parents who conduct a long and ceremonious investigation into the bride's family background. When the result of this investigation is positive and therefore satisfactory, the boy's parents appoint a "middle-man". The middle-man is customarily expected to be a middle-aged,

¹⁴²Bascom, The Yoruba of South Western Nigeria, p. 42.

very honest and energetic man who is (if possible) well known to and respected by both the boy's and the girl's family; he is then entrusted with the task of revealing, their son's interest in the girl, to her parents. On hearing this news, the girl's parents thank the middle-man and they give him a date (which customarily could be as distant as four months) to come back for a reply. During this period, the girl's parents similarly conduct a long and ceremonious investigation into the groom's family background--to ensure that there are no hereditary illnesses (like leprosy, epilepsy, insanity, sickle cell etc.); the absence of divorce cases in the family and the evidence of fertility among already married members of the family all combine to influence the suitability given to a family. The results of this investigation determines the response to be given to the middle-man. If the response is positive, the girl's parents inform the middleman of their support for his request and they demand a formal approach.

When this news has been brought to the notice of the boy's parents, a formal letter is written on his behalf, in the name of the entire family, requesting for the hands of the bride in marriage. This stage is known as "writing-in" (and has only become part of the marriage custom, in place of oral messages, since the introduction of western education). The middle-man hand carries the letter to the bride's parents on an appointed day, and they in return give him a day to return for their response. The response is given, on behalf of the bride, by her family to the groom's family, thanking them for their interests in their daughter whom they could have as wife after fulfilling all the customary rites.

The groom's family, with the cooperation of the bride's family, decide on a date for the fulfilment of all bridalprice rites. This bridalprice rites day is now known as the "Engagement". The bridalprice generally include a

sum of money known as the "dowry", twelve or more large smoked fish (eja osan), two bottles of honey, a bowl of salt, a bowl of sugar, a bowl of Kola-nuts (obi), a bowl of bitter Kola-nuts (orogbo), a bowl of alligator pepper (atare), and many other symbolic items of happiness, fertility and longevity.

Once this is done, the marriage could be set for any day. The wedding itself is an all-feasting occasion that ends after sundown with the bride being led to her new home where she is customarily expected to be "received" by the younger wife in the groom's family. The "receiver" washes her feet with cold water to signify the wishes of the entire household that the arrival of the new bride would bring peace, good health, prosperity and fertility to all. The bride, who is customarily expected to play shy, is led to her husband's room (where he is customarily not expected to be physically present on the arrival of his new bride). The bride continues to be entertained by friends and relatives until the arrival of the groom. Music, dancing, eating and drinking often continue all night long.

As it is generally believed throughout the country, the Yoruba people hold the view that "for every man there is a woman and vice versa", hence, every woman is expected to get married and bear children. When the young bride arrives at her new home, she is treated with all care and delicacy and she in return shows respect to every member of her husband's family, young or old, calling them by pet names. Everyone looks forward to her having a baby and as soon as she shows any signs of pregnancy, she is further cared for, helped and loved by both her husband, his family, and her own family too.

Children are named a week after birth. This is usually conducted by an elderly man or a "priest". The naming ceremony is another occasion for

feasting and for the child to be given a lot of gifts in money, clothes, and toys.

Meanwhile, the young mother is traditionally expected to remain at home for forty days, gaining strength, and resting. Members of her family, and the groom's family, as well as the proud father of the baby, all rally round to take adequate care of the baby and its mother. Boys are circumcised shortly before or after the naming ceremonies. Clitoridectomy of girls is also practised among some Yoruba cultures.

As the baby waxes stronger and older, the mother becomes free to go about her business socially and economically. During the child's early childhood, the mother is solely responsible for giving both domestic and moral education to the children. Yoruba mothers are known to be very affectionate with their children, yet they have to see that their children are well-behaved in the society and can thus be referred to as children from "a good home". A child from "a good home" will be very respectful to elders, willing to offer help when needed, honest, full of cheer, healthy looking, neatly dressed, courteous, hospitable and having a generous and unselfish attitude with peers. Mothers train their young daughters to help with domestic duties as well as helping them in their economic activities after school hours.

Fathers start introducing their sons to farm work as early as the age of ten or twelve. Thus, both fathers and mothers put in joint efforts in the upbringing of their children. Divorce was rare in traditional Yoruba marriages, and as Olusanya briefly summarizes this rarity:

In short, Yoruba traditional marriage had stability built into it because of the fact that marriage was not the concern of the two persons but of all the members of both families. In fact, it is generally

known that cases of divorce were very rare in the past and that this was so because a marriage contract was usually taken very seriously by both parties. Where a case of matrimonial disharmony was particularly difficult, both sides rose to the occasion in order to effect a settlement. The girl became not simply the man's wife but the 'wife of the family'. Under this system, divorce was a last resort.¹⁴³

These people have a very free, and an almost over generous outlook to life in general. Consequently, Dr. I.A. Akinjogbin projects the Yoruba through their "natural geographical environment, the long historical events, the social urban setting, the linguistic and philosophical development and the all-pervading religious practice",¹⁴⁴ and briefly concludes that

He is as complex as the circumstances which produced him. He knows his own human dignity and worth, but never pushes himself forward or shouts about his own achievements. He is liberal almost to a fault, particularly to outsiders, but is most critical of his own kith and kin. He is self-assured and yet extremely shy. He is physically energetic and mentally alert but will only use these qualities for causes that he has adjudged worthy after long and careful observation. Innately conservative, yet he is eclectic. He is, in short, a complete matured civilized man.¹⁴⁵

Summary

The Yoruba people of Western and Lagos States of Nigeria settled in their present site, since the 18th century, when they abandoned their original home that was close to the Kainji dam. The Yoruba language (with its dialectical variations) serves as a unifying force of the Yoruba people. The Yoruba life is interwoven with religion. The deities of the indigenous

¹⁴³ P.O. Olusanya, "A note on Some Factors Affecting the Stability of Marriage Among the Yoruba of Western Nigeria", (Reprinted from Journal of Marriage and the Family, Vol. XXXII, No. 1, February, 1970), p. 151.

¹⁴⁴ Adedeji, (Ed.) An Introduction to Western Nigeria, pp. 18-19.

¹⁴⁵ Ibid., pp. 18-19.

religions are many and varied but the highest God that the Yoruba worshipped is Olodumare (Almighty). The Yoruba people are well renowned for their great artistic talents. They are also great lovers of music and dances. Their major occupation is agriculture although they also engage in other economic activities. Their women play distinct roles within the culture and they are well-known as traders within the internal market system in Nigeria and throughout West Africa. Throughout this culture, respect for old age, older siblings or any older person known and unknown and senior co-wives (marriagewise), is given a great cognisance. The Yoruba people share some cultural beliefs with other Nigerian ethnic groups, among these are their belief in respect for age and position (social, political and economic), their belief in the position of their men as head of the family, their belief in payment of bridalprice, circumcision of boys and clitoridectomy of girls (in some cases), their great love for children and the belief in giving them early childhood education both culturally and economically.

The Big Ten
As they see themselves
and
As they see each of the other nine

Hitherto, Nigerians as described in the foregoing pages, are portrayed as sometimes completely indigenous, sometimes completely western, and at other times a mixture of the two social behaviour, as they are today. This is because the natural and historical environment to which the various ethnic groups adapted their ways of life to evolve their respective cultures, have been largely modified since 1840 by western education, and the one hundred years of British colonial rule.

The information is necessary in order to know what the Nigerian is in

behaviour today as seen through the lenses of the western academicians-- one of the essential inputs needed to assess correctly, the traits that are being picked up by the growing generation, the behaviour of which this investigator intends to direct towards inter-ethnic harmony without sacrificing cognitive knowledge in English language skills. Other essential inputs include attitudinal and cognitive knowledge of the various ethnic groups about themselves and about other ethnic groups. These inputs are provided by the analysis of the following survey conducted among the "big ten" also.

Human behaviour is often in response to situations as seen by the individual, and/or as the individual believes it is seen by people whose opinion could affect him. Much of the informal learning of a child comes from experiencing such responses. Hence to know the growing Nigerian child in totality the following poll was conducted to ascertain what he is learning informally.

This questionnaire includes questions of factual information as well as inter-ethnic opinion on attitudes and apparent behaviour as seen by members, and non-members of each ethnic group.

The questionnaire was administered on two hundred literate (Western and/or Islamic) adult members of the ten most populous ethnic groups in their respective home states. They were asked to answer the questions, in writing, on the questionnaire forms. In some cases however, the administrator of the questionnaire filled their oral responses on the questionnaire forms. Explanation of comparative degrees of the items (with comparisons) was given to those respondents who did not fully understand what was required of them. Respondents were chosen at random in motor-parks, offices, market places, shopping centres and railway coaches. Immediate responses were demanded

to avoid "drilling" or impugning ulterior motives after some reflections. Even then, many of the respondents held the investigator, and interpreter(s) employed in situ, to explanatory discussions of the questions. A sample copy of the questionnaire is attached in the Appendix pages 216-223.

One hundred of the responses from each group were later randomly selected and the responses totalled and recorded (in percentiles) as shown in tables 1.1-1.8, pages 146-153.

INFERENCES

Major inferences from the summaries are as follows:

- (1) The opinion that most of the ethnic groups have of themselves is glaringly different from what the other groups have of them. These differences are most noticeable in the affective areas like humour, kindness, temperament, hospitality and courage.
- (2) Immediate ethnic neighbours generally have less favourable opinion of one another than do distant ethnic groups.¹⁴⁶
- (3) For reasons not fully understood by this investigator, the Fulani turned out to be the most favoured in marriage. The Fulani also received the most favourable overall opinion for kindness, hospitality, and friendliness.
- (4) A large number of Nigerians know very little about ethnic groups other than their own. This is evidenced by the large number of "don't know" responses (and some unprintable comments) about other ethnic groups. It is also evidenced from the small

¹⁴⁶ This inference is evidenced by final analysis on the raw data collected by this investigator.

TABLES 1.1 - 1.8

PERCENTILES OF AGGREGATE RESPONSE ON EACH ETHNIC GROUP

The upper figures in the diagonally divided squares are percentage answers (from 900 responses) of Nigerian non-members of the ethnic groups named at the beginning of the row. The lower figures are corresponding responses from 100 members of the respective ethnic groups (as indicated at the beginning of the row).

TABLE 1.6

Morals, Courage, Dressing, Predictability in Behaviour

ETHNIC GROUPS	16 MORALS					17 COURAGE				18 DRESSING			19 PREDICTABILITY BEHAVIOUR				
	VERY HIGH MORAL STANDARD	HIGH MORAL STANDARD	AVERAGE MORAL STANDARD	LOW MORAL STANDARD	DON'T KNOW	HIGHLY COURAGEOUS	COURAGEOUS	NOT COURAGEOUS	DON'T KNOW	DISTINCT ETHNIC DRESS	NO DISTINCT ETHNIC DRESS	DON'T KNOW	VERY PREDICTABLE	PREDICTABLE	UNPREDICTABLE	VERY UNPREDICTABLE	DON'T KNOW
	A	B	C	D	E	A	B	C	D	A	B	D	A	B	C	D	E
EDO	3/4	15/63	19/30	15/23	14/0	11/68	16/32	14/0	5/0	20/73	54/27	25/0	9/33	27/49	38/18	6/0	22/0
EFIK	12/21	14/15	8/30	30/20	36/14	15/78	13/12	37/3	33/7	10/43	31/49	56/8	5/68	8/10	21/10	32/12	33/0
FULANI	38/48	31/2	15/0	6/0	11/0	14/49	15/1	26/0	44/0	76/59	7/1	17/10	30/63	40/21	9/11	4/2	12/4
HAUSA	9/55	8/45	6/0	23/0	53/0	13/59	16/35	25/16	44/0	87/100	4/0	10/0	12/91	13/9	14/0	7/0	54/0
IBIBIO	12/21	14/15	8/30	30/20	36/14	14/85	12/11	32/4	41/0	10/60	28/36	62/0	16/76	12/8	18/8	21/1	33/17
IBO	16/79	20/21	21/0	9/0	33/0	22/90	46/10	8/0	27/0	18/81	50/19	32/0	0/89	13/11	28/0	28/0	27/0
IJAW	1/33	18/56	33/18	21/3	23/0	24/69	33/31	18/0	13/0	15/38	49/62	35/0	16/76	17/11	18/13	9/0	40/0
KANURI	6/56	8/15	10/11	18/18	57/0	9/63	12/9	20/21	54/17	53/100	5/0	42/0	7/42	8/23	12/21	13/4	60/10
TIV	14/89	17/11	14/0	8/0	42/0	44/86	28/14	6/0	27/0	62/56	23/23	15/21	13/67	16/15	19/7	12/13	40/8
YORUBA	3/38	17/41	23/21	9/0	43/0	1/21	14/43	52/34	35/0	66/100	13/0	20/0	0/63	14/27	32/10	9/0	45/0

number of people whose basis of knowledge is "travel", "living together", and "ability to speak language".

Inter-ethnic personal interaction, therefore, is relatively very little.

- (5) There are more accurate responses and less "don't know" from the more travelled ethnic groups about the characteristics of other ethnic groups; a widespread unawareness in both cognitive and affective areas of life about most parts of Nigeria, is also apparent.

With this basic input to the make-up of the growing Nigerian child, an overlay of the effects of the Western Educational system is essential for a yet deeper understanding of the Nigerian. Hence, Western Educational system in Nigeria from both historic and current perspective is reviewed in the next chapter.

CHAPTER IV

WESTERN EDUCATION IN NIGERIA

Western education was introduced into Nigeria by the Portuguese merchants, whose missionary emissaries visited Benin in 1515. Initially, efforts to introduce this western education were restricted to limited areas for many years, until the late eighteenth century when significant efforts began to surge. The efforts culminated when the first mission school was established in Badagry in September 1842. Later a second mission (of the Wesleyan Methodist) school was established inland in Abeokuta in 1846. By 1849, the CMS Yoruba Mission had further established four main stations at Badagry, Lagos, Abeokuta and Ibadan.

These initial efforts were soon spread further to the Niger delta, and Eastern Nigeria. In 1847, the United Free Church of Scotland started a mission in Calabar. In 1853, the American Southern Baptist Convention established in Oyo, while the CMS Niger Mission established at Bonny in 1863. In 1868, Roman Catholic Missions began their work in Lagos.

Thus, the western education which crawled into the Yorubaland in the early sixteenth century and finally found its base in 1842 (in Badagry) and 1877 in the East, remained there for many more years. Meanwhile, Islamic religion, with its Arabic Educational Cultures continued to dominate the North and all Missionary efforts to push Northwards were met with antagonism. To the Moslem North, this form of Western education was only meant for the "pagans" and so it was restricted to the "pagan south". L.J. Lewis reports that missionary education found difficulties in moving northwards partly because of the "agreement made between the British Government and the emirs following the military 'pacification' of the north,

when it was agreed that Christian missionaries should not be admitted to the emirates without the consent of the emirs. This resulted in missionary efforts being confined to the pagan areas".¹⁴⁷

Western education was introduced to Nigeria with the initial objective of training English Bible Readers who would ultimately help to spread the gospel by preaching, teaching orally in the local languages and reducing the local language into writeable forms. The diary of Mrs. Hinderer, one of the early missionaries, partly shows how the objectives were met:

. . .we gather these together, and first tell them a short simple Bible story, and let them tell it to us again, to see that they remember it, and take it in. Then we teach them a text, or a verse of a hymn, and last quarter of an hour is always given in all the classes to teaching by repetition some catechism, and sometimes for a change we have the whole school together to go over the Creed, the Lord's Prayer, and the Ten Commandments, to make sure they are not forgotten.¹⁴⁸

As time went on during the Colonial era, the presence of English merchants or settlers led to the expansion of the objectives to include the training of clerks. The Curriculum consisted of the three R's - Arithmetic, Reading, and Writing.

Another major basis for this education was

the assumption of the superiority of Western civilization and the evil character of paganism. African customs, beliefs and practices, family life and even the institution of chiefdom were, with few exceptions, regarded as repugnant. Christianity was confused with Western civilization. The Nigerian was to be remade in the image that the missionaries brought with them.¹⁴⁹

¹⁴⁷ Lewis, Society, Schools and Progress In Nigeria, p. 28.

¹⁴⁸ Ibid., p. 26.

¹⁴⁹ Ibid., p. 30.

Elementary School Education

The formal development of a general education structure came into being through the Phelps-Stokes Report and the Memorandum on Educational Policy in British Tropical Africa. These documents called for the passing of an Education Ordinance and code which came to being on 26th May, 1926, and had since become a landmark in the Educational development in Nigeria. Basic educational stages were laid out in three phases--elementary, intermediate, and vocational training which included medical assistants, engineers and teachers. Two Education Departments were established, one for the Northern provinces and the other for the Southern provinces.

In 1929, the two departments were merged. But, because of the continuous hostility of Northern emirs to Western education (since it was stringed with Christianity), by 1947, only 1,100 elementary schools and 3 high schools had been established in Northern Nigeria, while there were nearly 5,000 elementary schools and 45 high schools in the south. According to Lewis,

not until 1950 did the responsible leaders of the north come to realize that it was necessary to build a sound and widespread educational system to ensure that the north should attain a position in the rapidly developing Nigeria comparable with its size and population.¹⁵⁰ The 1950 "realization" generated an awakening that was given a challenge by the Ashby report.

The Ashby Commission (1960) set the task of raising the percentage of children of school age at the elementary schools (in Northern Nigeria) to 25% by 1970. Although this proved to be a Herculean task in the far north, in the four Administrative divisions that saddled rivers Niger and Benue (Kabba, Ilorin, Benue, and Adamawa), it was recorded that in 1970 45% of

¹⁵⁰Ibid., p. 4.

Northern elementary school children were in school. Thus, the schools in these areas were full and almost at saturation point, leaving the far northern areas with a major task in the need for further expansion.

However, the demand for schooling is now fairly widespread and the Koranic schools themselves are almost all changed to a form which approximates that of the regular elementary western education schools. Many of such schools are in receipt of some form of financial Grant-in-Aid.¹⁵¹ At present the structure of elementary education throughout Nigeria can broadly be described as follows:

Elementary education starts at ages between six and ten, depending on the locality within the country, and it lasts for six to eight years, again depending on the locality. The early ages are for children in the cities or urban centres while the later ones are for rural areas in the South or most of the areas in Northern Nigeria where Islamic culture still retards the revolution towards western education. These variations, however, scarcely affect the content of the syllabuses in the various systems.

Throughout the nation, for the first two years of school instruction is given in the official state language (which is not necessarily the child's mother tongue). The curriculum starts with reading and writing the state language, arithmetic, and social studies. At the beginning of the third year, the child should be able to show arithmetic skills involving numerals up to one thousand, should be able to read and write fluently in the state's official language. English language is introduced in the second year as a second language although a major part of oral instruction continue to be

¹⁵¹ Nigeria 1965 Crisis and Criticism, Selections from Nigerian Opinion (Nigeria: Ibadan University Press, 1966), pp. 104-106.

given in the state's official language. From the fourth year on, English language becomes the language of instruction. Curriculum is expanded to include the reading of English Literature as well as indigenous literature, practical agriculture, arts and crafts, nature study, music and civics.

The content of the English language curriculum, in primary classes four, five and six, are divided into three major skill areas - Speaking, Reading and Writing. However, the material for use in all the three areas are largely based on chapters from the prescribed textbooks as can be seen from the following extracts from the current syllabuses of each of the three elementary school classes in Nigeria.

English Language Curriculum

Primary Four: (Speaking). Speech or Oral Work include pronunciation exercises with specific attention to sound production, stress, intonation and rhythm based mainly on the words and sentences arising from prescribed text, supplementary readers, and oral language work done in class. Pupils are also expected to be provided with varied opportunities for many Oral English activities like listening to the "teacher" speak or read and practice choral speaking, reading poetry and prose, dramatizing, oral comprehension, giving oral reports and planning compositions orally.

Other oral work include the use of several word and sentence drills, selected from prescribed textbooks, to encourage mastery of grammatical structures through the use of

- (i) Auxiliaries, e.g. is, am, can, may, shall and will.
- (ii) Tenses - Simple tenses, Past Continuous and Past Perfect Tenses e.g. "He was reading his book when I arrived".
- (iii) Nouns: Countable and uncountable, and using appropriate sentence patterns.
- (iv) Pronouns - Introducing the following pronouns

as part of a sentence pattern or structure:
 him, his/her, their/theirs, his/himself/themselves,
 our/ourselves, your/yourself, my/mine, etc.

- (v) Adjectives - Comparison of Adjectives. The use of every, each, other, one another, etc. Should be taught.

Reading. Much of the class or group reading are done silently "to train the children to distinguish clearly between the various symbols we call 'letters' ".¹⁵² Whenever the children read aloud, however, "clarity, confidence and fluency should be encouraged".¹⁵³

Group reading is often practiced with familiar texts and this is followed by questions from the "teacher" to ensure comprehension and a good grasp of the meanings of new words. In all the reading activities, prescribed texts are almost always used.

Written Work. Written work are generally linked with oral work. Most often, written exercises are drawn from topics already treated in oral work. Activities include transcribing or completing the exercises as required - filling in blanks, writing simple informal letters, writing of simple dialogues "based on situations created in the classroom by the teacher", punctuation practices, prepared dictation exercises, and story reproduction.

Although, there is no formal teaching of grammar yet it is expected that in both "oral and written work special attention should be paid to the correct use of the following:

Prepositions; Comparison of adjectives; Genders of pronouns; relative

¹⁵² Primary School Syllabus for Lagos State. (Lagos: Ministry of Education and Community Development, 1971), p. 22.

¹⁵³ Primary School Syllabus. (Ibadan: Ministry of Education, Western State, General Publication Section, 1970), p. 15.

pronouns; Adverbial expressions; Demonstrative pronouns and adjectives; Tenses; Possessive pronouns and adjectives; Conjunctions and interjections".¹⁵⁴

Primary Five

Speech (Oral Work). Oral work at this level tends to incorporate all skills learnt in the previous year as well as including "the reading and learning of poems for enjoyment's sake". Verb drills, oral commentaries on current events (in sporting events, local ceremonies, passing traffic, the Local School Board, the Divisional Office, Health Office, Secondary School, and situations at interviews), are also encouraged.

Reading. The continuation of silent reading is encouraged and the reinforcement of speech training through speech drills before and/or after a reading exercise is constant.

Pupils are also encouraged to learn and use their dictionaries, make use of the school library (if any) for supplementary readings and encouraged (through guidance by the "teacher") to reproduce, orally or in writing, summaries of what they have read.

At this level, special emphasis is expected to be laid on comprehension, fluency and speed. The use of prescribed textbooks are also strictly adhered to.

Written Work. Written Composition is extended to include the development of good paragraphing, sequence of ideas, legible handwriting and avoidance of too many errors. Continuous writing exercises are always preceded by careful oral and logical planning as an essential preliminary at this stage.

¹⁵⁴Ibid., p. 17.

On the whole writing exercises are expected to include Composition, Informative writing, Letter-writing, Creative writing, Recording, Grammar and Dictation.

Primary Six

Speech (Oral Work). In addition to the oral exercises specified in the previous classes, children are also expected to take active part in dramatization debates on citizenship, formal introduction and greetings, discussion of current events, practice in interviewing, and impersonating some well-known character from fiction or history.

Oral work also includes the composition as well as the analysis of complex sentence structures. Oral reporting on books, stories, live sports and games are prominent.

Reading. Most reading in this class is Silent reading for speed and comprehension. Reading aloud is sometimes practiced as a remedial measure for speech training.

Prescribed texts are used for the main reading exercises. Extensive reading habit is induced by assigning Supplementary reading materials, short plays, and poems for enjoyment from the school or class library. At this stage, students are expected to be put through intensive reading skills which they need to tackle comprehension passages.

Written Work. Perfection in skills learnt in previous years are expected to be achieved. Children should be able to summarize passages orally and in writing, using their own expressions as much as possible. More written than oral work is scheduled. Exercises include controlled continuous writing of 10 to 20 minutes on simple topics of narrative, descriptive and imaginative nature; revision of the use of punctuation marks (including quotation marks, apostrophe, exclamation marks, full stop, comma, capital

letters and question mark).

Writing exercises geared to intensive work in grammar, vocabulary increase, use of dictionary, and varied letter writing activities (answering advertisements, ordering goods, applying for posts, writing and responding to invitations), are all included in the syllabuses for this grade.

Thus in the western educational systems in Nigeria, the foregoing comprehensive extracts of the elementary schools English language curriculum contents depicts how the skills and concepts, introduced (from primary four) in this basic curriculum area, continue to be broadened and deepened in the fifth and sixth years. The curriculum shows that there is room for the introduction of basic English language skills through use of adequate curriculum contents. This also supports the fact that the introduction of an affective - based national English language curriculum at this stage will be adequate since there is also room for building basic cognitive English language skills, into the curriculum (through the affective domain), without disrupting the academic objectives of the existing syllabuses.

The current Nigerian Elementary school syllabuses also expect that, at the end of the sixth year, the child can read and write English and his "official" state language fluently; he is skilled in basic arithmetic processes of Addition, Subtraction, Multiplication and Division of integers, fractions and numbers involving decimals; he is also conversant with percentages and the calculation of areas, volume, and weight in measurements. The calculation of proportions and simple interest are also expected to have been learned.

At the end of this (final elementary school) year, the child from the six-year states will graduate into the labour market (at twelve), or proceed to the high school (if he had been offered admission and his parents have

the money), or proceed to be an apprentice in a trade, or at the "worst" go back to farm-work with his parents.

The seven-year state (Lagos) is the Federal capital, the most urbanized and the most crowded in the nation. The seventh year, therefore, which for all practical purposes is used only to deepen the sixth-year learning experiences, gives the child one more year of formally directed socialization and a greater opportunity of gaining admission to high schools in other states, especially the West.

In the North (eight-year states), achievement levels at graduation are barely higher than achievement levels in the West (six-year states). This is so because the type of motivational support given to children by their parents in the West is generally lacking in the North. In the East, however, where elementary education also lasts for eight years, achievement level at graduation is significantly higher than every other place. But whatever the Eastern child gains by staying longer in the elementary school is lost in the time (age-wise) that he will graduate from further formal educational programmes where he has to spend the same number of years that children from shorter systems spend. This time factor becomes significant when it is realized that the additional chronological maturity of the Eastern child has not produced noticeable better quality of work in the high school and other educational programmes.

Teaching Methodologies

The instructional method in all elementary educational processes in Nigeria, is largely teacher-centered and often paternal, (or is it maternal?). The "teacher" does the instructing and the children do the obeying and the acting. Learning theories applied include rote learning, chorus learning, role playing and individual silent reading. The methods applied

in respective schools or states depend on the instructional manual issued by the respective states of education and the competence of the teachers. It will be right to say, however, that local economic conditions and the child's learning experiences outside the school (especially the home), make a liberal child-centered programme almost unworkable with most of the children. For one thing, inadequate availability of funds makes the student-"teacher" ratio very high; for another, the almost universal belief of Nigerians that it is rude for a child to speak when elders are speaking, or to ask "too many" and "clumsy" questions almost muzzles the child.

Hence the effect of the diverse cultures in Nigeria and the different educational systems is that at graduation from the elementary school, the Nigerian children have relatively uniform levels of mechanical achievement in the 3 R's although they are almost totally devoid of concepts. They are also knowledgeable about local agricultural methods and have a smattering knowledge of scientific agriculture. They are, however, totally ignorant of what obtains socially in other States--except for Lagos (the nation's capital) which they believe is flowing with milk, honey, and too many jobs waiting for people from other States to walk into. The "worst" thing that can happen to a Nigerian child after graduation from elementary school is to have to go back to the farm to be agriculturally employed. Most importantly however, whatever creativity and individualism are native to these children are stifled to a large extent by the learning processes that the present curricula impose on them.

Secondary School Education

Throughout the country, admission to secondary schools was (and still is) on the basis of performances in power tests in arithmetic, English

oracy, composition and grammar, and general knowledge. Until recently, what the general knowledge included is too comprehensive to be defined; suffice is to say that anything imaginable about English life and living, the literary arts and the sciences could be expected-

- (1) "When was the last partial eclipse of the sun?"
- (2) "What are the seven wonders of the world?"
- (3) "What is the origin of the word 'America'?"
- (4) "Where is Rio de Janeiro?"
- (5) "What is the official title of the heir apparent?" etc.

(If you did not know the answers to these questions you would probably not pass the entrance examination to a Nigerian secondary school fifty years ago).

Secondary education took six years. From the first to the fourth the following subjects were constant in the curriculum - English Language, English Literature, local language and literature, Bible knowledge, History, Geography, Latin, Art, General Science or Chemistry and Biology (physics was seldom taught). There was no co-education at secondary level. Agriculture, woodwork and carpentry featured in the boys' school curriculum while needlework, cookery and domestic science were included in the girls' school curriculum.

Many students left school at the end of a successful fourth year called "Junior Cambridge" to seek employment in government, firms or mission schools. Those who remained had to choose seven subjects in which they were to specialize and be tested at the end of the sixth year, for their high school diploma, called "Senior Cambridge" (the examining board of these examinations was from Cambridge University, England). Letter grades A for excellent, C for Credit, P for pass, and F for fail, were awarded. For a candidate

to merit a certificate he must pass in at least six subjects including English Language and in at least one of the passes, a credit grade must be scored. A failure in English Language was a total failure no matter what the other scores were - even six A's with a failure in English Language still meant a total failure. High school graduation was for very many years, the peak of academic aspiration.

As the country's 1960 independence drew near, significant modifications took place in the educational process through the activities of the nationalists. Today, although admissions to secondary schools are still based on performances in power tests in the subjects mentioned earlier, attempts are being made to limit the general knowledge questions to local social, economic and political areas. School fees are also still charged for secondary education.

In almost all the twelve states, secondary education is now limited to five years and other subjects like physics, modern mathematics and French are also added to the curriculum. Students who remain to take the high school examinations now take the "West African School Leaving Certificate Examination - WASCE". Although the grading system of this examination is still tailored after those of the "Senior Cambridge" examination, yet there are some remarkable differences--failure in English no longer constitutes either a total failure nor a complete denial of a certificate. Eventhough it is still compulsory that every candidate takes an examination, yet if he is unfortunate to fail his English Language examination but still satisfies the necessary "pass" requirements in four or more subjects, he is issued (at least) the "General Certificate of Examinations" (Ordinary Level) certificate in those "pass" subjects or (at the best) a "West African School Leaving Certificate" if he has made better grades in those subjects to

merit this certificate.

Throughout the Secondary School systems, in the country, the first two years are devoted to the reinforcement of basic skills learnt in the elementary schools as well as laying necessary foundations required for further high school work. In many secondary schools, the introduction of stipulated textbooks, syllabuses and other specific requirements for the "West African School Certificate Examinations - WASCE" are delayed until the last one or two term(s) in class three or even as late as the beginning of the first term in class four. Consequently, there is ample room for the introduction of an affective-based national English language Curriculum in secondary classes One and Two, without disrupting the WASCE syllabuses. A comprehensive description of the current English language curriculum in Nigerian secondary school classes one and two, that follows, will further help in spotlighting the fact that there is ample room for the affective-based English language curriculum without disruption:

Classes One and Two (Secondary)

English language lessons include all the skills previously learned in the elementary schools as well as some more specific work that are stressed both orally and through reading and writing exercises.

Practice in English structures consist mostly of oral work. The "teacher" uses prescribed textbooks which give the students a lot of varied practicc on any given structure. Other examples in oral work include the constant involvement of students in miming, speaking, and dramatizing.

Written work is also closely guided and it is expected to afford students the opportunity to express themselves (on paper) in their own way by demonstrating their ability to apply all structural skills previously learnt through reading and oral exercises.

Reading passages are also selected from prescribed texts and these are expected to assist the students in both the development of effective reading habit as well as the enjoyment of reading.

Oral (Speech Work). Oral work include the ability to demonstrate comprehension skills in assigned reading passages by answering questions based on these passages, ability to express ideas in simple grammatical language - indeed it generally includes the "ability to speak and understand English".

Specific grammar drills which often appear in reading passages are designed to cover the use of 'a' with a singular countable nouns etc., the different forms of tenses - present, past and future; uses of nouns, pronouns, adjectives, adverbs, prepositions, conjunctions, verbs etc.

Other speech drills like pronunciation, rhythm, intonation and general "elocution" are also introduced.

Reading. Both silent and loud reading are commonly practised in these classes. Although the prescribed texts are differently graded, their contents are very similar - tending to proceed in the introduction of more difficult words, increased use of complex sentences and tenses.

Reading passages include extracts from simple and complex letters, folk-tales, autobiographies, dialogues from novels, historical information, scientific stories, biographies, poetic narratives and poems on varied events like love and war.

Written Work. Written work starts to be less guided than in the elementary school. Opportunities for "free composition" are introduced.

The use of proper punctuation marks are given special attention at these initial stages of Secondary School Work. However, for less than average students, essay writing exercises are practised through "Controlled

Composition frame" and later developed by each student in his/her own words. Essay topics include - writing a letter to a close relation or a friend, writing a conversation, writing a business letter, observing recording, listening, recording a composition to practice expressions like "the happiest day in my life", "my first day at school", "a motor park" and "festivities in my village".

Teaching Methodologies

Teaching methodologies in Nigerian secondary schools are (like their elementary schools) still largely traditional--a lot of "telling" and encouraged note-taking while creativity and originality are not actively nurtured; students are rather passive in many classes listening to "the word" from the subject-specialists. Thus the young high school graduate is addicted to being 'spoon fed' in the high school--taking notes formed on the chalkboard by the "teachers" and learning them for assignments and/or examinations. When he therefore gets admitted into a University where he is expected, probably for the first time, to do a lot of independent reading, research and original work, he finds it very difficult to adjust and cope with the situation--the university lecturer wants him to be original, whereas he was never allowed that throughout his elementary and high school days; the lecturer wants him to develop "intellectual doubt" and be inquisitive, nobody had ever told him that; the lecturer threatens him with "failure" if he always agrees with everything the lecturer says; he finds that fellow students from other states are not all as "bad" in character as he had probably learnt "backhome", and that one form of religion is as good as another. Finally, he graduates (after four years) as a highly versed academic who has scarcely ever attempted to solve a practical problem, and goes into the labour market where he is expected to succeed by

solving such problems. No wonder he is a confused adult at heart! His confusion has been blamed on western education thus:

British education in Nigeria has always tended to be a superficial imitation of western methods. However, it has succeeded in uprooting the young Nigerian from his way of life without actually giving him a satisfactory tool of living. As a result, the educated Nigerian is left confused, without root either in his African culture, or in the culture of the West of which he is trying hard to be a part. Having been encouraged to rebel from his culture and people, he remains a fugitive in his way of life, for the educated Nigerian has not yet found a place either in the culture of Africa nor in that of the West in which to reintegrate his personality and make an effective contribution to his people and humanity. He is still in search of a new way of life. He needs a new social order and new moral values. This is an urgent problem which Nigeria must solve now. In this the role of education is of great importance. In this endeavour, a careful evaluation of the African way of life.... is essential.¹⁵⁵

Conclusions

The much needed evaluation of African way of life which is a self-(re) discovery by the Nigerian, with the desired inter-ethnic harmony and trust, can best be achieved by incorporating affective education methods into the western education systems in Nigeria. The incorporation will be done through the use of an affective-based national English language curriculum model designed for the last three years of elementary school (Primaries 4-6) and the first two years of secondary schooling (Classes I and II). These years are chosen because in the earlier years of elementary education the official state language is the language of instruction, while in the later years of secondary education, the content of the curriculum is determined by the

¹⁵⁵ Dr. I. Ikejiani, Education in Nigeria. (New York: Frederick A. Praeger, Inc., 1965), p. 105.

requirements of the West African Examinations Council. Hence the five years chosen in both Elementary and Secondary levels are the least disruptive and least expensive in adopting affective material and methods for facilitating English language is chosen because it is the universal means of communication in this situation, and it is the only subject that is in use in every course of study.

The objectives of the English language curricula expected to emerge from this model are the learning of:

1. Cognitive oral, aural, and literary use of the language as of now in the various syllabuses.
2. Self-awareness, the knowledge of and respect for individual differences, the realization that we all belong to, and that we need one another to build OUR nation.
3. Behaviour that shows consideration for the individual differences, and the apparent belief that "different" from one's own culture does not necessarily mean "bad" or "wrong".
4. Cognitive knowledge of the physical and cultural environment of ethnic groups other than one's own.

To achieve these objectives, most of the language skills required in the present syllabuses will be retained. What will be changed are the content of sentences structured for the students, the content of stories and passages read or heard by the students, the structure of classroom situations, and how learned materials are evaluated as are illustrated in the following Curriculum model.

C H A P T E R V

THE CURRICULUM MODEL

NEED : NATIONAL EDUCATIONAL EXPERIENCES DESIGNED
 THROUGH
 "A" AFFECTIVE METHODS
 FOR
 ONE : ONENESS AMONG NIGERIAN ETHNICS

Rationale

The curriculum model designed in this chapter is the beginning of a long term programme designed to effect immediate as well as long-term behavioral changes in the learner through practical actualization of the "learning experiences".

Every learner must be viewed as the most important person in the whole scheme for it is his personality and behaviour "here-and-now" that will be further developed and carried on into the present and future society and the world at large. Moreover, every learner needs to be viewed as a separate individual, surrounded by a host of environmental variables. Thus, the curriculum model is designed with the full awareness of all the environmental variables as well as the differences in the individual learner(s) and their learning patterns. "Content vehicle" is designed to provide cognitive skills in English language arts as well as familiarize learners with physical environmental materials, and tune them up to acquire better understanding of their inner selves, their neighbours and their nation as a whole. It is therefore open-ended and subject to change and or revision from time to time.

Facilitators in these learning experiences should be involved in

studying the individual learner, and his needs while defining and designing appropriate curriculum for the individual learner. Facilitators should also be well informed and acquainted with current publications and further suggestions on "Affective Education Programmes" while planning to attend workshops on Affective Education from time to time to develop more units and share in the experiences of other facilitators. On the whole, facilitators should aim at making their facilitating activities leave a catalytic residue that would ultimately affect the scholastic and social directions of their learners during their school years and throughout their adult lives.

Objectives

The main objectives of the curriculum model are to foster inter-ethnic harmony, respect and trust, to promote national loyalty as different from ethnic loyalty, and to induce the generation of positive self and national image while acquiring skills (through Affective methodologies) in the usage of English language.

One main objective of teaching English is to improve students' thinking and communication skills in English language. When a learner reads or listens to a passage he is expected to demonstrate his comprehension skills which include - the ability to interpret the printed or spoken words; to translate the symbols he sees and/or forms into meaningful thoughts; to analyze the motives of the creator; to analyze and evaluate the technique and content of the passage; to synthesize the essence of human experience and aspirations; and to understand himself, his associates and the entire society better while also forming his own values and attitudes.

Through the introduction of local materials for language activities, learners become acquainted with meaningful human experiences in their own lives; they get the opportunity to view themselves, interact with their peers and vicariously become a part of the thoughts and experiences of their peers; they are exposed to various opportunities to think, feel, value, experience, touch, appreciate, compare thoughts of eminent writers and speakers, make assessments of styles of thinking, communicating, and writing. Above all the learners are given the opportunity to grapple with great ideas of mankind, understand the past, present and dabble into the projected future; they are also exposed to the similarities and/or differences in human social and value systems; they learn to search together, experience together, laugh together and discover the joys, gladness, contribution and sacrifices in working and living together with one's fellow man while developing full awareness of and respect for the individualism in everyone.

The sequence of achieving these objectives can be charted thus:

Learning Cognitive English language Skills
with Relevant and Appropriate Materials

through

Affective Methods

to generate

Self-Awareness, Positive Self and National Image,
Cognitive knowledge of Nigeria's Physical Environment

and

Inter-Ethnic Trust and Respect



Intensive Inter-Ethnic Understanding



Increased positive inter-ethnic interaction
and Communications



Ethnic harmony and National Well-being
politically, socially and economically.

Process

Learning is a natural process of changing behaviour in a current and continuous living situation.

Once the learner is provided with learning experiences that would meet his needs and provide a relevant challenge, he will learn. It cannot be overemphasized however that the learner should be encouraged to take increasing responsibility for his/her own learning. Thus the concepts of responsibility and self motivation become very important to the whole process.

In English language learning processes, words are obviously the building blocks of oral and written communication. The effective use of words and of patterns of words is characterized by efficiency and artistry in listening, speaking, reading and writing.

Words and themes, the fundamental elements of language and literature, are arranged in structures such as phrases, sentences, paragraphs, essays, short stories, poems, plays and novels. An analysis of the structure includes an appraisal of style, format and grammar. Facilitating techniques directed towards helping the learner comprehend and become facile in the use of verbal symbols within the context of the passage and/or sentences, the grammatical structure and the directed use to personal experiences will all assist the learner further in the usage of the language, while he is developing flexibility, fluency, originality in expressing his thoughts, cognitive awareness of the language skills, himself, his peers, neighbours, society and his nation as a whole. English language and literature are interwoven inextricably into all learning experiences: words, paragraphs, rules of grammar, essays, novels, stories, and the

skills of listening, speaking, reading and writing may all be used to reinforce and enhance each other through classroom experience.

Thus, while the learner is acquiring and developing language skills, he is also, in the same process, relating the contents of the passage(s), speech(es) and/or sentence(s) to the broader explorations of Affective methods - through communication, acquisition of values and attitudes, clear thinking, self knowledge, acceptance of self and others. On the whole the experiences are designed to bear upon life in a meaningful self and societal associative way rather than as an isolated critical analysis of abstract speeches, sentences and/or passages.

Planning an Affective Learning Experience(s)

No two individuals are exactly alike in physical and mental endowments or in previous learned behaviour and learning experiences to which they have been exposed; similarly, no two learning situations are exactly alike. The picture of a horse in the classroom would generate varied responses from learners no matter how socially homogeneous they may be. The very sight of a "teacher" could help or hinder learning according to the previous experiences, learned behaviour and/or emotional projections towards a "figure like that". Hence, with the above statements in mind, in an affective learning experience classroom where learning and facilitating are student-oriented, the best plan is for facilitators to have very many alternative learning packages on hand for every stated objective of learning experiences. This "library" of material should be updated from time to time.

The facilitator must clearly state his/her objectives in behavioral terms - pointing out what the learner should be ABLE TO DO, or PERFORM,

after a successful completion of a learning experience. Such statements must also denote certain measurable attributes that are observable in the product of the learning experience(s). When behavioral objectives are well stated out at the beginning of a unit, the unit can be readily evaluated by measuring observable learner performance(s) to determine whether or not the learning experience(s) has met the stated objectives.

Evaluation of Learning and Facilitator's Effectiveness

Evaluation of the effectiveness of an Affective English language programme can be designed to assess different skills that have been acquired.

Cognitive Domain

One or both of the following two techniques may be used to ascertain the effectiveness of a unit. One of these would be to administer a pre-test to the learner(s) before becoming involved in the unit and then administer a post-test on completion of the unit to determine what the learner knows after completing the unit. The other is to develop achievement tests based on skill(s) presented in the unit(s) to determine the effectiveness of the unit(s). Similarly, standardized achievement tests could be designed on individual school, local school district, state or national level to appraise the effectiveness of a programme - these could include evaluation of learner's growth in cognitive skills like the ability to analyze an event, a prose, a poem or a passage; ability to demonstrate the development of thinking skills, aural and oral skills.

Affective Domain

The techniques that can be used in evaluating learner's growth and the effectiveness of learning units include the two mentioned above for

cognitive areas, observable personality traits, and interactive social activities. In addition, Subjective Evaluation could also be used to assess the learner's behavioral change in the Affective areas, after each learning experience. Although this technique is fraught with many pitfalls inherent in the making of subjective judgements, yet if used cautiously, it is possible to observe and rate these characteristics in the learners. Useful questions that facilitators might ask themselves are:

- (i) To what extent has the learner's feelings changed?--
Is he/she more tolerant, more understanding, more flexible, more accepting of others, more humane...?
- (ii) To what extent has his/her interests changed?--
Is he/she more open, more analytic, more evaluative and more creative?
- (iii) To what extent has his/her attitudes changed?--
Is he more willing to learn, laugh and experience joy in encounters with his peers----?
- (iv) To what extent has he/she participated in activities requiring some speaking and writing skills?
- (v) To what extent has the whole group of learners shown an increased acceptance of themselves, their facilitator(s) and their peers?
- (vi) To what extent have the learners shown signs of their recognition of their own worth as individuals capable of contributing their potentials to the general good of their society and/or nation?
- (vii) To what extent have the learners developed a national attitude of belonging and oneness?

However, tests for evaluating learning in the Affective domain could be conducted and interpreted in psychological terms if qualified personnel is available for such tests.

The overall contents and processes of the national affective English language curriculum can be briefly described as follows:

Oral language (Speech)

Oral language is the medium of instruction and the learning of reading and writing. It is of paramount importance because it is the first skill to be developed by the learner in order to equip himself/herself with the basic language understanding functional in languages regardless of the mode of expression. The learner then proceeds from this base to the use of the language in reading and writing.

Oral language, is therefore a learned skill. It can be improved through constant practice and careful guidance. Oral language is also the mirror that reflects a learner's experiences, his thoughts, culture, ideas, and emotions. Speech helps in paving the way of an individual to social, economic and political successes for people are often assessed through their ability to express their thoughts, develop logical arguments, present ideas, convince listeners and demonstrate a general control or mastery of the language. Through speech a person can be classified as either refined or vulgar, soft-spoken or loud and/or harsh, logical or illogical, convincing or unconvincing.

Methods of stimulating learning experiences for speech exercises include conversations, reading aloud and verbalising experiences from actions like:

- simulating real life experiences
- visiting and taking part in a real life situation.
- taking part in Explorations
- performing experiments, surveys, cooking, taking photographs and making films

- going on excursions, creating exhibits (asking learners to bring in something they love or something from another ethnic group in Nigeria and sharing talks and discussions on these objects with other members of the group or class)
- roleplays to enact problems, events and concerns
- collecting descriptions, reports, interviews and responses to questions
- building scale models and drawings
- holding group discussions
- using educational games
- creating class games and using names of people, towns, stations, foods, markets and other materials in Nigeria

Reading

Today, educational processes are largely dependent upon the printed word and has thus made reading the centre of the school experiences and the means through which the acculturation of the learner takes place.

Through reading, the learner divulges himself from his immediacy and enters into a world of fantasy where he vicariously assumes innumerable roles and reacts to innumerable situations. He also experiences a series of humane feelings; acquires communication skills, a series of knowledge about the material, himself and his entire environment; he will then (hopefully) be inspired (through series of well-planned, relevant ensuing activities) and led to inspirations that would make him become a useful, insightful, knowledgeable (about other ethnic groups, other environmental variables, other attitudes, values, thoughts, and other opportunities and resources),

humane, self-awared, tolerant, original and creative national.

Methods of acquiring knowledge and/or stimulating learning experiences in reading include:

- reading magazines, newspaper articles, supplementary reading materials, novels etc., and making paper clippings and creative writing, and oral activities from the readings.
- conducting library research on Nigerian Arts, crafts, and music of our land.

Listening

Listening is an attribute developed as a useful tool for acquiring information and as a means of enjoyment. For better results learners can improve their ability to enjoy and gather information by carefully paying attention to various components of what he hears. When a learner listens to a passage or a speech, it becomes helpful to him if he sets some preceeding questions like Who? Why? What happened? When? Where? and How?, before him. Finding answers to these questions often prove to aid learner's listening as well as reading skills. Learners should be encouraged to listen for the main ideas, themes, tones, words, rhymes and rhythms, and also appreciate and enjoy what they hear while formulating some specific symbols and/or images in their minds.

Other facilitating techniques to help learners acquire knowledge through listening and observing are:

- encouraging learners to use the tape recorder to record their own words, sounds etc.
- listening to recorded speeches, radio and/or TV programmes
- conducting and/or attending debates, seminar, forum, conference

or lectures, watch a play, musical or opera, Festival of the Arts etc.

- view a TV programme, and/or visit TV or radio station
- interview a resource person for information
- bringing a speaker to the class to talk on varied subjects
- utilizing the tools of educational technology

Writing

Through writing skills the learner is given the opportunity and encouragement to record his thoughts, experiences, ideas, judgements, analysis, human emotions, personal values as well as the opportunity of creating and/or producing original work and/or other valuable products. The learner is also opportuned to make practical use of the language skills he has acquired through cognitive and affective domains.

Facilitating techniques to help learners acquire knowledge through writing are many and varied; a few of such activities include:

- writing short stories, articles, speeches, letters...on one's experiences as a child, and as a Nigerian with a national outlook.
- Writing plays for radio and TV to be dramatized
- preparing radio and TV programmes
- preparing posters for advertisements

Nomenclature of the Curriculum Model

The Curriculum model is entitled NEED "A" ONE: National Educational Experiences Designed through "Affective" methods for Oneness among Nigerian Ethnics.

Model Units are entitled ALEN (English language) series--Affective Learning Experiences for Nigerians. Subsequent units to be developed from these models are to be numbered in sequence as follows:

ALEN : 401-499 (English language) - Primary Four

ALEN : 501-599 (English language) - Primary Five

ALEN : 601-699 (English language) - Primary Six

ALEN : 701-799 (English language) - Secondary Class One

ALEN : 801-899 (English language) - Secondary Class Two

When this programme becomes extended into the lower grades of elementary schools and the upper grades of the secondary schools, the ALEN units can be numbered from 101-199 for Primary One to 1101-1199 for Secondary Class Five.

Furthermore, when Affective methods become adopted in other subject areas like mathematics, biology, physics, social-studies etc., units on various subjects can be differentiated by simply including the subject title, in parenthesis, after the ALEN unit number, as shown for English language in this series.

It cannot be overemphasized however, that the DEDICATION TO, AND BELIEF IN THE NECESSITY FOR INTER-ETHNIC HARMONY IN NIGERIA IS IMPERATIVE for every learning facilitator who will use this material. Such dedication and belief are especially necessary to answer awkward historical and cultural questions, that are sure to come from learners, forthrightly, and effectively.

"ALEN" UNITS (English Language).

Model 1 - Omni-Purpose

GONGOLA - The Sugar River

1. Sugar is an essential item of food.
2. We in Nigeria spend much money on the importation of sugar every year.
3. We therefore decided to set up our own sugar industry so that we will not depend on any other nation for our own supply of sugar.
4. In our nation, sugar-cane grows best in North-Eastern state.
5. River Gongola supplies the water needed to make the sugar plants grow well, and give us enough sugar.

Learning Experiences

These five sentences can be used to illustrate innumerable aspects of oral and written composition to illustrate:

- a. The special importance of the words "we, our, and us" in this context.
- b. The beneficial use we can make of our natural resources which we have abundantly.
- c. The multi-ethnic composition of the industry's personnel from the directors to the labourers, to show that people can go to work anywhere they are needed in the interest of the nation.
- d. The cognitive facts of life and living from the students' home city to the site of the industry.
- e. A description of an imaginary journey on a bicycle could be made an assignment with special emphasis on the human relation parts of the journey--hospitality, friendliness, shelter, cost of repairing the bicycles, special customs, food, clothings, various occupations of people, and places passed through. (The farther the learner's home is from

the site of the industry, the more rewarding this exercise can be).

- f. Library research to find out about the processes of making sugar.
- g. Use of maps and atlases to locate the position of River Gongola and its surrounding towns.
- h. Conducting a research to find out more about the people living around River Gongola.
- i. Simple economic principles of supply, demand, price and profits can be illustrated to show that we all depend on one another to be able to enjoy the benefits of the industry--(i) if demand is not enough the industry will fail, all the workers will lose their jobs and we shall all depend on other nations for our sugar. (ii) If the people working in the sugar industry do not work together as brothers and sisters, they will not make enough sugar, and we shall also have to depend on other nations for some of our sugar, and pay very high prices that they will want to get from us.
- j. Obviously self-reliance and cooperation are other themes that can be developed from the topic.
- k. Learners can be encouraged to develop sentences or composition (oral and/or written) on the following lines:
 - (i) I use sugar in my (akamu, ogi, tea, garri), - - - every--.
 - (ii) My friend likes to use--cubes of sugar in her - - -.
 - (iii) The plant from which sugar is - is called _____.

Other awareness activities (self, others, the nation) could include group and/or individual projects that would make learners find out how much sugar they use per day, week or month.

Similarly, other models could be built from short stories, passages and/or sentences developed and written on Rivers Niger and Benue with adequate learning experiences designed to follow these models.

It is essential to state that fables or experiences that can feed inclination to believe ghost stories be avoided in these learning experiences.

Fortunately, we have very many industries, and unique physical features, customs and resources all over the country that can be used for both cognitive knowledge, language skills, appreciation of one's self, and the appreciation of the efforts of other ethnic groups to live happily in their physical environment and to contribute to total national well-being.

Model 2 - Acceptance

The Man with Two Names

Alhaji Yaro lives in his home town in Zaria. He has a lorry. He transports onions for sale from Zaria to Owerri. He transports tins of palm-oil for sale from Owerri to Zaria.

In Zaria, his friends call him Yaro "mai alubosa". His friends in Owerri call him Yaro "onye nmanu".

Yaro trades in onions and palm-oil because he makes much profit from the trade. His friends are not pen-friends, they are business friends. Since they trust him and he trusts them, he feels happy and at home in both Zaria and Owerri.

Learning Experiences.

1. The above passage can be used to construct sentence drills for learning the use of correct tenses, countable and uncountable nouns, pronouns, adjectives, verbs, and punctuation.
2. Other activities similar to those on Model 1 can also be developed.
Learners could be asked to describe orally or in writing, a trip from Owerri to Zaria or vice versa. In such descriptions good language structure, and cognitive knowledge of the physical environment would be of interest.
3. A knowledge and affective assessment of common customs as well as peculiar ones among ethnic groups could also emerge from this model for oral discussion.

4. Learners can also be encouraged to use the passage (or sentences) for the expansion of vocabulary and affective self-knowledge sentence structures like
- (i) My name is ____.
 - (ii) I am also known as _____.
 - (iii) The origin of my first name
 - (iv) My friends call me __ because they think I am
 - (v) They are (right, wrong) because
 - (vi) All my friends love me, and I love them very much because
 - (vii) What I like best in myself is
 - (viii) What I do not like in myself is
 - (ix) Four of my friends are pen-friends who live at __, __, __, and __.
 - (x) I love them very much because they are also Nigerians, and I ____ holidays with them/ write them/phone them/send them presents/ receive presents from them/invite them to my house.
 - (xi) We Nigerians welcome our friends in our homes at all times and we love to (eat/dance/play/build/swim) with them.
5. The idea of pen-friendship should be explored for exercises in oral and written work to elicit cognitive knowledge in language skills, the physical environment of Nigeria, the customs of the ethnic groups and the generation of oneness through positive social communications.

The facilitator could initiate a pen-friendship club with schools from other states within the nation.

Variations of the main 8 sentences (in the passage) to contain friendship among at least two ethnic groups that are far apart could be developed by the learning facilitator(s).

Model 3 - Cooperation

King of the Road

A railway-train set out from Kano to Lagos. When it heard the train-driver say that he would not drive at any speed higher than sixty miles per hour, it shouted-

"Lagos is too far, what shall I do?,
Lagos is too far, what shall I do?"

Each of the coaches started to answer in turn,

"Go on" - - - - "Go on" - - - - "Go on" - - - -

It went on and on and on. At every road-junction that the train had to pass through, lorries, cars, trucks and bicycles were stopped for the train to pass. At every railway-station, different kinds of people speaking different types of languages entered the coaches until the train arrived in Lagos.

In Lagos, lorries, cars, trucks and bicycles gathered together and said they would name the train "King of the Road", if it could tell them which of them all (including the train) was the BEST means of transportation.

The train asked them back,

"What do you mean by the best? Is it the best in terms of cost of each of us, or in terms of how much load, or how many people each of us can carry? Or are you asking about which of us can move fastest, or which of us can continue working for the longest time? Or is it which of us is easiest to repair, or which of us people use more often? 'BEST' has to be defined in specific terms. For example, I carry the heaviest loads but people do not want me to pass by their homes because they say I make too much noise.

I can only tell you that each of us is 'best' in the job we are de-

signed to do. When it comes to moving loads and people we all do our best, and we help one another to bring people together from their various homes, and to distribute them to the various places they are going".

It was the bicycle who responded and asked,

"you mean we are all like people of the same nation, that speak different languages, but all work together for the happiness of their nation?"

"That's right", replied the train, "I did not know that you are so clever, Two-wheeler!"

All the vehicles laughed, and made the train "King of the Road".

Learning Experiences.

Apart from the oral and written questions that can be asked on the understanding of the passage, other cognitive language skills activities on punctuation, direct and indirect speech, interrogatives, conjunctions, definite and indefinite articles, verbs, and tenses can also be incorporated in the learning experiences.

Questions can also be asked to reinforce knowledge of mutual interdependence among Nigeria's ethnic groups. For example:

- (i) Write two sentences to show the ways in which any 5 ethnic groups in Nigeria can be of use and help to one another.
- (ii) Learners could be encouraged to write stories of their own with similar themes.
- (iii) Facilitators could also construct situational group games in which the inter-dependence of the groups is essential for winning.

Model 4 - Conflict Situations

The Journeys of Dr. Oga Ewambohshoria

The name of Dr. Ewambohshoria makes people know easily which ethnic group he belongs to in Nigeria. Obviously, his father's name is Ewambohshoria. He was named Oga at birth in honour of his mother's grandfather whom he resembled.

Dr. Ewa. (for short) was ill sometime ago. His doctor asked him to rest for a long time. So he decided to travel round Nigeria to relax, and enjoy himself far away from all the noise and annoyance of the city where he lived.

He drew up a plan of his journeys, and decided to spend four days in each of the most luxurious hotels in three small towns that he chose. The experiences that had the greatest impression on him in each of the three towns, are as follows:

1st Town: He wrote his full name in the hotel register, and in the column for signature he wrote "Oga Ewa". When he was waiting for the elevator to take him to his room, he heard one of the two people at the register desk say to the other "you can't beat that, 'Master prisoner'". The other responded, "can't you see that the name is too long? I wonder who hated his father so much to give him such a heavy name". Dr. Ewa did not understand, but he was displeased. He later told the hotel attendants to call him Dr. Ewa. Although he always pronounced the "e" in his name with a low tone, and the "a" with a high tone, the attendants pronounced the two vowels with the low tone. When Dr. Ewa was leaving the hotel, he gave the attendants a broad smile and said, "gentlemen, now I understand your comments about my names", and he gave them a gift (tip) of ₦ 10

because they served him well and took good care of him with all respect.

2nd Town: Dr. Ewa entered the town late at night in a train. When a taxi-cab was driving him to his hotel at about eleven o'clock, they passed through the town's market-place which was in full session with all the noise, the crowd, the lights, the music, and the preachers.

"Good Lord, what is going on here?" asked Dr. Ewa.

"This is the town's largest market; it opens everyday from about seven in the evening till about one in the morning" said the driver.

"What do the people do during the day?" asked Dr. Ewa again.

"Sleep" was the reply.

"That is stupid". exclaimed Dr. Ewa.

"What is stupid about it? It is so because----, why should I tell you, since you think you are wiser than everybody here?"

The conversation stopped, and the driver drove on till he got in front of the hotel. Dr. Ewa stepped out of that taxi in a bad mood. He registered at the hotel and went to bed without food. He was rudely woke up the following morning with chorus shoutings of children saying "al-majari, al-majari" (meaning-the servant of the Priest). He took his bath, dressed up and went to the restaurant for breakfast. He had just started to eat, when he asked the attendant near him for the meaning of "al-majari". The attendant told him the children were "begging" for food. Dr. Ewa was so upset that he could not eat his breakfast. He was upset because he felt that with the food that continuously rot away in many Nigerian farms, and in many city markets, it was sad to see Nigerian children "begging" for food.

Later on, he discussed the issue with an attendant, and he was told that the children did not actually need the food. The "begging" is a

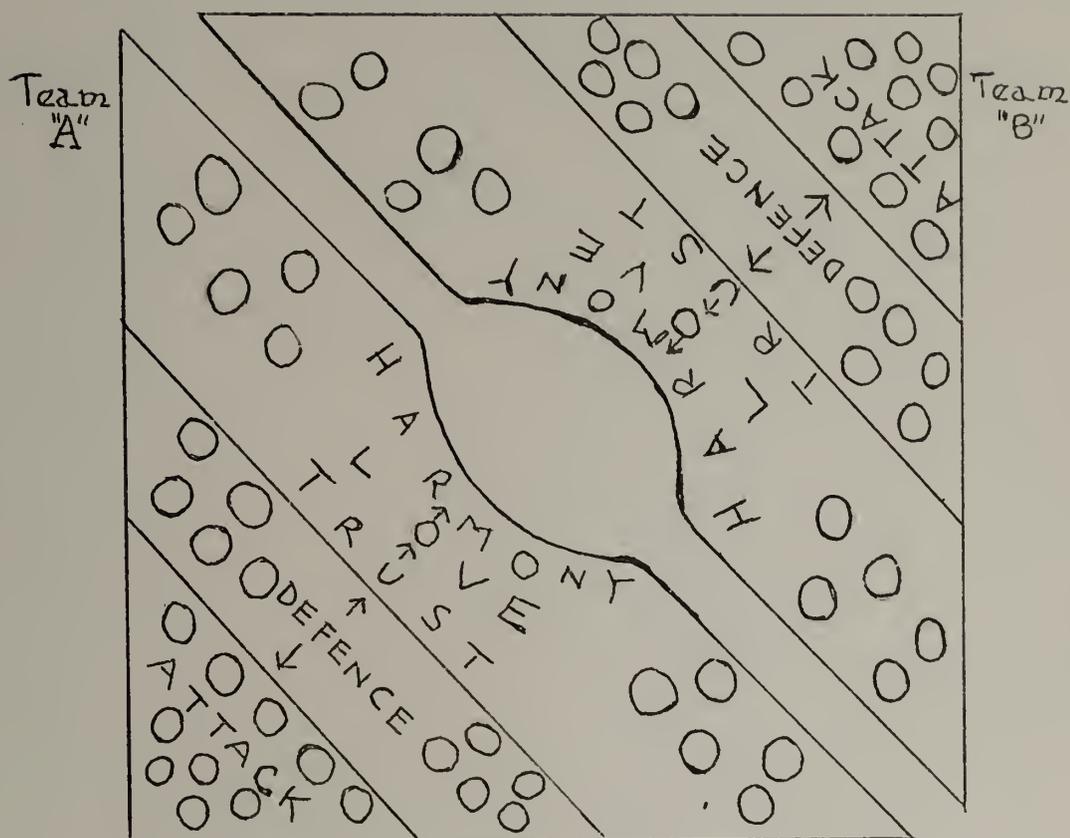
religious exercise as God's servants and because it is the belief of the people that anybody who does not beg in childhood can never be rich in adult life, moreover all "servants" of the Lord need to learn and practice humility through this "begging" exercise. Dr. Ewa wanted to say "stupid" again, but he did not because he remembered the reaction of the taxi-driver.

The following morning, he woke up early, went into the street, and invited the children by shouting "al-majari". He then talked with them, and discovered that almost all of them had taken breakfast in their respective homes, and that they were going to throw most of the food collected away. He gave the children a few kobo (pennies), and sent them away. They immediately resumed their shouts of "al-majari, al-majari". Dr. Ewa laughed and said to himself, "thrice stupid".

3rd Town: Dr. Ewa flew in an aeroplane from the second town to the third. He did not enjoy the flight, because he has never liked flying. He got to his hotel at lunch-time. The day was very hot, and he was so tired that he went to sleep shortly after lunch. He woke up late in the evening. Therefore, he could not sleep as early as he used to do after dinner. So he strolled to the games-room of the hotel, and he found the attendants playing a very funny military game. One of the players explained the game to Dr. Ewa as follows:

"A and B are brothers, but they do not like each other. Their mother told them that she wanted to see how wise they were. So, she gave each of them ten weapons, ₦ 50, and a board with weapon-holes divided into three sections as depicted in figure 10:

Figure 10



"NATIONAL": A game on resolving conflict situation.

She then said to them: "Children assume that your homes are one kilometer apart. You have these weapons to defend yourself with if your brother attacks you, or to attack your brother with if you want to. If you are attacked with one weapon you need only one weapon for defense, if you are attacked with two weapons, you need only two weapons for defense. That is, you need exactly the same number of weapons that are sent to attack you, for your defense and safety. If you guess, or you

know the number of weapons with which you might be attacked, you can put your other weapons in the harmony area. You can even meet half-way between your two homes for peace-talks if you like. Every five minutes I (monitor) shall come to see how many weapons each of you has in the 'attack' position, in the 'defence' position, and in the 'Trust, Love and Harmony' area. I shall pay ₦ 10 for each weapon I find in the harmony area. Be WARNED however that if someone is attacked with more weapons than he has in the 'defence' position, the attacked person has to pay the attacker ₦ 5 for each extra weapon more than he has in the defence position. In the same way if the attacked person has more weapons in the 'defence' position than the attacker uses, the attacker will pay ₦ 5 for each extra weapon that the person attacked has in the 'defence' position. After four visits the person with the higher amount of money wins".

This long explanation even took much longer to finish because there were continuous excitement, and intermittent shouts of "Ezeokwu", "Good Gracious", "Megida Yamutu" and "Wahala no de blow whistle".

When it was all over, Dr. Ewa went to his room relaxed, but baffled. He was baffled by the fact that nobody in that group saw the "moral" of the game. The "moral" is that this game depicts a typical conflict situation, usually seen as a win-lose situation in human relations. Like almost all of such situations however, it can be turned into a win-win situation with some communications, and TRUST, that will generate LOVE, and ensure Harmony.

He woke up the following morning really refreshed, and spent the next three days swimming, driving round the town, watching hotel-attendants play this game they called "NATIONAL" every night, and feeling the importance of positive communication, understanding, and trust more and more.

On the morning that he left, he saw his name was written on his bill as E's father, Room 28. He frowned, and he was about to ask a question, when the desk clerk said, "I wrote it like that sir, because I know you; you are the father of Esi; your wife is the daughter of my mother's--".

"That's alright", Dr. Ewa cut in with a grin. He paid his bill and left. For one thing he had almost forgotten that his six-year old daughter bears Esimijemijeroma, a name given her (against his wish) at birth by his wife. For another thing he believed that labelling him E's father as a sign of respect instead of his names was ridiculous.

Back Home In the City

When the taxi-cab that picked him up at the airport dropped him in front of his home, he was feeling very happy and, he felt he had enough stories to tell his wife and child for a long time to come. Just then Esi ran out to meet him. When he picked her up, she started to cry. He asked what the matter was, and she said, "mummy beat me". By then he was in the living room, and he called "mummy, I am home; why did you beat Esi?"

"Yes, welcome, I know that is the first thing she will tell you; can you imagine Esi begging for a cube of peppermint at school?"

"That is because she is going to be rich in adult life", was his response.

"What do you say?" snapped his wife, "that is how you are going to spoil this child. Since when have you even started to call her Esi? Don't you know that is a "soft" name that makes her behave like a spoilt child? "We shall all live to see".

Dr. Ewa responded softly with a smile, "only if we seek information to understand ourselves, to understand each other, and to understand everybody else that we come in contact with".

"Is that you talking, Orishe (an affectionate name she called him when she was at her happiest), I thought you are going to shout", said Mrs. Ewambohshoria.

"Not any more; I have just come back from school", he responded, and they all laughed.

Learning Experiences.

- I. Oral, written, or discussion exercises with the stated affective objectives of
 1. Learning to respond with tolerance and positive thought and action to strange, or presumably hostile human behaviour, and
 2. Learning to seek information for understanding human behaviour, can be drawn from these experiences.
- II. Language skill objectives of the exercises could be
 1. Sentence construction and/or completion.
 2. Comprehension.
 3. Essay writing.
 4. Use of single, and double quotation marks in direct speech.
 5. Difference between Direct and Indirect speech.
 6. Good pronunciation.
 7. Building Vocabulary.
- III. Cognitive knowledge of ethnic differences in culture, language, and jokes can be acquired from these anecdotes. The extent to which this model can be stretched is limited only by the imagination of facili-

tator(s).

Since a perennial conflict behaviour in inter-ethnic relations is what we are out to change, models like this can be of immense help. They can be dramatized, played as games, read as separate, or as continuous stories, and/or used as the basis for learner's own stories. The board game illustrated here could be constructed to be played by groups of learners until they discover its "moral" themselves. Learners can even be asked to suggest names of the towns visited by Dr. Ewa, to identify his wife's ethnic group, and point out possible conflicts in the personalities of the doctor and his wife.

How will the foregoing curriculum model be launched and operationalized? Who will be responsible for the development of subsequent ALEN units and how will these be utilized? Answers to these questions form the topic of the next chapter.

C H A P T E R VI

OPERATIONALIZATION OF THE CURRICULUM MODEL

INTRODUCTION

"Human Beings Here, Handle With Care" especially when there are eighty million of them, "live energy, unearthed" and therefore liable to "short-circuit" if connected wrongly.

The most basic requirement for the operationalization of this model therefore is to first establish the right connections for the model. To this end, the Director of the programme should first discuss the *raison d'etat*, the theme, and the unique prospects of the model personally with Chief Inspectors of Education in all the States of Nigeria. He/She will also present them with copies of the model with summaries of operationalization strategy.

The main thrust of the discussions will be to convince the officials that the model is

1. A more effective way of achieving the stated objectives of the English language syllabuses.
2. A cheaper way (in the long run), since most of the content of the curricula will be written "locally" after the training of writers of ALEN units, and
3. A more rewarding way for the nation in that it aims consciously at inter-ethnic harmony, the inculcation of positive self-image, and positive national image by the learners. It also ensures total relevance of content and method of learning English language skills by Nigerian children. The pronouncements

of these officials since the Nigerian Civil War encourage this writer to believe that they would not be hard to convince of the need for this model.

Copies of the model will then be forwarded to individual current members of the Nigerian National Workshops on Primary School Curriculum, English Language facilitators in secondary schools, and executive members of the Nigerian English Teachers' Association.

Awareness of the model would thus be established. Meetings of delegates from these professional bodies would be organized State by State and the ultimate objectives explained to the members.

A national organization for Affective Education will, within three months of launching the scheme, be founded. National and State Officers will be appointed for coordinating activities nationally, and in all the states. This organization will have its headquarters in a Nigerian city hitherto unconnected nationally with any controversial political and/or social issues. Locating the headquarters of the programme in a city (rather than a town or village) is essential for ease of communication, availability of sufficient and well equipped buildings during workshops, and very adequate transportation systems.

Four elementary and two secondary schools that are located far apart in each state will be selected, and their Senior English Language facilitators will be invited to pioneer the programme. Hence seventy-two facilitators (since there are twelve states) will start the programme. This Affective Education Programme should start the same year in the five classes. Facilitators selected for the workshop should be those currently operating in one of the said classes. Thus the officers of the organization

will be practicing facilitators who are using the material, and will therefore play the role of supplying feedbacks on the curriculum to the headquarters office for evaluation purposes. In addition, they will act as liason between the headquarters of the organization and other facilitators in their respective states.

It must be emphasized that the introduction of this model into the classroom must be done simultaneously in all states. This is very important in order to avoid the "labelling" of the programme as coming from, or belonging to any particular state, where it was first practiced, nor any particular person; otherwise it may not succeed.

A year after the introduction of the programme a formal evaluation for cognitive English language skills, and self-development attitude and behaviour should be conducted with appropriate achievement and attitudinal tests administered on both the students in the Affective method schools, and the students in traditional schools. Performances in the states' primary six examinations will also be used for evaluation purposes. Higher achievement level, and higher level of effective growth and tolerance of other people are expected of the students from the Affective Education schools.

This is expected to convince the academic quality-control officials of the Ministries of Education to request all their elementary school teachers, and secondary schools English language teachers to attend workshops in Affective Education methods. However, the programme must be kept to the teaching of English language only in the stated five classes for at least five years. This is necessary to ensure a continued sharp focus on the ultimate objectives of the programme--inter-ethnic harmony and trust.

It is also necessary in order to evaluate the effectiveness of the methods correctly over a few years. Furthermore, such restricted expansion will give the officers of the Organization time to explore the possibilities of developing affective materials for other cognitive areas of the entire elementary school curriculum, and the first two years of secondary school. Hence the organization will never be faced with demand for materials, when enough facilitators have not been trained to write the materials.

ORGANIZATION:

Organization procedures for the programme will be determined by the sources and the amount of funds for operations. The following two alternatives are considered:

1. To have an independent programme centre (fully-funded internally and/or externally) with a full-time director, and full-time operational and auxiliary staff, who have been trained in affective education methods, and who believe in the objectives of the programme. Active support from the Institutes of Education in all Nigerian universities will be sought; their faculty, students, and equipment will be used as valuable resources for evaluation especially.
2. To have a programme director who is employed full-time in the Institute of Education of one of Nigeria's universities, as a facilitator and researcher in Affective Education. Assistance in organizing the training workshops will be provided by the Institute's graduate students who are specializing in language arts for teaching in Teacher Training Colleges or Secondary

schools. Administrative costs will be borne by the Institute, hence the growth rate, and the intensity of learning at the workshops will depend on the budget allocated by the Institute, and how much devotion the Director gives the programme. Although this procedure has a better chance of attracting funds from Foundations overseas than the first alternative, the programme runs the risk of being perceived as an academic exercise that should not be pursued full-trottle.

When the source and size of available funds "decide" the alternative to be adopted, the seventy-two pioneers will be invited and trained for eight weeks in the writing of ALEN units. During the training, the facilitators will be maintained by their respective employers or ministries of Education. At the end of the training, "national", as well as "local" ALEN units would be ready for them to take back for use in their schools. The initial training and unit-writing workshop will be organized to take place in the months of July and August for application at the beginning of the school year in September. This unit guarantees the advantages of immediacy between the learning and the application of affective methodologies. It will also enable the officials of the programme to follow the participants up immediately for data-collection, and the evaluation of the programme on a continual basis. The initial participants will also learn how to organize and conduct workshops in their respective

States. Audio-visual aids will be used extensively in these workshops to reinforce the principles of the cycle of "causes and effects" in human behaviour. Already trained facilitators will be encouraged to meet often at the local level to exchange views, compare experiences and forward reports to the headquarters. Delegates from the local chapters will also be organized to meet at the headquarters every month during the first year of the programme, and quarterly in subsequent years. They will meet to evaluate themselves, their respective chapters and the whole programme in terms of pupils' and facilitators' apparent change in behaviour towards set programme-goals--positive national-image, deliberate efforts to understand, tolerate and trust other people, and high achievement level in English language skills.

FINANCES:

Elementary education is largely funded by state governments in Nigeria. Content is also determined by state government curriculum bodies. Although students pay tuition fees in the secondary schools, the schools are still heavily grant-aided by the state governments. The Federal Ministry of Education only co-ordinates activities to protect national interest in educational policies.

Hence, the most crucial part of the operationalization of this programme is to get it accepted at least as worth trying in the classes for which it is specifically designed. Once this is achieved, the amount

of money that would be needed to run the programme would be minimal.

Secretarial staff and a three or four room office accommodation are all that will have to be paid for. Rooms for workshops can be acquired free from elementary school headquarters or secondary school principals. With the acceptance of the programme by the ministries, facilitators' expenses for attending workshops to learn how to develop affective materials, and/or how to use them to facilitate learning, will partially (if not wholly) be borne by their schools. When the expenses are only partially borne by the schools, funds generated from "external" sources will be used to supplement the expenditures. Such monies could be raised from philanthropists, businesses and religious institutions, within and/or outside Nigeria.

CHAPTER VII

RECOMMENDATIONS FOR FURTHER WORK

According to the findings of this investigator, "the Fulani are the most popular among other ethnic groups as a marriage partner. The Tiv female is considered dominant and aggressive. The Hausas score the highest for honesty. Lack of cognitive knowledge about the ways of life of ethnic groups other than one's own, dominates the whole scene of inter-ethnic relationship in Nigeria". When these and other multitudinous 'beliefs' are considered, what will be the effects of affective education methods on the current inter-ethnic assessments of behaviour as contained in this investigation? The ramifications of the 'effects' are enormous, and predictions about them impossible, especially when it is realized that human behaviour and society are situational and dynamic variables. Continuous work is therefore necessary to test the validity of assumptions derived from this investigation, and to update the people's perception. This will ensure that materials to be developed for use are always perceived (by learners most especially) as relevant and appropriate.

Thus this dissertation is seen as the beginning of a trend, a trend towards relevant education through affective processes for the Nigerian child. For a lasting effectiveness of the learning model advanced here, it is recommended that:

1. The possibility of expanding the use of Affective methods in the learning of English language skills to all classes of the secondary school be explored.
2. Feasibility studies on the application of Affective methods to facilitate the learning of other subjects, especially

- mathematics, should be undertaken.
3. A model for continuous evaluation of the content and process for all classes should be developed and made a part of the learning process on the basis of "fluxion"--
¹⁵⁶
 "the rate of change of a continuously varying quantity".
 4. After the first few years of using this model, learners who have been participants will be good sources of appropriate material for the respective classes, they should be used therefore as "control elements" at workshops for writing learning units.
 5. "Daddy I want to send ₦ 2 to X (one other ethnic name) my friend, so that he can buy me an ivory flute and bring it when he comes back from vacation", said a little girl. "Are you crazy?" asked her father. "Give me an honest (the ethnic-name), and I will give you a hard-working (another ethnic-name)" he concluded.

What will the effects of expressions like this from parents have on what the child learns through affective methods? Will the effects be adverse enough to warrant the inclusions of parents in affective learning approaches? All these could be investigated.

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APPENDIX

Sample of Questionnaire administered on the
ten most populous ethnic groups in Nigeria

APPENDIX

KNOWLEDGE AND VIEWS ON THE 10 MOST POPULOUS ETHNIC GROUPS IN NIGERIA

PERSONAL DATA

AGE:

ETHNIC GROUP:

OCCUPATION:

INSTRUCTIONS: Mark an X in the column that expresses your feelings and knowledge about the following ethnic (language) groups

ETHNIC GROUPS	1 ATTITUDE TO LIFE					2 POLITICAL SET UP				3 FAMILY UNITS		
	PRAGMATIC	FATALISTIC	FUTURISTIC	IDEALISTIC	DON'T KNOW	MONARCHICAL	REPUBLICAN	THEOCRATICAL	DON'T KNOW	NUCLEAR	NON NUCLEAR	DON'T KNOW
	A	B	C	D	E	A	B	C	D	A	B	C
EDO												
EFIK												
FULANI												
HAUSA												
IBIBIO												
IBO												
IJAW												
KANURI												
TIV												
YORUBA												

ETHNIC GROUPS	4 WESTERN EDUCATION					5 ANY MAJOR TABOOS					6 HUMOUR				
	WELL EDUCATED	EDUCATED	HALF EDUCATED	NOT EDUCATED	DON'T KNOW	EATING	DRINKING	OTHER	NONE	DON'T KNOW	VERY HUMOROUS	HUMOROUS	SOMETIMES HUMOROUS	NEVER HUMOROUS	DON'T KNOW
	A	B	C	D	E	A	B	C	D	E	A	B	C	D	E
EDO															
EFIK															
FULANI															
HAUSA															
IBIBIO															
IBO															
IJAW															
KANURI															
TIV															
YORUBA															

ETHNIC GROUPS	7 KINDNESS					8 NOISY				9 RESPECT FOR ELDERS				
	VERY KIND	KIND	UNKIND	VERY UNKIND	DON'T KNOW	VERY NOISY	NOISY	QUIET	DON'T KNOW	TAKEN VERY SERIOUSLY	TAKEN SERIOUSLY	TAKEN LIGHTLY	NOT	DON'T KNOW
	A	B	C	D	E	A	B	C	D	A	B	C	D	E
EDO														
EFIK														
FULANI														
HAUSA														
IBIBIO														
IBO														
IJAW														
KANURI														
TIV														
YORUBA														

ETHNIC GROUPS	10						11					12				
	INTELLIGENCE						HARDWORKING					HONESTY				
	VERY HIGH	HIGH	AVERAGE	LOW	VERY LOW	DON'T KNOW	EXCEPTIONALLY HARDWORKING	HARDWORKING	LAZY	VERY LAZY	DON'T KNOW	VERY HONEST	HONEST	DISHONEST	VERY DISHONEST	DON'T KNOW
A	B	C	D	E	F	A	B	C	D	E	A	B	C	D	E	
EDO																
EFIK																
FULANI																
HAUSA																
IBIBIO																
IBO																
IJAW																
KANURI																
TIV																
YORUBA																

ETHNIC GROUPS	13 TEMPERAMENT					14 MISERLY					15 SELFISH				
	HIGHLY TEMPERAMENTAL	TEMPERAMENTAL	COOL HEADED	VERY COOL HEADED	DON'T KNOW	VERY MISERLY	MISERLY	GENEROUS	VERY GENEROUS	DON'T KNOW	VERY SELFISH	SELFISH	CONSIDERATE	VERY CONSIDERATE	DON'T KNOW
	A	B	C	D	E	A	B	C	D	E	A	B	C	D	E
EDO															
EFIK															
FULANI															
HAUSA															
IBIBIO															
IBO															
IJAW															
KANURI															
TIV															
YORUBA															

ETHNIC GROUPS	16 MORALS					17 COURAGE				18 DRESSING			19 PREDICTABILITY BEHAVIOUR				
	VERY HIGH MORAL STANDARD	HIGH MORAL STAND'D	AVERAGE MORAL STA	LOW MORAL STAND'D	DON'T KNOW	HIGHLY COURAGEOUS	COURAGEOUS	NOT COURAGEOUS	DON'T KNOW	DISTINCT ETHNIC DRESS	NO DISTINCT ETHNIC DRESS	DON'T KNOW	VERY PREDICTABLE	PREDICTABLE	UNPREDICTABLE	VERY UNPREDICTABLE	DON'T KNOW
	A	B	C	D	E	A	B	C	D	A	B	D	A	B	C	D	E
EDO																	
EFIK																	
FULANI																	
HAUSA																	
IBIBIO																	
IBO																	
IJAW																	
KANURI																	
TIV																	
YORUBA																	

ETHNIC GROUPS	20 FRIENDLINESS					21 HOSPITALITY					22 CHOICE OF SPOUSE			
	VERY FRIENDLY	FRIENDLY	UNFRIENDLY	VERY UNFRIENDLY	DON'T KNOW	VERY HOSPITABLE	HOSPITABLE	INHOSPITABLE	VERY INHOSPITABLE	DON'T KNOW	Of all these ethnic groups, choose any four you can marry, and number them 1,2,3,4, in order of preference. (i.e. make your first choice number 1, next choice number 2 and so on.)			
	A	B	C	D	E	A	B	C	D	E	A	B	C	D
EDO														
EFIK														
FULANI														
HAUSA														
IBIBIO														
IBO														
IJAW														
KANURI														
TIV														
YORUBA														

