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The Nigeria State

Nigeria occupies an area of 923, 268 sq km (356, 667 sq miles) from the Gulf of Guinea it extends north to the border with Niger Republic. The climate is hot and humid, and rainfall is usually heavy at the least and gradually decreases inland. The climatic conditions suggest arability and supposed viability of agricultural practices.

The population of Nigeria is 140, 431, 790 million (FGN 2007) The most populous country in Africa, close to 20% of sub-saharan Africa and it is the sub-continent's second largest economy.

Nigeria is one of the largest exporters of crude oil in the world. Up to 99% of Nigeria's export revenue comes from oil. Before the discovery of oil in 1950s, agriculture was the mainstay of the nations economy. Then, agriculture sector employed at least 75% of the labour force, but this is no longer the case. The nation cannot feed or employ its population. Instead of being a rich country due to her huge human and natural resources base, it is one of the poorest countries.

Poverty is about 70%, unemployment rate is 11.9%; Gross National Income (GNI) per capital at \$560 as against UK's \$37, 600; One in every child born in Nigeria die before the age of five; just as there is high maternal mortality rate. At least 10 million Nigerian children are out of school, and 15million engage in child labour due to poverty.

History of Nigeria State

Pre-Colonial – Prior to colonialism, there was no nation called Nigeria, and there were no people called Nigerians. Nigeria was inhabited by different independent and autonomous ethnic groups with unique linguistic and cultural differences. The groups existed as independent cultures, traditions, values, norms, political systems and identities until 1900.

⇒ The history of Nigerians is traced to migrations – channeled through trade, diplomacy, wars and conquest, and pilgrimage. 9000BC at the South Western part of Nigeria where people began to settle. Farming, trading and manufacturing as exemplified in Ugbo-Kwu

⇒ The Nok culture (500 – 200AD). The Nok people are Neolithic trade, and their cultural significance is traceable to their usage of and advancement in iron technology.

⇒ The kingdoms city states Oyo; colonial era.

Portuguese and British explorer, arrived Lagos in 1472.

Lagos colony was formed in 1900.

Lagos and Southern protectorate amalgamated in 1906

Southerners and Northerners protectorates were amalgamated in 1914.

Culture material – Physical things that defines people’s culture

Non-material – Ideas that people have about their culture

Elements of culture

- ⇒ Language – 450 languages
- ⇒ Norms – Types, talk ways, moves, taboos and rituals.
- ⇒ Values – anything every member of a culture aspire to
 - Complementary values
 - Conflicting values

Social control

- International socialization of numerous ideologies, beliefs, values
- External

Culture

What is culture?

Many years ago, a British anthropologist named Edward Tylor in his book *Primitive culture provided* often quoted definition of culture. He sees culture “as that complex whole which includes knowledge, belief, arts, morals, law, custom and any other capabilities and habits acquired by man as a member of society” (Tylor 1871/1950). Taylor’s definition focuses on attributes that people acquire not through biological inheritance but by growing up in a particular society where they are expose to a specific cultural tradition.

Geertz (1973) defined culture as a set of control mechanisms, i.e plans, rules, constructions, what computer engineers call programs for the governing of

behavior. Linton(1940) viewed culture as the sum total knowledge, attitudes and habitual behavior patterns shared and transmitted by the members of particular society. Charles(2005) view it as a way of life and a blue-print for existence made possible by man.

Enculturation is the process by which a child learns his or her culture

Types of culture

1. **Material culture** => This refers to the physical objects, resources, and spaces that people use to define their culture. These include homes, cities, churches, synagogues, temples, mosques, shrines, offices, factories and plants, tools goods and products, stores, and the like. All these physical aspects of a culture help to define its members behaviours and perceptions. For example, modern technologies are fast becoming as important aspects of material culture in Nigeria. Presently, things like computers, cellphones have become basic technologies to accomplish many things. On the other hand, we have the traditional artifacts which include the cutlass, the axe, thatched roofs, weaving, bows and arrow; machetes and other manually driven technology of Africa.
2. **Non-material culture or ideational culture** => This is the non-physical ideas that people have about their culture, including beliefs, values, rules, norms, morals, language organizations and institutions. Unlike artifacts, ideational culture is not seen or touched, but dwells in the minds of man

Social problems Secret cults

Secret cult is defined as a **group of persons who share a common cause** and whose mode of meetings and agenda are unknown to the public. Initiation into its rank and file is usually done in secret. Their regalia, identity and symbols are within the exclusive knowledge of its members.

A sub-committee of vice chancellors in 1997 defined secret cult as a group of people whom nothing is known, nothing is heard, nothing is seen although things can be felt about them. Osayon (1992:2). The campus secret cult is a set of student's organizations with sinister motives and nefarious activities. Instead of being their brother's keepers, cult members are their brother's killers.

The genesis of campus cult started **in Nigeria in 1952 when Prof. Wole Soyinka** and six others formed the Pyrate confraternity at the University College, Ibadan. Theirs was formed to check social ills within and outside the campus. Between 1952 and 1998, many secret organizations sprang up, most of which abandoned the ideals and concept developed by the 'Big Seven' in 1952.

Roughly we have over 100 different secret organizations within our campuses across the country. Some of them include, the Pyrates, Bucaneers, Black Axe, Vicking; Red Beret, Daughters of Jezebel, Eiye, Capus Mafia, Amazons, Royal Queen, Osiri, KKK(Ku Klu Klan) Executioners, Death Row, Il Hard, Notorious 14 etc.

⇒ These campus cults engage in all sorts of atrocities and criminal acts which include:

- Armed Robbery
- Rape of female students
- Arson
- Murder
- Burglary and stealing
- Examination malpractice
- Drug abuse

- ⇒ Due to cult activities, many campuses of Universities, Polytechnics, College of education etc. have witnessed constant closures as destruction of lives and properties. Courtesy of cult rivalries.
- ⇒ The lost of lives is not small. For instance, between June 2006 and Sept. 2015, Nigeria recorded 2, 363 deaths as a result of cultism. This figure is second to armed robbery recorded 4, 268 death, within the period under review.
- ⇒ Wastage of talents and resources
- ⇒ Traumatized parents and relations.
- ⇒ Early grace and death man/woman don't celebrate
- ⇒ Dress code surface in the Universities, Polytechnics and Colleges of Education in the early 90's when our youth begin to behave as animals on campus. It was civilization madness or civilization touts
- ⇒ Girls walk around campuses in nudity. Boys and girls do not dress decently anymore
- ⇒ Epitome of moral degeneration
- ⇒ The way you dress that is the way you are addressed.

Lessons

- Campus are organized place
- Niger poly is one of the numerous schools you will attend in your life
- Don't waste your life and the resources your parents by joining cult groups.
- Don't be a civilization tout.
- Neither cultism or indecent dressing is good for responsible people like you.
- Individuals are responsible for their actions in the group, so be warned.

IJO ETHNIC GROUP

The Ijo are said to have the largest settlement history in the Niger Delta region. It has the largest population among the ethnic nationality in the core Niger Delta. Ijos are divided into three sub groups in line with cultural and linguistic proximities.

1. Eastern Niger Delta – Kolabari, Ibami, Andoni, Abua Odual, Egema, Okrika and Oga in Rivers state
2. Central Niger Delta - Consisting of Ijo in Bayelsa state made up of Southern Ijo, Ogbia and Nembe which consist of over 40% of Ijo nation
3. Western Niger Delta – Ijos in Bomadi, Burutu, Warri South, South-West, and North all in Delta state, Ebe Odo in Ondo state and Inilcorogba in Ovia North local government Area of Edo state.

Traditional Economic life of Ijo

Ijo people practice subsistence fishing because of the availability of wasted bodies. Other form of livelihood is done alongside fishing. For instance, in the Amossoma kingdom in the Central Niger Delta zone, farming, animal hunting, weaving, canoe carving, palm wine tapping and gin distillation are the economic activities of the people. Food crops grown include, plantain, cassava, water yam, cocoyam among others farming commences in November when flood recedes except for plantain which is between February and May

⇒ Specialize in salt manufacturing because they live in salt water area in the mangrove. This purely is occupation for women.

During the legitimate trade era, the Ijos serve as middle man for the sale of palm oil, kernel. However, their power in the creeks and rivers were dreaded, they engaged in piracy as far back as 1857. Campbell was quoted to have written that colonial government have to use gunships against gulf pirates who were disturbing international travelers in the creeks.

Ijo political relation

T The Ijo has never had a unified political structure instead, they have several autonomous political systems which are based on clan and village systems.

⇒ The Amassoma kingdom was a king with council of chiefs who selected representatives of villages and communities. The king himself is also selected via tradition. His enthronement is not hereditary (Amassoma wei-king). Ijos in the eastern Delta zone has city states, occasioned by trading activities with the

interland. The king (Amanayanabo)-king. The king is appointed on the basis of descent. While the western Ijo type of city state is presided by Amaokosuwei (the eldest) particularly council meetings.

Religious life of Ijo

The Ijos have feminine perception of God, who seen has not only the creator but also a procreator. For instance, God is referred to as Temearou (she who create) or Ziba-arau/Zibaarau (she who give birth) or Igina-arao/Ogbona-arau/suo-arau (creates who dwells in the firmament).

The Ijo of the Western Delta believe that God (Temeru) who lives in the sky is a woman because its only women who bear and produce human life.

Central Delta zone Ijo believe there are three(3) types of divinities that/which influence the efforts of men.

- a. Beni-Olu- - water deities which resides in water bodies like creeks, canals, rivers, lakes, streams etc. The top of this hierarchy is the Beni-kurakura (king of the water)
- b. Bou-olu (forest deities) with Agigu as Bou-suwei (king of the forest). Herbalist and diviners adore this deity.
- c. Egbesu – Has different relevance and application among the Ijo. Among the Toralari people. Egbesu is represented by thunder and lightning, things expressing the wrath of God. Animal representation is lion and leopard, non or the same kill or see them dead. If killing is the self-defense he must report

to the Ogbu cult for purification process. Believe to be elective for war and peace.

Believe system of Ijo

- Believe that water spirits are playful and benevolent beautiful as well. As a result, they are approached to assist them with children and money.
- Bush spirit are volatile, malicious, ugly looking with dark skin and messy hair. Have power of protection in warfare and wrestling contests.
- Worshippers of Adegbe among the Amassoma people do not fish from Adegbe lake because they are Adegbe's children. Twins and mothers of ***twins are seen as people who brought misfortune into the land, the twins are starve to death or thrown away.***
- Ijo also have past time through festivities and masquerade

PEOPLE OF THE SAVANNAH

The Hausa

Adamu (1976) defined Hausa as person who call himself/herself so called by other people and behaves like one, speaks the Hausa language and historically traces his/her origin to Hausa parents or Hausa land. The Hausas are the major inhabitants of the North Nigeria which specifically include Kano, Zamfara, Sokoto, Kebbi, Katsina, Zazzau (Zaria) Daura, Gobir and the like.

The major ancestor of the Hausa people is called Bayajida (Abu yazid) a refugee prince from Baglidad. He first settled at Kanem Bornu before he moved inward to Gaya. It was at Gaya that a special sword was made for which he used the sword to kill the evil snake that was said to have been preventing people from fetching water from the well in Baura, except on Fridays.

Bayajida's successful killing of the evil snake at Daura endeared him to the Queen who later married him. This marriage made Bayajida automatically to become the ruler of the state. Also, the product of this marriage became the founders of the seven Hausa state (legitimate Hausa states). These states include Biram, Daura, Katsina, Zaria, Kano, Nano and Gobbir.

Bayajida was said to have had other seven illegitimate sons and grandsons who founded seven Hausa Banza Bakwai or impure Hausa states. These are Kebbi, Zamfara, Goari, Jukun, Yoruba, Nupe and Yanuri.

Other political system of the Hausa centered around the king known as Sarkin Kasar. A number of officials assisted him in running the day-to-day affairs of the state. Class distinction is properly entrenched in the Hausa socio-political system. There is a clear distinction between Masu Sarauta (ruling class) and Talokawos (commoners). While the Emir or Sarki and other titular officials preside over the Birni (town).

Subordinate satellite towns, provinces and villages were headed by Masu gari(Maigari), Dagatai and Dagachi respectively, appointed by the Sarki either from the settlement itself or deployed from Birnin.

Commoners or Talakawa (sing – talaka) paid various forms of taxes to the Masu Sarauta (ruling class). However, the takkawa were by no means a homogenous group, there was element of social differentiation within this rank.

Traditional political Hierarchy in Northern Nigeria

Emir
 The traditional leader
 Council members
 Magajin-gari, Galadinna, Sardauna, Waziri, Madawe
 District heads
 Hakini
 Village heads
 Uban kase,
 Ward heads
 Mai Anguwa

The establishment of the caliphate designated the emergence of a centralized structure of government in Hausa land. The new political structure reinforced the hierarchy of rural urban (Talakawa) relation of exploitation which existed under the Hausa kingdom Ochonu (2008) believe that Hausa is not just a language; it is a category that has become synonymous with a way of life cultural economic, political and religious (Islamic) connotations.

Marriage in Hausa Land

Another important aspect of the social organization of the Hausa is the marriage institution. Marriage is a socio-cultural and religious obligation in Hausa, society. These are two kinds of marriage pattern: Auren Buduruwa (virgin/girl marriage) and Aure Bazawara (any marriage after the first marriage). In Hausa society; the father has the right to choose a partner for his daughter, most often,

without her consent. The daughter will only consent to the marriage in order to obey her father.

What is important in Hausa marriage is the acceptance of the parents and bride price. Though courtship is allowed in Hausa marriage, it is guided with strict cultural prescriptions (most of which have Islamic origin). The proposed bride and the suitor usually have limited contact and the courtship is as short as possible. Sexual contact with proposed suitor is strictly prohibited.

Early girl marriage is still encouraged in Hausa society. Age at first marriage for girls is still around 15years and 24years for boys/men. The major reason for the practice is to control promiscuity or fornication and encourage virgin marriage.

In Hausa culture, divorce is permitted and polygyny is also common. A man may marry up to five wives. The major task is to be available to the wives.

Islam is the dominant religion among the Hausa. Islamic prescriptions and proscriptions greatly influence most of the cultural practices.