

**SUBJECT: CIVIC – EDUCATION**

**CLASS: PRIMARY 4**

**SCHEME OF WORK**

**3<sup>RD</sup> TERM LESSON NOTE**

<b>WEEK S</b>	<b>TOPICS</b>	<b>Learning Objectives: By the end of the lessons, students should be able to:</b>
1	Revision of last term's work / Resumption test	Answer questions on some topics from previous terms
2	Meaning of ethnicity	Explain the meaning of ethnicity, analyse the problem of ethnicity in Nigeria, mention different ethnics groups in Nigeria
3	Causes of ethnicity	Highlight the five causes of ethnicity, explain the causes and debate on the causes of ethnicity
4	Consequences of ethnicity	Itemize the consequences of ethnicity, explain and justify
5	Solution to ethnicity	Mention how to solve the problems of ethnicity, explain how to solve the problem of ethnicity
6	Duties of community leader ensuring peaceful co-existence	Meaning of peaceful co-existence, highlight duties of community leaders in ensuring peaceful co-existence, analyse the duties of community leader
7	Mid Term Test	Mid-term break / Open day
8	Tribalism and ethnicity	Meaning, identify, analyse the meaning of tribalism
9	Tribalism and ethnicity	Similarities between ethnicity and tribalism , describe social tribe intolerance in Nigeria
10	Tribalism and ethnicity	Similarities between ethnicity and tribalism , identify and describe the different tribes
11	Revisions	Revisions and Final Examinations
12	Revision	Revisions and Final Examination
12-13	Revision	Revisions and Final Examination

**REFERENCES**

**UNIFIED SCHEME OF WORK**

**WEEK:** 2      **DAY:**      **SUBJECT:**

**DATE:**      **TOPIC:**

**SUBTOPIC:**      **PERIODS:**      **DURATIONS:**

**LEARNING OBJECTIVES:** At the end of the lesson, students should be able to

1. Meaning of Ethnicity
2. Analyse the problem of ethnicity in Nigeria
3. Mention different ethnic groups in Nigeria

**KEY VOCABULARY WORDS:**

**INSTRUCTIONAL MATERIALS:** Wall charts, Pictures, Related Online Video, Flash Cards

**CONTENT: MEANING OF ETHNICITY**

### Meaning of Ethnicity

Ethnicity can be defined as the feelings and beliefs shared by a group of people who come from a common heritage. It can also be defined as an ethnic identity between people from the same ethnic group identify with each other on the basis of their culture, that is, language, food, dress, music, customs, etc.

Ethnicity means ethnic or group consciousness which influences social, economic and political decisions. It can also be seen as a situation where people fall back to their ethnic group in order to achieve an aim. In Nigeria, there are organisations that awaken ethnic consciousness. For example, we have:

- i. The Odua People's Congress (OPC), among the Yoruba people.
- ii. Ohane-eze Ndi Igbo (ONI), among the Igbo people.
- iii. Arewa Consultative Forum (ACF), among the Hausa/ Fulani, etc.

### Causes of Ethnicity in Nigeria

The concept of each group is to achieve their aim. This is not good for nation building. The following are the causes of ethnicity in Nigeria.

- i.) **Lack of access to resources:** People resort to ethnicity when they feel cheated in the allocation of resources. When people cannot get access to state resources, they turn back and mobilise their ethnic group.
- ii.) **Poverty :** Due to uneven distribution of resources i Nigeria, only few have access to them. Thus, this causes those who do not have such access to form groups to fight for them with hope that things will get better.
- iii.) **Illiteracy:** The inability to read and write by Nigerians in any local languages causes ethnicity. This is because people who are literate can easily mobilise the illiterates for their own selfish interests.
- iv.) **Numerical inferiority:** This is a situation whereby people feel that they are not as much in number as another ethnic group or groups. They therefore, form a group in order to get their own share of the national resources.
- v.) **Political strategy to win election:** politicians fall back to their ethnic group to arouse ethnic consciousness when they see that they cannot win in competitive elections.

## Presentation Steps:

**Step I:** The teacher revises the previous lesson with the learners by asking questions to arouse their interest.

**Step II:** He /She introduces the new topic by asking, ‘ what is ethnicity?’

**Step III:** The teacher explains the meaning of ethnicity and gives examples.

**Step IV:** He / She then identify the causes of ethnicity in Nigeria and explains.

**Evaluation:** The teacher reviews the lesson by asking the questions as follows:

1.) What is ethnicity?

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2.) State three causes of ethnicity:

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3.) List three examples of that awaken ethnic consciousness in Nigeria.

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**Conclusion:** At the end of the lesson, learners were able to answer the questions correctly while, the teacher makes some necessary corrections.

## Assignment:

Match the following groups to their ethnicity:

- i. The Yoruba – Ohane-eze Ndi Igbo
- ii. The Hausa – Odua People’s Congress
- iii. The Igbo – Arewa Consultative Forum

## SUMMARY

### Meaning of Ethnicity

**Ethnicity simply means being loyal to a particular tribal group that speak the same language or have the same culture or tradition .Ethnicity means preferring one’s ethnic group to other ethnic groups. It can also be regarded as tribalism. There are more than two hundred and fifty ethnic groups in Nigeria and the prominent ones are**

- **Hausa (27.4%)**
- **Yoruba (21%)**
- **Igbo (14.1%)**
- **Fulani (6.3%)**

- Ibibio (2.2%)
- Tiv (2.2%)
- Ijaw (2%)
- Kanuri (1.7%) (Source : [Wikipedia](#) )

### Problems that are associated with ethnicity in Nigeria

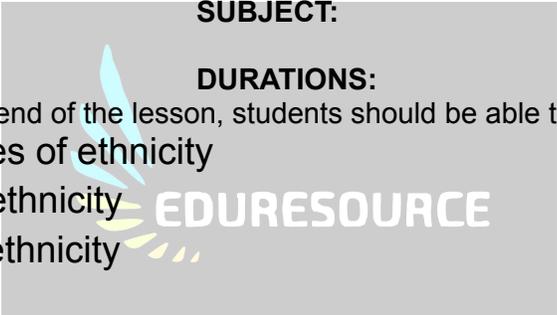
Nigeria is a multi religious and tribal National that based its national values on Cultural diversity and yet there are still some problems that are easily noticed in the country because of some people tribal and ethnic loyalty that they placed above National interest . These are some of the problems that are associated with ethnicity in Nigeria

- Political instability
- Religious Intolerance
- Communal Fighting
- Unnecessary Discrimination when it comes to appointment into political office
- Underdevelopment of infrastructure
- Waste of resources.
- Regional development at the detriment of other region in the country

<b>WEEK:</b>	<b>3</b>	<b>DAY:</b>	<b>SUBJECT:</b>
<b>DATE:</b>		<b>TOPIC:</b>	
<b>SUBTOPIC:</b>		<b>PERIODS:</b>	<b>DURATIONS:</b>

**LEARNING OBJECTIVES:** At the end of the lesson, students should be able to

1. Highlight the five causes of ethnicity
2. Explain the causes of ethnicity
3. Debate the causes of ethnicity



### KEY VOCABULARY WORDS:

**INSTRUCTIONAL MATERIALS:** Wall charts, Pictures, Related Online Video, Flash Cards

**CONTENT: CAUSES OF ETHNICITY**

### MEANING OF ETHNICITY

Ethnicity is a social group consciousness that influence social economic and political decisions.

It is a feeling that one's social group has been cheated in resource allocation.

### CAUSES OF ETHNICITY

Feeling that one's social group has been cheated in:

1. Resource allocation,
2. Colonialism

3. Poverty

4. Illiteracy

5. Political strategy to win election, etc.

### **Causes of Ethnicity in Nigeria**

The concept of each group is to achieve their aim. This is not good for nation building. The following are the causes of ethnicity in Nigeria.

i.) **Lack of access to resources:** People resort to ethnicity when they feel cheated in the allocation of resources. When people cannot get access to state resources, they turn back and mobilise their ethnic group.

ii.) **Poverty :** Due to uneven distribution of resources i Nigeria, only few have access to them. Thus, this causes those who do not have such access to form groups to fight for them with hope that things will get better.

iii.) **Illiteracy:** The inability to read and write by Nigerians in any local languages causes ethnicity. This is because people who are literate can easily mobilise the illiterates for their own selfish interests.

iv.) **Numerical inferiority:** This is a situation whereby people feel that they are not as much in number as another ethnic group or groups. They therefore, form a group in order to get their own share of the national resources.

v.) **Political strategy to win election:** politicians fall back to their ethnic group to arouse ethnic consciousness when they see that they cannot win in competitive elections.

### **PRESENTATION**

- To deliver the lesson, the teacher adopts the following steps:

1. To introduce the lesson, the teacher revises the previous lesson. Based on this, he/she asks the pupils some questions;

2. Leads pupils to state the meaning of ethnicity.

Pupil's Activities – State the meaning of ethnicity.

3. Guides the pupils to list the causes of ethnicity in Nigeria.

Pupil's Activities – Write down on paper the causes of ethnicity in Nigeria.

### **LESSON EVALUATION: Pupils to:**

1. State the meaning of ethnicity.

2. Identify and list three causes of ethnicity in Nigeria.

## CONCLUSION

- To conclude the lesson for the week, the teacher revises the entire lesson and links it to the following week's lesson.
- Next Lesson – **Consequences of Ethnicity in Nigeria (Primary 4)**



**WEEK:** 4      **DAY:**      **SUBJECT:**  
**DATE:**      **TOPIC:**  
**SUBTOPIC:**      **PERIODS:**      **DURATIONS:**

## **TOPIC: CONSEQUENCES OF ETHNICITY IN NIGERIA**

### **PERFORMANCE OBJECTIVES**

By the end of the lesson, the pupils should have attained the following objectives (cognitive, affective and psychomotor) and should be able to explain the consequences of ethnicity in Nigeria.

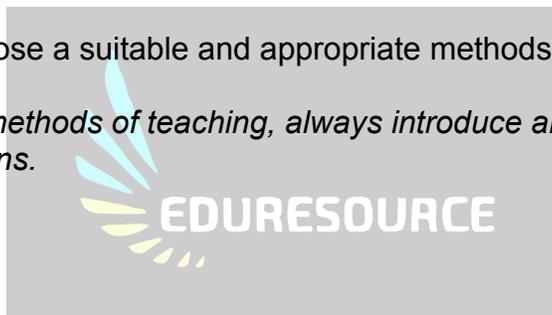
### **INSTRUCTIONAL MATERIALS**

The teacher will teach the lesson with the aid of –

1. Maps
2. Posters
3. Video clips
4. Pictures
5. Newspaper/magazines.

**METHOD OF TEACHING** – Choose a suitable and appropriate methods for the lessons.

*Note – Irrespective of choosing methods of teaching, always introduce an activities that will arouse pupil's interest or lead them to the lessons.*



### **REFERENCE MATERIALS**

1. Scheme of Work
2. 9 – Years Basic Education Curriculum
3. Course Book
4. All Relevant Material
5. Online Information

## **CONTENT OF THE LESSON**

### **CONSEQUENCES OF ETHNICITY IN NIGERIA**

1. Communal conflict
2. Political violence
3. Nepotism
4. Discrimination
5. Underdevelopment
6. Waste manpower
7. Waste resources, etc.

### **PRESENTATION**

- To deliver the lesson, the teacher adopts the following steps:

1. To introduce the lesson, the teacher revises the previous lesson. Based on this, he/she asks the pupils some questions;
2. Organizes and helps pupils to feel the consequences of ethnicity.

Pupil's Activities – Participate in practical activities to help them feel the consequences of ethnicity.

## LESSON EVALUATION

**Pupils to mention three consequences of ethnicity in Nigeria.**

## CONCLUSION

- To conclude the lesson for the week, the teacher revises the entire lesson and links it to the following week's lesson – suggest two ways of solving the problem in ethnicity in Nigeria.
- Next Lesson – **Solutions to the Problems of Ethnicity (Primary 4)**

WEEK: 5  
DATE:  
SUBTOPIC:

DAY:  
TOPIC:  
PERIODS:

SUBJECT:  
DURATIONS:

**PREVIOUS LESSON – CONSEQUENCES OF ETHNICITY IN NIGERIA (PRIMARY 4)**

**TOPIC: SOLUTIONS TO THE PROBLEMS OF ETHNICITY**

## PERFORMANCE OBJECTIVES

By the end of the lesson, the pupils should have attained the following objectives (cognitive, affective and psychomotor) and should be able to mention how to solve the problem of ethnicity.

## INSTRUCTIONAL MATERIALS

The teacher will teach the lesson with the aid of –

1. Maps
2. Posters
3. Video clips
4. Pictures
5. Newspaper/magazines.

**METHOD OF TEACHING** – Choose a suitable and appropriate methods for the lessons.

*Note – Irrespective of choosing methods of teaching, always introduce an activities that will arouse pupil's interest or lead them to the lessons.*

## REFERENCE MATERIALS

1. Scheme of Work
2. 9 – Years Basic Education Curriculum
3. Course Book
4. All Relevant Material
5. Online Information

## CONTENT OF THE LESSON

### SOLUTIONS TO THE PROBLEMS ETHNICITY

1. Tolerate one another
2. Be patriotic
3. Deliberate government policies
4. Organize public enlightenment campaigns
5. Encourage inter – marriage

## PRESENTATION

- To deliver the lesson, the teacher adopts the following steps:
  1. To introduce the lesson, the teacher revises the previous lesson. Based on this, he/she asks the pupils some questions;
  2. Helps pupils through class and homework to find solutions to the problem of ethnicity.
  3. Pupil's Activities – Suggest ways to solve the problem of ethnicity in Nigeria.

## LESSON EVALUATION

**Pupils to suggest two ways of solving the problem in ethnicity in Nigeria.**

## CONCLUSION

- To conclude the lesson for the week, the teacher revises the entire lesson and links it to the following week's lesson – constituted authority.
- Next Lesson – **Duties of Citizens to Constituted Authority- COMMUNITY LEADER**

**WEEK:** 6      **DAY:**      **SUBJECT:**

**DATE:**      **TOPIC:**

**SUBTOPIC:**      **PERIODS:**      **DURATIONS:**

**LEARNING OBJECTIVES:** At the end of the lesson, students should be able to

1. Explain the meaning of peaceful co-existence
2. Highlight duties of community leaders in ensuring peace
3. Analyse the duties of community leader

## KEY VOCABULARY WORDS:

**INSTRUCTIONAL MATERIALS:** Wall charts, Pictures, Related Online Video, Flash Cards

**CONTENT: DUTIES OF COMMUNITY LEADER IN ENSURING PEACEFUL CO-EXISTENCE BETWEEN ETHNIC GROUP**

What is peaceful co-existence? Peaceful is a condition or state in which there is no war, violence, fighting, intolerance, discrimination or disagreement among individuals or groups in the society. It is a situation in which there is harmony, tranquillity, law and order, tolerance and unity among individuals or groups in the society.

To co-exist is to live together with others of different cultures and backgrounds. When people live together in peace, there is harmony, tranquillity, quietness, love.

Therefore, Peaceful co-existence means different people living together under peaceful conditions.

**THE NEED FOR PEACEFUL CO-EXISTENCE**

We have learnt that peaceful co-existence is living peacefully with different people around us. We desire peaceful co-existence because we cannot be an island unto ourselves. We need each other to succeed in life. We have to co-exist with our neighbours in our community. We can't avoid them since we live together in a community. We see, greet, talk and mix with each other every day. We meet in our offices, market, bus stops, churches, hospitals. We make friends and sometimes, marry within the community.

In our communities, we can't avoid living with different kinds of people from different tribes and cultures. We also live with people who worship in ways different from ours. Since we cannot avoid living together with different people, we have to learn to live peacefully with them.

We have to be tolerant and kind to people around us. We render help when needed and avoid causing problems within the community. Doing such things helps us to live in unity and peace.

**PROBLEMS FROM LACK OF PEACEFUL CO-EXISTENCE**

There are problems from lack of peaceful co-existence. Whenever we behave wrongly towards our neighbours, there's bound to be problems in the community.

1. Insecurity and loss of lives.
2. Disorder and indiscipline.
3. Breaking of law and order. Disagreement and misunderstanding
4. Religious intolerance.
5. Tribalism, bigotry, hatred.

**HOW TO ACHIEVE PEACEFUL CO-EXISTENCE....**

Peaceful co-existence does not happen by chance. We have to labour and work hard to achieve it. When there is conflict, we try to avoid violence. We can achieve peaceful co-existence through;

1. Dialogue- Coming together by two parties in dispute to talk things over amicably.
2. Tolerance- Showing maximum understanding and accommodating someone who is against us, knowing that two wrongs cannot make a right.

3. Forgiveness- Calling for reconciliation or settlement of dispute and letting things be.

### **DUTIES OF COMMUNITY LEADER IN ENSURING PEACEFUL CO-EXISTENCE**

1. A community leader keeps and ensures peaceful coexistence among his/her people.
2. A community leader organises community work.
3. A community leader ensures provision of basic amenities for his/her community.

### **DUTIES OF A COMMUNITY LEADER**

1. A community leader settles disputes.
2. A community leader makes sure the community is safe.
3. A community leader serve as a link between government and the community.
4. A community leader ensures community development.
5. A community leader trains the young ones.

**WEEK: 7 MID-TERM BREAK MID-TERM TEST OPEN DAY**

**WEEK: 8 – 10**

**DAY:**

**SUBJECT:**

**DATE:**

**TOPIC:**

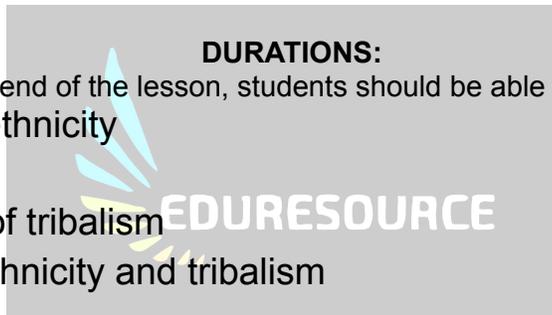
**SUBTOPIC:**

**PERIODS:**

**DURATIONS:**

**LEARNING OBJECTIVES:** At the end of the lesson, students should be able to

1. Explain tribalism and ethnicity
2. Identify
3. Analyse the meaning of tribalism
4. Similarities between ethnicity and tribalism



**KEY VOCABULARY WORDS:**

**INSTRUCTIONAL MATERIALS:** Wall charts, Pictures, Related Online Video, Flash Cards

### **CONTENT: TRIBALISM AND ETHNICITY**

Tribalism is the state of being organized in, or advocating for, a tribe or tribes. In terms of conformity, tribalism may also refer in popular cultural terms to a way of thinking or behaving in which people are more loyal to their tribe than to their friends, their country, or any other social group. Tribalism has been defined in engaged theory as a 'way of being' based upon variable combinations of kinship-based organization, reciprocal exchange, oral communication, and analogical enquiry. It is defined as "a label for social groups who feel a distinct sense of difference by virtue of common culture and descent" (Glazer and Moynihan; 1975).

It is often more about "feeling" of commonality than actual commonality; and that is why it is as powerful as religion in Africa.

In Nigerian context, ethnicity or tribalism is defined as social phenomenon associated with the identity of members of a competing communal group(s) seeking to protect and advance their interest in a political system. The relevant communal factor may be language, culture, race, religion and/or common history. What is peculiar to ethnicity or tribalism is that "it involves demands by one group on other competing

group(s)” (Nnoli; 2008). Chinua Achebe in his view describes ethnicity “as discrimination against a citizen because of his/her place of birth” (Achebe; 1997).

In Nigeria today, tribalism has been elevated to dominate national discourse, controls how people think and talk, and determines what they oppose or support. It is promoted by the political elites, embraced by the young and the old, passed from generation to generation, and even has base in the constitution. This explains the assumption that conflicts in Nigeria is motivated by ethnic competition. Nigerians must ask, ‘How did we get here, what and who are responsible’? Why are other countries (India, Indonesia, Brazil, United States, Switzerland, Belgium, China, etc.) which are as diverse as Nigeria not half as obsessed with their diversity? The ethnic diversity of Nigeria has more or less been a threat rather than a source of national pride and development as countries above have experienced.

### **Ethnicity or Tribalism in Nigeria’s Political Development**

Ethnicity had played manifesting roles in Nigerian politics since the pre-colonial era and is arguably one of the important causes of conflict and an overall obstacle to economic development of the country. Sadly, the foundation of Nigeria’s party politics was tribally-oriented as portrayed in the First until Fourth Republics. For example, shortly after independence, the political scene of the First Republic transmitted a pure picture of Nigeria’s ethno-religious division;

- the Action Group (AG) was dominant only in the Western region (mainly Yoruba-speaking group) and headed by Chief Obafemi Awolowo
- the National Council of Nigerian Citizen (NCNC), formerly National Council of Nigeria and Cameroons) allied with the Igbos tribe and was dominant only in the Eastern Nigeria,
- while the Northern People’s Congress (NPC) was formed by the Jammaa Arewa – Hausa/Fulani ethnic group and dominated only in Northern Nigeria.

All the parties were formed along ethnic lines. Apparently, the British colonial administrators’ ethnic policy and the regional autonomy reinforced the division of the three regions; a factor which contributed to ethno-regional character of governance in Nigeria (Igbuzor; 2011).

By 1914, for ease of governance, the British amalgamated the Northern and Southern protectorates and one political Nigeria was born. But as soon as they left in 1960, inter-tribal suspicion resurfaced. Several coups and countercoups motivated by ethnic sentiments culminated in the 30-month (1967 – 1970) civil war which claimed the lives of more than 2 million people. Incidentally more than 90% of those killed belong to an ethnic extraction which further exacerbates distrust among one another.

### **The Impact of Ethnicity/Tribalism on National Development**

Ethnicity has flourished because the Nigerian elites who inherited the colonial state have conceptualized development as transferring resources from civil public to primordial public. It is in this view that Cletus Umezinwa argued that Nigeria is a failed state, backing his opinion up with a number of factors that included cultural and value decadence, fragile political structure, poor leadership and frequent ethno-religious crisis. Conflicts in Nigeria most often link with religion or ethnicity, and mostly deployed to settle economic and political imbalances; breeding the evolution of ethnic militias such as the Bakkasi Boys; Movement for Actualization of Sovereign State of Biafra (MASSOB); Odua People’s Congress (OPC), Egbesu Boys; Movement for Emancipation of Niger Delta (MEND); Arewa Forum; Yandaba; Boko Haram; Ombatse group; etc.

The impacts of ethnicity include:

- Inability to Fight Corruption: There is a tradition in Nigeria that forbids citizens from exposing or prosecuting fellow tribesmen for corrupt practices. Corrupt tendencies are exhibited and laws violated, yet such

individuals invoke ethnic sentiment to get away from, or prevent prosecution. For example, recently, a private jet belonging to the president of the Christian Association of Nigeria (CAN) – Bishop Ayo Oritsajafor, was apprehended in South Africa over possession of \$9.3 million allegedly meant for purchasing arms. Before the South African government could conclude investigation, his ethnic region and kinsmen were already in the media defending and exonerating him, and declaring war if their son is prosecuted.

- Employment: Guarantee of employment or award of contract in public service is a function of one's tribesperson in position of authority. The phrase "it is our turn was coined from this practise". Merit and excellence are sacrificed on the altar of primordial thinking.
- Politics of Division: Current political tension in the country is mainly as a result of avoidable clash between forces of democracy and that of tribal interests. The political power-play in the name of building consensus within political party structures have negatively influenced a tradition or emerging mentality of political office rotation between the North and the South. In fact, an analyst posits that this form the fulcrum of scaling of Boko Haram insurgency. That the ethnic elements in the North felt cheated when the seat of power didn't returned to them in 2011 as agreed within the ruling party.
- Distrust: A fundamental impact of tribalism in Nigeria is a culture of distrust amongst various ethnic groups in the country. Due to distrust, confidence on objective and legitimate issues of poverty and environmental pollution in the Niger Delta is trivialized as 'Ijaw' issues or as 'Ogoni' issues.
- Promotion of mediocrity and suppression of justice: tribalism flourishes in Nigeria mainly because it is an effective tool that gives the user an edge in the eternal struggle to gain government patronage (i.e. political appointments). After getting the appointment, tribal sentiment is again used as a cover to abuse the office, and then to escape justice after leaving the office.

## CONCLUSION

The constant reference to tribal animosities and differences affects the youth's psyche and has created a pattern or legacy of hate and suspicion which the successive generation carries like a mantle. Ethnic and religious intolerance has exposed the nation to bizarre conflict experiences with loss of lives and properties, creating uncertainties in the polity. Boko Haram insurgent group is a classic example of the outcome of a long stretch of ethnic distrust and rivalry. It is surprising that Nigeria has not gone the way of Sudan, Central Africa Republic, Mali, Somalia, etc. This could be a testimony of resilience and the fact that, even though there are so many distrust and suspicion, the people still believe in the indivisibility of the country.

## TRIBE VERSUS ETHNIC GROUP

During the colonial period, "tribe" was used to identify specific cultural and political groups in much the same way as "nation" is defined above. Tribes had relatively little power outside their own group during the colonial period. Furthermore, for generations, Africans were taught the Western notion of the tribe as a primitive social and political system to be abandoned with civilization. Today, with few exceptions - notably South Africa, "tribe" is now avoided except when describing small, isolated societies that have little involvement with the central government. In practical terms, tribe has come to imply groups that are affected by the policies and programs of central states but have little or no involvement in their design. Thus, "tribe," unless being used to condemn a people's self-interest, is used to describe groups that have local autonomy because they are small, isolated or have few resources of value which interest the central state. In essence, tribe now refers to the powerless. The various groups which are today collectively known as the "Bushmen" are perhaps the best example.

Bushmen do not refer to themselves as either a tribe or Bushmen. This is a term used by outsiders to describe them. Indeed, people who study different groups of Bushmen insist that they represent a wide variation of cultural and linguistic groups, perhaps even more than one could find in all of Europe. Often such groups do not have a name for themselves, only for neighboring groups; and the names given them by neighboring groups are pejorative. Yet, they are the ones that have been used by colonists throughout

the world for centuries (for more on this issue, see "Letters to the Editor," this issue). Hence, because these people lived in the bush, they were called Bushmen. The use of "tribe" for small isolated groups is a way to reinforce the notion that larger groups are "progressive," becoming "civilized."

"Ethnic group," in contrast to "tribe," refers to larger, culturally distinct groups that recognize the legitimacy of the central state and compete with other culturally distinct groups for control of a share of the benefits that accrue from manipulating or dominating central governments. Most African peoples, at the time of independence, were thought to be in the process of becoming ethnic groups and living in plural societies where cultural differences would be accepted. This has not happened.

After independence, sub-Saharan African countries were expected to develop political systems styled after Western democracies. It was assumed that ideology and class alliances would counter the potentially harmful effects of tribalism. In fact, however, it quickly became apparent that the political parties which were formed in most new states rarely represented more than one or two cultural groups. As different parties came to power, they ruled with their own group's interests coming first. Plural societies did not develop. In an attempt to create the appearance of political unity, dominant groups began to ban, or make unconstitutional, other political parties. As a result, secessionist movements, one-party states and military governments became the norm. Today, of the more than forty sub-Saharan governments, only five allow opposition parties, the rest are divided equally between one party states and military dictatorships.

### The State and Identity

The importance of the domination of most African states by one or two groups only becomes obvious as one examines the impact of government programs. Most African countries have state or district divisions that reflect cultural distinctions. All government monies are distributed to these entities and all revenues are collected from them. By examining the per capita expenditures and receipts by district one can develop a clear understanding of the relative power held by each group. Looking more closely at which districts receive development projects, credit, roads, communications networks, public health facilities, and schools completes the picture. In Africa, administrative units often are as cultural specific as political parties. Discrepancies between regions are often thought to result from "differential development" rates. It's simpler than that; they result from institutionalized discrimination.

Some African states have invested considerable sums on public education in the belief that it would eventually eliminate racial prejudice most commonly referred to as tribalism. But, education imparts values and ideas - usually those of the dominant group - thereby reinforcing feelings of superiority or inferiority depending on the relationship of one's group to the central government. Education alienated many people from their own cultures, and at the same time, created unrealistic expectations of the state. Kenya, for example, is teeming with educated people who cannot find jobs but who no longer know how or are willing to farm.

New African states made people dissatisfied with their own cultures while at the same time growing bureaucracies filled capital cities and attracted large amounts of consumer goods. Rural people began to flock to the cities. It is no wonder that the urbanization rate for the continent has increased so dramatically in the last 25 years.

Perhaps the most important reason that African states attack cultural identity is that the existence of separate or distinct societies poses threats to the centralization of power and control of resources. In some cases groups have been allowed to continue to practice certain cultural or religious beliefs if they agree to renounce their political and economic autonomy. However, as the power of states grows or is threatened, the rights of distinct cultural groups are curtailed even further.

The groups that dominate the state and its resources also control the benefits accrued from recognition by other states - foreign assistance, investments, weapons, alliances. During periods of economic prosperity they rarely share assets equally with the dominated groups. During periods of economic austerity, such discrimination frequently accelerates into persecution, as dominant groups attempt to maintain their own economic, political and social positions. As a result of persecution and discrimination, Africa has produced half of the world's refugee population. As a result of policies aimed at generating foreign exchange, African states have reorganized agriculture in order to generate cash crops for export. Africans in many drought-affected countries, now starving in unprecedented numbers, are not allowed to grow food crops. The foreign exchange generated from cash crops is most often used for funding development projects which benefit the politically dominant groups in the country, importing luxury consumer goods or purchasing weapons with which dominant groups maintain power.

### Strong Identity - A Hope for the Future

Africans believed that the development of strong states after independence would improve their lives as well as the status of their countries in the world. It has probably done neither. While the new states demanded allegiance, which often meant the abandonment of long-standing social and political systems, little was returned from the central government to local areas. While governments promised a number of services, they have rarely delivered them. As a result of global recession and declining revenues, African governments can no longer fulfill such promises even if inclined to do so. At this point in history, many Africans are beginning to ask if a decentralization of power within African states and a renewed local emphasis on self-sufficiency might not be a better way to feed the people on the continent, strengthen the cultural identities of diverse peoples, reduce urbanization, reduce social conflict, reduce the foreign deficit, and diffuse the interest of superpowers in the region.

Nigeria is a very large country. It is made up of many ethnic groups. There are more than 250 ethnic groups in Nigeria. Each ethnic group speaks its own language and has a different culture. Among these ethnic groups are Igbo, Hausa, Yoruba, Ijaw, Fulani, Edo, Ibibio, Igbira, Urhobo, Nupe, Kalabari,

Ogoni, Kanuri, Jukun, Igalla, Tiv, Bura, Isoko, Afemai and Itsekiri.

**WEEK: 11 REVISIONS**

**WEEK: 12 EXAMINATIONS**