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SUMMARY OF GST201 WITH PAST QUESTIONS

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This module is made up of four study units . However, you should always remember that although the study units are autonomous they are interconnected as well. The overall aim/purpose of this module is to identify, describe and analyze some of the important characteristics of the major culture areas of Nigeria.

The emphasis will be mainly on the knowledge of who the Niger Delta people are, their socio-political organization, religious beliefs and their arts.

Who Are The Niger Delta People?

The Ijaw, the Ndoki, the Odual, the Isoko, the Urhobo, the Abual and the Itsekiri are generally called the Niger Delta people. Geographically speaking, the Niger Delta Region is that area of Nigeria which begins from the immediate South of Edo and Igbo lands to the Atlantic Ocean, ranging from the South-East of Yorubaland to certain parts of the Efik and the Ibibio areas. The different ethnic groups that constitute Niger Delta Region are generally described as minorities. Although most of these ethnic groups belong to the Kwa language family, only the Urhobo and the Isoko people speak the same language.

Those located in the immediate hinterland combine fishing with the cultivation of root crops. The recent stage of their culture history shows the Urhobo as great traders while the communities of Itsekiri, Bonny and Opobo have established themselves as the middlemen of the oil trade.

Many ethnic groups of the Niger Delta Region rely on their dialects and are eager to develop them. In the past, these groupings could enter into war against one another. It is recorded that in the past, some of these groupings rose to the status of kingdoms, a number of which have fairly long histories. History also tells us that unlike the Edo, the Yoruba and the Igbo, the people of the Niger Delta Region have never been builders of empires.

And they have never nurtured any great ambition to dominate others.

The Religious Beliefs of the Niger Delta People

The Supreme God is called Oritsenebuwe or Oriste in Itsekiri. However, the Niger Delta people have and believe in many deities. «Mami water» is well known as the bride of the seas. Any

genuine Niger Delta person considers waters, that is, the rivers, the creeks, the lakes and especially the Atlantic Ocean itself, as cities populated by not only fishes but also whole communities of deities and water spirits.

You should also know that witchcraft belief is very pronounced in the Niger Delta region.

What do you know about the religious beliefs of the Niger Delta people?

Perhaps their ecological limitations did not encourage such artistic orientation. Nevertheless, this does not mean that Niger Delta people do not know anything about arts and crafts.

[...]

First of all, the cultures of the Rain Forest Region of Nigeria can be easily categorized into four main groups, namely, the Yoruba, the Western Igbo, the Eastern Igbo and the Edoid. The Yoruba group is located in the Western part of the region stretching across the border of Benin Republic with incursion into Togo as well. The Edoid culture group which includes
Bini, Esan, Etsako, Igarra, Owan, etc., is located in between the Yoruba and the Igbo. The eastern part of Igboland to the Cameroonian border is occupied by the
Yakur, Ekoi, Ibibio,Anang, Bokyi, Ejaghan, Bekwara and others.

The Socio-Political Organization of the Rain Forest

You should always remember that there is no common pattern of sociopolitical organization among the people living in the rain forest region. The first tendency is what we may call Village democracies and the second is the monarchical states. Village Democracy The Igbo people are well known for it. Villages are made up of lineages which are regarded as something similar to component states.

Every lineage is headed by an Okpara, the oldest male member. Anybody that can make meaningful contribution during general meetings is welcome irrespective of sex and age. When there are serious disputes or matters requiring crucial and careful decisions, the Okpara calls a general meeting of the adult members of the lineage. The town is made up of lineages, organized in order of seniority determined by the order of settlement.

His duty is to conduct the administration of the town in consultation with the various lineage chiefs. At the local level, the town is divided into wards. The ward chief is called Ijoye, Adugbo or Olorin itun. Wards are also made up of compounds which are headed by the eldest man called Baale.

The Oba's court is the court of last appeal. The Arts of the Rain Forest People The Rain Forest people are best known for their highly sophisticated artistic traditions and skills. They are unbeatable in the science of metallurgy especially iron smelting and black

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smithing. Communities such as Ife, Nkwere, Awka, Abiriba and Oyo have iron smelting as their major business.

In the Rain Forest of Nigeria, terra cotta figurines of very high artistic qualities have been found in several parts in the Igbo, the Ibibio, the Edo and the Yoruba lands. Ibibioland and her neighbours constitute the reservoir of great masks most of which are objects of deep religious meaning and symbolism.

The Religious Beliefs of the Rain Forest People

Although God is supremely the same, he is differently called according to the various cultures. Among the Benin he is called Osanobua. This is one of the reasons why He hardly gets involved directly in the affairs of men. The people of the Rain Forest are more concerned with their deities who are closer to them than God Himself.

Unlike in the Niger Delta region, witchcraft belief, especially in most of Igboland, is not of paramount importance. Use your own words to discuss the religious beliefs of the rain forest the Rain Forest region of Nigeria. We have focused mainly on their socio-political organization, their religious beliefs and their arts.

Who are the rain forest people?

«.

[...]

There is even a general tendency to believe that about seventy per cent of the peoples and cultures of Nigeria are found in the Guinea Savanna region. Apart from some large groups such as the Tiv, the Gwari and the Nupe, groups within the Savanna region are generally known for their small size. It is difficult to find groups with more than a thousand souls.

[...]

Jero, the Tangale, the Zaranda, the Limoro, the Rubu, the Amo, the Kurama, the Holma, the Mbula, the Lau, the Chamo, etc. You should remember that most of these groups claim origin of Hausa or Jukun ancestors.

Use your own words to characterize the Guinea Savanna people of

You should always remember that the socio-political organization of the Guinea Savanna people is very different from that of the Rain Forest people known for their large monarchies and great empires. History shows that before the rise of emirates along with their jihads in the early nineteenth century and the advent of warrant chiefs, as part of the colonial political

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arrangements, the Guinea Savanna people were never used to the culture of centralized government. Only few ethnic groups such as the Igala, the Nupe and the Jukun hand developed elaborate monarchical structures dating back to antiquity. But these few cases cannot be compared with the majority of the groups within the region that do not have monarchical structures.

The Guinea Savanna people have always been known for their petty chiefdoms or village or lineage-based democracy. Some prominent groups such as the Ebira, Idoma, Tiv, and Birom have ultimately formalized the institution of the so-called «Royal Highnesses» with jurisdiction covering the whole ethnic group. However, some ethnic groups in the Guinea Savanna region have been paying allegiance to the Sultan who has spiritual and political control of the greater part of the region.

Discuss the socio-political organization of the Guinea Savanna people of The Economy of the Guinea Savanna Region of Nigeria

Yam is the most cultivated. The Nupe, the Koto and the Tiv constitute what is called the «West African yam belt». In the Guinea Savanna region there is land for everybody and fertility of the land there is exceptional. Even the hilly terrains of the Adamawa, Jos and Bauchi plateaux still produce enough food.

Among the Tiv, he is known as Aondo while the Rukuba call him Katakuru. Among the Gwari He is called Shekoki, Shesha, Esse, Sheko or Soko. He is known as Agwatana among the Busa. He is called Owo or Owoico among the Idoma.

He is known as Shido or Chido among the Jukun, and Hinegba or Ihinegba among the Ebira, etc. The people of the Guinea Savanna region also believe in other forces such as astral spirits. The Igala, the Jukun and the Tiv are well known for their strong belief in witchcraft, magic and sorcery. It is recorded that the political significance of the groups aforementioned derives from their powerful attachment to ritual and magic. The political system of this group, especially the Jukun, is sometimes described as theocratic.

You should also remember that in Tiv ethnic group only men are believed to be witches, while the witches of the Nupe and Gwari are almost invariably women. It is also very important to note that the Guinea Savanna region is the most representative of religious balance in Nigeria. «This study unit dealt with the analysis and understanding of culture area of the Guinea savanna region of Nigeria. We have focused mainly on their characteristics, their socio-political organization, their economy and religions beliefs.

The People of the Sudan Savanna Region of The Socio-Political Organization of the Sudan Savanna People of Nigeria

Our focus will be mainly on the knowledge of the major ethnic groups of that region, their socio-

political organization, their economy etc...

The People of the Sudan Savanna Region of Nigeria

Just like in the Rain Forest and Guinea Savanna Regions, the Sudan Savanna Region of Nigeria is also made up of some tiny little cultures. So, the Bayajidda myth represents the mirror of a historical period in which the formation of states began in Hausaland. Today, the Hausa people of Nigeria are mostly concentrated in Kano, Jigawa, Kaduna, Katsina, Sokoto, Kebbi and Zamfara states. Most Hausa communities have also settled in the neighboring Niger Republic.

The Hausa Language is the lingua franca of the whole of the so called former Northern Region of Nigeria. Amazingly, it is recorded that seventy-five per cent of Hausa speakers are non-Hausa. The language is spoken in the whole of Sudan Savanna area.

The Socio-Political Organization of the Sudan Savanna Region

There is the third class called Talakawa. Their socio-political process is organized in such a way that the focus of action is on some defined central figure to whom many others are attached as subordinates or clients, and whose interest he represents and protects. The so-called clients are seen as being socially and politically immature or minor, and are therefore unable to deal directly with the next higher authority. It is recorded that active sense of hierarchy and authority is reflected, not only among the migrant Hausa colonies all over the Central Sudan, but also among the professional organizations.

You should always remember that every Hausa migrant community has the equivalent of the patron leader called Sarkin Hausawa, just as we have among the professional guilds Sarkin Makera of the black smiths, the Sarkin Mukada or simply Makada of the drummers, the Sankira of the praise singers, the Sarkin Alaru of the head porters, the Imam of the mallams, etc. . Use your own words to discuss the socio-political organization of the Sudan Savanna people of Nigeria. Hausa agriculture has always been at the forefront of Nigerian economy. For instance, in the year 1970, the Sudan Savanna area accounted for some ninety-two per cent of the total guinea corn output in Nigeria.

It is also recorded that it is among the Hausa that we have found a culture of irrigation before the era of the river basins in Nigeria. With regard to industry, Hausa people are known for the making of craft products such as leather works, blacksmithing, sculpture, perfumes and several textile wares. Some even argue that it was commerce of the Trans Saharan trade that mostly accounted for the rise of the great Habe kingdoms of Kano, Katsina, Zaria and Gobir. You should always note that the gendered division of labour in Hausaland has, nevertheless, given some unusual power to their women.

Hausa women, more than in any other ethnic group, enjoy enormous economic freedom. They are free to run their private business and enjoy absolute control over their income. History tells

us that Hausa culture provides that a wife is justified to claim a fee for labour rendered to a husband in the process of economic production. It is even recorded that some Hausa women are far richer than their husbands.

Use your own words to characterize the economy of the Sudan Savanna

In the Chad Basin they are called»Felaata« while in Nigeria they are known as »Fulani«. Although not the largest ethnic group in Africa, they are best known as the most widely distributed group in the whole of the African continent. In Nigeria, Fulani are mostly settled among the Hausa of Sokoto, Katsina, Kano, Bornu, Bauchi as well as in the Jos Plateau and Adamawa Highlands.

You should also remember that there are two broad categories of the

They are best known as the greatest nomads of Africa. They are found mostly in the hilly regions of the Savanna belt. They cannot do without cows as well. You should know that the main occupation of the Fulani, be it the pastoral or the settled, is cattle rearing.

In this unit, I introduced you to the culture area of the Sudan Savanna region of Nigeria. I analyzed and discussed the major ethnic groups of the region, their characteristics, their socio-political organization, their economy, etc...

[...]

This module is made up of five study units . However, you should always bear in mind that although the study units are autonomous they are interconnected as well.

[...]

It will focus mainly on the evolution of the Nigerian educational system from pre-colonial times to the year 2000.

[...]

You should always remember that the strong relationship between education and development cannot be overemphasized. We can even say with confidence that education is to a nation what the mind is to the body. This is not only true for Nigeria alone but is a fact worldwide. Even in ancient Greece, best known as the cradle of Western scholarship, education was the backbone or a searchlight boomed on society.

In ancient Greece, for instance, education was a standard bearer and a blender of minds, behaviour and cherished values. Even in Europe, although modern educationist forms were taken a field by the missionaries and various agents of imperialism, they nonetheless

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successfully engendered the industrial revolution and breath-taking development. Use your own words to describe the historical link between education and national development of Nigeria. It is obvious that the type and level of education have to be in line with the needs of society.

History tells us that this world-wide fact is not in line with the Nigerian situation.

Discuss the relationship between education and national development in

Education in colonial Nigeria was nothing more than schooling. Before independence, Nigerians were schooled to accept the society designed for them by the colonialists. A good education should be free from moral indoctrination, but rich in moral training. Education indefensibly becomes indoctrination when a person is indoctrinated under the pretence of being educated .

Stage 2: Nigerian Education after Independence

So as soon as Nigeria became independent, the functional inadequacies of education in the nation's schools became glaring as well. As a Republic, Nigerian government became a complex and a complicated one. The overall aim of the conference was to set a new policy of education for Nigeria. For that reason, it was not limited only to experts and professionals.

It was made up of representatives drawn from a cross-section of interest groups such as trade unions, farmers unions, religious bodies, women's organizations, teachers association, university teachers and administrators, professional organizations and ministry officials. One of the conference's main tasks was to review old goals and identify new national goals for Nigerian's education. The findings and decision of the 1969 conference became the cornerstone in the formulation of a national policy on education in 1977.

[...]

· The acquisition of appropriate skills, abilities both mental and physical as equipment for the individual to live in and contribute to the development of his society.

Is Nigerian Education System a Failure?

The answer to this question from a historical perspective cannot be a fixed one.

The »No« Answer Primary and Secondary Levels

In 1976, the Nigerian government introduced the Universal Basic Education Programme .

The Tertiary Level

The main aim was to train Nigerians that would lead the country on the part of industrial and

technological advancement. The 6-3-3-4 system was very much welcomed by many Nigerian scholars.

[...]

They claim that the theoretical frame under which these programmes were cultivated was perfect on paper but the government lacked the will, the ways and the materials to see them through. At least two reasons have been put forward by them.

The Cultural Conflict

The result is that the educated Nigerian is thrown into the morass of moral and intellectual confusion. He has neither assimilated the Christian or Islamic traditions fully nor abandoned the Nigerian varied traditions.

The Nigerian Factor

The end-use of these facilities had never been their intention. They were concerned only with accruable monetary rewards through fat contract settlements. Indeed, they have acquired nothing and they have nothing to lose.

[...]

Since failure seems to be higher than successes, my aim in this section is to see what to do about it.

[...]

· Government should carry out a clean inventory of existing and private schools with the view to separating the chaffs from the seeds.

Do you have any recommendation for the Nigerian education system?

This study dealt with the analysis and understanding of the relationship between education and national development in Nigeria. The historical perspectives have been the main focus.

[...]

Here is a country made up of land covering 98.321 million hectares of which about 74.036 million hectares are arable. Nigeria was also one of the leading countries in agriculture, thanks to the good quality of its soil, good heat and adequate moisture.

Before independence, agriculture accounted for over fifty percent of the

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Again about three quarters of the Nigerian population were engaged fully either in agriculture or agriculture-related activities. Within the Savannah, cocoa, rubber, palm produce, kola nut and arable crops such as yam, cassava, maize and citrus are generated. It is also easier in the Nigeria's grassland to raise cattle and other dairy products. Although scattered, limestone, kaolin, diatomite and clay are found in abundance in Nigeria.

Use your own words to describe the Nigerian Economy before independence. Although most Nigerians are engaged in agriculture or agriculturerelated activities, economists say there are at least eighteen activity sectors of the Nigerian economy. As already mentioned, agricultural activities are spread all over the federation. In the year 1960 or thereabouts, agriculture absorbed over 75 percent of the work force while industry and other sectors together employed the rest.

Therefore in contributing to the Nigerian GDP, agriculture was the leading sector. With respect to that, Nigeria enjoyed the modest tag of a middle-income country. However, from the period 1980 till date, GNP per capita dropped. This situation, coupled with the deteriorating social services, continuous high rates of inflation, declining productivity and high rates of unemployment, have made the average Nigerian poor by all standards.

What are the sectors of the Nigerian economy that you know?

A nation is said to be self-reliant when her citizens depend largely on her human and material resources for most of their basic needs. In other words, self-reliance as a national development strategy usually refers to a nation's determination to rely on the utilization of domestic resources to produce most of her required goods and services. As far as Nigeria is concerned, it is very difficult, if not impossible, to claim that she is economically self-reliant. This simply shows that Nigeria for now is not economically self-reliant.

[...]

· Domestic prices that are relatively higher than they would otherwise have been in the absence of development strategies of selfreliance. However, you should always remember that achieving self-reliance is a perpetual task. Self-reliance is a process that needs to be sustained. That is why even when a country is called self-reliant, it is always very necessary to identify and examine likely factors which enhance a country's economic self-reliance capabilities on a consistent basis.

Is Nigeria economically self-reliant?

This is obvious when we look at the standard of living index as mentioned earlier. In the year 1970 for instance, Nigeria was self sufficient in food production and the economy was somehow balanced. But the relegation of agriculture to the second rank to the benefit of the so-called oil boom has put Nigerian economy in a very complex situation. The consequence is that almost all

the non-oil sectors of the economy have become stagnant.

Worst still, revenues accruing from crude oil sales are mismanaged. This situation has led to some serious problems facing the Nigerian economy of today.

[...]

There is no doubt that over the years many attempts have been made to address the problems of the Nigerian economy. On agriculture, many policies have been put in place.

[...]

In 1986, the Babangida administration decided to modify and extend the previous fiscal and monetary objectives and measures. Consequently, the structural Adjustment Programme was introduced.

Use your own words to state the solutions to the Nigerian economy

On 27th of November 1996, General Sani Abacha inaugurated what he called 2010 vision. The intention of the 2010 vision was to embrace and institutionalize a culture of long-term planning. It is arguable now that the Achilles heel of the Nigerian economy is not the lack of policy designs but rather their implementation. Also, new administrations should learn to carry out viable policies set by their predecessors.

When can we say a country is self-reliant?

Paper presented at the seminar on Education for Political Socialization held at the College of Education, Nsugbe, Anambra State, April 22, 1978.

[...]

This unit introduces you to the historical relationship between religion and national development in Nigeria from pre-colonial times till date.

The Role of Religion in Traditional African Society

Religion helped people to live together in order to express their higher hopes. Therefore, the roles played by religion affected the process and pace of development. Religion also played positive roles in African societies during the pre-colonial era. We can say with confidence that traditional religion contributed to the unity and stability of traditional African societies, and this was a welcome contribution to nation building.

In any African traditional religion, God was considered the Almighty legislator, the Creator of

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the universe who was timeless and who guided and watched over the affairs of every individual from above. In Nigeria for instance, every community had a name for God. He is called Chineke in Igboland, Osanobua in Benin, Olodumare or Olorun in Yorubaland, Ubangidi in Hausaland, Abasi in Efik, Pere in Ijaw country, Oghene in Urhobo and Isokoland.

God and the Lesser Gods or Goddesses

It was generally held that the Almighty God was too important and remote to concern himself with the affairs of mankind. Thus, any consultation had to pass through the medium of a number of deities and gods or goddesses. As far as Nigeria is concerned, in Yorubaland for instance, the gods or goddesses were known as Orisas. In Igboland they were called Ndichie while in Benin they were referred to as Olokun.

History tells us that these gods or goddesses had their own priests, prophets and diviners who communicated messages from the people to God and vice versa. Again they existed alongside with a variety of religious cults and oracles. They all took care of every aspect of the people's lives. For instance, there was the god of war, of fertility, of water, the sky, of iron, etc. The idea of lesser gods was very strong in traditional African society because of the belief that they acted faster than the Almighty God whom, according to them, is too merciful.

Religion and Social Stability

That code of conduct defined the good and the bad conduct in the society. History tells us that the social and cultural organization of traditional African society was embedded in religion. Every performance such as marriage, the naming of a newborn child, birth and death ceremonies and the age grade system were religion-related. There was no police force in the modern sense of the word, in traditional Africa.

In pre-colonial Africa, secret cults formed an essential part of the native court government.

Religion and Economic Development

You should always remember that religion played very positive roles in the system of production and exchange in pre-colonial Africa. In Nigeria for instance, almost every factory was established only to satisfy religious needs. This made carving to become economically very important especially in the Niger-Delta and Igboland. In these regions carvers had to carve different kinds of masquerades.

Still in Igboland, the carvers of Umudioka, for instance, became wealthy from the manufacture of ritual objects and insignia such as ceremonial stools, doors, and panels used by titled men. Besides carving, ritual works and sacrifices demanded and increased the products of pottery workers, blacksmiths, weavers, drummers and farmers as well. In some places such as Yorubaland, iron was so important that it was worshipped. Shango was known as the god of iron.

The Leather was used for the manufacture of mats and bags used by traditional doctors. In Benin, the Oba established the guild system in order to satisfy his religious needs. The standardization of the products and the increase in production led to an accumulation of wealth on the part of the craftsmen. More so, in Nigeria as in any pre-colonial African society, land was deified.

Land was believed to be under the guardianship of the gods. This religious African attitude towards land seriously influenced the traditional African economic system.

Africans believed that political authority was an act of God and the

This is evident when you look at the so-called well established kingdoms and empires which can be regarded as nation states such as Oyo, Benin, Nupe, Jukun, Kanem-Bornu and the Hausa. Rulers who combined priestly functions with political power headed all these Nation States. The priest-kings were regarded as representatives of God on earth. This is true of the Oba of Benin.

There was the belief that the Oba descended from the sky and therefore was divinely ordained to rule the world.

Discuss the relationship between religion and politics in traditional

The supreme law under which the country operated was the Nigerian independence constitution of 1960 as amended by the 1963 Republican constitution. It was very clear from these documents that Nigeria was a secular state, that is, the affairs of state must not be mixed with religion. Religious belief and worship were to remain strictly personal. Unfortunately this could not hold for a long time.

For instance, Nigeria's second Republic was inaugurated amidst certain fears, especially the fear of religious wars. Nigeria became the battlefield of Christianity and Islam. Kano is best known as the hot bed of the Islamic intellectualism, radicalism, and agitations. From Kano, in 1980, members of the Maitatsine Islamic sect struck, killing and destroying everything in their way.

That baptism of religious war has continued to hunt Nigeria as a ghost ever since. Although there have been many other religious conflicts in Nigeria, history tells us that the Maitatsine riots were attempts by an Islamic sect to force its ideas on an unwilling society. This created the feeling that Nigerians are not free to hold different religious views.

Abuja: «Home for All»

It was baptized «home for all» and viewed as a symbol of national unity. However, the challenge

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between Christianity and Islam led some Nigerian scholars to criticize Abuja's capability to unite the various peoples and faiths of Nigeria. For instance, according to them, the main entrances into Abuja have Islamic and not national symbols. The Presidential villa was equipped with a mosque only.

With this scenario, the feeling is being created that Nigeria is not a secular state. The letter and spirit of the national constitution are being violated. The usual use of religion as a weapon of winning support from majority of the citizenry by Nigerian rulers without due regard to the consequences for national psyche is quite alarming. In 1986 for instance, Ibrahim Babangida attempted to smuggle Nigeria into the Organization of Islamic Conference without the knowledge of either his Armed Forces Ruling Council or his cabinet.

Although the attempt failed, it did not stop the feeling of «Us versus them». Unlike the pre-colonial Nigeria, it is apparent that for modern and contemporary Nigeria, religious cohabitation seems to be a monumental failure. Christianity and Islam as the only viable organized religions have shown themselves incapable of changing the moral tones of the larger society.

[...]

The religion-State relationship in traditional Nigeria is different from what is happening today.

[...]

Indeed, Greek philosophers are best known as the systematizers of early «scientific thought». His lifestyle could not go beyond that of an animal. Indeed, he was someone totally imbued with passions instead of reason. The contemporary origin and understanding of citizenship different from that of Plato and Aristotle can be traced to as far back as 1789.

France during the French Revolution in 1789 gave a universal and an unbiased dimension to citizenship. Men are born and always continue, free and equal in respect of their rights .

How to Become a Citizen of a State in Nigeria

In Nigeria, there are at least two ways of acquiring citizenship, namely by birth and by legal process. The citizenship by birth is also called Jus Sanguinis. As long as your parents are citizens of Nigeria, it does not matter where you are born in order to acquire citizenship status. In the case of the law of soil, any person born within the territorial jurisdiction of a State is automatically a citizen of that State irrespective of the citizenship of the parents.

Direct Naturalization

Here, the individual acquires the citizenship of a State after he has fulfilled the prescribed legal prerequisites as determined by that state. In Nigeria's case, for instance, an applicant must be

resident in the country for a continuous period of fifteen years, or for at least fifteen of noncontinuous twenty years, including twelve consecutive months immediately preceding application to the president for the grant of certificate of naturalization.

Collective Naturalization

In this case, a group of people occupying a defined territory acquires the citizenship privileges of another either by treaty or by statute annexing the territory to a new one. You should know that in any State the individual must have his rights and privileges as well. Civil liberty is an aggregate of the rights recognized by the State. Here every adult citizen for instance, is entitled to vote or be voted for in any election unless and until he is disqualified by competent authority of the State.

These are rights that inhere in the individual, and they must, ipso facto, be protected by the basic law or the constitution, and indeed, the legal process of the state. Freedom of thought, private and family life, peaceful assembly and association, freedom of movement and freedom from discrimination.

[...]

· A citizen must respect the symbol and symbolism of the State.

What are the obligations of citizens in Nigeria?

This study unit dealt with the issue of rights and obligations of citizens, the ancient and contemporary understanding of citizenship, and the methods of acquiring citizenship in Nigeria. In this unit, I introduced you to the ancient and contemporary origins of citizenship, the rights of citizens, the methods or conditions of acquiring citizenship, and the duties and obligations of citizens in Nigeria.

Justice and Social Justice in Nigeria

This study unit introduces you to the understanding of social justice in Nigeria.

[...]

Apart from the administrative and the judicial usages, justice has an ethical meaning as well . For Greek philosophers and thinkers, justice was equated with morality. It made man to be good. Accordingly, to Plato, justice was one of the virtues apart from wisdom, courage and temperance that made a good individual.

In Plato's thought, justice was designed for the amicable relationship of man in society. Consequently, «social justice» was seen as restraint on the individual's capacities from

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doing things that lacked virtue or that made him a bad person. Simply put, social justice was the quality which men possessed that enabled them to enter into potential relation with each other.

What does 'social justice' mean to you?

You should remember that every country or nation is an aggregation of individuals. But the individual, being the sole creative and the prime mover in all activities, is considered a vital key to human development. He must allow his ability to be regulated by law. Without social justice the state cannot be harmonious.

You should know that in Nigeria there is yet no general harmony.

Discuss the relationship between social justice and the individual in

You should remember that the concept of «development» does not have a universal definition. Each scholar defines it according to his school of thought. In this section development will refer to a change, or a transformation into a better state. The question of development and human rights are being tackled both at the international and national levels.

Every nation must consider the right to development as an inalienable human right. And so, the violation of the right to development must be considered as a serious social injustice. Besides, you should always remember that for now, the African continent has the highest concentration of the least developed nations of the world. This is much disturbing as well as challenging.

Can we talk about development without social justice?

Nigerian people have been suffering from oppression and repression ever since. You should know that even after the official handover of power in 1960 social injustice did not stop in Nigeria.

[...]

This can be done only and only if the Nigerian government is ready to listen to all shades of opinion because Vox populi Vox dei, i.e. This study unit dealt with the relationship between social justice and national development in Nigeria. Social injustice can be eradicated in Nigeria. In this study unit, I introduced you to the relationship between social justice and national development in Nigeria. I also discussed the relationship between social justice and Human Rights.

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