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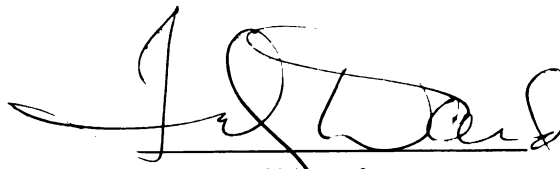
ETHNOCENTRISM AMONG NIGERIAN STUDENTS IN  
AMERICAN COLLEGES AND UNIVERSITIES

presented by

Sam Onyejindu Oleka

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ETHNOCENTRISM AMONG NIGERIAN STUDENTS IN  
AMERICAN COLLEGES AND UNIVERSITIES

By

Sam Onyejiindu Oleka

A DISSERTATION

Submitted to  
Michigan State University  
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1986



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## ABSTRACT

### ETHNOCENTRISM AMONG NIGERIAN STUDENTS IN AMERICAN COLLEGES AND UNIVERSITIES

By

Sam Onyejindu Oleka

Purpose. The study considered three evidences of ethnocentrism among Nigerian college students in public and private (religious) institutions in the midwestern United States. It investigated differences between Nigerian college students' general anxiety levels and anxiety about (1) residing outside of Nigeria, (2) contributing their expertise outside of Nigeria, and (3) contributing to the political and economic advantage of Nigerian ethnic groups other than their own. Particular attention was given to Hausa, Yoruba, and Igbo students.

Methodology. Data were obtained from a 56-item questionnaire administered to 267 respondents in 12 public and 5 private colleges and universities. ANOVA was used to compare dependent variable scores of individuals grouped by demographic variables. The Scheffe post hoc technique was used to compare significance between group means on given independent variables; chi-square was used to compare relationships across groups on given independent variables.

Findings. Nigerian college students who tended to have high general anxiety also tended to have high anxiety about residing outside

of Nigeria, about contributing their potential expertise outside of Nigeria, and about contributing to the political and economic advantage of Nigerian ethnic groups other than their own. Relationships did exist between (1) Nigerian college students' anxiety about residing outside of Nigeria and about contributing their expertise outside of Nigeria; (2) anxiety about residing outside of Nigeria and about contributing to the political and economic advantage of Nigerian ethnic groups other than their own; and (3) anxiety about contributing expertise outside of Nigeria and about contributing to the political and economic advantage of Nigerian ethnic groups other than their own.

Conclusions. Among Nigerian college students, high general anxiety related to anxiety on the three evidences of ethnocentrism examined. Nigerian college students in American colleges and universities do not wish to contribute their expertise outside of Nigeria after their advanced formal education. However, when they return to Nigeria they may be primarily concerned with contributing to the political and economic advantage of their own ethnic group.

This work is dedicated to my mother, Janney Oluoma Olekanma, who slept into glory before the completion of my studies in the United States, and to my son, Chijindu Chimebuka Oleka, who fought very hard to live but was called back to glory by God, who does all things well.

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## CHAPTER I

### STATEMENT OF THE PROBLEM

Ethnicity has been identified as a potentially powerful conceptual base for analyzing questions of social inequality, group differences, and political conflict in modern societies and their educational systems. It has become an alternative to social class, religion, and nationality for investigating group conflict and accommodation (Singleton, 1977).

Generally speaking, if people are not conscious of their ethnic class, their religion, or nationality, they are conscious of their ethnic group, race, or color. People are generally conscious of their ethnic group, race, or color because people are generally ethnic centered or color centered. Ethnic-centered people manifest such ethnocentric tendencies as love for one's own group and dislike for other ethnic groups, devotion to one's ethnic group and lack of devotion to other ethnic groups, belief in the superiority of one's ethnic group and disbelief in the superiority of other ethnic groups, and being militantly and boastfully devoted to one's own country or nation and not being militantly and boastfully devoted to other countries or nations (Ehlers & Crawford, 1983). Other ethnocentric tendencies include uneasiness about residing among ethnic groups other

than one's own group and uneasiness about contributing to the success of ethnic groups other than one's own.

Preiswerk and Perrot (1978) viewed ethnocentrism as:

the attitude of a group which consists of attributing to itself a central position compared to other groups, valuing positively its achievement and particular characteristics, adopting a projective type of behavior toward out-groups and interpreting the out-group through the in-group's mode of thinking. (p. 14)

This phenomenon described by Preiswerk and Perrot tends to be responsible for an ethnic group's lauding of itself, while making deprecatory remarks when describing other groups. According to these authors, "men" and "other," used for distinction by the Navaho, the "Greeks" and the "Barbarians" during the antiquity, or the distinction made in our era between the "civilized" and the "savage" are illustrations of an essentially overt and direct form of ethnocentrism.

When ethnocentrism is overt and direct, it acts as a destabilizing force, especially in a multiethnic society. For this reason, in Nigeria ethnocentrism or ethnicity is perceived as a major problem. It is a major problem because it destabilizes the political, economic, educational, and social life of the nation. It also destabilizes the interethnic relationships Nigerian major and minor ethnic groups have or ought to have. Writing about Nigerian ethnicity or ethnocentrism, Eke (1972) stated that it poses a greater disintegrating problem than a world religion. Eke identified the following three factors emanating from the electoral process after independence as contributing to the interethnic bitterness in Nigeria.



First is the sharing of the limited resources of the nation. For example, such social rights as the award of scholarships and the provision of roads and water facilities fell along ethnic-group lines immediately after independence. Second is a new definition of one's group identity. For example, immediately after independence, the wealth of a neighboring group came to be interpreted as an unfair distribution of common goods. The third factor is the civil arrangement of "one man, one vote," which has continued to give an ethnic group with a large voting population the opportunity to perpetually win a federal election and rule the nation indefinitely. According to Eke (1972), "there is a sense in which it could be claimed . . . that the introduction of electoral processes (in the form of 'one man, one vote') has led to the power-defining phenomenon of 'tribalism' or ethnocentrism that embitters the relations between various ethnic groups" (pp. 90-91).

Assessing the magnitude of the disintegration ethnic-regionalism causes among Nigerian ethnic groups, Okoli (1978) wrote:

So pervasive is the corporate power of the region over the individual in Nigeria that wherever a person may reside, the natal region remains the home. However long he may dwell in another region, he remains a perpetual pariah, even in his own country. He can only stand election in his own region. Therefore, his interests, his rights, and values are circumscribed by his region. As the regions gained greater autonomy in the economic and political sectors, it became for the ambitious, as well as for the ordinary citizen, the most relevant political entity--the sum total of his rights, his duties, and his loyalties. (p. 18)

Addressing this same issue during the General Conference on the Review of Richards Constitution in 1950, Onyeama said:

Every one is thinking about his region [that is, his ethnic group]. Nobody seemed to be concerned for a moment about the Center. The North [that is, the Hausa-Fulani ethnic group] wants this for the North. The West [that is, the Yoruba ethnic group] wants the other for the West and we [that is, Onyeama's Igbo ethnic group in the East] wants this for the East--as for the Center it can go to the devil. Surely, Mr. Chairman, it would certainly lead to great difficulties in the future. . . . I, myself very much deplore the fact that we have been led in the past six years to think in Regional terms. . . . Now we here in this conference say the North can look after itself, the West can look after itself, and East can look after itself. Surely when [regional] economic development becomes the order of the day, we are losing that very link which we look upon as the binding force in Nigeria. (p. 98)

Although nobody seemed to care about the center in 1950 because the colonialists used ethnic-centeredness and regionalism to polarize the ethnic groups in order to protect their imperialistic interests, the situation remains the same today. Nigerians are still ethnic-conscious. Everyone still thinks more highly of his own ethnic group than he thinks of other groups. Everyone still wants everything for his own group, irrespective of other groups. The ethnic groups are still polarized from each other because of the serious suspicion that exists between them.

This study on ethnocentrism among Nigerian students in American colleges and universities was motivated by the destabilizing effect ethnocentrism has had in Nigeria. For this reason, the concern in this study was to attempt to investigate what happens to some aspects of Nigerian ethnocentrism among Nigerian students as they pursue advanced formal education overseas. Will advanced formal education have any effect on some of these aspects of Nigerian ethnocentrism? Some of these aspects are referred to as "evidences" of ethnocentrism in this study. The three evidences of ethnocentrism that are examined in this

study include (1) a feeling of anxiety (uneasiness) that people generally have about residing outside of their own homelands, (2) a feeling of anxiety that people generally have about contributing their expertise outside of their own countries, and (3) a feeling of anxiety that people generally have about contributing to the political, educational, and economic advantage of ethnic groups other than their own.

It is assumed that one's culture tends to strengthen or reinforce these and other ethnocentric evidences (Spindler, 1974). Part of the reason is that one's culture determines how one thinks or reasons (Weis & Hoover, 1960). Implicit in this assumption is the view that as long as individuals remain within their culture, certain ethnocentric manifestations will be perpetually reinforced and strengthened. Isaacs (1975), supporting this, said that when one is born, he acquires a name, an individual name, a family name, and a group name. He acquires the history and origins of the group into which he is born. The group's culture—past automatically endows him, among other things, with his nationality or other conditions of national, regional, or ethnic affiliation, his language, religion, and value system. He inherits the mores, ethics, aesthetics, and attributes that come out of the geography or topography of his birthplace itself, all shaping the outlook and way of life upon which he enters from his first day. However, Shibutani and Kwan (1965) argued that ethnic groups are not the natural biological divisions of mankind, but temporary alignments of people created by communication channels. They maintained that ethnic groups disappear when

consciousness of kind is altered, when people change their self-consciousness.

The question this raises is what happens to the manifestations of ethnocentric tendencies among college students, especially Nigerian college students, who travel outside of their own homeland or culture to obtain advanced formal education? Traveling outside of one's homeland or country where one was originally born and raised, either for the purpose of obtaining advanced formal education, engaging in business transactions, or for luxury, is generally believed to create a certain degree of anxiety. It is partly because people are generally anxious or uneasy about leaving their homeland or cultural identity groups for elsewhere. Such anxiety is assumed to be ethnic centered and often manifested in people's constant remembrance of what families, relatives, friends, homeland, or country had meant to them. Such anxiety also comes to create an immediate desire to return to one's own homeland and to reside among one's own people. However, when one freely resides in a new environment and among a different cultural group of people over a period of time, the tendency is for that person's ethnic-oriented anxiety either to become less evident or to remain as strong as it was before.

Since a large number of Nigerian college students have traveled and still travel overseas to obtain advanced degrees in various fields of study, the problem this writer investigated was whether Nigerian college students differ significantly from each other in terms of levels of general anxiety and anxiety on three evidences of

ethnocentrism as they pursue advanced formal education in the United States. Will they differ from each other in terms of level of general anxiety and anxiety about residing outside of Nigeria? Will they differ from each other in regard to level of general anxiety and anxiety about contributing their expertise outside of Nigeria? Will they differ from each other in terms of level of general anxiety and anxiety about contributing to the political and economic advantage of ethnic groups other than their own in Nigeria?

Assuming there are significant differences between Nigerian college students' levels of general anxiety and anxiety on the three evidences of ethnocentrism identified above, will the differences be in relation to gender, age categories, ethnic affiliation, marital status, number of months or years spent as a college student in the United States, number of times the students have come to study in the United States, types of institutions students are attending, level of education students are pursuing, and location of primary, secondary, or postsecondary schools students attended in Nigeria? Will the differences be in relation to ethnic groups from which students choose their closest friends? Will they be in relation to students' perceptions of each other's ethnic groups or in relation to the effect of advanced formal education being received? Will the differences be in relation to "linguistic ethnocentric" tendencies<sup>1</sup> or the type of work students hope to do upon their return to Nigeria? Will the differences be in

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<sup>1</sup>See definition of terms and appendix on "linguistic ethnocentrism."

relation to the criteria the students hope to use in employing people, should they be put in a position to employ people in their respective places of work in Nigeria? Furthermore, will the differences be in relation to students' main purpose in seeking advanced formal education in the United States or in relation to potential changes in students' commitment to Nigeria while studying in the United States? What implications will the differences, if any, hold for educational curriculum development and improvement in Nigeria?

#### Purpose of the Study

The purpose of the study was to investigate whether there are significant differences between Nigerian college students in terms of levels of general anxiety and anxiety about (1) residing outside of Nigeria, (2) contributing their expertise outside of Nigeria, and (3) contributing to the political and economic advantage of ethnic groups other than their own in Nigeria. The study focused on Nigerian college students in public and private (religious) colleges and universities in midwestern states of the United States of America.

To accomplish this purpose, the differences between the general anxiety levels and anxiety levels on the three evidences of ethnocentrism among the Nigerian college students in the two types of institutions in the study were examined in terms of the several independent variables identified in the preceding section. The implications of the differences in each of the anxiety levels were drawn for Nigeria, especially as these men and women anticipated returning to serve in

various ministries of education or other federal government ministries or establishments in Nigeria at the end of their studies.

### Importance of the Study

The study is important in several ways. First, it is an attempt to identify differences in anxiety levels on three evidences of ethnocentrism among the Nigerian college students in United States colleges and universities. Second, it is an attempt to show the implications of what may happen to the sharing process in education when people generally prefer residing in their own homelands to living elsewhere in the world, when people generally prefer contributing their expertise only in their own countries rather than elsewhere in the world, and when people generally regard their ethnic group, race, or color as "the" group and favor it over other groups.

Third, the study is important because it attempts to show that college students' anxiety about residing outside their homelands can have a positive effect on the reduction of the "brain-drain" from which most developing countries such as Nigeria suffer.

Fourth, since a high score on both the Anxiety Scale (Krug, Scheier, & Cattell, 1976)<sup>1</sup> and the ethnocentrism scale denotes a high anxiety level, and a low score a low anxiety level of the three evidences of ethnocentrism, there is the concern that when Nigerian college students who have high anxiety levels, especially on linguistic

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<sup>1</sup>Permission to use the copyrighted Anxiety Scale was obtained from the Institute for Personality and Ability Testing, Incorporated, Champaign-Urbana, Illinois. A copy of the instrument is in Appendix A.

ethnocentrism, return to assume decision-making or policy-making positions in Nigeria's educational, political, economic, or religious curricula, Nigerian institutions may experience problems in years to come.

Fifth, the study is expected to provide predictive information about the nature of the perspective Nigerians who obtain their advanced education in countries other than Nigeria have on the three evidences of ethnocentrism, and how that may affect the way they conduct their social, educational, political, economic, religious, or vocational activities when they return to Nigeria. Sixth, the study is important because it provides the type of cross-ethnic information necessary for the development of a nationwide cross-ethnic curriculum for use in Nigerian schools by Nigerian educators or curriculum specialists.

#### Definition of Terms

Anxiety. Anxiety means a feeling of uncomfortableness, inward restlessness, and perhaps manifestations of general emotional tensions. It is an affective state (Tobias, 1979). In this study, anxiety refers to a state of uneasiness, or mildly put, of an apprehensiveness that a person may manifest when challenged with issues or situations contrary to his expectations, desires, or feelings. For example, a feeling of uneasiness that one may experience if he is called upon to use his expert knowledge to solve other people's problems instead of solving a similar problem among one's own people. This type of anxiety may be ethnic motivated, race motivated, color motivated, and so on.



Change in respondents' commitment to Nigeria while studying in the United States. This refers to the changes (positive or negative) that may occur in the Nigerian students' commitment to Nigeria while studying in the United States. Such changes may be politically motivated, or they may be related to the Nigerian economic conditions. They may relate to the general condition of life in Nigeria as opposed to the general condition of well-being in the United States. The changes can be related to other factors, such as nonregular payment of students' fees as they study overseas.

Effect of advanced education on individual students' linguistic ethnocentrism. Linguistic ethnocentrism, like any other form of ethnocentrism, is a feeling that one's ethnolinguistic group or cultural identity group is superior to other ethnolinguistic groups or cultural identity groups. In this study, the effect of advanced education on individual students' linguistic ethnocentrism refers to the effect advanced formal education is expected to have on linguistic ethnocentric tendencies that may be prevalent among Nigerian students in the colleges and universities in the midwestern states of the United States. Does advanced formal education create a certain degree of uneasiness toward linguistic ethnocentrism among Nigerian students? Does it make them "less" or "more" ethnic centered? These are some of the questions the expected effect of advanced formal education on linguistic ethnocentrism tends to raise.

Ethnic affiliation. The word "tribe" has been perceived as anachronistic, offensive, and demeaning to the African cultural and

social groupings. For that reason, it is used throughout this study in quotation marks, even though it is interchangeably used with the phrase "ethnic group." In this study, ethnic affiliation refers to the ethnic group (for example, Hausa, Igbo, Yoruba, etc.) of which the students are biological members. It is the group with which they have been affiliated, socialized, and informally educated.

Ethnic group from which closest friends are chosen. Ethnic group generally refers to a distinct language or cultural group of which one is a member and shares the common heredity and cultural tradition the group bestows on all its members. It specifically refers to racial, linguistic, and cultural ties that one has with a particular cultural identity group.

Ethnic group from which closest friends are chosen, therefore, refers to the particular cultural identity group inside or outside Nigeria from which the Nigerian student chooses his closest friends. For example, if the student is an Igbo, does he choose his closest friends from among the Hausas, the Yorubas, the Fulanis, the Efiks, or just among the Igbos? If he is a Hausa, does he choose his closest friends from among the Igbos, the Yorubas, the Efiks, the Bennis, or just from among the Hausas? If he is a Yoruba, does he choose his closest friends from among the Hausas, the Efiks, the Igbos, the Ijaws, the Fulanis, the Urhobos, or just from among the Yorubas? Is the choice of closest friends made along ethnic lines?

Ethnocentrism. This refers to the human phenomenon in which one's group is placed at the center of everything, and all others are

scaled with reference to it (Hiebert, 1981; Lambert, 1978; Levine & Campbell, 1972; Sumner, 1906). It is a habitual disposition that people have or use in judging other people or groups whose customs and practices are foreign to theirs. It includes the feeling that the customs and practices of one's own culture are superior to those of others.

First-time students in the U.S. and previous students in the U.S. First-time students in the U.S. are those students for whom it is their first time to be students in the United States, whereas the previous students in the U.S. are those for whom it is their second time around as students in the United States. The previous students in the U.S. had come to the United States as students before and graduated from whatever degree program they had come to pursue and returned to Nigeria to work for one or more years before coming back the second time to the United States as students.

Level of education. Level of education generally refers to graduate and undergraduate education. It does not refer to the differences in terms of what has been learned by the undergraduate degree holders and graduate masters degree holders, or the graduate masters degree and the graduate doctoral degree holders. It refers to the general positional distinction between the undergraduates and graduates in this study.

Linguistic ethnocentrism. This refers to the attitude of every major Nigerian language group, which consists of attributing to itself a central position in everything compared to other language groups. In

linguistic ethnocentrism, each language group positively values its language, achievements, peculiar characteristics, vanity, and pride while making negative and derogatory remarks about other language groups' language, achievements, peculiar characteristics, vanity, and pride. Linguistic ethnocentrism is ethnocentrism on the basis of ethnic language affiliation. A linguistic ethnocentrist is one who provides help and shows concern only to those who are linguistically affiliated with him. He demonstrates "regard" or "concern" for only ingroup members but disregard or lack of concern for outgroup members.

Main purpose in seeking advanced education. This refers to the various purposes for which Nigerian students pursue advanced formal education degrees. In this study, an attempt was made to examine whether the purposes for advanced formal education pursuit are related to the differences in the levels of anxiety on the three evidences of ethnocentrism among the Nigerian students in the midwestern colleges and universities.

Negative implications. The term refers to negative effects of ethnocentrism on Nigerian college students and Nigerian education, economic growth and development, and political stability.

Positive implications. The term refers to positive effects of ethnocentrism on Nigerian college students and Nigerian education, economic growth and development, and political stability.

Respondents' perceptions of each other's ethnic group. Perception is defined as the internal process by which we select, evaluate, and organize stimuli from the external environment (Porter &

Samovar, 1982). Perception can be ethnocentric or aid ethnocentrism. This is because one's attitude (negative or positive) toward other people is very much dependent on how one perceives other people.

In this study "respondents' perceptions" of each other's ethnic group refers to how the Nigerian students from the three major Nigerian ethnolinguistic groups (that is, the Igbos, the Hausas, and the Yorubas) perceive each other's group. The question this raises is whether they perceive their respective ethnolinguistic group as less ethnocentric and others as more ethnocentric.

Type of institution in attendance. This refers to public universities that are operated by the various midwestern states' governments. Included in this type of institution are those that are independently operated but are not religious institutions. The other type is those that are religious oriented, for example, Christian Liberal Arts Colleges and theological seminaries, otherwise identified as private colleges and universities.

### The Research Questions and Hypotheses

The purpose of the research is to investigate whether there are significant differences between general anxiety and anxiety on three evidences of ethnocentrism for Nigerian college students in terms of several independent variables as they pursue advanced formal education in the United States. The research questions are focused on Nigerian students' anxiety about residing outside of Nigeria, anxiety about contributing their expertise outside of Nigeria, anxiety about contributing to the political and economic advantage of ethnic groups

in Nigeria other than their own, and the comparative relationships between the three issues. The following are the specific research questions:

Research Question 1: Is there any relationship between general anxiety and anxiety about residing outside of Nigeria for Nigerian college students?

Research Question 2: Is there any relationship between general anxiety and anxiety about the potential contribution of Nigerian college students' expertise outside of Nigeria?

Research Question 3: Is there any relationship between general anxiety and anxiety about contributing to the political and economic advantage of major ethnic groups in Nigeria other than the ones to which Nigerian college students belong?

Research Question 4: Is there any relationship between anxiety about residing outside of Nigeria and anxiety about the potential contribution of expertise outside of Nigeria for Nigerian college students?

Research Question 5: Is there any relationship between Nigerian college students' anxiety about residing outside of Nigeria and anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria?

Research Question 6: Is there any relationship between Nigerian college students' anxiety about the potential contribution of their expertise outside of Nigeria and their anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria?

The following hypotheses generated from the research questions were tested to answer the research questions.

Major Hypothesis 1: There is no relationship between general anxiety and anxiety about residing outside of Nigeria for Nigerian college students.

Subhypothesis 1: There is no relationship between general anxiety and "residing" anxiety levels for males and females.

Subhypothesis 2: There is no relationship between general anxiety and "residing" anxiety levels for the Igbos, Hausas, Yorubas, and other ethnic groups.

Subhypothesis 3: There is no relationship between "residing" anxiety level and Nigerian college students' marital status.

Subhypothesis 4: There is no relationship between "residing" anxiety level and number of times as student in the U.S. for Nigerian college students.

Subhypothesis 5: There is no relationship between "residing" anxiety level and Nigerian college students who attend public institutions and those who attend private (religious) institutions.

Subhypothesis 6: There is no relationship between "residing" anxiety level and academic degree being pursued by Nigerian college students.

Major Hypothesis 2: There is no relationship between general anxiety and anxiety about the potential contribution of expertise outside of Nigeria for Nigerian college students.

Subhypothesis 7: There is no relationship between "contributing" anxiety level and age categories for Nigerian college students.

Subhypothesis 8: There is no relationship between "contributing" anxiety level and ethnic affiliation for Nigerian college students.

Subhypothesis 9: There is no relationship between "contributing" anxiety level and academic degree being pursued by Nigerian college students.

Major Hypothesis 3: There is no relationship between Nigerian college students' general anxiety and anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria.

Subhypothesis 10: There is no relationship between "political and economic" anxiety level and academic degree being pursued by Nigerian college students.

Subhypothesis 11: There is no relationship between ethnic affiliation and Nigerian college students' potential employment preferences upon their return to Nigeria.

Subhypothesis 12: There is no relationship between ethnic affiliation and Nigerian college students' potential criterion for employing people if put in a position to employ people in Nigeria.

Subhypothesis 13: There is no relationship between ethnic affiliation and changes in Nigerian college students' commitment to Nigeria while studying in the United States.

Major Hypothesis 4: There is no relationship between anxiety about residing outside of Nigeria and anxiety about making a potential contribution of expertise outside of Nigeria.

Major Hypothesis 5: There is no relationship between Nigerian college students' anxiety about residing outside of Nigeria and anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria.

Major Hypothesis 6: There is no relationship between Nigerian college students' anxiety about the potential contribution of their expertise outside of Nigeria and their anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria.

#### Assumptions

An assumption was made that an instrument could yield information on feelings of Nigerian university and college students in the United States. Another assumption was that the respondents honestly shared their feelings and understandings about the three evidences of ethnocentrism under study.

#### Population and Sample

The general research population was the Nigerian students in the United States. However, the population was delimited to the Nigerian students in the midwestern states' private and public colleges and universities.

The research sample was conveniently selected in the midwestern states of the United States. A single criterion was used in selecting both private and public colleges and universities involved in the



research. Public colleges and universities must have had more than five Nigerian students to be selected for the research. Since there were fewer Nigerian students in American private colleges and universities than in American public colleges and universities, all the private institutions with one or more Nigerian students were selected. The selected institutions, both public and private, were presumed to be representative of the types of institutions Nigerian students attend in the midwestern region of the United States, and also of the United States as a whole.

### Limitations

The study of anxiety on three evidences of ethnocentrism among Nigerian students in the United States was basically limited due to little or no specific precedent literature or research on the subject. For this reason, the research cannot be considered exhaustive. Rather, it can only be regarded as a forerunner of what other scholars can do on the subject with reference to Nigeria.

Another limitation is that some of the items on the questionnaires need further testing for reliability and validity. The instrument was relied on in this study solely to explore factors and possible relationships between and among the factors, but not causes. All measures of ethnocentrism are relative error, not references to an externally valid scale.

For the purposes of this study, the concept ethnocentrism is represented in terms of an instrument created for the study. This instrument measures ethnocentrism as a cognitive construct and not as a

behavioral construct, thus providing scores that are comparable only within the study but not outside the study.

Since the research was not experimental but descriptive in nature, the data from the 35 items of the Anxiety Scale Questionnaire were not intended to be used to measure overt or covert anxiety. Rather, the descriptive nature of the research demanded that the first of the three different kinds of scores for the test be obtained and used. For that reason, a single total anxiety score was obtained based on all 40 items measuring the respondents' general levels of anxiety--high level of anxiety or more anxiety, and low level of anxiety or less anxiety. Further information is given on the scores in Chapter III.

Since only 35 out of the 40 items on the Anxiety Scale Questionnaire were used to measure the respondents' general levels of anxiety in this research, the data would perhaps have been different if all 40 items had been used in the research.

#### Delimitation

While all the private institutions with one or more Nigerian students were selected for the research because there are fewer Nigerian students in American private colleges and universities, the research was delimited to include only the public colleges and universities in the industrial midwestern states of the United States that had five or more Nigerian students. That means the exclusion of all public institutions with fewer than five Nigerian students in their foreign-student population.

### Generalizability

The research findings may be generalizable to a larger population of Nigerian students in public and private colleges in the industrial midwestern states of the United States. There is no reason to believe that Nigerian students in such institutions in other regions of the United States are different from the Nigerian students in the midwestern region of the United States.

On the basis of the findings, predictions may be made about what foreign students who come to the United States' colleges and universities from multiethnic countries think or feel about these three evidences of ethnocentrism. Furthermore, there is a potential for increased generalizability as the study relates to similar studies of students who are studying in countries other than their own.

### Overview of the Study

The purpose of the study is to investigate whether there are significant differences between general anxiety and anxiety on the three evidences of ethnocentrism among Nigerian college students in terms of several independent variables as they pursue advanced formal education in the United States. Six general reasons for the importance of the research were stated in Chapter I, and some were briefly discussed. Definitions of some specific terms were also given. Research questions, hypotheses, assumptions, limitations, delimitation, and generalizability were stated.

Chapter II identifies and discusses significant precedents in the literature under two main headings: substantive precedents in literature and methodological precedents in literature. Substantive literature includes documents from the fields of comparative education, anthropology, social psychology, and cross-cultural communication.

Chapter III discusses the research methodology under two distinct headings of a general description of the research methodology and the research procedures used in collecting the data.

In Chapter IV, based on the analysis of the data, the research findings are presented as they relate to the research questions and hypotheses.

Chapter V discusses, summarizes, and draws some conclusions and implications from the findings.

## CHAPTER II

### PRECEDENTS IN LITERATURE

This chapter is divided into two main sections. The first section covers some substantive precedents in literature, while the second covers some methodological precedents in literature. Before discussing some substantive precedents in literature, it is necessary to state that ethnocentrism among Nigerian students cannot be understood without a knowledge of the socio-political context within which ethnocentrism or ethnicity has thrived in Nigeria since independence. For this reason, see Appendix A, which discusses under the socio-political context within which ethnocentrism or ethnicity has thrived in Nigeria since independence the name and land Nigeria, the people of Nigeria, demographic trends and the people's migrations, the major Nigerian ethnolinguistic groups (Hausa-Fulani, Yoruba, and Igbo), ethnicity and ethnocentrism in Nigerian politics, the traditional political system, the political system under the British colonial administration, the "Indirect Rule," and the British colonial administration's contribution to the growth of Nigerian ethnicity and ethnocentrism. Also discussed are evidences of Nigerian ethnocentrism in the politics of independence and ethnicity and ethnocentrism in Nigerian crises.

Discussed under the substantive precedents in literature are the following: definitions of ethnocentrism, types of ethnocentrism, causes of ethnocentrism, effects of ethnocentrism, evidences of ethnocentrism, ethnocentrism and the three major ethnolinguistic groups, ethnocentrism and discrimination in employment in Nigeria, education and ethnicity in Nigeria, and other evidences of ethnocentrism.

Under the methodological precedents in literature, various types of methods that are used in the study of various forms of ethnocentrism and ethnicity are identified and briefly discussed. Some methods are used in the study of the effects of ethnocentrism on attitudes and attributions, ethnic measurement and identification, cross-cultural variations in ethnocentrism, and ethnic-tension-management mechanisms. The chapter concludes with the relevance of the research on ethnocentrism to curriculum development in Nigeria.

### Substantive Precedents in Literature

The following section deals with some substantive precedents in literature on ethnocentrism and ethnicity, with particular attention paid to such aspects as definitions of ethnocentrism and ethnicity, types of ethnocentrism, causes of ethnocentrism, effects of ethnocentrism, and evidences of ethnocentrism.

### Definitions of Ethnocentrism

Ethnocentrism has been variously defined by individuals on the basis of their concepts of the phenomenon. Sumner (1906) gave a

classical definition of ethnocentrism as the view that one's own group is the center of everything, and all others are scaled and rated with reference to it. According to him, it is the attitude that makes each group nourish its own pride and vanity, boast itself superior, exalt its own divinities, and look with contempt on others. In Levine and Campbell (1972) ethnocentrism involved both positive and negative emotions. They used the term to cover both the in-group/out-group polarization of hostility and self-centered scaling of all values in terms of the in-group folkways.

Spradley and McCurdly (1975) saw ethnocentrism as a human attitude deeply engrained in every human society, which causes it to be a central problem faced by everyone attempting to understand another culture. Lambert (1978) referred to it as judging people in other cultural groups according to what is considered right and wrong in one's own cultural group. Hiebert (1981) equated it with egocentrism and argued that it is our natural tendency to judge the behavior of people in other cultures by the values and assumptions of our own. Harris and Moran (1982) quoted the Random House Dictionary's definition of ethnocentrism as:

Belief in the inherent superiority of one's own group and culture; it may be accompanied by feelings of contempt for those others who do not belong; it tends to look down upon those considered as foreign; it views and measures alien cultures and groups in terms of one's own culture. (p. 71)

### Relationship Between Ethnocentrism and Ethnicity

While ethnocentrism is defined as the view that one's own group is the center of everything and all others are scaled and rated with reference to it, ethnicity refers to a group identity or social groupings of individuals and people. In ethnicity individuals become identified with a group--an ethnic group, a community, a culture, a language, values, and norms. This identification is what Isaacs (1974) referred to as "basic group identity." According to him, "this identity is composed of what have been called 'primordial affinities and attachments'" (p. 15). It is an identity made up of what a person is born with or acquires at birth. It is the elements of this identity that make up a group.

If ethnicity places people into an identity group--an ethnic group--ethnocentrism makes them proud of that group and gives them a feeling of superiority to all other groups, which must be scaled and rated with reference to theirs. In this sense, ethnicity and ethnocentrism are interrelated. Although both terms may not be perceived as synonymous, they certainly relate to the same issues. These are the issues of belonging to an ethnic group (ethnicity) and measuring or judging all other ethnic groups with reference to it (ethnocentrism). Ethnocentrism is a reflection of ethnicity. The former cannot exist without the latter. One cannot be ethnocentric without being ethnic (belonging or being identified with an ethnic group). Williams (1964) stated that every human being, regardless of



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where he lives or whatever society he belongs to, participates in four social structures--a kinship system, a territorial community, a system of social ranking or stratification, and an ethnic grouping. Schermerhorn (1974) defined ethnic group as

a collectivity within a larger society having real or putative common ancestry; memories of a shared historical past, and a cultural focus on one or more symbolic elements defined as the epitome of their peoplehood. Examples are: kinship patterns, physical contiguity (as in localism or sectionalism), religious affiliation, language or dialect forms, tribal affiliation, nationality, phenotypical features, or any combination of these. (p. 1)

For this reason, ethnicity and ethnocentrism are inseparable. It is difficult, if not impossible, to speak of one without a reference to the other. Both terms are treated as inseparable or sometimes are used interchangeably in this research.

In an attempt to discover an accurate definition of ethnicity, Isajiw (1974) examined 65 sociological and anthropological studies on ethnicity and was puzzled to discover that 52 of the studies provided no explicit definition at all. To contribute to a more standardized definition of ethnicity, he compiled a list of attributes he claimed to be distinctly ethnic; these are: common ancestral origin and same culture, religion, race, and language. Saucedo (1982) rejected these five attributes by claiming that none of them informs us or truly identifies the locus of ethnicity and that even if they establish ethnic membership, the Chicanos, the group he studied, do not satisfy all of them. Saucedo then defined ethnicity as "one's psychological identification with, and subjective belief of acceptance into, the

presumed identity of the group" (p. 189). In addition, he saw at ethnicity's core a complex of styles of behavior resulting from existential anxiety and fear of isolation. In short, to Saucedo, "ethnicity is essentially an existential mechanism to reduce individual alienation by creating a sense of community" (p. 190). The most plausible definition is Singer's (1962), which called ethnicity "a composite of shared values, beliefs, norms, tastes, consciousness of kind within the group, shared ingroup memories and loyalties, certain structured relationships within the group, and a trend toward continuity by preferential endogamy" (p. 423). Saucedo's definition ignored these elements in ethnicity.

#### Types of Ethnocentrism

There are probably as many concepts of ethnocentrism as there are authors on the subject. Rogers's (1976) writing about communication and development spoke of "intellectual ethnocentrism." Intellectual ethnocentrism is based on theoretical writings about modernization in the period following World War II. The writings, according to Rogers, followed an "individual blame" logic and may have been overly narrow and ethnocentric. Western writers' perception of their development theory as the most adequate theory caused them to intellectually reject any development theory that came from a nonwestern thinker, especially if he came from the Third World. For that reason they were said to suffer from intellectual ethnocentrism. Agaolu (1979) spoke of "tribalism" as the operative word among

Nigerians rather than "ethnicity." "Tribal" ethnocentrism, which this researcher identified as linguistic ethnocentrism in Chapter I, is perceived to be strong among Nigerians. According to Agaolu, "in the educational development of Nigeria, ethnicity is the most powerful determinant of access to education" (p. 515). From his context, it is clear that Agaolu referred to linguistic ethnocentrism. Patchen (1983) spoke of what he termed "white" and "black" ethnocentrism in the United States. There was also talk about "racial" ethnocentrism (Patchen, 1983). Sigelman (1983) dealt with international ethnocentrism in his "American Attitudes Towards Other Nations: An Attempt at Explanation." Cultural ethnocentrism is the view that places one's own group at the center of everything, and all other groups are judged or measured with reference to it (LeVine & Campbell, 1972; Sumner, 1906).

Cultural ethnocentrism, like other forms of ethnocentrism, has several dimensions or facets. LeVine and Campbell (1972) listed and discussed in detail Sumner's (1906) facets of ethnocentrism syndrome under two categorizations; these are attitudes and behaviors toward in-group and toward out-group.

Attitudes and Behaviors  
Toward In-Group

- 1.1 See selves as virtuous and superior
- 1.3 See own standards of values as universal, intrinsically true. See own customs as original, centrally human
- 1.4 See selves as strong
- 1.8 Sanctions against in-group thefts
- 1.10 Sanctions against in-group murder
- 1.12 Cooperative relations with in-group members
- 1.14 Obedience to in-group authorities
- 1.16 Willingness to remain an in-group member
- 1.18 Willingness to fight and die for in-group

Attitudes and Behaviors  
Toward Out-Group

- 1.2 See out-group as contemptible, immoral, and inferior
- 1.5 See out-groups as weak
- 1.6 Social distance
- 1.7 Out-group hate
- 1.9 Sanctions for out-group thefts
- 1.11 Sanctions for outgroup murder or absence of sanctions against out-group murder
- 1.13 Absence of cooperation with out-group members
- 1.15 Absence of obedience to out-group authorities
- 1.17 Absence of conversion to out-group membership
- 1.19 Absence of willingness to fight and die for out-group
- 1.20 Virtue in killing out-group members in warfare
- 1.21 Use of out-groups as examples in the training of children
- 1.22 Blaming of out-group for in-group troubles
- 1.23 Distrust and fear of the out-group

### Causes of Ethnocentrism

It is quite difficult, if not impossible, to identify what causes ethnocentrism. Scholars have not discovered whether human beings are naturally predisposed to ethnocentrism or whether it is acquired by experience and association with people, both from one's own culture and outside one's own culture, as implied in the statement that "early in life each of us grows up in the center of our own world" (Hiebert, 1981). Levine (1965) seemed to imply that ethnocentrism is passed on from parents to children when he said,

The images of an outgroup that adults pass on to children are affected by the amount of direct experience the adults have had with members of the outgroup and by the amount of conspicuous difference (in physical features, dress, language and occupational specialization) between the ingroup and outgroup. (p. 49)

Among some remote causes or elements that influence ethnocentrism according to some writers are distinctive group differences, belief dissimilarity between groups, and in-group and out-group socialization of their young.

Distinctive differences between groups. Distinctive differences between groups are the types of differences that form the basis for making judgments dealing with similarities and differences. Similarities and differences are of central importance in understanding in-group and out-group ethnocentrism. Negative judgment by in-group members about the conspicuous similarities and differences between them and out-group members tends to lead to ethnocentric expressions and sentiments. For example, during the early years of the formation of political parties for obtaining Nigerian political independence from

the British colonialists, negative judgment of the group similarities and differences between the Igbo and Yoruba members of the National Council of Nigeria and the Cameroons (NCNC) led to severe ethnic tensions and caused a Yoruba elite, who felt that the NCNC was dominated by Azikiwe and the Igbos, to make the following ethnic-oriented statement:

We were bunched together by the British who named us Nigeria. We never knew the Ibos, but since we came to know them we have tried to be friendly and neighborly. Then came the arch devil to sow the seeds of distrust and hatred. . . . We have tolerated enough from a class of Ibos and addle-brained Yorubas who have mortgaged their thinking caps to Azikiwe and his hirelings. (Alakija, 1948; in Amoda, 1972, p. 19)

Alakija's statement was precipitated by Azikiwe's ethnic-oriented statement about the Igbo people's unique destiny to conquer, rule, and preserve Nigeria. According to Alakija,

It would appear that the God of Africa has specially created the Ibo nation to lead the children of Africa from the bondage of the ages. . . . The martial prowess of the Ibo nation at all stages of human history has enabled them not only to conquer others but also to adapt themselves to the role of preserver. The Ibo nation cannot shirk its responsibility. (Azikiwe, 1949)

Dissimilarities in beliefs between groups. Dissimilarities in beliefs between groups argues that people who perceive an out-group as dissimilar to the in-group will not likely think positively about the out-group and welcome interaction with its members. However, in the most extensive research on ethnocentrism, both the massive precedent in literature by Levine and Campbell (1972) and an empirical analysis by Brewer and Campbell (1976) revealed that most researchers, in disagreeing with this argument, have postulated that people who perceive an out-group as similar to their in-group are likely to think positively

about the out-group and welcome interaction with them. Both arguments are not actually contradictory to each other because when in-group people perceive an out-group people as dissimilar, they will tend to think about them in negative terms. The same is equally true of the out-group people when they perceive the in-group people as dissimilar. Both in-group and out-group will positively think about each other's group when they are perceived as similar. Nevertheless, Brislin (1981) said that nothing is more damaging to the development of interpersonal relations than statements like "We cannot agree! We have nothing in common--and there is no basis for further discussion!" (p. 77). The implication is that when people cannot agree, have nothing in common, and share no discussion, they may become ethnocentric about their own positions. In this sense, belief dissimilarity tends to contribute to the development of ethnocentrism, which in turn tends to contribute to the disruption of interpersonal, interethnic, and intercultural relationships. Within a country such as Nigeria it can contribute to national disunity and instability.

Socialization process within groups. Socialization process within groups states that although people may not be born ethnocentric, they are certainly socialized into ethnocentrism by the group of which they are members. In the process of socialization, they are made to believe in the superiority of their own groups (Brewer, 1979). Since they belong to the same group, they expect trustworthiness, honesty, and loyalty from each other. These qualities are very much desired within an in-group. Members of out-groups are characterized as



arrogant, bitter, strange, suspicious, boastful, cynical, grasping, humorless, pessimistic, prejudiced, reserved, and so on (Ehrlick, 1973).

### Effects of Ethnocentrism

One of the effects of ethnocentrism is the creation of a barrier in intercultural communication. The central argument of Cross-Cultural Encounters by Brislin (1981) was that when an in-group member perceives an out-group member and speaks to him in negative terms, cross-cultural interaction or interethnic relationship becomes difficult, if not impossible. Even if intercultural communication were to exist in an ethnocentric context, the ability to perceive meaning accurately will be almost impossible (Brislin, 1981). Since much communication is based on nonverbal cues (Hall, 1959, 1966), the behaviors of each cultural group, which include the use of space, gestures, clothing, amount of eye contact, facial displays, positioning of the body during interaction, control of body odors, and timing of input into conversations, may be misread and wrong meanings attributed to them. "When one allows his race or ethnic group to become the pivot around which other groups revolve, he or she is hindering inter-ethnic interaction" (Blubaugh & Pennington, 1976).

The second effect of ethnocentrism is the creation of interethnic conflict or even war, as in the case of Nigeria where interethnic differences coupled with political insecurity forced the

Biafran secession of the Igbos and subsequently war with the federal military government of Nigeria (Levine & Campbell, 1972).

### Evidences of Ethnocentrism

Some elements that might be regarded as the evidences or manifestations of ethnocentrism include in-group negative perception of out-group members, in-group negative attributions about out-group's behavior, in-group's stereotyping of the out-group members, and in-group's prejudice against out-group members.

In-group's negative perception of outgroup members. People tend to be negative in their perception of other people who do not have the same culture as they do (that is, people who do not have the same language, the same history, dress the same way, maintain the same artifacts, manners, customs, symbols, norms, and values with them). Perception is defined as the internal process by which we select, evaluate, and organize stimuli from the external environment (Porter & Samovar, 1982). By this they meant that perception is the way in which we convert the physical energies of our environment into meaningful experience. Perception can be ethnocentric or aid ethnocentrism in the sense that people behave as they do because of the ways in which they perceive the world and other people around them. Human behaviors are learned from human cultural experience. Just as the natural act of thinking is greatly modified by culture (Hall, 1981), perception is also greatly modified and influenced by cultural experiences. For this reason, to understand other people's words and actions, we must try to

understand their perpetual frames of reference (Hoopes, 1981; Porter & Samovar, 1982).

When in-group members negatively perceive out-group members, there is the tendency for that negative perception to strengthen the in-group's ethnocentric predispositions toward the out-group members. This happens as a manifestation of ethnocentrism.

It has been stated that if members of an ethnic group describe members of their own ethnic group, they use more favorable terms to do so than when they describe members of other ethnic groups (Levine & Campbell, 1972). Sumner (1906) claimed that, in his study of description of in-groups by out-groups or out-groups by in-groups, (a) all out-groups received a net unfavorable index and all in-groups received a favorable balance; (b) the average out-group described by each in-group received a net description that was unfavorable, and all in-groups received a favorable balance; (c) all out-groups received a less favorable description than did the in-group in question; and (d) the average out-group described by one in-group received a less favorable description than did the in-group for all in-groups studied. That was a clear evidence of ethnocentrism.

#### In-groups' negative attributions about out-groups' behavior.

Attribution is a theoretical approach in social psychology (Harvey et al., 1976; Jones et al., 1972) that refers to how and why people make judgments about themselves and others. According to Brislin (1981), "attribution refers to judgments made about the behavior of others as well as to judgments about one's behavior. The basic assumption is

that people seek out explanations for the behavior they observe" (p. 91). Negative attribution refers to negative judgments people make about other people's behavior and not necessarily about their own behavior. For example, when Taylor and Jaggi (1974) studied the self-perceptions of Hindus and their perceptions of the Muslim out-group, they discovered that each group identified their own group's positive behavior with positive attributions and their negative behaviors with the influence of the situation. The summary of their findings can be tabulated in the following way:

In-Group (one's own group)	Positive Behavior	Negative Behavior
	Positive Attribution	Influence of Situation
Out-Group (others)	Influence of Situation	Negative Attribution

Source: Adapted from Brislin's (1981) summary of Taylor and Jaggi's (1974, p. 95) findings. In Brislin, "positive attribution" reads "positive traits," while "negative attribution" reads "negative traits." Also, "positive behavior" reads "desirable behavior," while "negative behavior" reads "undesirable behavior."

It must be stated that the practice of identifying one's own group's positive behavior with positive attributions and others with negative behavior with negative attributions is an evidence of ethnocentrism.

In-group's stereotyping of out-group members. Walter Lippman introduced the construct of stereotyping in 1922. His description of the phenomenon then was that they were classes of "pictures in our

heads" that are basically negative toward individuals of other groups and that these pictures are essentially incorrect.

Brislin (1982) saw stereotypes as most frequently referring to a person's beliefs about out-group members and identified them as stemming from prejudicial attitudes. He defined stereotypes as any categorization of individual elements concerned with people that mask differences among those elements. He maintained that stereotyping is absolutely necessary for thinking and communicating since people cannot respond individually to millions of isolated elements they perceive each day. For this reason, "people usually group elements together into categories and respond to the categories" (Allport, 1958). So when we speak of "conservatives" or "marxists" or "academics" or "sojourners," we are using stereotypical categories that mask individual differences within these categories (Brislin, 1981). That stereotypes will always be a factor in any sort of interethnic, intercultural relationships is a fact that must be taken into account. When members of one ethnic group negatively make stereotypical remarks about members of other ethnic groups, that is evidence of ethnocentrism.

In-group prejudice against out-group members. Ethnocentrism is prejudicial. Prejudice means "thinking ill of others without sufficient warrant" (Lafarge, 1945). Thinking ill of others without sufficient warrant is a negative prejudice, while feeling favorably toward a person or thing, before or with no basis of actual experience, is a positive prejudice (Allport, 1958). When an ethnic group or any group of people reacts negatively to another ethnic group or any group of

people on an emotional basis, with an absence of direct contact or factual material about them, that ethnic group or group of people is said to behave according to prejudice (Brislin, 1981). Brislin called this type of prejudice or ethnocentrism red-neck racism, symbolic racism, tokenism, armslength prejudice, and so on. Since each of these words treats members of a given culture or an ethnic group in derogatory terms, such as inferior, they are seen in this sense as manifestations of ethnocentrism.

#### Ethnocentrism and the Three Major Nigerian Ethnolinguistic Groups

One of the evidences of ethnocentrism has been identified and discussed as negative perception of out-groups by in-groups or in-groups by out-groups. One way of studying Nigerian ethnocentrism is to identify how the ethnolinguistic groups perceive each other's groups and how that perception, along with the negative attitudes and behaviors it generates, creates various kinds of conflicts or difficulties that affect national unity and stability. Ethnocentrism among the three major ethnolinguistic groups in Nigeria is most evident in the way they perceive each other's groups. For example, the Igbo people tend to perceive the Hausa people as "inferior," "lazy," and "unintelligent," and the Yoruba people as "cunning," "crafty," "unreliable," "dishonest," "selfish," "deceptive," and so on. Forde (1951) claimed that the term "Yoruba" is sometimes said to have been derived from a foreign nickname meaning cunning, given to the subjects of the Alafin of Oyo by the Fulani and Hausa ethnolinguistic groups. Incidentally,

that might have been the source for the Igbo and the Hausa ethnolinguistic groups' perception of the Yoruba people as "cunning," "crafty," "unreliable," and so on. The Yorubas are a shrewd and reserved people who have been subjected to more intensive Westernization than any other ethnic group in Nigeria (Ezera, 1964). Perceptually, to the Hausa people, the Igbo people are "dangerous power seekers," "proud," "domineering," and "deceptive," while the Yoruba people are perceived as "crafty," "cunning," "greedy," and equally "deceptive." The Yoruba people themselves perceive the Igbo people as "power conscious," "domineering," "money lovers," "desperate when they want anything done," "selfish," "self-conceited," "shrewd," "unrevealing," and "untrustable." The Yoruba people perceive the Hausa people as "inferior," "illiterates," "lazy," "dependent," "dirty," "extravagant," and "epicures" (that is, people concerned only with living, eating, and drinking today [the present] since tomorrow's existence is uncertain).

Before the advent of European imperialists in the southeastern part of Nigeria, the Igbo people had no common name and village groups, but were generally referred to by the name of a putative ancestral founder. The word Igbo has been used among the peoples themselves as a term of contempt by the Riverain Igbo (slaves) for their hinterland congeners. Its use by Europeans in the form of Heebo or Igbo appears early in the slave trade to refer to any Igbo-speaking groups (Forde & Jones, 1950). Again, that might have been the source for the Hausa and Yoruba ethnolinguistic groups' negative perception of the Igbo people.

In the preliminary interviews conducted by the researcher for this study, 22 Nigerian students from these major ethnolinguistic groups were asked to use definitive words to articulate their perceptions of each other's groups, the above words being the summary of the words they used. Iyizoba (1982) identified other derogatory names the various ethnolinguistic groups call each other. They include such names as "dumb," "pompous," "backward," "aggressive," and "self-indulgent."

In his own study of Nigerian ethnic groups in the city of Kano, Ogunnika (1982) discovered much more various perceptions the Hausas, the Igbos, and the Yorubas have about each other. He identified these negative perceptions as "ethnic stereotypes" (p. 50). He discovered that the Yorubas tend to regard the Igbos as backbiters and dishonest, especially in matters concerning contracts. He quoted a Yoruba businessman who told him,

If you reveal your secrets to them (the Igbos) you are playing with fire. They are dishonest. That one opposite my store (pointing to an Igbo store) was my friend before he showed me what he really is. I told him that the Nasarawa Primary School was awarding contracts for the supply of stationery. We both presented our tenders. But he went behind my back to inquire about my quotations (i.e., prices for each item). Knowing my own price, he changed his own quotation by cutting off about 5 Kobo from each item.<sup>1</sup> He therefore got the contract while I lost. I cannot trust any of them because he was not the first Igbo to do that. All my Yoruba friends have complaints about them. (p. 51)

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<sup>1</sup>"The principal unit of Nigerian currency is called the Naira, written as N. It contains 100 Kobo, written as K. One N (N1) = U.S. \$1.6 (then)."



He also quoted a Hausa businessman who said to him,

I have never in my life trusted a Yoruba. They always call us uncivilized. What else do you expect from a Kafri (pagan) who does not believe in God? For example, their leader Awolowo says he will change us. Change us to what? He wants to become like him. Our leader, Ahmadu Bello in those days tried to work with him (Awolowo), but he betrayed him (Bello). I even hate the way the Yorubas talk. They say one thing and do another. (p. 51)

To get a better idea of these stereotypes, Ogunnika asked his informants the following questions: "What do you think of X, Y or Z ethnic group?" and "What do you think of your own ethnic group?" Table 1 is a summary of the most frequent responses.

Because of these ethnocentric sentiments expressed in such strong words among the major ethnic groups, the history of Nigeria as an independent sovereign state has been punctuated by regional rivalry, coups and counter-coups, and finally a civil war (Hunt et al., 1974). Ethnocentrism of this magnitude has tended to hamper national unity, economic growth, and development.

### Ethnocentrism and Discrimination in Employment in Nigeria

The tendency for members of an ethnic group to cluster in particular occupations or to specialize in particular goods and services is not uncommon. In his 1974 work on getting a job, Granovetter identified networks (human networks) as one of the basic elements that assist individuals in the acquisition of employment. Reitz (1982) argued that ethnic ties tend to produce ethnically linked jobs and markets.

Table 2.1.--Stereotypes of Kano ethnic groups.

Ethnic Group	Stereotypes		
	Hausa	Yoruba	Igbo
Hausa	<ol style="list-style-type: none"> <li>1. We are God fearing.</li> <li>2. We are unlike them.</li> <li>3. We love all but don't trust all.</li> <li>4. We are superior though they think otherwise.</li> </ol>	<ol style="list-style-type: none"> <li>1. They are very cunning.</li> <li>2. They are unbelievers</li> <li>3. They want all you have.</li> <li>4. They think they are wise.</li> </ol>	<ol style="list-style-type: none"> <li>1. They want to rule us.</li> <li>2. They are foolish.</li> <li>3. They are selfish.</li> <li>4. Money is their God.</li> <li>5. They want to make a big comeback.</li> </ol>
Yoruba	<ol style="list-style-type: none"> <li>1. They don't like strangers.</li> <li>2. They want to catch up.</li> <li>3. They are just using us.</li> <li>4. They hide under the canopy of religion.</li> </ol>	<ol style="list-style-type: none"> <li>1. We should be united.</li> <li>2. We might be hopeful.</li> <li>3. We have the intelligence but they always collude against us.</li> </ol>	<ol style="list-style-type: none"> <li>1. They want everything.</li> <li>2. They are very selfish.</li> <li>3. They are foolhardy.</li> <li>4. They are clannish.</li> </ol>
Igbo	<ol style="list-style-type: none"> <li>1. They hate us.</li> <li>2. They stink.</li> <li>3. They are not intelligent.</li> <li>4. They have no sense of business.</li> </ol>	<ol style="list-style-type: none"> <li>1. They are bad people.</li> <li>2. They are very clever.</li> <li>3. They want to get rid of us.</li> <li>4. They backbite you.</li> </ol>	<ol style="list-style-type: none"> <li>1. We are united.</li> <li>2. We are more educated.</li> <li>3. We always prosper, so they hate us.</li> <li>4. We shall prevail.</li> </ol>

Source: Compiled from the most frequent responses of respondents to the following questions:  
 (1) What do you think of X, Y, Z ethnic group? (2) What do you think of your own ethnic group? The table is a summary. In Ogunnika (1982), p. 52.

Model (1985) discovered that in a workplace where ethnic bonds exist, the apportionment of labor tends to proceed along ethnic lines, while employers use definite ethnic preferences in hiring. She argued that in most cases workers with no relevant experience are indiscriminately hired. Jobs are acquired on the basis of ethnic heritage or affiliation. Nagell (1984) asserted that one of the outcomes associated with ethnic group membership can be employment but did not see this as an advantage. A culturally or ethnically divided economy is likely to be where ethnic differences might be expected to be maintained, while a desegregated labor market, one that promotes job competition on the basis of ethnicity, is likely to result in increased ethnic self-awareness.

In Nigeria, the tendency for members of an ethnic group to cluster in particular occupations, educational institutions, industrial establishments, certain federal ministries, strategic politically appointed positions, and private or corporate institutions is not uncommon. It is common knowledge that if a Yoruba, an Igbo, or a Hausa is at the head of a federal ministry or any establishment, there is the tendency that his employees for or appointees to strategic offices in that establishment or ministry will be persons from his ethnic group, geographical region, or religious affiliation. "Individuals' occupational mobility is facilitated through ethnic associations" (Aguolu, 1979, p. 514).

Recently when General Buhari took over power from President Shagari in a bloodless military coup, his appointment of the members of

the Supreme Military Council (SMC) and the National Council of States (NCS)<sup>1</sup> was viewed by Nigerians from the southern states as unbalanced between the North and South. Concerning this, Africa Confidential (1984) stated,

Well-founded speculation that a number of northern potentates have influence over the SMC presents the SMC with something of a dilemma. As Maj. Gen. Buhari constantly stresses, the SMC wants to look long and hard at policy options before making decisions. This process includes a lot of advice from a wide range of northern figures including Mamman Daura (a former editor of *New Nigeria*, now a powerful businessman and a leading intellectual light among the Kaduna politico-technocrats, who happens to be Buhari's uncle); retired Gen. Shihu Musa Yar'Adu (Gen. Obasanjo's former number two) and retired Gen. Theophilus Danjuma (chief of army staff under Abasanjo). No derogatory stigma is attached to any of the above. But they are leading lights of the northern elite. Their presence could be interpreted as a benevolent yoke around Buhari. (p. 3)

Both the Yorubas' and the Igbos' seeming argument for equal representation in the SMC caused General Buhari to state:

The SMC will not be rushed; that it is a military team which will not have much truck with calls for "ethnic balance" (that is, more substantial Yoruba and Igbo representation within the SMC) since ethnic considerations do not come into the reckoning of a military team whose tenet is anyhow to serve the national interest. (Africa Confidential, 1984, p. 3)

Ethnic factors seem to be played down in Nigeria when it comes to non-northern representation with respect to federal government appointments, especially when the national leader is a northerner.

Africa Confidential (1985) showed that all opinions expressed in the

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<sup>1</sup>The Supreme Military Council (SMC) is the decision-making body of the Federal Military Government of Nigeria. Members of this Council are also members of the National Council of States. The SMC is a name any military government in Nigeria assumes once it comes to power. The National Council of States seems to perform an advisory role to the SMC. President Babangida's present military government has changed the name SMC to Armed Forces Ruling Council (AFRC).

South during Buhari's regime indicated impatience with the Buhari administration's "set-up, in which Northerners were perceived as having better chances of promotion and perks than the rest" (p. 3).

Speaking about discrimination in access to economic and social development and political leadership in Nigeria, the retired General Obasanjo and the former Nigerian head of state said,

Great disparity in economic and social development between one part of the country and another will not make for national integration, peace and stability just as great injustices real or perceived will be inimical to national unity and stability efforts. Access to resources must be fairly even and unobstructed; so must access to opportunities. The feeling persists in some quarters that there is a grand design to perpetually exclude some group (i.e., ethnic group) from political leadership because the group to be excluded has economic ascendancy. I do not share this notion, maybe because I have not been a victim or lost out in competition. (Obasanjo, 1985)

### Education and Ethnicity in Nigeria

Education (especially modern education) has been perceived as, and expected to be, a subversive activity in a society (Postman & Weingartner, 1969). It is subversive in the sense that those who receive it receive an intellectual perspective with which to "recognize change and to be sensitive to problems caused by change." Postman and Weingartner called this perspective "an anthropological perspective," which allows one to be part of his own culture and, at the same time, to be out of it. In this anthropological perspective, "one views the activities of his own group as would an anthropologist, observing its tribal rituals, its fears, its conceits, its ethnocentrism" (p. 4)

In traditional societies such as Nigeria, the individual is first a member of his family and then of an ethnic group. Ethnic and

family loyalties are supportive of each other to some extent (Aguolu, 1979). Education, colonial education, with its parallel urbanization processes, has been claimed to contribute to the "detrribalization" or de-ethnicization or shifts in loyalties to ethnic groups and family (Wallerstein, 1960), but this seems hard to accept when one examines the perspectives and activities of the educated Nigerian with respect to ethnicity in Nigeria. For one thing, ethnic associations played important roles in education during the colonial rule, especially among the Igbos and the Yorubas. The educated Nigerians were the ones who formed ethnic unions, which were responsible for ethnic educational development and political activities. They were the ones who formed political parties dominated by one ethnic group or the other during the time of politics for national independence. The educated in these political parties were the ones who appealed for political support from their individual ethnic bases. Although education is an important agent of change, it has not eradicated ethnic tensions within Nigeria. Education has not de-ethnicized the ethnolinguistic groups in Nigeria. In fact, Coleman (1958) and Abernethy (1969) stressed that education can even exacerbate ethnic tensions if it gives economic or political advantages to the people of one ethnic group which other groups consider unfair.

In his research on education and elite integration in Nigeria, Kurtz (1973) asserted that:

One aspect of the educational process which might contribute to national integration would be the existence of a large number of individuals who had studied outside their own areas of residence or

of a group which had attended the same educational institutions. If either of these two situations had prevailed, the legislative elite's role in integration might have been greater than it was. The members might have been exposed to other cultures, and it is possible that a leadership group with shared experiences might have developed. However, such was not [and is not] the situation in Nigeria. (p. 63)

#### Other Evidences of Ethnocentrism

Other evidences of ethnocentrism discussed in this section are the main focus of this research.

Anxiety about residing outside one's own homeland. People generally feel uneasy about being elsewhere in the world outside their own homeland. This feeling of uneasiness is closely associated with the "Nigerian" adage which states, "There is no place like home." "Home" in this sense includes a place where one was born, that is, one's family, one's village, one's clan, one's district, one's region, one's country or continent. Every Nigerian is cognitively and consciously aware of this meaning given to the home.

The home as a physical structure (that is, a living place, a building) is not unconnected to the general meaning expressed above. This is because the physical structure where a Nigerian is born and raised is built on the family's land in the village, the clan, the district, the region, the country. It is this concept of home that makes the Igbos, the Hausas, the Yorubas, and members of other Nigerian ethnolinguistic groups build their family living houses (homes) in their individual ethnic homelands and not at their places of employment. The Nigerian philosophy behind this is what may be called the cultural philosophy of possession.

The cultural philosophy of possession argues that one's possession is in one's father's land. This is the land where one's father is buried or will be buried, and where one day he and his children will be buried. The Igbo people call this "Ala Nna" (father's land). An Igbo may lose his land to the Hausas in the North or to the Yorubas in the West, but will put his life on the line to save his father's land in his ethnic homeland. It is his possession. The same goes for a Hausa, a Yoruba, or any ethnic group. The idea of homeland and possession has been culturally transmitted to them by their fathers, uncles, aunts, or cousins. They have been told, "This is your possession." If they live outside of their homeland they are made to remember that it is not their home. "You are not from here and this is not your home" are transmitted by parents who live with their children outside their ethnic homeland.

Among the Igbos, the cultural philosophy of possession is based on the proverb, "achuo nwanta oso na mba, ma onweghi ebe, O'furu efu," meaning, "If a child is driven back from a foreign place (where he works), if he has no home or land (to return to), he is lost." The same is true of all the other ethnic groups in Nigeria.

When one's possession is threatened, it is this philosophy that makes one fight. It is this philosophy that makes nations go to war to defend their territorial integrity against aggression. This is the philosophy at work in Southern Africa.

When a Nigerian grows up to be a mature man or woman and leaves home or travels to another part of the world, the cognitive awareness



along with the acquired experiential knowledge and understanding of the meaning of home (homeland) expressed above goes with the person. This is because the power of memory--the ability to remember or to call past knowledge, understanding, or experiences of a situation or a place to remembrance (Trotter & McCornell, 1976)--does not allow normal human beings to forget their mothers or fathers who gave birth to them.

The Nigerian culture or specifically one's ethnic culture cannot be excluded from the meaning given to "there is no place like home" because one's home is not isolated from one's culture. What is culture? Preiswerk and Perrot (1978) defined culture as "the complex of values, behavior patterns and institutions of a human group, which is learned, shared and transmitted socially" (p. 3). To Babbie (1977),

Culture . . . refers to the whole collection of agreements that members of a particular society share. It includes all the shared points of view that define what's true and what's good and what kind of behavior people can expect from one another. In large part, culture includes those ways of thinking, feeling, and acting that members of one society simply take for granted, but which might seem very strange to an outsider. A culture is a collection of agreements that a people share. (pp. 77-78)

It is the sharing of complex values, behavior patterns, institutions, language, symbols, normal sanctions, manners and customs, cognitive styles or patterns of reasoning, clothing patterns, food and recipes for food preparation, and patterns of social transmission of these and other elements of culture or cultural systems that give rise to ethnic-group identity formation. Each ethnic group naturally perpetuates its own cultural systems. Spindler (1976) indicated that these cultural systems

are maintained [perpetuated] through the cultivation of certain attitudes, values, and beliefs in the young, as well as certain skills and knowledge. In complex modern societies, this culturalization takes place within the family, in the formal school, in churches, business and individual establishments, in peer groups and through mass media. (pp. 114-15)

People cannot easily be detached from their culture. People make their culture just as their culture makes them. Since people cannot easily be detached from their culture, and since people are the symbol of their culture, there is a feeling of anxiety (uneasiness) that people develop about being elsewhere in the world outside their own homelands. Contributing factors to this feeling of anxiety are homesickness (the desire for home);<sup>1</sup> the desire to show members of one's family, relatives, and friends the successes and achievements that one has made outside one's homeland; the desire to take one's place in the government of one's people, helping them to design and reach their destiny in education, economic growth, and development; and so on.

People are ethnocentric (in the good sense of the word) about their homelands. Except in extreme cases of political uncertainties, people would not trade their homelands for being elsewhere in the world. For example, it is the desire for one's homeland that caused Benigno Aquino to leave the United States for the Philippines, even though he knew it was dangerous for his life. Another example is Dae Jung Kim, who returned to South Korea even though he knew he would be politically under house arrest. There are other examples from various

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<sup>1</sup>See Appendix on homesickness.

parts of the world. A person with a high level of anxiety about being elsewhere in the world except in his own homeland may likely return to his homeland, while a person with a low level of anxiety may not.

Anxiety about contributing one's expertise outside of one's own country. Generally, people feel uneasy about contributing their expertise outside their own country. They usually prefer to contribute their expertise in their own countries. For example, about 80% of the Nigerian students who participated in the preliminary interviews for this study indicated their desire to return to Nigeria to use their expertise there. Part of the reason is a hidden argument in which an individual tells himself that if he contributes his expertise elsewhere in the world, his own country will be deprived of that expertise. It is not that the individual just tells himself that he has to contribute his expertise in his own country; he feels that it is part of his responsibility. Society expects him to do just that. The members of one's family expect him to return to use his expertise to improve their poor economic conditions, social image, and status; to make their family's name known in the country; or to occupy an important position somewhere in one of the nation's establishments, ministries, or institutions of higher learning.

The underlying argument for their position is that if one is a trained medical doctor in a specialized area and is using that expertise elsewhere in the world outside his own country, and his expertise is denied those who are supposed to benefit from it in his own country, his being a medical doctor is of no use to his own people.

If he is an agriculturalist who contributes his expertise elsewhere in the world so that proper methods of farming are used to produce enough food crops there, and his own country has men and women dying of starvation, his own people will see no use in his being an agricultural expert. If he is an education specialist who contributes his expertise elsewhere in the world so that people can learn to read, write, critically think, create, build, develop, and achieve their desired human potential, and his own countrymen and women remain illiterate, unable to critically think, create, build, develop, and achieve their desired human potential, his countrymen and women will see no use in his education.

Everyone desires to contribute to the building up of the society or culture to which he belongs. For this reason, almost everyone manifests certain levels of anxiety about contributing his expertise elsewhere in the world outside his own country. The social, educational, cultural, economic, and political implications for one's own people if he contributes his expertise outside his own country tend to increase the possibilities of his becoming ethnocentric about the contribution of his expertise outside his own country. For these and other reasons, nations also tend to be ethnocentric about contributing what they know (for example, high-level science and technology expertise) elsewhere in the world, if by so doing they will put themselves in an inferior position to other nations. A student with a high level of ethnocentrism about contributing his expertise elsewhere in the

world except in his own country may prefer to contribute his expertise only in his own country.

Anxiety about contributing to the political and economic advantage of ethnic groups other than one's own in Nigeria. Ogunnika (1982) rightly observed that historical incidents and the beliefs that have grown up around them have helped to foster a sense of disunity among Nigerians. He claimed that most ethnic historians have pointed to the occasions when the warriors of their ethnic groups defeated those of the other. Most Nigerian leaders have claimed that their ethnic group should rightly rule the country. For example, during the 1959 politicking for the general election that was to usher in Nigerian independence, Ahmadu Bello said,

I will rule from the Sahara (that is, Northern Nigeria) to the Sea (the Atlantic Ocean in the South). When I win this election, I will divide Nigeria into two parts, the North I will rule myself while I will give the South to one of my lieutenants as my great grandfather Othman dan Fodio did. (The Daily Times, 1959)

In the same vein, Obafemi Awolowo, the Yoruba political leader, was always fond of referring to the Fulani Jihad, through which great Yoruba cities such as Ilorin were annexed to the North. For this reason, one of his party's political manifestos was to reverse the annexation and recover the lost town of Ilorin for the Yoruba nation. Awolowo believed that the Yoruba people would have overthrown the Fulani Dynasty had it not been for the intervention of the British, who entered into an agreement of noninterference with the Northern Emirs during the British introduction of the indirect rule in that part of their colony. Summing up his dissatisfaction with the indirect rule,

Awolowo (1968) said, "One of the things which the advent of the British did in Nigeria was to entrench another alien rule" (p. 64)--that is, the Hausa-Fulani. So he urged the Yorubas to support him by defeating the Hausa-Fulani oligarchy in the 1959 election.

Similarly, Nnamdi Azikiwe's statement to the Igbo State Union in 1949 traced the stages of development of "human history" and placed his own ethnic group, the Igbo, at the center point. He believed that as the leading ethnic group in Nigeria, the Igbo were destined to be the leaders and saviors of Africa.

Odumegwu Ojukwu (1969), the Igbo leader who headed the unsuccessful Biafran secession of 1976, once declared:

Nigeria never was and can never be a united country. [Different ethnicities and ethnocentric tendencies] gave rise to political power groups goaded by sectional [ethnic] rather than national interests. . . . Nigeria was not united, the Nigerians knew it. (p. 1)

On this same issue, Obafemi Awolowo (1947, 1968) said, "Nigeria is not a nation, it is a mere geographical expression. There are no Nigerians in the same sense as there are "English," or "Welsh" or "French."

Tafawa Balewa (1947), the first Prime Minister of Nigeria, a Northerner, had this to say: "Since the amalgamation of Southern and Northern Nigeria in 1914, Nigeria has existed as one country only on paper. It is still far from being united" (p. 208).

The above examples clearly show the desire of each ethnic group to put itself in a position of advantage over the others, and this has tended to create a feeling of disunity in the nation. None of the ethnic groups would want to do anything that would give an economic or

political advantage to the other groups. For this reason, it is likely that Nigerian students will not contribute to the political and economic advantage of ethnic groups other than their own, especially if they have high levels of anxiety about doing so. Such anxiety is likely to be consequent to the fear of what one's ethnic group will do should one want to deviate from what has become accepted as the normal pattern of dealing with ethnic groups other than one's own in Nigeria.

#### Methodological Precedents in Literature

Various types of methods have been used in the study of various forms of ethnocentrism and ethnicity. Nagel (1983) identified two models for studying ethnic nationalism in modern states. These are economic and political models of ethnic processes. There are three specific models under the general economic models, and these are what he labeled the "ecological model," the "economic organization model," and the "labor market model." The ecological model, mainly developed by anthropologists and extended by sociologists, explores the relationship between ethnic boundaries and economic production niches, while the economic organization arises mainly from the work of sociologists and examines the role played by the organization of the economy and the division of labor in subnational mobilization. The labor market deals with explanations of ethnic conflict and group formation over the issue of labor market segregation. The political construction and the political reaction models are two models for studying the relationships between the structure and process of politics and ethnic solidarity, antagonism, and so on (Nagel, 1984).

The Effects of Ethnocentrism  
on Attitudes and Attributions

Patchen (1983) studied students' own racial attitudes and those of peers of both races, as related to interracial behaviors. From the questionnaire data administered to a total of 1,200 black students and about 1,500 white students from ten public high schools in Indianapolis, Patchen constructed the following measures: (1) own attitude toward other-race schoolmates, (2) actual ethnocentrism of white peers, (3) mean ethnocentrism of black peers, (4) perceived racial attitudes of peers, (5) interracial avoidance, (6) friendly interracial contact, and (7) class racial composition. With respect to ethnocentrism of white and black peers, Patchen discovered that among blacks, students' interracial behaviors were associated most strongly with their own attitudes toward their white schoolmates, while among white students, interracial behaviors were associated with their own racial attitudes much more than with the ethnocentrism of their peers.

Greenberg and Rosenfield (1978) used an extrasensory perception (ESP) test to examine the effect of ethnocentrism on attributions, irrespective of the cultural stereotype. To examine whether people who differ in ethnocentrism also differ in their attributions for whites and blacks, high- and low-ethnocentric whites made attributions for the success and failure of black and white actors on a task that required an ability that was outside the scope of the cultural stereotype of blacks, that is, ESP ability. The study revealed that high-ethnocentric subjects tended to attribute black success less to ability



and more to luck than white success. In other words, high-ethnocentric subjects tended to make more derogatory attributions for blacks as opposed to whites in comparison to low-ethnocentric subjects.

### Ethnic Measurement and Identification

Smith (1980) identified how ethnicity or ethnocentrism is measured in his study on ethnic measurement and identification. He delineated three basic approaches, which he called the natal, the behavioral, and the subjective. The natal approach attempts to identify a person's ethnicity by inquiring about a person's place of birth, and the places of birth of his parents, grandparents, and so on, whereas the behavioral approach defines a person's ethnicity according to some practice or affiliation of the person such as language spoken or membership in certain voluntary groups. The subjective approach asks the person what ethnicity he considers himself or where his ancestors came from.

### Cross-Cultural Variations in Ethnocentrism

LeVine and Campbell (1972) claimed that ethnocentrism can be studied comparatively at several levels of variation: (1) across the cultural groups of the world; (2) among the groups of a given region, and then across regional units; (3) among the diverse out-group attitudes and relations of a given in-group; and (4) across dyadic units of intergroup relationship, that is, two groups considered in relation to each other.

Murdock (1949) and Whiting and Child (1953) were cited as examples for the first cross-cultural correlations by Levine and Campbell. With this type of study one might compute a correlation between the tendency for great in-group peace and the tendency to have contemptuous attitudes toward out-groups, pooling data from groups scattered all over the world.

The second, which they called "intracluster correlations," is associated with the work of Naroll (1961). In this type of study, for each cluster the relationship is computed separately, and these indices are then averaged across clusters.

The third type is called the "in-group-based correlation." In such analyses, correlations are computed separately from the standpoint of each in-group.

The fourth type is the "dyadic correlation," in which attributes or scores are assigned to the dyad, expressing an attitude of their relationship rather than referring to either separately. For this reason, Levine and Campbell argued that it might be proposed that each group observes a real difference in the stereotyped imagery of the other, although reporting it with opposed evaluative connotations.

#### Ethnic-Tension-Management Mechanisms

Ogunnika (1982) studied the various mechanisms the Nigerian ethnolinguistic groups use to manage ethnic tensions in the city of Kano. He used both participant observation and interviews for data collection. Thirty principal informants, along with 200 individuals, were interviewed. Those interviewed included the sellers in Kano

markets, contractors, students, high school and elementary school teachers, highly placed government officials in Kano State, highly placed individuals recognized by the various ethnic groups, prostitutes, and police officers. Ogunnika claimed that although he and his assistants did not select the interviewees by any statistical technique, they represented a cross-section of the members of Kano society in terms of age, occupational role and status, ethnic identity, and sex.

The dissertation was designed to describe how the individuals from different Nigerian ethnic groups living in Kano City have been using some methods of conduct identified as mechanisms of tension management to regulate interactions and resolve conflicts in their social and economic activities. Underlying these practices was the desire to assure that their economic dealings with each other were successful.

Ogunnika discovered that the relationship between the different ethnic groups in Kano City was not that of conflict alone, as some scholars have made it, but that the economic prosperity that motivated the migrants to come to Kano could not be possible if the relationship was that of conflict. He therefore concluded that although conflict is a persistent phenomenon among the different ethnic groups of Kano, it is nevertheless not the only feature of interethnic relations. The following statement summarizes Ogunnika's findings:

The dissertation . . . submits that coexisting with conflict are the mechanisms of tension management, which are defined as methods of conduct regulating the actions of different members of Kano

society when they engage in situations such as contract negotiations, trading in the markets, and all the other social and economic interrelationships of daily life. (p. 253)

The Relevance of the Study to Curriculum Development in Nigeria

In his Educational Imagination, Eisner (1979) identified five basic orientations to the curriculum. These are development of cognitive processes, academic rationalism, personal relevance, social adaptation and social reconstruction, and curriculum as technology.

Under social adaptation and social reconstruction, Eisner said that as an orientation to curriculum, its aims and content must be derived from an analysis of the society the school is designed to serve. Arguing this case Eisner said,

Schools are essentially institutions created to serve the interests of the society. As such their mission is to locate needs, or at least to be sensitive to those needs, and to provide the kinds of programs that are relevant for meeting the needs that have been identified. (p. 62)

He went on to say that if the society needs more engineers, doctors, physicists, or skilled blue-collar workers, the school is regarded as the agency through which they will be provided. One can also add that if a multiethnic society has a serious problem of ethnicity or ethnocentrism among her peoples, schools should play a role in minimizing its adverse effects or influences on that society. Ethnocentrism or ethnicity as an issue that threatens smooth interethnic relationships, national economic growth, development, and stability should be part of the school curriculum at all levels of education, especially in Nigeria.

Acha Ndubisi (1981), a Nigerian curriculum specialist, agreed that the aims of education (school education) in any society should be based on that society's needs, problems, aspirations, and philosophy.

He argued that:

Modern education must be directed to the service of the masses, the new systems, strategies and concepts of education must emerge to meet the demands of the 20th Century society. It is the responsibility of experts in education and teachers to guide and re-direct the society to aim at and achieve the desired goals.

The aims of the society determine the goals of education.  
(pp. 15, 18)

Ralph Tyler (1949), the notable curriculum theorist, believed:

Education is a process of changing the behavior patterns (even the perceptions) of people. This is using behavior in the broad sense to include thinking and feeling as well as overt action. When education is viewed in this way, it is clear that educational objectives, then, represent the kinds of changes in behavior that an educational institution seeks to bring about in students. A study of the learners themselves would seek to identify needed changes in behavior patterns of the students which the educational institution should seek to produce. (pp. 5-6)

Although "every human experience" cannot be included in a school's curriculum as Power (1982) pointed out, certain issues such as negative ethnicity or ethnocentrism, which tend to threaten the existence of a multiethnic nation such as Nigeria, must be addressed in that nation's school curriculum. Since school curriculum bears the burden of preparing students for life and for living in harmony with each other, even though they come from different ethnic groups, it is necessary for them to be made aware of the social, political, communication, education, and economic growth and development problems ethnicity or ethnocentrism may pose to them.

### CHAPTER III

#### RESEARCH METHODOLOGY

The research methodology is outlined in this chapter. The research design, the research questions, and the factors between or among which interactions or relationships could exist in relation to the research questions are described. Instrumentation, sampling, data-collection procedures, and data analysis are discussed with validity and reliability questions.

The purpose of the research was twofold. First was an attempt to descriptively identify Nigerian students' levels of anxiety on three evidences of ethnocentrism as they pursue advanced formal education in the United States. Second was an attempt to determine whether the students' levels of anxiety were significantly different from each other when examined in relation to 15 independent variables or factors. The variables included the students' gender, age categories, ethnic affiliation, marital status, number of months or years spent as a student in the United States, number of times students have come to study in the United States, type of institution students are in attendance, level of education students are pursuing, and location of primary, secondary, or post-secondary schools students attended in Nigeria. In addition, an attempt was made to identify whether the

differences are significant in terms of ethnic groups from which students choose their closest friends, the perceptions students have of each other's ethnic groups, the effect of advanced formal education on individual students' linguistic ethnocentric tendencies, the type of work students hope to do upon their return home, and the criteria students hope to use in employing people should they be placed in a position to employ people in their respective places of work in Nigeria. Significance was also sought in terms of students' main purpose in seeking advanced formal education in the United States, and the potential changes students might experience in their commitment to Nigeria while studying in the United States.

#### Description of Research Methodology

The research methodology that was used to fulfill the above twofold purpose was described as descriptive and inferential. The study was descriptive because the methodology was designed to use a survey to investigate the levels of anxiety Nigerian students have on the three evidences of ethnocentrism. It was inferential because the data generated through the descriptive methodology were examined for differences or relationships between or among the three evidences of ethnocentrism in terms of 15 independent variables that were identified in the preceding paragraph. For example, the methodology examined whether the anxiety about residing outside of one's own homeland was related to the anxiety about contributing one's expertise outside one's own country, and the anxiety about contributing to the political and economic advantage of ethnic groups other than one's own. It examined

whether there were interactions between or among the dependent variables in relation to the 15 independent variables.

Six major hypotheses were tested for statistically significant differences between the Nigerian college students' general anxiety levels and their anxiety levels on the three evidences of ethnocentrism. Several subhypotheses were also tested to see whether the relationships were significant in terms of the independent variables that were identified in the first section of this chapter. The hypotheses were formulated in order to answer the research questions, which were stated in Chapter I.

#### Population

The general research population is defined as the Nigerian students in two types of institutions, public universities and private (religious) colleges or universities in the United States. In the 1983-84 academic year about 20,080 Nigerian college students were in the United States. The figure is more than 50% of the total number of 41,690 students reported from Africa as a world region that same year (Zikopoulos & Barber, 1983). A greater percentage of this number were believed to be in the midwestern region of the United States. For this reason, the researcher delimited the general research population to the midwestern region of the United States. The public universities and private colleges or universities whose Nigerian student populations were involved in the research are located in the following midwestern states: Illinois, Michigan, Minnesota, Nebraska, Ohio, and Wisconsin.



A greater number of the research population attended public colleges or universities, while only a small fraction attended private Christian colleges, universities, or theological seminaries. Those who attended Christian colleges, universities, or theological seminaries were mainly graduate students. A mixture of graduate and undergraduate Nigerian students is available in the large public colleges or universities.

These students came from various ethnic groups in Nigeria. Particular attention was paid to the Igbo, Hausa, and Yoruba college students in this study. The Igbos, Hausas, and Yorubas are the three major ethnic groups in Nigeria. Other students (who were paid some attention) in the study came from the minority ethnic groups in Nigeria, and they were represented as "other" in the research instrument.

### Sample

Two hundred thirty-four public university students and 33 Christian college students were involved in the research. The 234 public university students and the 33 Christian college students were selected by convenience from 12 public and seven private colleges or universities which were also selected by convenience. However, where it was difficult to get the required number of students from either the public or the private colleges and universities that were already selected for the research, more colleges and universities were added to the list by convenience until the proposed number of students was reached.

### Sampling Procedures for Selecting the Institutions

Twelve public colleges and universities and seven private Christian colleges and universities were selected for the research by a "convenience sample." The rationale for this was that Nigerian students cannot be found in every public or private college or university in the midwestern region of the United States. Therefore, the single criterion used in selecting the institutions involved in the research was that they must have more than five Nigerian students. A convenience sample of public institutions with more than five Nigerian students in their student population was selected. Also, only those private Christian colleges and universities that had one or more Nigerian students were selected.

### Sampling Procedures for Selecting the Respondents

Since the institutions involved in the research were selected by a convenience sample, the various respondents involved in the research were also selected by a convenience sample. Nevertheless, efforts were made to sample between 80% and 90% of the population of Nigerian students in each of the colleges and universities whose students were involved in the research. To accomplish this, the researcher requested the number of Nigerian students from the Foreign Students' Directors in each of the institutions involved in the research in order to determine the number of respondents that would make up the 80% to 90% of the total number of students in each institution. However, in

the case of private Christian colleges or universities where Nigerian students are usually fewer than five in number, the total population was involved in the research.

### Instrumentation

The main instrument used for data collection was a 56-item questionnaire developed by the researcher. The instrument was divided into two main sections. Items 1 through 9 in section one were used to collect demographic information, while items 10 through 21 (in the same section) were used to collect data on Nigerian students' levels of anxiety on three evidences of ethnocentrism. The 35 items in section two were used to measure Nigerian students' general levels of anxiety (see Appendix E). The students' general levels of anxiety (high anxiety or low anxiety) were used to compare for relationships with the students' anxiety levels on three evidences of ethnocentrism, which were previously identified.

### Instrument Development

Two steps were taken in the development of the instrument. These included a series of preliminary interviews and some pilot tests. Twenty people in four major universities in Michigan were selected for the preliminary interviews and pilot tests. The purpose of the preliminary interviews was to identify appropriate questions on ethnocentrism that would be built into the Anxiety Scales Questionnaire that was also used in the construction of the research instrument. Pilot

tests were used to refine the items generated from the preliminary interview.

### Preliminary Interviews

The purpose of the preliminary interviews was to identify appropriate questions on ethnocentrism that would be used in the construction of the questionnaire. Twenty people were selected for these interviews. General questions were used to collect basically three different kinds of data. These were demographic data, ethnocentrism data, and anxiety data. Questions dealing with students' backgrounds were asked. For example, Is this your first time in the United States? How long have you been a student in the United States? What is your purpose in seeking advanced formal education in the United States? What type of work do you hope to do when you return to Nigeria at the end of your studies? Do you intend to return to Nigeria at the end of your studies? What is happening to your commitment to Nigeria while you are studying in the United States? What is your ethnic affiliation in Nigeria? Are you married? Some of these general questions were used to construct specific questions on ethnocentrism during the preliminary interview process. Furthermore, new questions were generated in each interview session. Whenever this happened, the researcher attempted as much as possible to pose that same question to other interviewees.

The responses from the preliminary interviews were used in the construction of the research questionnaire. Twenty-one multiple-choice questions were developed from the preliminary interview

responses. The majority of the items were put into Likert's five-range pattern of "Strongly Disagree," "Disagree," "No Opinion," "Agree," and "Strongly Agree." The respondents were expected to select and circle the item number that best represented or reflected their opinions on the three evidences of ethnocentrism.

Before the pilot testing, all 40 items on the Anxiety Scale Questionnaire (ASQ) prepared by Krug, Scheier, and Cattell (1976) for Personality and Ability Testing, Inc., were selected and built into the 21 questionnaire items on ethnocentrism to make the entire questionnaire a 61-item research instrument. Five of the ASQ items were dropped after the pilot testing, thus making the final number of the research questionnaire items 56.

The ASQ has three different kinds of responses: true (sometimes), in between (seldom), and false (never). The respondents were expected to select and mark an X under the column that best represented how they felt or what they thought about the issues raised by the questionnaire items.

### Pilot Testing

Copies of the final draft of the questionnaire were made and pilot tested among 20 Nigerian students, some of whom were involved in the preliminary interviews. During the pilot-testing process, 5 out of the 40 items on the ASQ were eliminated due to the interpretation difficulties they posed to the pilot-testing respondents. Consequently, the pilot testing was used by the researcher to further

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reorganize, restructure, and rephrase some of the questions to avoid unnecessary ambiguity and confusion that might face the actual research respondents during the administration of the instrument. Also it helped the researcher make the most sensitive questions less sensitive and easier to answer.

#### Access to Nigerian Students

Before proceeding with this study involving human subjects, permission had to be obtained from Michigan State University's Committee on Research Involving Human Subjects (UCRIHS). See Appendix G for both a copy of the request to engage in the study and of the permission to proceed with it.)

After the permission was granted by the UCRIHS, a letter was written to the Director of the Office of Foreign Students and Scholars at Michigan State University to provide the researcher with a list of the names of all the foreign students' directors in all the colleges and universities whose Nigerian students were expected to be involved in the research. After this list was obtained, a letter of contact was written to each of the foreign students' directors in each of the 17 university or college campuses, requesting them to provide the researcher with a name and address to use in contacting the Nigerian student organization on their campuses. Copies of the instrument were sent to all the directors to assure them of its professional quality.

The names the directors sent the researcher helped him to make contacts with the Nigerian students' union presidents and subsequently

the entire Nigerian student population in each of the university or college campuses. (See Appendices H and I for the contact letters.)

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The researcher wrote another letter to each Nigerian student in which he introduced himself, described the research, and instructed them on what to do to ensure their anonymity in such a sensitive study as ethnocentrism. He specifically informed the respondents that their names would in no way be identified with their responses since their names were not required to be identified anywhere on the questionnaire pages. The letter was a preface to the 56-item questionnaire. (See Appendix D.)

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#### Concerns for Respondents' Anonymity

Since ethnocentrism research is very sensitive research, the respondents were specifically requested not to identify their names nor the names of the institutions they attend anywhere on the questionnaire pages in order to maintain their anonymity. Therefore, there was no way their responses were to become known outside the research, and reasonably place them at risk of criminal or civil liability or be damaging to their financial standing or employability. The respondents were only required to respond to the 56-item questionnaire.

#### Administration of the Instrument

A total of 298 copies of the questionnaires were made and distributed. Each copy was seven and one-half pages long (see Appendix E) and was put into a 9" x 12" plain envelope and distributed in that form.

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The researcher distributed and administered the questionnaires himself to the respondents on a one-to-one basis at each of the campuses. The researcher's distribution and administration of the questionnaire himself was expected to increase the response rate. With the exception of two campuses, the researcher traveled to all the campuses for the distribution and administration of the questionnaires. The Foreign Students' Directors at each of the two campuses offered to distribute and administer the questionnaires to their students themselves, and to mail back the completed copies to the researcher. Also, two Presidents of the Nigerian Students' Union at two universities helped in the administration of some questionnaires on behalf of the researcher.

To avoid influencing the opinions of the respondents where the researcher distributed and administered the questionnaires himself, the following precautions were taken. First, each respondent was given a 9" x 12" plain envelope with the questionnaire in it. Each was instructed to respond to all the 56 items as honestly as he could and return the completed questionnaire in the same plain envelope. Second, the researcher stayed away from the scene and waited until the respondent had completed the questionnaire.

### Scoring Procedures

Two separate sets of scores were obtained from the questionnaires. The first set of scores came from the first 211 questionnaire items, while the second set of scores came from the 35 items on the

ASQ. The entire 267 respondents were scored on each of the 56 items on the questionnaires.

A single total anxiety score was obtained from the ASQ items. The researcher simply added up the 1's, 2's, or 3's for each answer on each item. A higher score meant higher levels of general anxiety, whereas a lower score meant a lower level of general anxiety. A single total ethnocentrism score was obtained from the ethnocentrism questionnaire items. A high score on the ethnocentrism questionnaire items meant a high level of ethnocentrism, while a low score meant a low level of ethnocentrism.

In the Anxiety Scale Handbook (Krug et al., 1963, 1976), it is stated that three kinds of scores for the test may be obtained. The first is a single total anxiety score based on all 40 items. The Handbook emphasizes that it is what is needed in the majority of cases. The second is a breakdown into (a) an unrealized, covert anxiety score for 20 items on the left-hand test page and (b) an overt, symptomatic, conscious anxiety score for 20 items on the right-hand test page. These two separate scores are the sum of the total anxiety score, which has been identified as the first kind of score to be obtained from the test. The Handbook suggests that when the two scores are used separately, they can be interpreted as a ratio of overt to covert anxiety. The third is a breakdown of total anxiety into five personality components in anxiety--apprehension, tension, low self-control, emotional instability, and suspicion. These are the three different ways in which one can score the test or use the scores.

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In this study, the researcher used the single total anxiety score, which is the first way the test can be scored or the scores can be used. The total anxiety score of the respondents was used to measure the respondents' general levels of anxiety. A high score on the scale was indicative of a high level of anxiety or more anxiety, while a low score on the scale was indicative of a low level of anxiety or less anxiety. The students' general levels of anxiety were used to determine their levels of anxiety on the three evidences of ethnocentrism.

Since the research was not experimental but descriptive in nature, the researcher did not use the data from the ASQ to measure overt or covert anxiety. It was because of the descriptive nature of the research that he chose to use the first pattern of scoring the test. Above all, the first scoring pattern has been emphatically recommended to be used as the most important and dependable pattern for which norm tables have been provided and for which reliability and validity estimates are principally supplied. Krug et al. (1963, 1976) warned that the other scoring patterns should be regarded as experimentally oriented and used with caution.

#### Instrument Reliability and Validity Questions

By test reliability is meant the extent to which the test gives consistent results (scores) (Krug et al., 1963, 1976) or the level of internal consistency or stability of the measuring device over time (Borg & Gall, 1979). Reliability can take the form of consistency in

test scores over time or consistency in answers from one question to another in the test. Bearing this in mind, some of the questionnaire items on the three evidences of ethnocentrism need further testing for reliability and validity. Validity means "the degree to which a test measures what it purports to measure" (Borg & Gall, 1979, p. 211). The research questionnaire items are presently relied on only to explore factors and possible relationships between and among the factors, and not causes.

However, on the ASQ two types of reliability estimates are provided for the total score in Table 3.1. These are test-retest (consistency over time) and internal consistency (consistency across items).

Table 3.1.--Reliability of the ASQ Total Scale Score.

Value	Method	Sample Description
.93	Retest after 1 week	87 adults, males and females. Levitt and Persky (1962) plus additional, previously unpublished data
.87	Retest after 2 weeks	277 Japanese university students, males and females
.86	Retest after 2 weeks	345 S. African high school students, males and female. Cattell, Scheier, and Madge (1968)
.82	Retest after 4 weeks	94 university students, males and females. Unpublished data, John Pennsylvania State University

Table 3.1.--Continued.

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.92	Split-half, corrected to full test length	27 adults, males and females
.91	Split-half, corrected	120 adults, males and females, normals and hospitalized neurotics
.89	Split-half, corrected	400 Indian university students, males and females. Hundal, Sudahar and Sidhu (1972)
.87	Split-half, corrected	340 Japanese university students, males and females
.86	Split-half, corrected	Indian graduate students, males. Hundal, Singh and Singh (1970)
.85	Split-half, corrected	305 German university students and adult clinic cases, males and females. Beyne and Fahrenberg (1968)
.84	Split-half, corrected	240 adults, males and females
.80	Kuder-Richardson	1,247 S. African high school students, males and females. Cattell et al. (1968)
.78	Split-half, corrected	789 S. African high school students, males and females. Cattell et al. (1968)

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Source: Handbook for the IPAT Anxiety Scale (1963, 1976), pp. 24, 25.

According to Krug et al. (1963, 1976), the coefficients drop off when the time interval increases. They argued that part of this is due to the fact that individuals do change over time in anxiety levels. A test-retest coefficient of .60 was reported for a sample of 170 medical students over a two-year period (Miller, n.d.). But when the value was corrected for the restricted range of anxiety

scores among medical students, it increased to about .70. That meant that, over two years, appreciable changes could occur in a person's anxiety level, though a strong tendency existed for individuals to maintain their relative positions.

Three aspects of the validity of the ASQ have been examined. First is how well the test score correlates with the pure anxiety factor it was designed to measure. Second is how well the test score corresponds with clinical judgment regarding anxiety level. Third is how well the test score relates to other questionnaire measures of anxiety. The first aspect of the validity of the ASQ applied directly to this study's purpose of identifying the general level of anxiety of the Nigerian students in the midwestern states colleges and universities so that it can be examined to see whether it is significantly related to their anxiety levels on the three evidences of ethnocentrism. The ASQ was therefore accepted as a valid instrument and incorporated into the composite questionnaire used in this study. Table 3.2 shows ASQ validity correlations of scale scores with the pure anxiety factor.

The correlation between test score and the pure anxiety factor summarizes the results from five independent factor analyses. In each case, according to Cattell et al. (1963, 1976), the analytic design was essentially the same. The ASQ score was correlated with a number of other variables, measures of anxiety as well as traits unrelated to anxiety. The correlations were then factor analyzed. In each case, one factor was identified as anxiety, representing as

it did the elements common to all the anxiety measures studied.

Table 3.2 shows the correlation of the ASQ total score with this pure expression of anxiety averaged .90 across samples differing with respect to age, sex, education, and culture.

Table 3.2.--ASQ validity: Correlations of scale scores with the pure anxiety factor.

Size	Description	Correlation w/ Anxiety Factor	Source
182	128 neurotic and 54 normal adults of both sexes, generally middle & lower classes	.94	Rickels & Cattell (1965)
163	Male college students from South Africa	.91	Templer (1972)
53	Adult males, age 25 to 59 years, in industrial supervisory positions	.90	Kahn et al. (1964)
105	Male and female college students from South Africa	.88	Templer (1971)
223	Male and female college students	.84	Barratt (1965)
726	(Total Sample Size)	.90 (average validity across five studies)	

### Analysis of the Data

Since there were many variables or factors in the research, analysis of variance (ANOVA) was used to determine whether the mean scores were significantly different from one another. Borg and Gall



(1983) stated that ANOVA results in an F-value when used in research involving complex factorial designs. In this research, the F-value was used to determine whether the mean scores of the respondents on each of the dependent variables or factors were significantly different from one another, and whether the variables or factors interacted significantly with one another. Also, the F-value was used to determine whether the significance was across the independent variables of gender; age categories; ethnic affiliation; marital status; number of months or years spent in the United States; types of institutions in attendance; level of education students were presently pursuing; location of primary, secondary, or postsecondary school student attended in Nigeria; ethnic groups from which students chose closest friends; students' perceptions of each other's group; effects of advanced formal education on ethnocentric tendencies; type of work students desired to do upon returning to Nigeria; criteria for hiring people if put in a position to hire people in place of work; students' purpose in seeking advanced formal education in the United States; and changes in students' commitment to Nigeria while studying in the United States.

## CHAPTER IV

### FINDINGS

In this chapter the data generated through the research instrument are analyzed and reported. The rate of returns on the questionnaire and the characteristics of the respondents are also reported. The research questions are restated in the light of the research purpose. Hypotheses intended to answer the research questions are tested, and the results are reported. The chapter concludes with a summary of the findings.

#### Rate of Questionnaire Returns

Two hundred ninety-eight copies of questionnaires were distributed, and 267 or 90% were returned. The 31 or 10% that were not returned may bias the findings, but only in a very small way. Ninety percent of the returns is significant. Table 4.1 shows the rate of returns on the questionnaires distributed.

#### Characteristics of the Respondents

An analysis of the characteristics of the respondents by demographic data is reported in this section. The characteristics refer to items 1 through 10 in the questionnaire. The data show a frequency distribution by gender, age, ethnic affiliation, marital status, number of months or years spent as a student in the United

Table 4.1.--Rate of questionnaire returns.

State		Distrib- uted	Returns	% Returns
Illinois	Univ. of Illinois, Chicago	20	18	90.0
Illinois	Northern Illinois Univ.	7	5	71.4
Illinois	Univ. of Illinois, Urbana	5	4	80.0
Illinois	Moody Bible Institute	2	2	100.0
Illinois	Trinity Evang. Div. School	1	1	100.0
Illinois	Wheaton College Grad. School	5	5	100.0
TOTAL		40	35	87.5
Michigan	Michigan State University	38	37	97.0
Michigan	University of Michigan	10	9	90.0
Michigan	Wayne State University	15	14	93.3
Michigan	Eastern Michigan University	42	40	95.2
Michigan	Western Michigan University	25	25	100.0
Michigan	Andrews University	20	15	75.0
Michigan	Grand Rapids Baptist Sem.	1	1	100.0
Michigan	Calvin College	3	3	100.0
TOTAL		154	144	94.0
Minnesota	University of Minnesota	30	23	77.0
Minnesota	Bethel Theological Sem.	1	1	100.0
Nebraska	Univ. of Nebraska, Lincoln	7	5	71.4
Ohio	Ohio State Univ., Columbus	36	33	91.7
Wisconsin	Univ. of Wisconsin, Madison	30	26	80.0
TOTAL		104	88	85.0
TOTALS		298	267	90.0

States, number of times resided in the United States as a student, type of institution in attendance, and academic degree being pursued.

Frequency distributions of the respondents in terms of the variables are given below.

#### Distribution by Gender

The frequency distribution by gender in Table 4.2 shows that 74% of the respondents were males, while 26% were females.

Table 4.2.--Frequency distribution by gender.

Sex	N	Relative Freq. (%)	Adjusted Freq. (%)	Cumulative Freq. (%)
Male	198	74.2	74.4	74.4
Female	68	25.5	25.6	100.0
Missing cases	1	.4	missing	

#### Distribution by Age

The frequency distribution by age in Table 4.3 shows that 45% of the respondents were between 20 and 29 years old, 49% were between 30 and 39 years old, and 5% were over 40 years old. The data suggest that, at the time of the study, the majority of the Nigerian students in United States colleges were between 30 and 39 years of age, followed by those between 20 and 29 years of age.

Table 4.3.--Frequency distribution by age.

Age	N	Relative Freq. (%)	Adjusted Freq. (%)	Cumulative Freq. (%)
20-29	121	45.3	45.7	45.7
30-39	130	48.7	49.1	94.7
Over 40	14	5.2	5.3	100.0
Missing cases	2	.7	missing	

Distribution by Ethnic Affiliation

The frequency distribution by ethnic affiliation in Table 4.4 shows that 38% of the respondents were Igbos, 15% Hausas, 29% Yorubas, and 17% were from other tribes or ethnic groups. The data show that the Igbos had the highest percentage of the total population sampled, followed by the Hausas, the Yorubas, and other ethnic groups. The data also show that the Yorubas had the second highest percentage of the total population sample, whereas the Hausas had the lowest percentage of the total population sample. Other ethnic groups were above the Hausas by 1%.

Table 4.4.--Frequency distribution by ethnic affiliation.

Ethnic Group	N	Relative Freq. (%)	Adjusted Freq. (%)	Cumulative Freq. (%)
Igbo	101	37.8	38.0	38.0
Hausa	43	16.1	16.2	54.1
Yoruba	76	28.5	28.6	82.7
Other	46	17.2	17.3	100.0
Missing cases	1	.4	missing	

### Distribution by Marital Status

The frequency distribution by marital status in Table 4.5 shows that 48% of the respondents were married, and their families were with them in the United States; 16% were married but their families were not with them in the United States. The data also show that 33% of the respondents were single. The data suggest that there were more Nigerian student respondents who were married than were Nigerian students who were single. There were more students who were married and their families were with them in the United States than there were students who were married but their families were not with them in the United States. There were more single Nigerian students than there were those who were married without their families in the United States.

Table 4.5.--Frequency distribution by marital status.

Marital Status	N	Relative Freq. (%)	Adjusted Freq. (%)	Cumulative Freq. (%)
Married with family in the U.S.	128	47.9	48.3	48.3
Married without family in the U.S.	43	16.1	16.2	64.5
Single	87	32.6	32.8	97.4
Other	7	2.6	2.6	100.0
Missing cases	2	.7	missing	

Distribution by Number of  
Years as Student in the U.S.

The frequency distribution by number of months or years as a student in the United States in Table 4.6 shows that 14% of the respondents had only been students in the United States between 6 and 12 months, 54% between 2 and 4 years, 24% between 5 and 8 years, and 7% over 9 years. The data show that a greater percentage of the population sample had been students in the U.S. between 2 and 4 years. The second group with a greater percentage representation in the population sample were those who had been students in the U.S. between 5 and 8 years.

Table 4.6.--Frequency distribution by number of years as students.

Length of Time as Student in United States	N	Relative Freq. (%)	Adjusted Freq. (%)	Cumulative Freq. (%)
6-12 months	37	13.9	14.1	14.1
2-4 years	144	53.9	54.8	68.6
5-8 years	63	23.6	24.0	92.8
Over 9 years	19	7.1	7.2	
Missing cases	4	1.5	missing	

Distribution by Number of  
Times as Student in the U.S.

The frequency distribution by the number of times as a student in the United States in Table 4.7 shows that 74% of the respondents claimed that this was their first time as students in the United States, while 25% claimed that it was their second time.

Table 4.7.--Frequency distribution by number of times as student in the United States.

Number of Times as Student in U.S.	N	Relative Freq. (%)	Adjusted Freq. (%)	Cumulative Freq. (%)
First time	197	73.8	74.9	74.9
Not first time	66	24.7	25.1	100.0
Missing cases	4	1.5	missing	

Distribution by Previous Attendance  
at a U.S. Institution

The frequency distribution by previous attendance in a United States institution in Table 4.8 shows that 13% of the respondents claimed they had previously attended and graduated from a United States institution and returned to work in Nigeria before coming back the second time as a student. The data show that a greater percentage of the Nigerian students were in the United States for the first time to attend United States institutions.

Distribution by Type of  
Institution in Attendance

The frequency distribution by type of institution in attendance in Table 4.9 shows that 85% of the respondents attended public colleges or universities, whereas 12% attended private or religious colleges and universities. The data show that a majority of the Nigerian students in the sample attended American public colleges and universities, whereas a minority of them attended American private colleges and universities.



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Table 4.8.--Frequency distribution by previous attendance in a U.S. institution.

Previous Attendance	N	Relative Freq. (%)	Adjusted Freq. (%)	Cumulative Freq. (%)
Previous U.S. student	35	13.1	13.2	13.2
Nonprevious U.S. student	228	85.4	86.0	99.2
Other	2	.7	.8	100.0
Missing cases	2	.7	missing	

Table 4.9.--Frequency distribution by type of institution in attendance.

Institution Type	N	Relative Freq. (%)	Adjusted Freq. (%)	Cumulative Freq. (%)
Public	227	85.0	87.3	87.3
Private	33	12.4	12.7	100.0
Missing cases	7	2.6	missing	

#### Distribution by Academic Degree

The frequency distribution by academic degree in Table 4.10 shows that 38% of the respondents were working toward their bachelor's degree, 30% toward their master's degree, and 31% were working toward their doctorate degree. The data show that a majority of the Nigerian students in the population sample were working on their bachelor's

degree, while those working on their master's and doctorate were almost evenly split at 30%.

Table 4.10.--Frequency distribution by academic degree.

Degree	N	Relative Freq. (%)	Adjusted Freq. (%)	Cumulative Freq. (%)
Bachelor's	102	38.2	38.5	38.5
Master's	81	30.3	30.6	69.1
Doctorate	82	31.0	30.9	100.0
Missing cases	2	.7	missing	

The Nigerian College Students' Scores on  
the General Ethnocentrism Scale

For the purpose of this study, the concept ethnocentrism is represented by an instrument created for the study. This instrument measures ethnocentrism as a cognitive construct and not as a behavioral construct, thus providing scores that are comparable only within this study, but not outside it.

Table 4.11 is a scale showing ethnocentrism score ranges from 44 to 107. High, medium, and low scores were developed by placing approximately the highest and lowest 25% of the individual scores in the high and low levels, while the remaining individual scores were placed in the medium level.

Table 4.11.--Nigerian college students' general ethnocentrism total scale scores.

Level	Score Range	N	%
Low	44- 75	69	25
Medium	76- 86	127	50
High	87-107	71	75
Column total	174-268	267	150

The preceding scale shows that 69 out of 267 Nigerian college students involved in the study scored at the 25% level of the total scores and were therefore identified as low on the ethnocentrism scale, whereas 71 out of 267 scored at the highest 25% level of the total scores and were therefore identified as high on the ethnocentrism scale. One hundred sixty-seven of the 267 students scored at the 50% level of the total scores and were therefore identified as medium on the ethnocentrism scale. This implies that a greater percentage of the Nigerian college students who were involved in the study were between average and above-average on the ethnocentrism scale. Figure 4.1 shows the score ranges more clearly.

The histogram follows the pattern of a normal curve, although it is slightly skewed to the right. The slight skewness to the right suggests, however, that a greater number of Nigerian college students tended to lean toward high ethnocentrism, although there were more scores in the median than there were in either the low or high levels on the scale. Nevertheless, it must be restated that the scale is

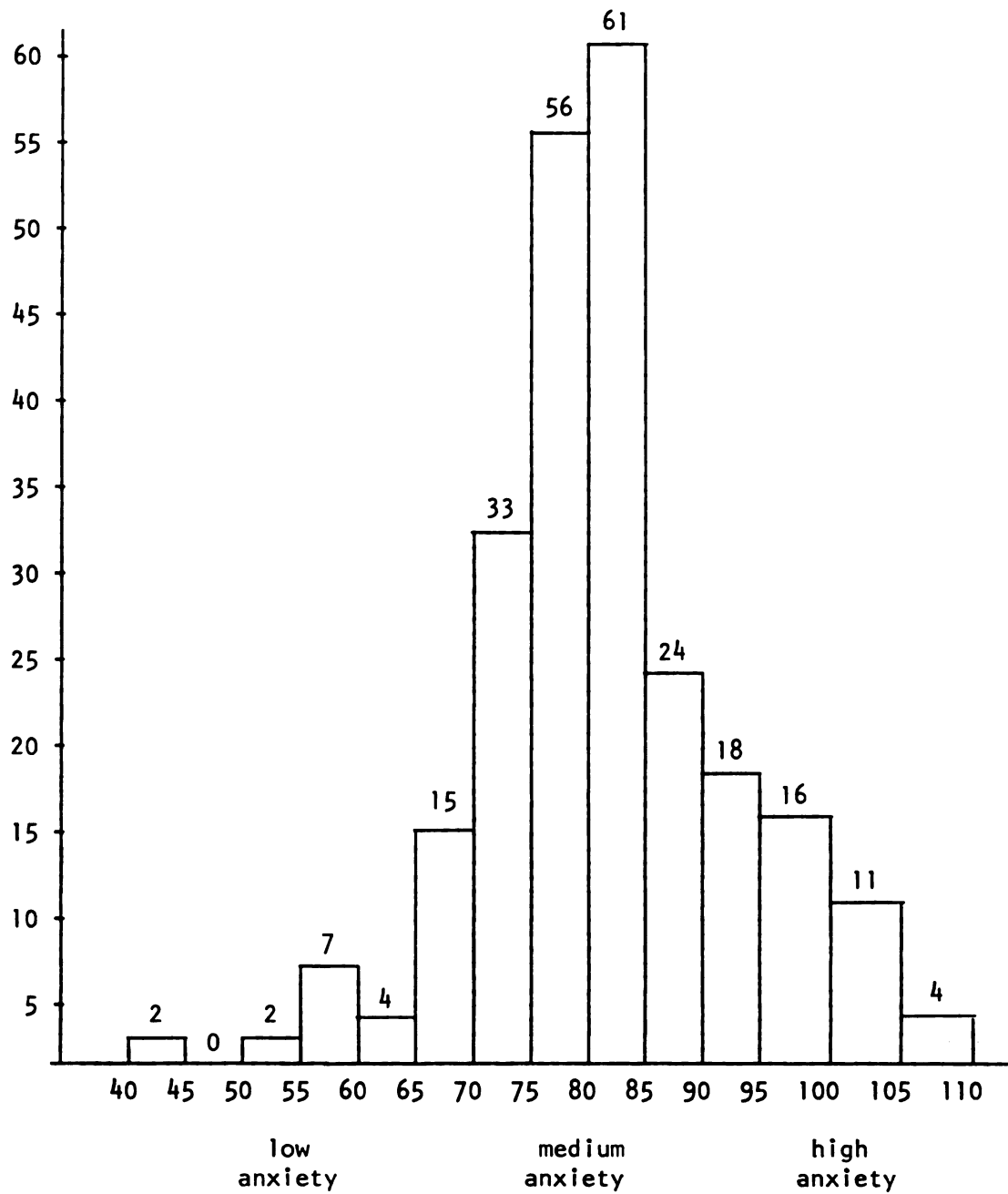


Figure 4.1: A histogram of Nigerian college students' general ethnocentrism total scale score.

relatively internal to this study and was purposefully used to measure the levels of Nigerian college students' ethnocentrism in general and how they compared in particular to their levels of ethnocentrism about residing outside of Nigeria, contributing their expertise outside of Nigeria, and contributing to the political and economic advantage of ethnic groups other than their own in Nigeria. Since the scale is relatively internal to this study, all comparisons are relatively made among Nigerian college students from the three major ethnolinguistic groups in Nigeria and not with reference to some other groups outside Nigeria. Therefore, this writer cannot presume that Nigerians in general are more ethnocentric than other people in Africa or the world because there are no external ethnocentrism scales with which to externally ascertain the accuracy of the statement.

The following Pearson correlation coefficients table (Table 4.12) shows the correlation between Nigerian college students' levels of ethnocentrism in general and their levels of general anxiety, and anxiety about residing outside of Nigeria, anxiety about contributing their expertise outside of Nigeria, and anxiety about contributing to the political and economic advantage of ethnic groups other than their own in Nigeria.

The Pearson correlation coefficients show that there were statistically significant relationships between Nigerian college students' levels of general ethnocentrism scores and scores on general anxiety, anxiety about residing outside of Nigeria, anxiety about contributing their expertise outside Nigeria, and anxiety about

Table 4.12.--Pearson correlation coefficient results between general ethnocentrism total scale score and general anxiety score, "residing" anxiety score, "contributing" anxiety score, and "political and economic" anxiety score of Nigerian college students.<sup>a</sup>

	Coeff. Cases Signif.	General Ethno- centrism	General Anxiety	Residing Anxiety	Contrib- uting Anxiety	Political/ Economic Anxiety	Row Total
General ethnocentrism	C N p	1.0000 ( 0) ...	.1100 ( 267) .036*	.8979 ( 267) .001*	.7252 ( 267) .001*	.7251 ( 267) .001*	3.4582 267
General anxiety	C N p	.1100 ( 267) .036*	1.0000 ( 0) ...	.0471 ( 267) .222	.0972 ( 267) .056	.1580 ( 267) .005*	1.4123 267
"Residing" anxiety	C N p	.8979 ( 267) .001*	.0471 ( 267) .222	1.0000 ( 0) ...	.4771 ( 267) .001*	.4503 ( 267) .001*	2.8824 267
"Contributing" anxiety	C N p	.7252 ( 267) .001*	.0972 ( 267) .056	.4771 ( 267) .001*	1.0000 ( 0) ...	.3960 ( 267) .001*	2.6955 267
"Political/economic" anxiety	C N p	.7251 ( 267) .001*	.1580 ( 267) .005*	.4603 ( 267) .001*	.3960 ( 267) .001*	1.0000 ( 0) ...	2.7294 267
Column total	C N p	3.4582 267	1.4123 267	2.8824 267	2.6955 267	2.7294 267	13.1778 267

p = \*Significance = 0 at the alpha = .05 level.

<sup>a</sup>"Contributing anxiety" and "political and economic anxiety" are used in all headings and descriptions throughout this chapter in place of their full phrases.

contributing to the political and economic advantage of ethnic groups other than their own in Nigeria.

The table, however, suggests that the Nigerian college students who tended to have high scores on the general ethnocentrism scale also tended to have high scores on the scales for general anxiety and anxiety about contributing to the political and economic advantage of ethnic groups other than their own in Nigeria. Those students who tended to have low scores on general anxiety also tended to have low scores on the anxiety about residing outside Nigeria and anxiety about contributing to the political and economic advantage of ethnic groups other than their own in Nigeria.

The relationships between Nigerian college students' levels of general ethnocentrism and general anxiety, and anxiety about residing outside of Nigeria, about contributing their expertise outside Nigeria, and about contributing to the political and economic advantage of ethnic groups other than their own are analyzed in terms of such independent variables as gender, age, ethnic affiliation, marital status, and other independent variables in the next section dealing with the study's research questions and hypotheses.

### The Research Questions and Hypotheses

The purpose of the research was to investigate whether there are relationships between Nigerian college students' general anxiety and anxiety on three evidences of ethnocentrism identified in Chapter I. Examined in the research were the relationships between the dependent variable scores of individuals grouped by demographic



variables. Also examined were the interactions between or among the dependent variables themselves.

Six major hypotheses, identified in Chapter I, were tested in order to answer the six research questions, also identified in Chapter I. Correlation analysis was used to test the major hypotheses related to the six research questions. Analysis of variance (ANOVA) was used to compare the dependent variable scores of individuals grouped by demographic variables.

The Scheffe post hoc comparison technique was used to compare levels of significance between group means on a given independent variable, whereas chi-square was used to compare relationships across groups on a given independent variable.

#### Relationship Between General Anxiety and Residing Anxiety Level

Research Question 1: Is there any relationship between general anxiety and anxiety about residing outside of Nigeria for Nigerian college students?

The question refers to items 10 (a-f) and 21 (a-g) in the questionnaire. To answer the research question, the following major hypothesis was tested. Also, several subhypotheses were tested by comparing the dependent variable scores of individuals grouped by demographic or independent variables. All the hypotheses are stated in the null form.

Major Hypothesis 1: There is no relationship between general anxiety and anxiety about residing outside of Nigeria for Nigerian college students.

As shown in Table 4.13, the null hypothesis that there is no relationship between general anxiety and anxiety about residing outside of Nigeria was rejected. Individuals who tended to have more or high anxiety in general also tended to have more or high anxiety about residing outside of Nigeria. The correlation between general anxiety and anxiety about living outside of Nigeria was .04, which was significant at the  $\alpha = .05$  level. See the frequency distribution for residing anxiety level in Appendix J.

\*\*

Table 4.13.--Correlation between general anxiety and anxiety about residing outside of Nigeria.

Anxiety Type	Mean	N	r	P (r)
General anxiety level	78.2	267	.04	.001*
"Residing" anxiety level	41.1	267		

\*Significant at the  $\alpha = .05$  level.

Using ANOVA, Nigerian college students' mean scores on anxiety about residing outside of Nigeria were compared by demographic or independent variables, gender, age categories, ethnic affiliation, marital status, number of months or years as a student in the U.S., first time as a student in the U.S., second time as a student in the U.S., type of institution in attendance, and academic degree being pursued. No significant relationships for age categories and first time as student in the U.S. were found. Significant relationships were found for gender, ethnic affiliation, marital status, second time

as student in the U.S., type of institution in attendance, and academic degree being pursued. See the following subhypotheses and tables of ANOVA results comparing the significant independent variables.

Subhypothesis 1: There is no relationship between general anxiety and "residing" anxiety levels for males and females.

The null subhypothesis that there is no relationship between general anxiety and "residing" anxiety levels for males and females was rejected. Males had significantly higher mean general anxiety and "residing" anxiety scores than females. (See Table 4.14.)

Table 4.14.--ANOVA results comparing relationship between general anxiety and "residing" anxiety levels for males and females.

Anxiety Type	Gender	N	Mean	SD	F	P (f)
General anxiety level	Male	198	79.0	6.3	11.1	.001*
	Female	68	76.0	6.7		
"Residing" anxiety level	Male	198	42.0	7.0	4.0	.05*
	Female	68	40.0	6.0		

\*Significant at the alpha = .05 level.

Subhypothesis 2: There is no relationship between general anxiety and "residing" anxiety levels for the Igbos, Hausas, Yorubas, and other ethnic groups.

The null subhypothesis that there is no relationship between general anxiety and "residing" anxiety levels for the Igbos, Hausas, Yorubas, and other ethnic groups was rejected. ANOVA and Scheffe comparison procedures with an alpha = .05 showed that the Yorubas had

significantly higher mean general anxiety scores than the Igbos, Hausas, and other ethnic groups. The Hausas had significantly higher mean "residing" anxiety scores than the Igbos, Yorubas, and other ethnic groups. (See Table 4.15.)

Table 4.15.--ANOVA results comparing the relationship between general anxiety and "residing" anxiety levels for the Igbos, Hausas, Yorubas, and other ethnic groups.

Anxiety Type	Ethnic Group	N	Mean	SD	F	P (f)
General anxiety level	Igbo	101	77.0	7.0	3.0	.03*
	Hausa	43	76.0	7.0		
	Yoruba	76	80.0	6.0		
	Other	46	78.0	6.0		
"Residing" anxiety level	Igbo	101	41.0	7.0	7.0	.0002*
	Hausa	43	45.0	7.0		
	Yoruba	76	39.8	6.0		
	Other	46	40.1	6.0		

\*Significant at the alpha = .05 level.

Subhypothesis 3: There is no relationship between "residing" anxiety level and Nigerian college students' marital status.

The null subhypothesis that there is no relationship between "residing" anxiety level and Nigerian college students' marital status was rejected. ANOVA at the alpha = .05 level showed that there was no correlation between "residing" anxiety level and marital status of Nigerian college students. The students who were married and their families were with them in the United States had significantly higher mean anxiety scores for residing outside of Nigeria than the single

students and those students who were married but their families were not with them in the United States. However, no statistically significant correlation was found between general anxiety scores and marital status of Nigerian college students. (See Table 4.16.)

Table 4.16.--ANOVA results comparing "residing" anxiety level and marital status.

Anxiety Type	Marital Status	N	Mean	SD	F	P (f)
"Residing" anxiety level	Married with family in U.S.	128	40.2	7.0	4.0	.013*
	Married without family in U.S.	43	43.4	7.0		
	Single	87	42.0	6.0		

\*Significant at the alpha = .05 level.

Subhypothesis 4: There is no relationship between "residing" anxiety level and number of times as student in the U.S. for Nigerian college students.

The null subhypothesis that there is no relationship between "residing" anxiety and number of times as student in the U.S. for Nigerian college students was not rejected. ANOVA at alpha = .05 showed that the correlation between anxiety about residing outside of Nigeria and number of times Nigerians had been college students in the U.S. was .06 and therefore not significant at the alpha = .05 level. Probably, lack of significance at the alpha = .05 level was due to small sample size of those who had previously attended and graduated

from an American institution, and returned to work in Nigeria before coming back the second time as college students in the United States. This group was only 13% when compared to 85% of those for whom it was their first time as students. Increase in sample size might increase chances for significance at the  $\alpha = .05$  level. No statistically significant relationship was also found between general anxiety and number of times Nigerians had been college students in the U.S. (See Table 4.17.)

Table 4.17.--ANOVA results comparing "residing" anxiety and number of times as student in the U.S.

Anxiety Type	Number of Times as Student in U.S.	N	Mean	SD	F	P (f)
"Residing" anxiety level	First time as student in U.S.	228	42.0	6.1	4.0	.06*
	Second time as student in U.S.	35	39.3	9.1		

\*Significant at the  $\alpha = .05$  level.

Subhypothesis 5: There is no relationship between "residing" anxiety level and Nigerian college students who attend public institutions and those who attend private (religious) institutions.

The null subhypothesis that there is no relationship between "residing" anxiety level and Nigerian college students who attend public institutions and those who attend private (religious) institutions was rejected. ANOVA with an  $\alpha = .05$  level showed that

the Nigerian college students who attended public institutions had significantly higher mean anxiety scores for residing outside of Nigeria than the Nigerian college students who attended private (religious) institutions. No significant correlation at the  $\alpha = .05$  level was found between general anxiety and the Nigerian college students who attended either public or private (religious) institutions. (See Table 4.18.)

Table 4.18.--ANOVA results comparing "residing" anxiety level and type of institution in attendance for Nigerian college students.

Anxiety Type	Institution Type	N	Mean	SD	F	P (f)
"Residing" anxiety level	Public	227	42.0	6.3	5.1	.02*
	Private	33	39.0	8.0		

\*Significant at the  $\alpha = .05$  level.

Subhypothesis 6: There is no relationship between "residing" anxiety level and academic degree being pursued by Nigerian college students.

The null subhypothesis that there is no relationship between "residing" anxiety and academic degree being pursued by Nigerian college students was rejected. ANOVA and Scheffe procedures with an  $\alpha = .05$  level showed that students working toward their bachelor's degree had significantly higher mean anxiety scores for "residing" outside of Nigeria than the students working toward their master's degree and doctorate. Students working toward their doctorate degree

had significantly higher mean anxiety scores for residing outside Nigeria than the students working toward their master's degree. No significant relationship was found between general anxiety level and academic degree being pursued by Nigerian college students. (See Table 4.19.)

Table 4.19.--ANOVA results comparing "residing" anxiety level and academic degree being pursued.

Anxiety Type	Academic Degree	N	Mean	SD	F	P (f)
"Residing" anxiety level	B.A.	102	43.0	6.4	8.3	.0003*
	M.A.	81	41.0			
	Ph.D.	82	39.0			

\*Significant at the alpha = .05 level.

#### Correlation Between General Anxiety Level and "Contributing" Anxiety Level

Research Question 2: Is there any relationship between general anxiety and anxiety about the potential contribution of Nigerian college students' expertise outside of Nigeria?

This research question refers to item 11 (a-g) in the questionnaire. To answer the research question, the following major hypothesis was tested. Several subhypotheses were tested by comparing the dependent variable scores of individuals grouped by demographic or independent variables.

Major Hypothesis 2: There is no relationship between general anxiety and anxiety about the potential contribution of expertise outside of Nigeria for Nigerian college students.



The null hypothesis that there is no relationship between general anxiety and anxiety about potential contribution of expertise outside of Nigeria for Nigerian college students was rejected. Individuals who tended to have more or high anxiety in general also tended to have more or high anxiety about potential contribution of their expertise outside of Nigeria. The correlation between general anxiety and anxiety about potential contribution of expertise outside of Nigeria was .09, which was significant at the  $\alpha = .05$  level. (See Table 4.20.) See the frequency distribution for contributing anxiety in Appendix K.

\*\*

Table 4.20.--Correlation between general anxiety and "contributing" anxiety for Nigerian college students.

Anxiety Type	Mean	N	r	P (r)
General anxiety level	78.2	267	.09	.001*
"Contributing" anxiety level	19.0	267		

\*Significant at the  $\alpha = .05$  level.

Using ANOVA, Nigerian college students' mean scores on anxiety about contributing their expertise outside of Nigeria were compared by demographic or independent variables of gender, age categories, ethnic affiliation, marital status, number of months or years as student in the U.S., first time as student in the U.S., second time as student in the U.S., type of institution in attendance, and academic degree being pursued. No significant relationships were found for gender, marital

status, number of months or years as student in the U.S., first time as student in the U.S., second time as student in the U.S., or type of institution in attendance. Statistically significant differences were found for age categories, ethnic affiliation, and academic degree being pursued. See the following subhypotheses and tables of ANOVA results comparing the significant independent variables.

Subhypothesis 7: There is no relationship between "contributing" anxiety level and age categories for Nigerian college students.

The null subhypothesis that there is no relationship between "contributing" anxiety and age categories for Nigerian college students was rejected. ANOVA and Scheffe procedures at the  $\alpha = .05$  level showed that the Nigerian college students between 30 and 39 years old had significantly higher mean scores on the anxiety about potential contribution of their expertise outside Nigeria than those students between 20 and 29 years and over 40 years, respectively. The students between 20 and 29 years old had significantly higher mean scores on the anxiety about potential contribution of their expertise outside of Nigeria than the students who were over 30 years old. (See Table 4.21.)

Table 4.21.--ANOVA results comparing "contributing" anxiety and age categories.

Anxiety Type	Age Category	N	Mean	SD	F	P (f)
"Contributing" anxiety level	20-29 years	121	18.7	3.6	3.2	.03*
	30-39 years	130	19.0	3.0		
	Over 40 years	14	16.5	3.3		

\*Significant at the alpha = .05 level.

Subhypothesis 8: There is no relationship between "contributing" anxiety level and ethnic affiliation for Nigerian college students.

The null subhypothesis that there is no relationship between "contributing" anxiety and ethnic affiliation for Nigerian students was rejected. ANOVA and Scheffe procedures at the alpha = .05 level showed that the Hausa students had a significantly higher mean anxiety score about potential contribution of their expertise outside of Nigeria than the Igbos, Yorubas, and students from other ethnic groups. The Yoruba students had a significantly higher mean anxiety score about potential contribution of their expertise outside of Nigeria, whereas the Igbos had a significantly higher mean anxiety score than students from other ethnic groups. (See Table 4.22.)

Table 4.22.--ANOVA results comparing "contributing" anxiety and ethnic affiliation.

Anxiety Type	Ethnic Group	N	Mean	SD	F	P (f)
"Contributing" anxiety level	Igbo	101	18.2	3.7	3.1	.02*
	Hausa	43	19.9	3.7		
	Yoruba	76	19.1	3.0		
	Other	46	18.1	2.3		

\*Significant at the alpha = .05 level.

Subhypothesis 9: There is no relationship between "contributing" anxiety level and academic degree being pursued by Nigerian college students.

The null subhypothesis that there is no relationship between "contributing" anxiety and academic degree being pursued by Nigerian college students was rejected. ANOVA and Scheffe procedures showed that the students pursuing master's degrees had a significantly higher mean anxiety score about contributing their expertise outside of Nigeria than the students pursuing bachelor's and doctoral degrees. The students pursuing bachelor's degrees had a significantly higher mean anxiety score about contributing their expertise outside of Nigeria than those pursuing doctoral degrees. (See Table 4.23.)

Table 4.23.--ANOVA results comparing "contributing" anxiety and academic degree being pursued.

Anxiety Type	Academic Degree	N	Mean	SD	F	P (f)
"Contributing" anxiety level	B.A.	102	18.9	3.7	3.3	.03*
	M.A.	81	19.3	3.1		
	Ph.D.	82	18.0	3.0		

\*Significant at the alpha = .05 level.

### Correlation Between General Anxiety and "Political and Economic" Anxiety Level

Research Question 3: Is there any relationship between general anxiety and anxiety about contributing to the political and economic advantage of major ethnic groups in Nigeria other than the ones to which Nigerian college students belong?

This research question refers to item 12 (a-f) in the questionnaire. The question was answered by testing the following major hypothesis. Several subhypotheses were also tested by comparing the dependent variable scores of individuals grouped by demographic or independent variables.

Major Hypothesis 3: There is no relationship between Nigerian college students' general anxiety and anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria.

The null hypothesis that there is no relationship between general anxiety and anxiety about contributing to the political and economic advantage of major ethnic groups in Nigeria other than the ones to which the Nigerian college students belonged was rejected. Individuals who tended to have more or high anxiety in general also tended to have more or high anxiety about contributing to the political

and economic advantage of major ethnic groups in Nigeria other than the ones to which they belonged. The correlation between general anxiety and anxiety about contributing to the political and economic advantage of major ethnic groups in Nigeria other than the ones to which the Nigerian college students belonged was .15, which was significant at the  $\alpha = .05$  level. (See Table 4.24.) See the frequency distribution for "contributing" anxiety in Appendix L.

\*\*

Table 4.24.--Correlation between general anxiety and "political and economic" anxiety levels for Nigerian college students.

Anxiety Type	Mean	N	r	P (r)
General anxiety level	78.2	267	.15	.001*
"Political and economic" anxiety level	21.0	267		

\*Significant at the  $\alpha = .05$  level.

Using ANOVA and chi-square procedures, Nigerian college students' mean scores on anxiety about contributing to the political and economic advantage of major ethnic groups in Nigeria were compared by the following independent variables: Nigerian states in which primary, secondary, and postsecondary schools were attended; ethnic groups from which closest friends were chosen in Nigeria and are chosen in the United States; Nigerian college students' perceptions of each other's ethnic group; effect of advanced formal education on Nigerian

college students' linguistic ethnocentric tendencies; potential work Nigerian college students hoped to do upon their return to Nigeria; potential criterion for employing people if put in a position to employ people; main purpose in seeking advanced formal education; and potential changes in Nigerian college students' commitment to Nigeria while studying in the United States. No significant relationships were found for gender, marital status, number of months or years as a student in the United States, first time as a student in the United States, second time as a student in the United States, and type of institution in attendance. Significance was only found for academic degree being pursued. See the following subhypotheses and table of ANOVA results comparing "political and economic" anxiety and academic degree being pursued.

Subhypothesis 10: There is no relationship between "political and economic" anxiety level and academic degree being pursued by Nigerian college students.

The null hypothesis that there is no relationship between "political and economic" anxiety level and academic degree being pursued by Nigerian students was rejected. ANOVA and Scheffe procedures showed that the students pursuing master's degrees had a significantly higher mean "political and economic" anxiety score than the students pursuing their doctorate degrees. (See Table 4.25.)

Table 4.25.--ANOVA results comparing "political and economic" anxiety and academic degree being pursued.

Anxiety Type	Academic Degree	N	Mean	SD	F	P (f)
"Political and economic" anxiety level	B.A.	102	21.0	4.1	3.5	.03*
	M.A.	81	22.0	3.1		
	Ph.D.	82	20.2	3.1		

\*Significant at the alpha = .05 level.

Chi-square procedures showed significant relationships for the following independent variables: ethnic groups from which closest friends were chosen in Nigeria, ethnic groups from which closest friends were chosen in the United States, Nigerian college students' perceptions of each other's ethnic group, potential work Nigerian college students hoped to do upon their return to Nigeria, potential criterion Nigerian college students hoped to use in employing people if put in a position to employ people, and potential changes in Nigerian college students' commitment to Nigeria while studying in the United States. See the following selected cross-tabulation tables.

Relationship between ethnic affiliation and ethnic groups from which closest friends were chosen in Nigeria (this refers to item 14 in the questionnaire). Significant correlations existed for the Nigerian college students between ethnic affiliation and ethnic groups from which closest friends were chosen in Nigeria. (See Table 4.26.) A significant number (76%) of Igbo college students said that their closest friends in Nigeria were Yorubas. About 64% of the Hausa



Table 4.26.--Chi-square relationship between Nigerian college students' ethnic affiliation and the ethnic groups from which they chose their closest friends in Nigeria.

		Igbo	Hausa	Yoruba	Other	Row Total
Igbo	Count	30	6	59	4	99
	Row %	30.3	6.1	59.6	4.0	37.9
	Col %	29.7	14.3	76.6*	9.8	
	Total %	11.5	2.3	22.6	1.5	
Hausa	Count	9	27	4	3	43
	Row %	20.9	62.8	9.3	7.0	16.5
	Col %	8.9	64.3*	5.2	7.3	
	Total %	3.4	10.3	1.5	1.1	
Yoruba	Count	53	4	6	12	75
	Row %	70.7*	5.3	8.0	16.0	28.7
	Col %	52.5	9.5	7.8	29.3	
	Total %	20.3	1.5	2.3	4.6	
Other	Count	9	5	8	22	44
	Row %	20.5	11.4	18.2	50.0*	16.9
	Col %	8.9	11.9	10.4	53.7	
	Total %	3.4	1.9	3.9	8.4	
Column total		101	42	77	41	261
		38.1	16.1	29.5	15.7	100.1

Chi-square = 192.98

df = 9

C = .651

\*Significant at the alpha = .05 level.

college students said their closest friends were Hausas. Over 70% of the Yoruba students said that their closest friends in Nigeria were the Igbos. Over 53% of members of other ethnic groups said their closest friends were among the Yorubas. Only 30% of the Igbos, 21% of the Hausas, 52% of the Yorubas, and 3% of other ethnic groups said their

closest friends were chosen from ethnic groups other than the three major ones. The finding was statistically significant at the  $\alpha = .05$  level.

Relationship between ethnic affiliation and ethnic groups from which Nigerian college students chose their closest friends in the United States (this refers to item 15 in the questionnaire). Table 4.27 shows that significant numbers (71%) of the Igbos said their closest friends in the United States were the Igbos, while 55% said their closest friends were Yorubas. Over 69% of the Hausas said their closest friends in the United States were the Yorubas. About 51% of the Yorubas said that their closest friends were Hausas. Over 48% of the members of other ethnic groups said that their closest friends in the United States were Hausas. The finding was significant at the  $\alpha = .05$  level.

Relationship between ethnic affiliation and ethnocentrism among Nigerian college students (this refers to item 16 (a-d) in the questionnaire).<sup>1</sup> Table 4.28 shows that 131 people, or 64% of the respondents, disagreed that the Igbos are perceived as either never or sometimes ethnocentric, while 73 or 35% agreed that the Igbos are perceived as either frequently or always ethnocentric. Ninety respondents or 40% disagreed that the Yorubas are perceived as either never or sometimes ethnocentric, while 134 or 60% agreed that the

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<sup>1</sup>The five-level responses "strongly disagree," "disagree," "no opinion," "agree," and "strongly agree" were collapsed into two levels in Table 4.28 and all other tables until the end of the analysis of Research Question 3.

Table 4.27.--Chi-square relationship between Nigerian college students' ethnic affiliation and the ethnic groups from which they chose their closest friends in the U.S.

		Igbo	Hausa	Yoruba	Other	Row Total
Igbo	Count	68	14	1	13	96
	Row %	70.8*	14.6	1.0	13.5	37.8
	Col %	55.3	27.5	3.0	27.7	
	Total %	26.8	5.5	.4	5.1	
Hausa	Count	9	6	23	4	42
	Row %	21.4	14.3	54.8	9.5	16.5
	Col %	7.3	11.8	69.7*	8.5	
	Total %	3.5	2.4	9.1	1.6	
Yoruba	Count	26	26	6	17	75
	Row %	34.7	34.7	8.0	22.7	29.5
	Col %	21.1	51.0*	18.2	36.2	
	Total %	10.2	10.2	2.4	6.7	
Other	Count	20	5	3	13	41
	Row %	48.8*	12.2	7.3	31.7	16.1
	Col %	16.3	9.8	9.1	27.7	
	Total %	7.9	2.0	1.2	5.1	
Column total		123	51	33	47	254
		48.4	20.1	13.0	18.5	100.0

Chi-square = 107.65

df= 9

C = .545

\*Significant at the alpha = .05 level.

Yorubas are perceived as frequently or always ethnocentric. For these groups, the relationship between ethnic affiliation and ethnocentrism is said to be significant at the alpha = .05 level. One hundred twelve or 56% of the respondents disagreed that the Hausas are perceived as either never or sometimes ethnocentric, while 88 or 44% agreed that the Hausas are perceived as either frequently or always ethnocentric.

Table 4.28.--Chi-square relationships between ethnic affiliation and ethnocentrism.<sup>a</sup>

Ethnic affiliation crossed with:	N Never Sometimes	N Frequently Always	$\chi^2$	$p(\chi^2)$
a) Igbos are perceived as most ethnocentric	131	73	10.2	.017*
b) Yorubas are perceived as most ethnocentric	90	134	14.5	.002*
c) Hausas are perceived as most ethnocentric	112	88	4.2	.244
d) Others are perceived as most ethnocentric	40	14	.8	.861

df = 3

C = .276

\*Significant at the alpha = .05 level.

<sup>a</sup>Only individuals agreeing or disagreeing were included; neutral were excluded.

Subhypothesis 11: There is no relationship between ethnic affiliation and Nigerian college students' potential employment preferences upon their return to Nigeria.

The chi-square procedures reported in Table 4.29 show that there was a relationship between ethnic affiliation and potential employment preferences for Nigerian college students upon their return to Nigeria. (This refers to item 18 (a-e) in the questionnaire.) Over 50% of the students from all the ethnic groups said that they hoped to teach in a postsecondary school, although there was no significance at the alpha = .05 level for this item. Also, about

50% of the students from all the ethnic groups seemed to be divided on their consideration for working for the federal government ministries or establishments, while over 50% of all the groups said that they did not hope to work for a church organization. On item 18c, a significant relationship at the  $\alpha = .05$  level was found for 75% of the Igbo students who said that they hoped to work for a private organization.

Table 4.29.--Chi-square relationships between ethnic affiliation and students' potential employment preferences.<sup>a</sup>

Potential employment preferences crossed with:	Ethnic Group	% Strongly Disagree/	% Strongly Agree/	$\chi^2$	$p(\chi^2)$
a) I hope to teach in a postsecondary institution	Igbo	46.3	56.3	4.3	.22
	Hausa	30.0	70.0		
	Yoruba	28.3	71.7		
	Other	29.4	70.4		
b) I hope to work in a federal ministry	Igbo	51.8	48.2	2.9	.40
	Hausa	48.1	51.9		
	Yoruba	43.2	56.8		
	Other	32.0	68.0		
c) I hope to work in a private company	Igbo	29.8	75.0	11.4	.009*
	Hausa	65.0	35.0		
	Yoruba	28.9	71.1		
	Other	41.2	58.8		
d) I hope to work for a church organization	Igbo	65.5	42.6	2.8	.40
	Hausa	76.2	23.8		
	Yoruba	62.2	37.8		
	Other	79.2	20.8		

C = .215

\*Significant at the  $\alpha = .05$  level.

<sup>a</sup>Only individuals agreeing or disagreeing were included; neutral were excluded.

Subhypothesis 12: There is no relationship between ethnic affiliation and Nigerian college students' potential criterion for employing people if put in a position to employ people in Nigeria.

On questionnaire item 19 (a-f), the chi-square procedure also showed that there was a statistically significant relationship between ethnic affiliation and potential preferable criterion Nigerian college students said they would use in employing people if they were placed in a position to employ people upon their return to Nigeria. For example, over 70% of the students from all the ethnic groups agreed that they would employ people from their own ethnic groups. However, the 70% was not significant at the  $\alpha = .05$  level. More than 52% of the students from all the ethnic groups disagreed that they would employ people outside their own ethnic group, while 68% of the students said that they would employ people to satisfy social pressure. These figures also were not significant at the  $\alpha = .05$  level.

Significance was, however, found at the  $\alpha = .05$  level for the entire groups' agreement that employing people in order to strengthen friendship was preferable. Although more than 82% of the groups agreed that people should be employed only on the basis of qualification, their number was not significant at the  $\alpha = .05$  level. See Tables 4.30 and 4.31 for significance on the groups' preference for employing people to strengthen friendship and employing only on the basis of qualification.

Table 4.30.--Chi-square results on the relationship between Nigerian students' ethnic affiliation and their potential preference for employing people to strengthen friendship.<sup>a</sup>

		Strongly Disagree/ Disagree	Strongly Agree/ Agree	$\chi^2$	$p(\chi^2)$	Row Total
Igbo	Count	34	45	9.7	.02*	79
	Row %	43.0	57.0			37.4
	Col %	38.6	36.6			
	Total %	16.1	21.3			
Hausa	Count	23	14			37
	Row %	62.2	37.8			17.5
	Col %	26.1	11.4			
	Total %	10.9	6.6			
Yoruba	Count	20	43			63
	Row %	31.7	68.3			29.9
	Col %	22.7	35.0			
	Total %	9.5	20.4			
Other	Count	11	21			32
	Row %	34.4	65.6			15.2
	Col %	12.5	17.1			
	Total %	5.2	10.0			
Column total		88	123			211
		41.7	58.3			100.0

C = .215

\*Significant at the alpha = .05 level.

<sup>a</sup>Only individuals agreeing or disagreeing were included; neutral were excluded. Also, this refers to questionnaire item 19 (a-f). The responses are reversed order, with "strongly disagree" having the largest number, 5. The exception to this is item 19e.

Table 4.31.--Chi-square results on the relationship between Nigerian students' ethnic affiliation and their potential preference for employing people only on the basis of qualification.<sup>a</sup>

		Strongly Disagree/ Disagree	Strongly Agree/ Agree	$\chi^2$	$p(\chi^2)$	Row Total
Igbo	Count	13	54	1.4	.70	67
	Row %	19.4	80.6			35.8
	Col %	40.6	34.8			
	Total %	7.0	28.9			
Hausa	Count	5	19			24
	Row %	20.8	79.2			12.8
	Col %	15.6	12.3			
	Total %	2.7	10.2			
Yoruba	Count	10	50			60
	Row %	16.7	83.3			32.1
	Col %	31.3	32.3			
	Total %	5.3	26.7			
Other	Count	4	32			36
	Row %	11.1	88.9			19.3
	Col %	12.5	20.6			
	Total %	2.1	77.1			
Column total		32	155			187
		17.1	82.9			100.0

$$C = .272$$

<sup>a</sup>Only individuals agreeing or disagreeing were included; neutral were excluded. Also, this refers to item 19e in the questionnaire.



Subhypothesis 13: There is no relationship between ethnic affiliation and changes in Nigerian college students' commitment to Nigeria while studying in the United States.

On questionnaire item 21 (a-g), the chi-square procedure showed that there was a significant relationship between changes in students' commitment to Nigeria while studying in the United States and their ethnic affiliation. For example, significance was found at the  $\alpha = .05$  level for items 21c and 21e of the questionnaire, which state: "There is a tendency for a person's previous commitment to his/her country to begin to fade away" and "I feel that my commitment to my country is no longer what it used to be."

On item 21c, 68% of the Igbo and 58% of the Hausa students agreed that there is a tendency for a person's previous commitment to his/her country to begin to fade away. About 70% of the Yoruba students and 65% of students from other ethnic groups disagreed that there is that tendency. Significance was not found for items 21a, 21b, 21d, and 21f of the questionnaire (see items in Appendix E). Table 4.32 shows the chi-square results on the significant relationships between ethnic affiliation and students' previous commitment to Nigeria.

Table 4.32.--Chi-square results on the relationship between ethnic affiliation and Nigerian students' previous commitment to Nigeria.<sup>a</sup>

		Strongly Disagree/ Disagree	Strongly Agree/ Agree	$\chi^2$	$p(\chi^2)$	Row Total
Igbo	Count	24	49	23.06	.000*	73
	Row %	32.9	67.1			34.4
	Col %	22.0	47.6			
	Total %	11.3	23.1			
Hausa	Count	16	22			38
	Row %	42.1	57.9			17.9
	Col %	14.7	21.4			
	Total %	7.5	10.4			
Yoruba	Count	44	19			63
	Row %	69.8	30.2			29.7
	Col %	40.4	18.4			
	Total %	20.8	9.0			
Other	Count	25	13			38
	Row %	65.8	34.2			17.9
	Col %	22.9	12.6			
	Total %	11.8	6.1			
Column total		109	103			212
		51.4	48.6			100.0

$C = .328$

\*Significant at the  $\alpha = .05$  level.

<sup>a</sup>Only individuals agreeing or disagreeing were included; neutral were excluded.

The chi-square results in Table 4.33 show that the Igbo students, the Hausa students, the Yoruba students, and students from other ethnic groups strongly disagreed that their present commitment to Nigeria is no longer what it used to be. About 87% of the Yorubas and

Table 4.33.--Chi-square results on the relationship between ethnic affiliation and Nigerian students' present commitment to Nigeria.<sup>a</sup>

		Strongly Disagree/ Disagree	Strongly Agree/ Agree	$\chi^2$	$p(\chi^2)$	Row Total
Igbo	Count	52	25	13.8	.003*	77
	Row %	67.5	32.5			34.7
	Col %	30.4	49.0			
	Total %	23.4	11.3			
Hausa	Count	25	13			38
	Row %	65.8	34.2			17.1
	Col %	14.6	25.5			
	Total %	11.3	5.9			
Yoruba	Count	59	9			68
	Row %	86.8	13.2			30.6
	Col %	34.5	17.6			
	Total %	26.6	4.1			
Other	Count	35	4			39
	Row %	89.7	10.3			17.6
	Col %	20.5	7.8			
	Total %	15.8	1.8			
Column total		171	51			222
		77.0	33.0			100.0

C = .349

\*Significant at the alpha = .05 level.

<sup>a</sup>Only individuals agreeing or disagreeing were included; neutral were excluded.

90% of students from other ethnic groups were more in disagreement than the Igbos and the Hausas on the item. Nevertheless, over 50% of all the groups were in disagreement with the item. There was, therefore, a positive significant relationship between ethnic affiliation and Nigerian students' present commitment to Nigeria.

No significance was found at the  $\alpha = .05$  level for items 17 (a-d) or 20 (a-e) on the questionnaire. Also, due to a wide distribution of place of schooling among the 267 respondents, questionnaire item 13 was not analyzed. Many Nigerian states produced few students in terms of the sample. The large number of states (19 in all) and the relatively small number of students from some of the states made meaningful comparison impossible.

#### Relationship Between "Residing" Anxiety and "Contributing" Anxiety

Research Question 4: Is there any relationship between anxiety about residing outside of Nigeria and anxiety about the potential contribution of expertise outside of Nigeria for Nigerian college students?

Major Hypothesis 4: There is no relationship between anxiety about residing outside of Nigeria and anxiety about making a potential contribution of expertise outside of Nigeria.

The null hypothesis that there is no relationship between anxiety about residing outside of Nigeria and anxiety about making potential contribution of expertise outside of Nigeria was rejected at the  $\alpha = .05$  level. There was a significant positive correlation of .47 between anxiety about residing outside of Nigeria and anxiety about making potential contribution of expertise outside of Nigeria.

Individuals expressing more or high anxiety about residing outside of Nigeria also tended to express more or high anxiety about making potential contribution of their expertise outside of Nigeria. (See Table 4.34.)

Table 4.34.--Correlation between "residing" anxiety and "contributing" anxiety.

Anxiety Type	N	Mean	SD	r	p(r)
"Residing" anxiety level	267	41.2	6.5	.47	.001*
"Contributing" anxiety level	267	18.2	3.3		

\*Significant at the alpha = .05 level.

#### Relationship Between "Residing" Anxiety and "Political and Economic" Anxiety

Research Question 5: Is there any relationship between Nigerian college students' anxiety about residing outside of Nigeria and anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria?

Major Hypothesis 5: There is no relationship between Nigerian college students' anxiety about residing outside of Nigeria and anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria.

The null hypothesis that there is no relationship between Nigerian college students' anxiety about residing outside of Nigeria and anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria was rejected at the alpha = .05 level. There was a significant positive correlation

of .46 between Nigerian college students' anxiety about residing outside of Nigeria and anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria. Individuals expressing more or high anxiety about residing outside of Nigeria also expressed more or high anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria. (See Table 4.35.)

Table 4.35.--Correlation between "residing" anxiety and "political and economic" anxiety.

Anxiety Type	N	Mean	SD	r	p(r)
"Residing" anxiety level	267	41.2	6.6	.46	.001*
"Political and economic" anxiety level	267	21.0	3.6		

\*Significant at the alpha = .05 level.

#### Relationship Between "Contributing" Anxiety and "Political and Economic" Anxiety

Research Question 6: Is there any relationship between Nigerian college students' anxiety about the potential contribution of their expertise outside of Nigeria and their anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria?

Major Hypothesis 6: There is no relationship between Nigerian college students' anxiety about the potential contribution of their expertise outside of Nigeria and their anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria.

The null hypothesis that there is no relationship between Nigerian college students' anxiety about potential contribution of their expertise outside of Nigeria and their anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria was rejected at the  $\alpha = .05$  level. There was a significant positive correlation of .39 between Nigerian college students' anxiety about making potential contribution of their expertise outside of Nigeria and their anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria. Individuals expressing more or high anxiety about making potential contribution of their expertise outside of Nigeria also tended to express more or high anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria. (See Table 4.36.)

Table 4.36.--Correlation between "contributing" anxiety and "political and economic" anxiety.

Anxiety Type	N	Mean	SD	r	p(r)
"Contributing" anxiety level	267	18.2	3.3	.39	.001*
"Political and economic" anxiety level	267	21.0	3.6		

\*Significant at the  $\alpha = .05$  level.

### Discussion

The discussion centers on the major findings of the preceding analysis of the data.

#### Questionnaire Returns and Characteristics of Respondents

The data on the rate of questionnaire returns showed that out of 298 questionnaires that were distributed, 267 or 90% were returned, at the significant level of  $\alpha = .05$ .

An analysis of the characteristics of the respondents by demographic data showed that male and female respondents were respectively 198 or 74% and 68 or 26% of the research sample. The age frequency distribution showed that 45% of the respondents were between 20 and 29 years old, 49% were between 30 and 39 years old, and 5% were over 40 years old. This suggests that the majority of Nigerian college students in the midwestern colleges and universities may be between 30 and 39 years old. The frequency distribution by ethnic affiliation showed that 38% of the respondents were Igbos, 16% Hausas, 29% Yorubas, and 17% other ethnic groups.

The frequency distribution by marital status showed that 64% of the respondents were married, while 33% were single. Of the 64% married respondents, 48% had their families with them in the United States, while 16% did not have their families in the United States. This suggests that a majority of the Nigerian students in the midwestern colleges and universities may be married and that their families may be with them in the United States.



The frequency distribution by number of months or years as students in the United States showed that 14% of the respondents had only been students in the United States between 6 and 12 months, 54% between 2 and 4 years, 24% between 5 and 8 years, and 7% over 9 years. This suggests that a greater percentage of the Nigerian college students in midwestern colleges and universities may have spent between 2 and 4 years as a student in the United States.

The frequency distribution by number of times as student in the United States showed that 74% of the respondents claimed that they were students in the United States for the first time, while 25% claimed that they were students in the United States for the second time. This tends to suggest that a greater number of Nigerian college students in midwestern colleges and universities are students in the United States for the first time.

The frequency distribution by type of institution in attendance showed that 85% of the respondents attended public institutions, while 12% attended private institutions. The data seemed to support the argument that a majority of Nigerian college students in the midwestern states and perhaps the United States attend public institutions. The frequency by academic degree showed that 38% of the respondents were working toward their bachelor's degree, 30% toward their master's degree, and 31% toward their doctorate degree. The data suggest that there are more Nigerian college students working toward their bachelor's degree in the midwestern colleges and universities than there are those working toward their master's and doctorate degrees.

### The Research Questions and Hypotheses

Correlations between general anxiety and "residing" anxiety, "contributing" anxiety, and "political and economic" anxiety are discussed in this section.

Correlations between general anxiety and the three evidences of ethnocentrism. General anxiety had significant relationships with "residing" anxiety, "contributing" anxiety, and "political and economic" anxiety at the  $\alpha = .05$  level. The correlation between general anxiety and anxiety about residing outside of Nigeria was at  $r = .04$  and significant at the  $\alpha = .05$  level. This means that individuals who tended to display more or high anxiety in general also tended to display more or high anxiety about residing outside of Nigeria.

There was a correlation between general anxiety and anxiety about potential contribution of Nigerian college students' expertise outside of Nigeria at  $r = .04$  and significant at the  $\alpha = .05$  level. Individuals who tended to display more or high anxiety in general also tended to display more or high anxiety about potential contribution of expertise outside of Nigeria.

The correlation between general anxiety and anxiety about contributing to the political and economic advantage of major ethnic groups in Nigeria other than the ones to which the Nigerian college students belonged was at  $r = .05$  and significant at the  $\alpha = .05$  level.

Correlations between general anxiety and the three evidences of ethnocentrism in terms of independent variables. The correlation between general anxiety and "residing" anxiety was also significant at the  $\alpha = .05$  level in terms of gender, ethnic affiliation, marital status, type of institution in attendance, and academic degree being pursued. Significant relationships were also found at the  $\alpha = .05$  level between general and "residing" anxiety for the Nigerian college students who were students in the United States for the first time.

1. Correlation in terms of gender: Significant relationships between general anxiety and "residing" anxiety for both males and females at the  $\alpha = .05$  level were found. However, males were found to have significantly more or higher general anxiety and "residing" anxiety levels than females. No significant relationship was found between general anxiety and "contributing" anxiety at the  $\alpha = .05$  level for males and females.

2. Correlation in terms of age categories: No significant correlations were found at the  $\alpha = .05$  level between general anxiety and "residing" anxiety in terms of age categories. However, significant relationships at the  $\alpha = .05$  level were found between general anxiety and "contributing" anxiety in terms of age categories. Individuals between 30 and 39 years old tended to have significantly higher anxiety about potential contribution of their expertise outside of Nigeria than the individuals between 20 and 29 years old and over 40 years old.

3. Correlation in terms of ethnic affiliation: Significant correlations were found at the  $\alpha = .05$  level between general anxiety, "residing" anxiety, and "contributing" anxiety in terms of ethnic affiliation. The Yorubas were found to have significantly higher mean general anxiety scores than the Hausas and the Igbos. But the Igbos and Hausas were found to have significantly higher mean "residing" anxiety scores than the Yorubas. The Hausas were found to have significantly higher mean anxiety scores about contributing their expertise outside of Nigeria than the Yorubas and the Igbos. The Yorubas were found to have significantly higher mean anxiety scores about contributing their expertise outside of Nigeria than the Igbos. However, significant correlations were found for all three ethnic groups.

4. Correlation in terms of marital status: Significant correlations were found at the  $\alpha = .05$  level between "residing" anxiety and marital status. Nigerian college students who were married but their families were not with them in the United States were found to have significantly higher mean "residing" anxiety scores than those who were married and their families were with them in the United States, as well as those who were single. No significant correlations were found between "contributing" anxiety and marital status.

5. Correlations in terms of type of institution in attendance: Significant correlations at the  $\alpha = .05$  level were found between "residing" anxiety and type of institution in attendance. Nigerian college students who attended public institutions were found to have

significantly higher mean "residing" anxiety scores than those who were attending private institutions.

6. Correlation in terms of academic degree being pursued: Significant correlations at the  $\alpha = .05$  level were found between "residing" anxiety and "contributing" anxiety in terms of academic degree being pursued. Nigerian college students who were pursuing their bachelor's degree were found to have significantly higher mean anxiety scores about "residing" outside of Nigeria, about making potential contribution of their expertise outside of Nigeria, and about contributing to the political and economic advantage of major ethnic groups other than one's own in Nigeria than those students who were pursuing their master's and doctorate. No significant relationships were found at the  $\alpha = .05$  level for those pursuing their master's and doctorate.

7. Correlation in terms of ethnic groups from which closest friends were chosen in Nigeria and in the United States: About 76% of the Igbos said that their closest friends in Nigeria were the Yorubas, while 64% of the Hausas said that their closest friends were the Hausas. About 70% of the Yorubas said that their closest friends were the Igbos. In the United States, over 70% of the Igbos said that their closest friends were the Igbos, while 69% of the Hausas said that their closest friends were Yorubas. About 51% of the Yorubas said that their closest friends were the Hausas. These percentages were significant at the  $\alpha = .05$  level.

8. Correlation in terms of linguistic ethnocentrism. Significant relationships were found at the  $\alpha = .05$  level between ethnic affiliation and linguistic ethnocentrism. The Igbos and Yorubas were found to be significantly perceived as the most linguistic ethnocentric groups by the Igbos, the Hausas, and the Yorubas.

9. Correlation in terms of potential employment preferences: A significant relationship was found at the  $\alpha = .05$  level between potential employment preferences and ethnic affiliation, especially among the Igbos on questionnaire item 18c. The correlation between ethnic affiliation and potential employment preferences for the Igbo college students on "I hope to work in a private company" was at chi-square = 11.4 and significant at the  $\alpha = .05$  level. Significant relationships were not found on this item for the Hausas and the Yorubas.

10. Correlation in terms of ethnic affiliation and Nigerian students' preference for employing people to strengthen friendship: About 70% of students from all the ethnic groups said that they would employ people in order to strengthen friendship. The correlation was significant at chi-square = 9.7 and at the  $\alpha = .05$  level.

11. Correlation in terms of changes in commitment to Nigeria while studying in the United States: Significant correlations were found at the  $\alpha = .05$  level between ethnic affiliation and changes in commitment to Nigeria while studying in the United States. On questionnaire item 21c, about 67% of the Igbo students and 58% of the Hausa students were found at the  $\alpha = .05$  level to have

significantly agreed with the statement, "There is a tendency for a person's previous commitment to his/her country to begin to fade away." About 70% of the Yoruba students disagreed with that statement. Also, on item 21e of the questionnaire, about 68% of the Igbo students, 66% of the Hausas, 87% of the Yorubas, and 89% of other ethnic group members were found at the  $\alpha = .05$  level to have significantly disagreed with the statement, "I feel that my commitment to my country is no longer what it used to be.

## CHAPTER V

### SUMMARY, CONCLUSIONS, AND IMPLICATIONS

An attempt was made to investigate whether Nigerian college students significantly relate to each other's levels of general anxiety and anxiety on three evidences of ethnocentrism in the preceding chapter. In this chapter, a summary of the investigation, findings, conclusions, and implications are presented.

#### Summary

##### Statement of the Problem

Generally speaking, people tend to be conscious of their ethnic group, social class, religion, nationality, race, or color. People tend to be conscious of their ethnic group, race, or color because people are generally ethnic centered, race centered, and color centered. Ethnic-centered people manifest certain ethnocentric tendencies, which include among all other things love for one's own ethnic group and general dislike for other ethnic groups, devotion to and belief in the superiority of one's own ethnic group, and disbelief in the superiority of other groups. Included also are anxiety about residing outside one's own ethnic homeland, anxiety about contributing one's expertise outside one's own country, and anxiety about



contributing to anything that will put other ethnic groups at politically and economically stronger positions than one's own ethnic group.

One's culture has been assumed to reinforce these and other ethnocentric evidences because it is one's culture that determines how one thinks or reasons. Implicit in this assumption is the idea that as long as individuals remain within their culture, certain ethnocentric manifestations are bound to be perpetually reinforced and strengthened.

The question one is forced to ask as a result of these is: What happens to the manifestations of ethnocentric tendencies among college students who travel outside of their own homeland or culture to obtain advanced formal education? Bearing in mind that a large number of Nigerian college students have traveled and still travel overseas to obtain advanced degrees in various fields of study, the problem this researcher intended to investigate is whether Nigerian college students differ significantly from each other in terms of level of anxiety on three evidences of ethnocentrism as they pursue advanced formal education outside of Nigeria.

#### Purpose of the Research

The research was intended to investigate whether there are significant relationships between general anxiety and anxiety on three evidences of ethnocentrism for Nigerian college students in the United States in terms of several independent variables.

### Importance of the Research

First, the research was an attempt to identify contrasts or to establish relationships in anxiety levels on the three evidences of ethnocentrism among Nigerian college students in United States colleges and universities. Second, it was an attempt to show the implications of what may happen to the sharing process in education when people generally prefer residing in their own homelands to living elsewhere in the world, and when people generally prefer making contributions in their area of specialty in their own countries rather than elsewhere in the world. Third, the research was an attempt to show that foreign college students' anxiety about residing outside of their homelands can have a positive effect on the reduction of the "brain drain" from which most developing countries, such as Nigeria, suffer. Further, the research was expected to provide predictive information about the nature of the perspective Nigerian college students who obtain their advanced formal education outside their own country have on the three evidences of ethnocentrism, and how that may affect the way they conduct their social, educational, political, economic, religious, or other activities when they return to Nigeria. Fifth, the research provided cross-ethnic information for educators, especially curriculum specialists interested in the development of a nationwide cross-ethnic curriculum for use in Nigerian schools.

### Research Questions and Hypotheses

Research Question 1: Is there any relationship between general anxiety and anxiety about residing outside of Nigeria for Nigerian college students?

Research Question 2: Is there any relationship between general anxiety and anxiety about the potential contribution of Nigerian college students' expertise outside of Nigeria?

Research Question 3: Is there any relationship between general anxiety and anxiety about contributing to the political and economic advantage of major ethnic groups in Nigeria other than the ones to which Nigerian college students belong?

Research Question 4: Is there any relationship between anxiety about residing outside of Nigeria and anxiety about the potential contribution of expertise outside of Nigeria for Nigerian college students?

Research Question 5: Is there any relationship between Nigerian college students' anxiety about residing outside of Nigeria and anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria?

Research Question 6: Is there any relationship between Nigerian college students' anxiety about the potential contribution of their expertise outside of Nigeria and their anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria?

To answer the preceding research questions, the following hypotheses were designed and tested for statistical purposes. Major Hypothesis 1 and Subhypotheses 1 through 6 dealt with Research Question 1. Major Hypothesis 2 and Subhypotheses 7 through 9 dealt with Research Question 2. Major Hypothesis 3 and Subhypotheses 10 through 13 dealt with Research Question 3. Major Hypotheses 4 through 6 dealt with Research Questions 4 through 6. The hypotheses in this section are stated in the context of what was found to be true.

Major Hypothesis 1: There is a relationship between general anxiety and anxiety about residing outside of Nigeria for Nigerian college students.

Subhypothesis 1: There is a relationship between general anxiety and "residing" anxiety levels for males and females.

Subhypothesis 2: There is a relationship between general anxiety and "residing" anxiety levels for the Igbos, Hausas, Yorubas, and other ethnic groups.

Subhypothesis 3: There is a relationship between "residing" anxiety level and Nigerian college students' marital status.

Subhypothesis 4: There is no relationship between "residing" anxiety level and number of times as student in the U.S. for Nigerian college students.

Subhypothesis 5: There is a relationship between "residing" anxiety level and Nigerian college students who attend public institutions and those who attend private (religious) institutions.

Subhypothesis 6: There is a relationship between "residing" anxiety level and academic degree being pursued by Nigerian college students.

Major Hypothesis 2: There is a relationship between general anxiety and anxiety about the potential contribution of expertise outside of Nigeria for Nigerian college students.

Subhypothesis 7: There is a relationship between "contributing" anxiety level and age categories for Nigerian college students.

Subhypothesis 8: There is a relationship between "contributing" anxiety level and ethnic affiliation for Nigerian college students.

Subhypothesis 9: There is a relationship between "contributing" anxiety level and academic degree being pursued by Nigerian college students.

Major Hypothesis 3: There is no relationship between Nigerian college students' general anxiety and anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria.

Subhypothesis 10: There is a relationship between "political and economic" anxiety level and academic degree being pursued by Nigerian college students.

Subhypothesis 11: There is a relationship between ethnic affiliation and Nigerian college students' potential employment preferences upon their return to Nigeria.

Subhypothesis 12: There is a relationship between ethnic affiliation and Nigerian college students' potential criterion for employing people if put in a position to employ people in Nigeria.

Subhypothesis 13: There is a relationship between ethnic affiliation and changes in Nigerian college students' commitment to Nigeria while studying in the United States.

Major Hypothesis 4: There is a relationship between anxiety about residing outside of Nigeria and anxiety about making a potential contribution of expertise outside of Nigeria.

Major Hypothesis 5: There is a relationship between Nigerian college students' anxiety about residing outside of Nigeria and anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria.

Major Hypothesis 6: There is a relationship between Nigerian college students' anxiety about the potential contribution of their expertise outside of Nigeria and their anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria.

#### Research Assumption

An assumption was made that instrumentation could yield information on feelings of Nigerian university and college students in the United States. Another assumption was that the respondents would honestly share their feelings and understandings about the three evidences of ethnocentrism under study.

#### Research Methodology

Under this section, the research design, the research questions, and the factors between or among which interactions or relationships could exist in relation to the research questions are described. The research methodology was described as descriptive and inferential.

Population. The general research population was defined as the Nigerian students in two types of institutions, public and private colleges and universities in the United States.

Sample. Two hundred thirty-four public college and university students and 33 private (religious) college and university students were involved in the study. These respondents were selected by convenience from 12 public institutions and five private (religious) institutions in seven midwestern states.

Instrumentation. A 56-item questionnaire was developed by the researcher. Items 1 through 9 were used to collect demographic information, while items 10 through 21 were used to collect data on Nigerian students' levels of anxiety on three evidences of ethnocentrism. These were all in section one of the questionnaire. The last 35 items in section two of the questionnaire were used to collect data on the Nigerian students' general anxiety levels.

To develop the instrument, the researcher conducted a series of preliminary interviews with 20 Nigerian college students to identify appropriate questions on ethnocentrism. Pilot tests were used to refine the items generated from the preliminary interviews. The questions on ethnocentrism were then built into an anxiety questionnaire scale, which was used to measure the general anxiety levels of the students.

The demographic information, gender, age, ethnic affiliation, marital status, number of months or years as a student in the United States, first time as a student in the United States, second time as a

student in the United States, type of institution in attendance, and academic degree being pursued formed the primary independent variables in the questionnaire. Anxiety about residing outside of Nigeria, anxiety about potential contribution of expertise outside of Nigeria, and anxiety about contributing to the political and economic advantage of major ethnic groups other than one's own in Nigeria formed the dependent variables. Items 13 through 20 in the questionnaire formed the second group of independent variables that were directly examined in relation to the last dependent variable. The questionnaire was developed so that it could be self-administered.

### Findings

Results of the analysis of six major hypotheses and 13 sub-hypotheses were reported in Chapter IV. Each hypothesis was designed to help answer the research question on the anxieties about three evidences of ethnocentrism to which it was related. In this section, interpretations of the findings are reported in seven areas:

1. Nigerian college students' anxiety about residing outside of Nigeria.
2. Nigerian college students' anxiety about potential contribution of their expertise outside of Nigeria.
3. Nigerian college students' anxiety about their potential contribution to the political and economic advantage of major ethnic groups other than their own in Nigeria.

4. Relationship between Nigerian college students' anxiety about residing and anxiety about potential contribution of their expertise outside Nigeria.

5. Relationship between Nigerian college students' anxiety about residing and anxiety about their potential contribution to the political and economic advantage of major ethnic groups other than their own in Nigeria.

6. Relationship between Nigerian college students' anxiety about potential contribution of their expertise outside of Nigeria and anxiety about their potential contribution to the political and economic advantage of major ethnic groups other than their own in Nigeria.

#### Nigerian College Students' Anxiety About Residing Outside of Nigeria

High general anxiety relates to high anxiety about residing outside of Nigeria. The Nigerian college students tended to display more or high anxiety in general and also more or high anxiety about residing outside of Nigeria in particular. Male Nigerian college students tended to display more or high general anxiety and anxiety about residing outside of Nigeria than did Nigerian female college students. This tends to suggest that male Nigerian college students may likely be more anxious about residing outside of Nigeria after their advanced formal education than the female Nigerian college students.



The Igbo and Hausa college students tended to display more or high anxiety about residing outside of Nigerian than the Yoruba college students. This tends to suggest that the Igbo and Hausa college students may be more anxious about residing outside of Nigeria than the Yoruba college students. The greatest difference in mean scores between the Yoruba college students and the Igbo and Hausa college students was on general anxiety level. The Yoruba college students tended to be more anxious in general than the Igbo and Hausa college students.

The Nigerian college students who were married but were without their families in the United States tended to display more or high anxiety about residing outside of Nigeria than the single Nigerian college students and those who were married and their families were with them in the United States. This tends to suggest that the married Nigerian college students who are without their families in the United States may be more anxious about residing outside of Nigeria than the single college students and those who are married and their families are with them in the United States.

The Nigerian college students who attended public universities tended to display more or high anxiety about residing outside of Nigeria than the Nigerian college students who attended private (religious) institutions. Again, this tends to suggest that Nigerian college students who attend public institutions may be more anxious about residing outside of Nigeria than the Nigerian college students in private (religious) institutions.

The Nigerian college students who were pursuing their bachelor's degree tended to display more or high anxiety about residing outside of Nigeria than the Nigerian college students pursuing their master's and doctorate. Again, this tends to suggest that the Nigerian college students pursuing their bachelor's degree may be more anxious about residing outside of Nigeria than the Nigerian college students pursuing their master's and doctorate.

A greater percentage of the Nigerian college students tended to disagree that the Igbos and the Hausas are perceived as never or sometimes most ethnocentric in Nigeria, while a greater percentage tended to agree that the Yorubas are frequently or always perceived as ethnocentric in Nigeria. This tends to suggest that all the ethnic groups--the Igbos, the Hausas, and the Yorubas--perceive each other's group as the most ethnocentric.

A greater percentage of the Igbo and Hausa college students felt there is the tendency for a person's previous commitment to his/her country to begin to fade away while he/she is in a foreign country. A greater percentage of the Yoruba college students disagreed with the statement. Also, a higher percentage of the Igbo, Hausa, and Yoruba college students strongly disagreed that their commitment to Nigeria is no longer what it used to be. This tends to suggest that the Nigerian college students from all the ethnic groups feel that in spite of the tendency for one's commitment to fade away in a foreign country, their commitment to Nigeria as their country is undiminished.

This tends to be a factor influencing the students' anxiety about residing outside of Nigeria.

Nigerian College Students' Anxiety  
About Potential Contribution of  
Their Expertise Outside of Nigeria

High general anxiety relates to high anxiety about potential contribution of expertise outside of Nigeria. The Nigerian college students tended to display more or high anxiety in general and also more or high anxiety about potential contribution of their expertise outside of Nigeria.

The Nigerian college students who were between 30 and 39 years of age tended to display more or high anxiety about potential contribution of their expertise outside of Nigeria than the Nigerian college students between the ages of 20 and 29 and over 40 years old. This tends to suggest that Nigerian college students between 30 and 39 years of age may be more anxious about contributing their potential expertise outside of Nigeria than Nigerian students between 20 and 29 years of age and over 40 years old.

The Hausa college students tended to display more or high anxiety about potential contribution of their expertise outside of Nigeria than the Igbo and Yoruba college students. This tends to suggest that the Hausa college students may be more anxious about contributing their potential expertise outside of Nigeria than the Igbo or Yoruba college students. The Yoruba college students tended to display more or high anxiety about potential contribution of their expertise outside of Nigeria than the Igbo Nigerian college students.

The Nigerian college students who were pursuing their bachelor's degree tended to display more or high anxiety about potential contribution of their expertise outside of Nigeria than the Nigerian college students pursuing their master's and doctorate. Again, this implies that the Nigerian college students working toward their bachelor's degree may be more anxious about contributing their potential expertise outside of Nigeria than the Nigerian college students who are working toward their master's or doctorate.

Nigerian College Students' Anxiety  
About Their Potential Contribution to  
the Political and Economic Advantage  
of Major Ethnic Groups Other Than  
Their Own in Nigeria

High general anxiety correlated with high anxiety about their potential contribution to the political and economic advantage of major ethnic groups other than the ones to which the Nigerian college students belonged. The Nigerian college students pursuing their bachelor's degree tended to display more or high anxiety about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria than did the Nigerian college students pursuing their master's or doctorate. This tends to suggest that Nigerian college students working toward their bachelor's degree may be more anxious about contributing to the political and economic advantage of major groups other than their own in Nigeria.

In Nigeria and in the United States, the students who chose their closest friends from their own ethnic group tended to have higher

anxiety about contributing to the political and economic advantage of ethnic groups other than their own than did the students who chose their closest friends from groups other than their own ethnic group. This tends to suggest that the students who chose their closest friends from their own ethnic groups would tend to be more ethnocentric and would tend not to want to contribute to the political and economic advantage of ethnic groups other than their own. Conversely, the students who chose their closest friends from ethnic groups other than their own would tend to be less ethnocentric and would tend to have less anxiety about contributing to the economic and political advantage of ethnic groups other than their own.

A greater percentage of the Nigerian college students from all the ethnic groups said they would tend to employ people, if they were put in a position to employ people, in order to strengthen friendship rather than employing only on the basis of merit or qualification. This tends to suggest that the Nigerian college students who belong to this group will be more likely to employ their friends irrespective of their friends' ethnic group.

Relationship Between Nigerian College Students' Anxiety About Residing Outside of Nigeria and Anxiety About Potential Contribution of Their Expertise Outside of Nigeria

High anxiety about residing outside of Nigeria related to high anxiety about potential contribution of expertise outside of Nigeria. Nigerian college students from all the ethnic groups tended to display more or high anxiety about residing outside of Nigeria and more or high

anxiety about potential contribution of their expertise outside of Nigeria. This tends to suggest that the Nigerian college students as a group may likely be more anxious about residing outside of Nigeria and also about contributing their expertise outside of Nigeria.

Relationship Between Nigerian College Students' Anxiety About Residing Outside of Nigeria and About Potential Contribution to the Political and Economic Advantage of Major Ethnic Groups Other Than Their Own in Nigeria

High anxiety about residing outside of Nigeria related to high anxiety about Nigerian students' potential contribution to the political and economic advantage of ethnic groups other than their own in Nigeria. Nigerian college students from all the ethnic groups tended to display more or high anxiety about residing outside of Nigeria and more or high anxiety about potentially contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria. This tends to suggest that Nigerian college students as a group may likely be more anxious about making potential contribution to the political and economic advantage of major ethnic groups other than their own in Nigeria. This condition differs from what the individual ethnic group members tended to display when examined separately.

Relationship Between Nigerian College Students' Anxiety About Potential Contribution of Their Expertise Outside of Nigeria and Anxiety About Their Potential Contribution to the Political and Economic Advantage of Major Ethnic Groups Other Than Their Own in Nigeria

High anxiety about potential contribution of expertise outside of Nigeria relates to high anxiety about potential contribution to the political and economic advantage of major ethnic groups other than one's own in Nigeria. Nigerian college students from all the ethnic groups tended to display more or high anxiety about potential contribution of their expertise outside of Nigeria and high anxiety about making their potential contribution to the political and economic advantage of major ethnic groups other than their own in Nigeria. This tends to suggest that Nigerian college students as a group may likely be more anxious about contributing their expertise outside of Nigeria and also more anxious about contributing to the political and economic advantage of major groups other than their own when they return to Nigeria. This position contrasts with what the individual groups tended to display when examined separately.

Conclusions

From all that has been stated so far, the following conclusions were drawn:

1. General anxiety of the Nigerian college students related to their anxiety on the three evidences of ethnocentrism.

2. Male Nigerian college students were more anxious about residing outside of Nigeria after their advanced formal education than the female Nigerian college students.

3. The Igbo and Hausa college students may have been more anxious about residing outside of Nigeria than the Yoruba college students. The Yoruba college students seemed to express more anxiety in general than the Igbo and Hausa college students.

4. The married Nigerian college students who were with their families in the United States and the single Nigerian college students may have been less anxious about residing outside of Nigeria than the married Nigerian college students who did not have their families in the United States.

5. The Nigerian college students who were attending public institutions may have been more anxious about residing outside of Nigeria, about making potential contribution of their expertise outside of Nigeria, and about contributing to the political and economic growth of ethnic groups other than their own than were the students from private (religious) institutions.

6. The Nigerian college students who were pursuing their bachelor's degree were more anxious about residing outside of Nigeria. The Nigerian college students pursuing their master's and doctorate may not have been as anxious about residing outside of Nigeria.

7. The Igbos and the Yorubas and the Hausas perceived each other's ethnic groups as the most ethnocentric in Nigeria.



8. The Igbo, Hausa, and Yoruba college students' commitment to Nigeria, in spite of whatever is happening in the country that they do not like, remained strong.

9. The students between 30 and 39 years of age may have been more anxious about residing outside of Nigeria than those between 20 and 29 years of age and those over 40 years old.

10. The Hausa students may have been more anxious about contributing their expertise outside of Nigeria than the Yoruba and Igbo students.

11. If put in a position to employ people in Nigeria, the Nigerian college students may tend to employ their own friends who may come from any ethnic group in Nigeria.

12. Nigerian college students who were anxious about residing outside of Nigeria may also have been anxious about contributing their expertise outside of Nigeria. Nigerian college students who were anxious about residing outside of Nigeria may also have been anxious about contributing to the political and economic advantage of ethnic groups other than their own in Nigeria.

#### Implications and Recommendations

The preceding conclusions suggested a number of implications for Nigerian school education and recommendations for further research. In Chapter I, particular attention was given to the need for understanding the effect of advanced formal education on the ethnocentrism of Nigerian college students who travel overseas for advanced studies. Equally stressed in Chapter I was the importance of understanding the

effect of ethnocentrism on Nigerian school education and curriculum. Highlighted in this chapter were the relationships between Nigerian college students' general anxiety levels and their anxiety levels about residing outside of Nigeria, about contributing their expertise outside of Nigeria, and about contributing to the political and economic advantage of major ethnic groups other than their own in Nigeria.

The findings of this research showed that Nigerian college students were generally ethnocentric and remained generally ethnocentric on several of the issues dealt with in the research in spite of the advanced formal education they had received. A high level of ethnocentrism was manifested among Nigerian college students from all three major ethnolinguistic groups in Nigeria--the Igbos, Hausas, and Yorubas.

The implications of the research are of two types: (a) positive and (2) negative implications. Positive implications refer to positive effects of ethnocentrism on Nigerian college students and Nigeria, whereas negative implications refer to negative effects of ethnocentrism on Nigerian education, economic growth and development, and political stability.

### Positive Implications

A large percentage of Nigerian college students from the three major and many minor ethnolinguistic groups exhibited high anxiety about residing and about contributing their expertise outside of Nigeria after their advanced formal education in the United States.

This anxiety has the potential for reducing the "brain drain" from which Nigeria and other developing countries have suffered.

Perhaps one of the reasons for this high anxiety is the desire students have to use the advanced knowledge and skills they have acquired for the development of their own country. By residing and contributing their expertise outside of Nigeria, the Nigerian college students felt that they would be denying Nigeria its opportunity to go from "developing" to "developed" status. However, some Nigerian college students may not follow through the dictates of their high-level ethnocentrism about residing and contributing their expertise outside of Nigeria because of lack of employment opportunities or adequate research facilities within Nigeria.

Therefore, to help the students follow through the dictates of their high-level ethnocentrism about residing and contributing their expertise outside of Nigeria, the government of Nigeria should provide such incentives as quick employment opportunities for those who return to Nigeria, adequate research centers, and facilities for those interested in educational, scientific, agricultural, engineering, medical, and other forms of research in Nigeria.

Should these men and women studying overseas return to Nigeria as a result of their high anxiety about residing outside of Nigeria, the implication is that the expertise they have acquired in their fields of study and from the various institutions they have attended will undoubtedly be reflected in whatever they do. Ethnocentrism should thus be seen as a driving force in Nigerian education, helping

to spur on the process of change in educational planning, curriculum development, institutional improvement, and other areas in which returning students will have developed an expertise.

Recommendations. It might be well for American colleges and universities to consider designing a course for their international students stressing the consequences to the country of origin when students fail to return to contribute their acquired expertise. These consequences include (1) the possibility of significantly delayed development and (2) the harmful economic influence of a continued flow of cash out of the country of origin in the form of fees for manpower development in foreign educational institutions, importation of foreign technology, perpetual dependence on foreign agricultural expertise, and so on.

Nigerian colleges and universities must be given a much higher degree of financial encouragement to complete their institutional development programs. This will help them integrate a greater number of educators into the faculties of various departments, thus creating the capacity for a larger number of students and ultimately contributing to both educational and economic development within the country.

### Negative Implications

Analysis of the data suggested that advanced formal education had no significant effect on the general level of Nigerian students' ethnocentrism. This may have serious implications for the development of education in Nigeria. If high anxiety about residing and contributing their expertise outside of Nigeria implies a similar level of

high anxiety about residing and contributing their expertise outside of their ethnic homeland in Nigeria, then the ethnocentrism of Nigerian students studying overseas may in this sense contribute to ethnic fragmentation rather than to ethnic integration. Already, educational institutions and programs, and the educators and politicians who control them, are having the effect of widening the distinctions between ethnic groups. Very few Hausa educators from the various states in northern Nigeria work in various educational institutions in southern Nigeria, where the Igbos and the Yorubas are the dominant ethnic groups. Although there are more Igbo and Yoruba educators who work in northern educational institutions than there are Hausa educators in southern institutions, their number is still small.

The findings showed another important factor that must be given careful consideration. Most Nigerian students perceived their own ethnolinguistic group as less ethnocentric than the others. This implies that advanced formal education is having little effect at present in reducing levels of suspicion and even hostility between the various ethnolinguistic groups in Nigeria. This form of ethnocentrism, then, has the potential of contributing to job discrimination as well as to other forms of discrimination in Nigeria.

Recommendations. The national Ministry of Education should take into account the possible dysfunctional consequences of ethnocentrism in developing and making national educational policies. It should carefully work toward discouraging the use of states of origin as the basis for top job appointments. Also, ethnic affiliation should

be discouraged as the basis for appointment to positions in the federal Ministry of Education. Since Nigeria is a multiethnic nation, its educational focus must be geared toward multiethnic integration at the national level.

The Nigerian curriculum specialists should address this issue in developing a curriculum for Nigerian schools. In Chapter I, allusion was made to the development of a cross-ethnic curriculum suitable for use at all levels of the educational ladder in Nigerian schools. Such a cross-ethnic curriculum should aim at helping Nigerians to learn and to be aware of the effects of ethnocentrism in their multiethnic and multicultural society.

Emphasis should be placed on the learning of the major Nigerian languages across ethnic boundaries and at all levels of the educational ladder in Nigerian schools. This will help Nigerians begin to understand each other's culture and ways of doing things. Language will in this way serve as a vehicle through which one culture will be able to express itself to another in order to create an atmosphere of understanding between them.

The Nigerian government should encourage parents to send their children to secondary schools, colleges, and universities outside of their state of origin or outside of their language and cultural-identity-group zones. Scholarships can be used as incentives to participation in such a program. This will go a long way toward reducing the adverse effects of ethnocentrism on the nation's educational programs, economic development, and political unity and stability.

Nigerian schools and educators must be encouraged to see their responsibility in Nigeria as that of fostering a sense of national unity and stability.

#### Areas of Further Research

The cause-and-effect relationship of the general anxiety levels and the three evidences of ethnocentrism was not clarified because of the descriptive nature of the research. One way to further investigate the relationship would be through the use of a longitudinal study that would investigate whether Nigerian college students in the United States with high anxiety levels in general and high anxiety levels about residing and contributing their expertise outside of Nigeria would also have high general anxiety levels and high anxiety levels about residing and contributing their expertise outside of Nigeria after their return to Nigeria.

The researcher did not determine why the Igbos, the Hausas, and the Yorubas perceived the others' ethnic groups as the most ethnocentric groups in Nigeria. Yet there is a strong possibility that prejudice and linguistic and cultural differences may be significant variables responsible for this.

One of the findings was that males tended to display more anxiety in general than females and that males also tended to display more anxiety about residing outside of Nigeria than did females. Further research may show why this is so, or on a wider dimension why one ethnic group of people (for example, the Yorubas) tends to display

more or higher anxiety in general than other ethnic groups (for example, the Hausas and Igbos). Would cultural conditions or influences be a factor?

Also, the researcher did not investigate whether government sponsorship of a student is related to a student's level of anxiety about residing outside of Nigeria or anxiety about contributing his/her expertise outside of Nigeria. It is possible that the majority of the Nigerian college students who tended to display higher levels of anxiety about residing outside of Nigeria did so because of the moral obligation they owed to the Nigerian government or any organization that might have sponsored them through higher education for some specific responsibilities or contributions in Nigeria. Further research might shed more light on this.

A major reason for undertaking this research topic was to investigate whether advanced formal education has any effect on individuals' ethnocentrism. This researcher did not attempt to examine what makes advanced formal education affect or not affect people's ethnocentrism. Again, further research could show whether the cultural environment or school environment in which advanced formal education is being pursued is a factor.

In a multiethnic or multicultural nation such as Nigeria in which prejudice, stereotyping, ethnicity, or ethnocentrism contributes to the national disunity, infractions, and civil war, what should be the role of school education? What type of cross-cultural or cross-ethnic curriculum should be designed to deal with and reduce the



influence of ethnocentrism among Nigerians? Further research is needed on how to reduce the influence of ethnocentrism in Nigeria by Nigerian curriculum specialists, educators, cross-culturalists, sociologists, anthropologists, and politicians.

If the influence of ethnocentrism is not reduced or eliminated, the communication barriers, political suspicions, and, above all, educational disparity between the North and the South that now exist may remain indefinitely strong and perpetually detrimental to Nigeria's national unity, economic growth, and development.

## APPENDICES

## APPENDIX A

### A SOCIO-POLITICAL CONTEXT OF NIGERIAN ETHNOCENTRISM

### A Socio-Political Context of Nigerian Ethnocentrism

Nigeria's ethnic problems since independence 25 years ago cannot be understood in isolation or abstraction. This is because the problems do not occur in a vacuum. To fully understand the problem of ethnocentrism or ethnicity in Nigeria, one must be aware of the ethno-geopolitical historical divisions of the nation, in addition to understanding its cultural and economic backgrounds. For this reason, an attempt is made in this section to provide a survey of the nation, Nigeria, highlighting certain historical policies of the colonial British administration that greatly contributed to the present Nigerian ethnocentric experiences.

#### The Name and the Land, Nigeria

Schwarz (1968) stated that Nigeria received its name from Africa's third longest river, the Niger, which flows for about 2,600 miles from its source in Fouta Djallon Hills in Guinea to its mouth in Port Harcourt, Nigeria. An English woman, Flora Shaw, first coined the name and it was later used in a letter written to the Times of London by Lady Laggard (the wife of the first British Governor-General of Nigeria) in 1897.

With an area of 356,669 square miles (923,768 square kilometers), Nigeria is the thirteenth largest state on the continent of Africa. It is located between 4 degrees and 14 degrees north and 3 degrees and 14 degrees east. Its territory extends about 650 miles (1,050 kilometers) from north to south and 700 miles east to west. It lies west of the Republic of Cameroon, east of Benin Republic, south of

Niger and Chad Republic, and north of the Gulf of Guinea (Encyclopedia Britannica, 1985).

Located within the tropics, Nigeria has a tropical climate with two major seasons--dry and wet (rainy). The dry season starts in October and ends in April, while the wet season extends from May to October (Burns, 1972). However, the duration of the seasons depends on the relation of an area to the sea or to the Sahara.

There are three climatic patterns in Nigeria. First is a tropical wet climate in the Southeast, with uniformly high temperatures and heavy rainfall distributed throughout the year. Second is a tropical wet and dry, or savannah, climate in the North and West. Third is a dry, or steppe, climate in the extreme region of the North.

Usually rainfall is heavier and more reliable in the South, especially the Southeast, which receives more than 120 inches of rain annually, when compared with 70 inches in the Southwest. The amount of annual rainfall decreases progressively away from the coast, so that in the extreme North of the country, it is not more than 20 inches (Encyclopedia Britannica, 1985).

Temperature and humidity are relatively constant all the year round in the South, while in the North considerable seasonal changes occur, and the daily temperature range becomes wide during the dry season. The mean monthly maximum temperatures are steady throughout the year on the coast, remaining, for example, constant at approximately 95 degrees F (35 degrees C) at Lagos and approximately 85 degrees F (29 degrees C) at Port Harcourt. The mean minimum

temperatures remain at 70 degrees F (21 degrees C) for Lagos and at 73 degrees F (23 degrees C) for Port Harcourt. In the extreme North, the mean monthly maximum temperature may exceed 100 degrees F (38 degrees C) during the hot months of April and May, while in the same season frosts may also occur at night.

Due to the blanketing effect of clouds during the rainy season, and of dusk haze during the harmattan, the heat of the sun is not as fierce as might be expected. The humidity is high, but it falls during the harmattan, which blows for over three months in the North but roughly for more than two weeks along the coast. Dust is pervasive, and the climate excessively dry in Nigeria during the harmattan (Encyclopedia Britannica, 1985). (See annual rainfall map on page .)

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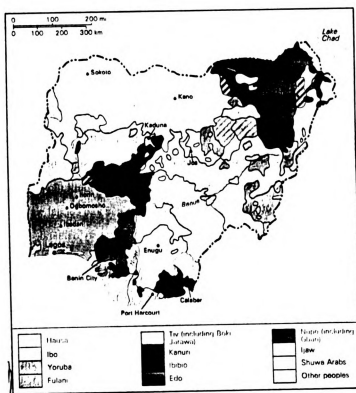
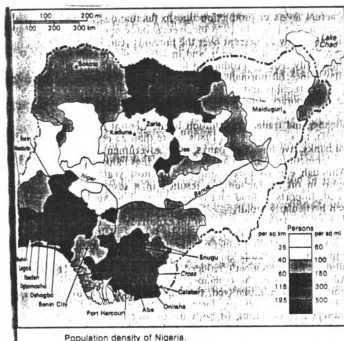
Nigeria's vegetation can be divided into two main sections--the high forest zone, which covers about one-sixth of the country, and the savannah. The high forest zone can be subdivided into the mangrove or swamp and rain forest, while the savannah can be subdivided into grassland and scrub forests. (See vegetation map on page .)

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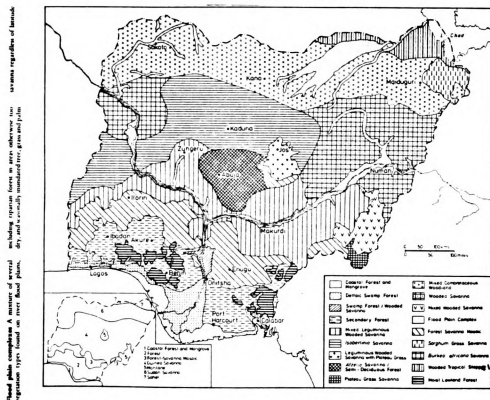
### The People of Nigeria

Nigeria is the most populous country in Africa (Schwarz, 1965) and the largest Black nation in the world. At independence, its population was between 55 and 60 million people. In the mid-1970s, it grew at an alarming rate. Presently, some demographers have put the

# Population Density



## Annual Rainfall Map



## Vegetation Map

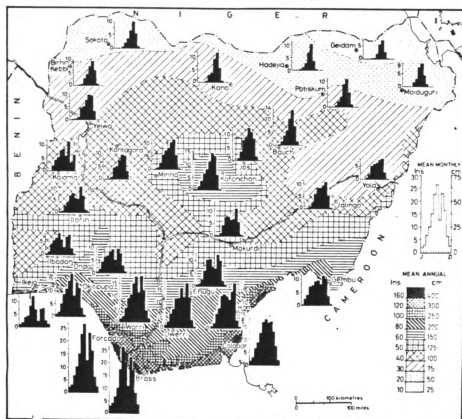




figure between 80 and 100 million people (The Economist, 1982; Nelson, 1982).<sup>1</sup>

### Demographic Trends and Migrations

Stokke (1970) said that the history of the Nigerian people is a history of the "movement of different peoples and a constant process of fusion between them" (p. 11). The statement is especially true when one considers a considerable movement of population that takes place in the country. Past census figures reveal that a great number of southerners migrate to the North and settle in most large northern cities such as Kano, Sokoto, Kaduna, Jos, Maidugiri, and others. The same census figures also indicate that a great number of northerners migrate to the South.

In the South, a large number of people migrate from the Igbo and Ibibio areas and other parts of the Niger Delta to more industrialized and highly urbanized western states of Lagos, Oyo, Ogun, Ondo, and Bendel. Many of these migrants work as laborers in the cocoa and rubber-producing districts or as self-employed tenant farmers,

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<sup>1</sup>Eighty to 100 million people is usually used when speaking of the Nigerian population. However, it must be borne in mind that because of the political nature of the Nigerian census figures, they cannot be relied upon as the accurate census figure of the population of that country. The last accepted census figure was that of the First Republic conducted in 1963. The figure then was 55.6 million people. It was the national census of 1973 that put the Nigerian population at about 79 to 80 million people. The 1973 census figures were nullified by the Murtala Mohammed military government in 1975 after the South vehemently protested gross violation of census rules and regulations, and manipulation of census figures by the North.

cultivating food crops for sale to nearby towns (Encyclopedia Britannica, 1985).

In the past many Nigerians have migrated to work in neighboring West African countries, such as Benin Republic, Ghana, Equatorial Guinea, Cameroon, and Sierra Leone. Also, a small but growing number of Nigerians continue to migrate to Great Britain, West Germany, Canada and the United States.

It has been said that the Nigerian is a mixture of a variety of ancient peoples, such as the Berbers, Jews, and Arabs, who brought with them the traditions from the Mediterranean empires of Greece, Rome, Carthage, and Byzantine. Islamic traditions were introduced in Nigeria by the Islamic empires of North Africa, the Middle East, and Arabia (Hogben & Kirk-Green, 1966). This statement is backed up by Yoruba legend, which traces their ancestry and origin to a migration from the Near East, especially Egypt and other North African empires. The ethnolinguistic groups in the northern part of Nigeria have established historical contacts with the Arab world. That is one reason the northern population is made up of the "cattle-Fulanis," the "city-Fulanis," and the Negroes. Extensive intermarriages between the Hausa and the "city-Fulanis" make it difficult today to identify a Hausa from a "city-Fulani." It is not the case with the "cattle-Fulanis," who have consistently retained their Arabic characteristics as a result of interethnic marriage avoidance. The "cattle-Fulanis" have resisted intermarriage with the Black population (Akpan, 1977).

### Major Ethnolinguistic Groups in Nigeria

The Hausa-Fulanis, the Yorubas, and the Igbos are the three major ethnolinguistic groups briefly discussed in this section.

The Hausa-Fulani group in the North. The Hausa-Fulani ethnolinguistic group is the more predominant in northern Nigeria. The next most predominant groups include the Tiv, Kanuri, and Nupe. "The Hausa-Fulani, the principal group, not only in the North but also in Nigeria as a whole, can be found mainly around Kano, Sokoto and Kaduna States" (Iyizoba, 1982, p. 24). They are Moslems.

Islamic religion is very strong in the northern states, where about three-quarters of the people are Muslim. Islam is so strong that it permeates the political, social, and economic life and institutions in the North. According to Trimingham (1962), the religion was expanded and strengthened by Usman Dan Fodio in 1802 (nineteenth century) when he conquered the entire northern territory in a jihad (Holy War) and established the Fulani Empire "from Gwandu (Gando) in the West to Adamawa in the East." Hausa is the most widely spoken language in Nigeria. It is spoken by both the Hausa and the Fulani because it is the lingua franca in the North.

The Fulanis, a pastoral ethnic group of an Arabic descent, moved into the Hausa lands, settled, and intermarried with them. Although the "cattle-Fulanis" remained with their herds and moved from place to place in search of water and pasturage, a large number of them wandered to the towns and cities and mingled with the Hausa population. These Fulanis quickly became established in positions of

influence. They are the politicians and the distinctive aristocratic group in the North today. Summing up the common relationship between the Hausa and the Fulani, Iyizoba (1982) wrote:

The 1803 Jihad, apart from overthrowing the ruling Hausa dynasties and spreading the Islamic faith, also brought unity amongst the previously warring tribes in the area, through common identification in the Islamic religion. All the ethnic groups in Northern Nigeria with the exception of the Tiv, share a common Islamic culture. (p. 24)

The Hausas were called "Hobe" by the Fulani, "Afnu" by the Kanuri, and "Gambaru" by the Yoruba. However, the name "Hausa" is a Songhai ethonym, meaning "east," but today they think of themselves as northerners, "mutanem Arewa" (Isichei, 1983).

The Yoruba group in southwestern Nigeria. In southwestern Nigeria, the Yoruba ethnic group is the most predominant group. Other ethnic groups include the Edo, Western (Ika) Igbo, and Ijaw. Being the predominant group, the Yoruba people are found mainly in Lagos, Ogun, Oyo, and Kwana States. Like the Hausa-Fulani ethnolinguistic group, the Yoruba people have connections with the Middle East. Although the majority of the Yoruba people are farmers, they often live in large preindustrial cities. Each Yoruba subgroup is ruled by an influential paramount chief, known as "Oba," who is usually supported by a council of chiefs. The two most powerful rulers the Yoruba people have are the "oni" of Ife (the accepted spiritual leader of the Yoruba people) and the "alafin" of Oyo (the traditional political leader). The spiritual and political influence of these two rulers extends throughout the Yoruba land. All the subgroups also share a traditional

religious system, which features the worship of such gods as Ogun (the god of war and iron), Shango (the god of thunder and lightning), and Orisha Oko (the goddess of farmland).

The word "Yoruba" is of Hausa origin. The northerners used it to refer to the "Oyo" empire. It was first used in the modern sense in 1832 by a foreign missionary, Roban, involved in linguistic studies in Sierra Leone. Earlier, the Yoruba people were referred to by various forms of "olukumi" (my friend), a pleasant name for an ethnic group. Various forms of this name can be seen on a 1729 French map, northwest of "Jabon" (Ijebu). The word survives in modern times in the word "Lucumi," which describes people of Yoruba ancestry in Cuba who still speak a form of Yoruba and in a little Yoruba-speaking island in western Igboland called "Unukumi" (Koelle, 1963; Labat, 1930; Law, 1971; Thomas, 1914--all cited in Isichei, 1983).

The Igbo group in southeastern Nigeria. The Igbo people are the most predominant ethnolinguistic group in southeastern Nigeria. Other groups include the Ijaw, Efik, Annang, and Ibibio. Forde and Jones (1960) believed that the Igbo people and these other ethnolinguistic groups are among the original inhabitants of Nigeria. This belief is yet to be historically authenticated since very little is known about the origin of the Igbo people and these other ethnolinguistic groups in Nigeria.

Writing about the origin of the Igbo people, Uchendu (1965) said:

When and from where the Igbo came into their present territory is not known. Their origin is a subject of much speculation. The

people have no common tradition of origin. It is only rather recently that some Igbo-speaking communities have ceased to claim that they are not Igbo. It is for this reason that some Western writers in the colonial era treated the Igbo as "a people without history." We have since come to know better. A people with a culture are a people with some form of history. The Igbo have a culture; they have also a history--an unwritten history which it is the task of the cultural historian to piece together. The Igbo cultural historian is presently handicapped because there is little archaeological data from which he can draw. His only sources of data are cultural, fragmentary oral traditions and the correlation of cultural traits. (pp. 2-3)

The Igbo people are said to live in small, dispersed settlements and have never organized into large political units. The traditional Igbo society has been democratic. Among the Igbo people, the largest political unit has been the village group, governed by a council of elders, rather than by a chief. They are known throughout West Africa for energy and individualism. They are considered to be the most professionally visible and articulate of the Nigerian educated elite (Forde & Jones, 1950).

The Igbo people are mostly Christians, although a few Moslems, animists, or pagans can be found. According to Iyizoba (1982), they were extremely receptive to the teachings of the European missionaries, especially British and Irish, during the nineteenth century. He argued that the receptivity of the Igbo people to Christianity was an expedient means of getting western education through the missionaries, who ran most of the schools at that time. Their education was expedient because it enhanced their positions in society. Since the Igbo people did not have powerful traditional rulers like the Hausa-Fulani emirs or the Yoruba Obas, the Igbo elites were used to the British colonial administrators running the day-to-day administration of the government.

Since the Igbo people are highly democratic, the colonial administration ran into difficulty with them when they attempted to impose "warrant chiefs"<sup>1</sup> on them.

Because of their different geographical locations, historical and cultural backgrounds, and ethnic differences, these three major ethnolinguistic groups are great rivals in Nigerian politics, education, and economic development. Each of the groups is heavily ethnocentric, and their ethnocentrism is demonstrably evident in the politics and crises in Nigeria. This is discussed briefly in the next section.

#### Ethnicity and Nigerian Ethnocentrism in Nigerian Politics and Crisis

A great difference existed between the traditional political system and the colonial political system in Nigeria.

The traditional political system. Traditional laws and religion tremendously influenced traditional politics in precolonial Nigeria. Unlike what happens in Europe and most of the western nations, in Africa there is no sharp dividing line between the sacred and the secular (Parrinder, 1962). "The material and spiritual are intertwined, the former as a vehicle of the latter." For this reason "the whole organization of society is maintained by the spiritual forces which pervade it" (p. 27).

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<sup>1</sup>Warrant chiefs were Igbo people appointed by the colonial government to rule areas where traditional rulers were not available.

In the southern part of Nigeria it is known that ancestral worship had a tremendous influence on the traditional political system. Laws were attributed to the ancestors<sup>1</sup> and not the traditional rulers. The "native priests" in a community were considered to be intermediaries between ancestors and God. The native priests' authority was derived from the belief that they were the representatives of the ancestors on earth or in a particular community. They informed the community about the wishes of their "god" (Iyizoba, 1982). No one violated any of the traditional norms and went free. Extreme violation of traditional laws required a stoning to death or a banishment from the community.

Unlike in the South, where traditional worship of ancestors was strong, in the North the dominant Islamic religion gave the emirs (regarded as the direct descendants of the Prophet Mohammed) the authority to become both the temporal and spiritual leaders of the people. The emirs were the aristocrats in the North. They ruled with absolute authority and "with no room for open dissension." The common man could never challenge the rule of the emirs because Islamic faith requires strict adherence to Koranic teachings as interpreted by the emirs (Iyizoba, 1982).

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<sup>1</sup>The ancestors, like the Supreme Being, are always held in deep reverence or even worshipped. By virtue of being the part of the clan gone ahead to the house of God, they are believed to be powerful in the sense that they maintain the course of life here and now and do influence it for good or for ill. They give children to the living; they give good harvest; they provide the sanctions for moral life of the nation and accordingly punish, exonerate, or reward the living as the case may be (in Adeyomo, 1979).



The political system of the British colonial administration in Nigeria. The British began to rule Nigeria after the 1851 annexation of Lagos. European historians claim that the British reason for the annexation was to stop both the slave trade and export of slaves from Lagos, but Zsiegbu (1984) identified considerations of British trade, British alliance with local factions, and the significance of European (mainly Anglo-French) rivalry as other factors that determined the British annexation of Lagos. The British forces defeated and exiled Oba (king) Kosoko of Lagos when he refused to sign a "treaty" to end the slave trade (Burns, 1972). After Kosoko's defeat and banishment from Lagos, Akitoye (Kosoko's uncle) took over the Oba's throne and Lagos and signed the treaty to end slave trade with the British in 1853. Following the signing of the treaty, the British appointed and stationed a consul in Lagos to take charge of British interests on the coast (Burns, 1972).

When Akitoye died, his son, Dosumu, succeeded him but was quickly brought down by the British, who accused him of not abiding by the 1852 treaty. When Dosumu, with four of his top aides, met with the British acting consul of Lagos on August 6, 1861, in a British warship off the coast of Lagos, he was coerced into signing another treaty, which handed over Lagos to the British. That was how Lagos and the territories that later became Nigeria came to be annexed by the British colonial imperialists (Iyizoba, 1982).

According to Schwarz (1968), the British used their imperial military forces and the British Charter Companies to subjugate the

entire southern and northern Nigeria, respectively. Fierce competition from the French and the Germans forced them to accelerate the annexation process during the last two decades of the nineteenth century. The Charter Company that claimed northern Nigeria as the possession of the British was the Royal Niger Company formed by Sir George Goldie in 1879 when he amalgamated the British firms in the North. The northern territory was administered by the Charter from 1855 to 1899, when the British government revoked the charter and began a direct administration of the territory under the name Protectorate of Northern Nigeria" (Burns, 1972).

In 1855, the delta areas had been proclaimed by Oil Rivers Protectorate after the signing of various treaties between the local rulers and the British consular officials. By 1893, British influence had extended inland causing the name to change to Niger Coast Protectorate. In 1906, the colony of Lagos was merged with the Niger Coast Protectorate to form what was called the colony and Protectorate of Southern Nigeria (Burns, 1972). Both the Protectorate of Northern Nigeria and the colony and Protectorate of Southern Nigeria were amalgamated in 1914 by the British to create what is known today as Nigeria.

### The "Indirect Rule"

As soon as both Protectorates were amalgamated in 1914 to create Nigeria, Lord Lugard was appointed as the first British Governor-General of Nigeria with administrative headquarters in Lagos. It can be claimed that the ethnic conflict that has plagued Nigeria since

independence had its origin in the British amalgamation of northern and southern Nigeria. "The amalgamation marked the birth of a country with diverse ethnic and linguistic groups, each owing loyalty to its group, clan or emirate, but held together by the force of British Colonial administration which had no real interest in promoting a sense of national consciousness among the diverse peoples of the country" (Iyizoba, 1982).

Indirect rule was the administrative machinery Lord Lugard used to govern Nigeria through their traditional rulers. This style of government was tremendously successful in northern Nigeria because of the power and influence of the emirs, which was evident in the traditional administrative and tax-collection systems they had set up in the emirates where they ruled. The British entered into agreement with them to maintain their authority and performed all government functions on Britain's behalf. In return for this favor, the British promised the emirs noninterference in their Moslem religion and lifestyle. This agreement barred the British from introducing Christianity and western education in the Moslem North (Schwarz, 1965).

Unlike in the North where the emirs were both the political and religious rulers, in the West the obas did not have such a benefit. According to Awolowo (1960), unpopular actions of the obas did not go unchallenged. An unpopular action resulted in either rioting by the community or dethronement of the oba if he was found to be wrong. These made the obas be thoughtful in their use of power and authority.

For this reason, the indirect rule was less successful among the Yorubas in spite of the presence of all the traditional administrative machineries suitable for indirect rule. However, it must be noted that with the British imposition of indirect rule, backed up with imperial military might, the Yoruba people had less influence on their obas. Thus, "the obas became despotic and unresponsive to the wishes of the people" (Iyizoba, 1982).

Indirect rule was a complete failure in eastern Nigeria. There was no centrally constituted traditional political government among the Igbo people. They were too individualistic to be the kind of traditional rulers that were found among the Hausa-Fulanis and Yorubas. Decision making among the Igbo people was democratic and consultative in nature. The elders in the community usually made decisions regarding the community as a group. Another reason for the failure of indirect rule in eastern Nigeria was the British appointment of warrant chiefs, who had no traditional status in the community over which they were given authority. Writing about the traditional political process through which the Igbo people made political decisions, Forde and Jones (1950) stated,

The making of major political decisions and the administration of criminal justice were carried out at public meetings, at which all the adult males of the community had a right to express their opinions, and the decisions agreed upon were ratified and ritually imposed by the lineage heads. In fact, the initiative, including the formulation of policy and the debate in the public meetings, was controlled by the leading members of the title society, who discussed affairs at their society meetings and secured the support of other title-holders. (p. 19)

The British Colonial Administration's  
Contribution to the Growth of Nigerian  
Ethnicity and Ethnocentrism

The British colonial administration in Nigeria contributed to the growth of ethnicity and ethnocentrism that has plagued Nigeria for the past 25 years. Community sentiments grew among Nigerians under the administrators (Forde & Jones, 1950). Granted that Nigerians were "separated from one another by geography, by differences of history and culture, and by ethnological, racial, tribal, political, social and religious barriers" (Coleman, 1958, pp. 793-94), the British policy is cited as deliberately fostering the idea that the peoples of Nigeria are different instead of encouraging the emergence of a single nation (Iyizoba, 1982). In 1920, Sir Hugh Clifford's<sup>1</sup> administration sought to secure for each ethnolinguistic group the right to "maintain its identity, its individuality and its nationality, its chosen form of government, and the peculiar political and social institutions which have been evolved for it by the wisdom and the accumulated experience of generations of its forebears" (Coleman, 1958, p. 194). According to Nnoli (1978), Sir Clifford's policy was a reflection of Lord Lugard's indirect rule, which encouraged Nigerians to maintain their separate identities. These policies resulted in the broadening of the social distance and the reinforcement of the development of ethnicity and ethnocentrism among the various ethnolinguistic groups in Nigeria.

In keeping with the British promise of noninterference made by Lord Lugard to the northern emirs during the introduction of indirect

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<sup>1</sup>Sir Hugh Clifford was a British Colonial Governor of Nigeria.

rule, the Land and Native Rights Ordinance of 1910, which declared all northern land as native land and as such under the Colonial Governor's control, was aimed at limiting the activities of southern traders, businessmen, and especially missionaries and other professionals who might encroach upon the land and in so doing undermine the authority of the emirs (Nnoli, 1978). Iyizoba (1982) carefully observed the scope and characteristics of the Ordinance when he wrote:

This policy of keeping Southerners out of the North was extended even to Southerners already living in the North. The British, in conjunction with the Emirs, insured minimum contact between Northerners and Southerners by dividing Northern cities into sections; a walled section for the indigenous population, another section for Northerners who were not indigenous to the town and "Sabon Garis" for Southerners or "native foreigners" as they were called by the British. (p. 36)

Western education was not introduced in the North for fear that it might subvert the socio-political structure and thus undermine the authority of the emirs. Northerners were instead required to attend Koranic schools. Missionary activities were barred from the North for a while because they were the introducers of western education. The consequence was the educational gap between the northerners and the southerners. Discussing the effect of indirect rule on the political health of the nation, and especially on the northerners, Schwarz (1965) said,

Indirect rule perpetuated ethnic differences and favored the traditional aristocracy as opposed to a new class free of tribal shackles. Isolating the North from disruptive influences that were transforming the South left the North backward, fearful, and resentful, and the South scornful of the North. (p. 29)

Indirect rule was simply an instrument of political polarization of the North from the South. The result of such a polarization was "the creation of distinct political identities and separate administrative machineries by both regions" (Iyizoba, 1982, p. 38).

#### Evidences of Nigerian Ethnocentrism in the Politics of Independence

The political parties that fought for Nigerian independence were formed along regional lines, and each was dominated by a major ethnolinguistic group. The Northern People's Congress (NPC) was dominated by the Hausa-Fulani ethnolinguistic group, while the Action Group in the West and the National Convention of Nigerian Citizens (NCNC) in the East were dominated by the Yoruba and Igbo ethnolinguistic groups, respectively (Nnoli, 1978). The party leaders came from the dominant ethnic groups. Sir Ahmadu Bello (a Hausa aristocrat and the great-grandson of Usman Dan Fodio, the leader of the nineteenth century jihad) led the NPC. Chief Obafemi Awolowo, a Yoruba nationalist, led the Action Group, while Dr. Nnamdi Azikiwe, an Igbo nationalist whose struggle for Nigerian independence earned him the title "father of modern Nigeria," led the NCNC. Each party dominated its respective region and competed with the other two for power at the federal level. That was how Nigerian politics for independence became an ethnic-centered affair and thus encouraged ethnocentrism at the federal-government level. According to Amoda (1972),

This regionalization of the parties had manifold consequences for the nation. It led to the peculiar form of the federal setup of Nigeria, which the Northern colossus dominates all the other regions combined. It led to the entrenchment within each region of

a party drawing its greatest support from the largest ethnic group in the region. And as a consequence of this, although all claim to be national, no party with effective support in all the regions has emerged.

At independence, ethnicity and ethnocentrism became a factor in determining who governed where. Politicians became "linguistically" ethnocentric. "The political strategy adopted in a federal setup was to use the ethnic and cultural differences to keep out rival parties" (Amoda, 1972). The welfare of each politician's particular region or ethnolinguistic group took precedence over national interest for unity and stability. The conflict between these three contending parties intensified linguistic ethnocentrism and frustrated efficient government. Ethnocentrization of Nigerian politics by Nigerian politicians led to the lack of socialization of individual Nigerians into a national community. For this reason, the post-independent Nigeria is still struggling to be a one-united nation in which true democracy is practiced.

#### Ethnicity and Ethnocentrism in Nigerian Crises

Apart from structural imbalance of the federation, fear of domination, abuse of political power, interference with judicial process, corruption, nepotism, and sheer ineffectiveness of executive leadership (Understanding the Nigerian Crisis, 1968), one of the major causes of Nigerian crises is ethnic-centeredness. Ethnic-centeredness has always led to ethnic rivalries for leadership in Nigeria. Anxiety (uneasiness) that one ethnic group is about to dominate the others has been largely responsible for almost all the crises in Nigeria. For



example, the 1962-63 census crisis was created by the anxiety (uneasiness) southerners had about the possibility of northern domination because of their large population. The northern (Hausa-Fulani) population figure of 18 million compared to the figures of 7 million for the easterners (Igbo) and 6 million for the westerners (Yorubas) assured both the Igbos and Yorubas of northern domination in the federal government since seats were assigned on a population basis.

The 1964 federal election crisis (caused by election malpractices) was ethnic-oriented. So also was the 1965 western Nigeria regional election crisis, which claimed many lives and ushered in the military intervention of January 15, 1966. "The Prime Minister [Sir Abubaka Tafawa Balewa], being a Northerner, seemed unperturbed" (Iyizoba, 1982, p. 54) with the outbreak of social unrest resulting from the open hostilities and physical clashes between political parties because the crisis did not directly involve northerners. Instead of staying at home to attend to the problems, he decided to travel to Ghana for the Organization of African Unity Conferences. When he came back, he hosted the Commonwealth Conference in Lagos. This angered the military, and they intervened.

After the military coup d'etat of January 15, 1966, ethnic apprehensiveness, suspicion, and fear rose sharply in the North. Since no Igbo politician was killed with their Yoruba and Hausa

counterparts,<sup>1</sup> the northerners regarded the coup as an Igbo coup and an attempt by them to dominate the country. This tended to be reinforced because a majority of the coup planners were Igbo military officers, while the majority of the victims were mainly non-Igbos. Although Adewale Ademoyega (a Yoruba, and the only surviving member of the group of five majors who planned and executed the coup) disputes linguistic ethnocentrism as the major factor considered in the planning of the coup, the Hausa-Fulani ethnolinguistic group refuses to accept it. Ademoyega (1981) therefore suggests that the only criterion taken into consideration for planning the coup was the desire to save Nigeria from the ethnic and regional politics that were disintegrating it.

If the January 15, 1966, coup was not ethnic motivated, the counter-coup of July 19, 1966, was undeniably ethnic motivated. Ademoyega saw the counter-coup as a revenge by northern army officers, while Iyizoba saw the counter-coup's objective the northern officers' desire to return Nigeria to the status quo before the January coup. And that was "the return of the Northerners to the helm of Nigerian government" (Iyizoba, 1982, p. 58).

The killing of about 10,000 to 30,000 easterners (mostly Igbos) after the northern army officers' overthrow of the military government that came to power after the January 15 coup led to a mass exodus of

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<sup>1</sup>The January 15, 1966, military coup d'etat claimed the lives of the Prime Minister, Sir Tafawa Balewa (a northerner), the northern Nigeria premier (Sir Ahmadu Bello), the western Nigeria premier (Chief Williams Akintola), Federal Minister of Finance (Chief Okotie-Eboh, a midwesterner), and some northern Nigerian senior army officers. Lt. Col. Unegbue was the only Igbo casualty of the coup.

about 2 million easterners from the North and even the West, and finally to a secession from the rest of Nigeria (Stokke, 1970). The secession caused General Gowon's Nigeria to declare war on General Ojukwu's Biafra; thus civil war ensued.

Ethnicity and ethnocentrism among Nigerian major ethnolinguistic groups have contributed to the instability of the federal government, be it military or civilian. Even in the recent General Buhari's military administration, ethnocentrism seriously raised its ugly head. His administration was accused of being dominated by senior army officers from the North. The southerners felt they were not well represented in the government. This was what presumably led to its overthrow recently by General Babangida.

The preceding discussion is a perspective on the type of country the Nigerian students in various overseas colleges and universities come from: A country where ethnic tension is constantly prominent. A country where the Hausa-Fulani ethnolinguistic group would always be perceived as desiring to dominate the South at the federal-government level because of its size. A country where neither the Igbo nor the Yoruba and the Hausa-Fulani will allow the other to dominate the nation. A country where one ethnolinguistic group may admittedly not want to contribute to the economic and political advantage of the other ethnolinguistic groups.

## APPENDIX B

HOMESICKNESS: AN EVIDENCE OF ETHNICITY OR ETHNOCENTRISM

### Homesickness: An Evidence of Ethnicity or Ethnocentrism

Homesickness or the desire for homeland is related to the feeling of "aloneness" and "estrangement" one experiences in a foreign land. In Biblical literature, the Israelites who were in exile in Babylon felt homesick and remembered Zion. They did not just remember Zion, but also the songs of Zion. Their cultural attachment to Zion could not be destroyed by their estrangement in a hostile foreign land. Also, another Biblical account reveals that the Israelites on their way to Palestine from their deliverance and exodus from Egyptian bondage remembered their home in Egypt. The Israelites who left Egypt for the Promised Land were the sons and daughters of those who went to Egypt because of the great famine. The last of them seemed to be Joseph. As far as the sons of Israel were concerned, their home was in Egypt. For that reason, when hunger struck them in the wilderness, they remembered the cucumbers, garlic, onions, meat, bread, and so on, they had in abundance and prepared in special ways.

Cognitively, every man and woman remembers the aromatic smell of his or her mother's homemade food. Cognitively, everyone in a foreign land can still see, smell, or taste the type of food his or her mother used to fix when he/she was at home. It is the smell of one's mother's homemade meals, cultural foods, that contributes to the desire to get back home. For example, to the American outside of America, there is something special about the taste or flavor of mother's homemade foods, such as apple pie, strawberry cheesecake, homemade ice cream, and mashed potatoes with chicken gravy. He may have these

things where he resides, but they are not the same as mother's homemade ones.

To the Igbo outside his homeland, especially overseas, it is the cognitive remembrance of the aromatic smell and taste of mother's homemade equisi (melon) or Ogbono soup which is made of Okporoko (stalk fish), ayiya (butter leaves) with akpu, garí (cassava product) or nni-ji (pounded yam) which contribute to the desire to get back home. To the Yoruba, it is the aromatic smell of mother's homemade egusi (melon) or okra soup with inyan (pounded yam) or Amala which contributes to the desire to get back home. Also, to the Hausa, it is the aromatic smell of mother's homemade tuwo (pounded rice) with specially prepared soup which contributes to the desire to get back home. There are many things that cause everyone outside his/her homeland to remember home and desire to get back there.

## APPENDIX C

### "LINGUISTIC ETHNOCENTRISM" VERSUS "TRIBAL ETHNOCENTRISM":

#### A DEFINITION OF TERMS

"Linguistic Ethnocentrism" Versus "Tribal Ethnocentrism":  
a Definition of Terms

Linguistic ethnocentrism. This term shows the role language plays as a cultural identity distinguisher or as an ethnic group identifier. One of the cultural elements that distinguishes one cultural identity group from another cultural identity group, or one ethnic group from another ethnic group, is language. For example, the English are referred to as a cultural identity group because they speak English. In this example, English language acts as a very important distinguishing factor. It distinguishes the English from the Russians who speak Russian, from the Germans who speak German, from the French who speak French, from the Japanese who speak Japanese, from the Dutch who speak Dutch, and from the Americans who speak English with an American accent. Language is the identifier of its speaker or owner.

In Nigeria, the Igbos are identified as the Igbo people because they speak Igbo, the Hausas because they speak Hausa, and the Yorubas because they speak Yoruba. Language is the one basic element that distinguishes the Nigerian people in terms of their ethnic groups.

Tribalism. This is from the word "tribe." The word "tribe" was used by the colonial imperialists in their writings to identify Nigerian ethnic groups or African cultural identity groups. This word is no longer acceptable to the African elites. It has become anachronistic. The word is degrading to the groups it is used to describe either in Nigeria or in other African countries. African cultural identity groups are not "tribes" but ethnic groups. For this reason,



the words "ethnic group" and "ethnolinguistic group" are interchangeably used throughout this study to refer to the Nigerian cultural identity groups under study, while "linguistic ethnocentrism" is used to refer to the attitude of every major Nigerian language group, which consists of attributing to itself a central position in everything compared to other language groups. In linguistic ethnocentrism, each language group positively values its language achievements, peculiar characteristics, vanity, and pride, while making negative and derogatory remarks about other language groups' language, achievements, peculiar characteristics, vanity, and pride. Linguistic ethnocentrism is ethnocentrism on the basis of ethnic language affiliation. A linguistic ethnocentrist is one who provides help for and shows concern only to those who are ethnolinguistically affiliated with him. He demonstrates regard for only his ethnolinguistic affiliates or ingroup members but disregard for ethnolinguistic nonaffiliates or outgroup members.



APPENDIX D

INSTRUMENTATION

c/o Professor Ted W. Ward  
Dissertation Director  
516 Erickson Hall  
College of Education  
Michigan State University  
East Lansing, MI 48823

Dear Nigerian Student:

I am a Nigerian and a graduate student in Teacher Education Department,  
College of Education, Michigan State University.

As a Nigerian, you are aware of the problem ethnocentrism or ethnicity poses to Nigeria's unity and stability. You are aware that very little research has been done in this area on Nigeria. The enclosed questionnaire intends to descriptively identify whether Nigerian students differ significantly from each other's anxiety (uneasiness) on three evidences of ethnocentrism as they pursue advanced formal education overseas. The three evidences of ethnocentrism are:

- 1) anxiety (uneasiness) about being elsewhere in the world except in one's own homeland
- 2) anxiety (uneasiness) about contributing one's expertise elsewhere in the world except in one's own country
- 3) anxiety (uneasiness) about contributing to the political or economic advantage of other ethnic groups except one's own.

The responses to the questionnaires will be used in a doctoral dissertation on the subject of ethnocentrism. The questionnaire is anonymous, very simple and will not take more than 20 minutes to complete. The items have been numbered only for mailing administrative purposes. Your responses will in no way be identified with you since your name is not required.

Thank you for taking out your time to respond to these questions and for making the data collection possible.

Sincerely yours,



Sam O. Oloka



Professor Ted Ward  
Dissertation Director  
516 Erickson Hall, College of Education  
Michigan State University  
East Lansing, MI 48823

**INSTRUCTION:** Please respond to the following questions and statements as much as you can. Do not write your name anywhere on these pages. It is to assure you of absolute anonymity and confidentiality. The items will not take you more than 20 minutes to respond to. Thank you!

**Your Background:**

1. Gender:
  - (a) \_\_\_\_\_ male
  - (b) \_\_\_\_\_ female
2. Age Categories:
  - (a) \_\_\_\_\_ 20-29 years
  - (b) \_\_\_\_\_ 30-39 years
  - (c) \_\_\_\_\_ 40-and over
3. I am:
  - (a) \_\_\_\_\_ Ibo
  - (b) \_\_\_\_\_ Hausa
  - (c) \_\_\_\_\_ Yoruba
  - (d) Other \_\_\_\_\_
4. Marital Status:
  - (a) \_\_\_\_\_ married and my family is with me here at the university.
  - (b) \_\_\_\_\_ married but my family is in my country.
  - (c) \_\_\_\_\_ single
  - (d) Other \_\_\_\_\_
5. I have been a student in the United States for about:
  - (a) \_\_\_\_\_ 6 months-1 year
  - (b) \_\_\_\_\_ 2 years-4 years
  - (c) \_\_\_\_\_ 5 years-8 years
  - (d) \_\_\_\_\_ 9 years-over 10 years
6. This is my first time as a student in the United States?
  - (a) \_\_\_\_\_ Yes
  - (b) \_\_\_\_\_ No
7. I have attended and graduated from a U.S. institution before and returned home to work for some years and have come back again to the U.S. the second time for further studies.
  - (a) \_\_\_\_\_ Yes
  - (b) \_\_\_\_\_ No
  - (c) Other \_\_\_\_\_
8. The higher institution I am attending is
  - (a) \_\_\_\_\_ a secular institution
  - (b) \_\_\_\_\_ a religious institution
9. The academic degree I am presently working toward is:
  - (a) \_\_\_\_\_ a Bachelor's degree
  - (b) \_\_\_\_\_ a Master's degree
  - (c) \_\_\_\_\_ a Doctorate degree

Circle the number that best expresses your opinion:

	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
10. (a) Naturally a person feels strangely uneasy outside his/her own country.	1	2	3	4	5
(b) Normally when people get used to their new environment, they feel a little secure.	1	2	3	4	5
(c) It was very uncomfortable living outside my country when I first came to the United States.	1	2	3	4	5
(d) Presently, I do not mind being anywhere in the world including my own country.	1	2	3	4	5
(e) As long as my family back home has no objections, it does not make any difference where I live in the world.	1	2	3	4	5
(f) I always feel threatened by what people may think if I live elsewhere in the world except in my own country.	1	2	3	4	5

Circle the number that best represents your opinion:

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
11. (a) It is natural for people to first share their new knowledge with the members of their family or community before sharing it with outsiders.	1	2	3	4	5
(b) People would naturally not be uneasy about using their expertise to help their own people rather than to help other people.	1	2	3	4	5
(c) As for me, I feel uncomfortable about contributing my expertise elsewhere in the world except in my own country.	1	2	3	4	5
(d) It does not bother some people to contribute their expertise elsewhere in the world rather than in their own countries.	1	2	3	4	5
(e) I do not mind contributing my expertise anywhere in the world including my country.	1	2	3	4	5
(f) If my family were to object to contributing my expertise elsewhere in the world except in our country, I would not contribute my expertise.	1	2	3	4	5

- (g) I will not feel concerned about what people may think should I decide to contribute my expertise elsewhere in the world rather than in my own country.

1                      2                      3                      4                      5

Circle the number that best reflects your concept:

- |   | Strongly<br>Disagree | Disagree | Neutral | Agree | Strongly<br>Agree |
|---|----------------------|----------|---------|-------|-------------------|
| 12. (a) It is uncommon for people to easily contribute to the political and economic advantage of other ethnic groups at rivalry with their own ethnic groups.  | 1                    | 2        | 3       | 4     | 5                 |
| (b) Where a person always fights for the interests of only his ethnic group, he will find it uneasy to fight for the political and economic interests of other ethnic groups.                                       | 1                    | 2        | 3       | 4     | 5                 |
| (c) As for me, I do not mind contributing to the political and economic advantage of other ethnic groups in my country.   | 1                    | 2        | 3       | 4     | 5                 |
| (d) If my contributing to the political or economic interests of other ethnic groups in my country will put my own group under them, it may be hard for me to do.   | 1                    | 2        | 3       | 4     | 5                 |
| (e) It does not make any difference to which of the ethnic groups I contribute to their political and economic advantage in my country.   | 1                    | 2        | 3       | 4     | 5                 |
| (f) I feel concerned about what people from my ethnic group may say if they perceive me as contributing to the political and economic advantage of other major ethnic groups in my country instead of my own group. | 1                    | 2        | 3       | 4     | 5                 |

13. The state(s) in which I attended school in our country include:

- (a) \_\_\_\_\_ Primary school  
 (b) \_\_\_\_\_ Secondary school  
 (c) \_\_\_\_\_ Post Secondary school

14. When I was a student in our country my closest friends were mainly:

- (a) \_\_\_\_\_ Yorubas  
 (b) \_\_\_\_\_ Hausas  
 (c) \_\_\_\_\_ Ibos  
 (d) Other (Be Specific) \_\_\_\_\_

15. In the United States, my closest friends among the Nigerian students have been:

- (a) \_\_\_\_\_ Ibos  
 (b) \_\_\_\_\_ Yorubas  
 (c) \_\_\_\_\_ Hausas  
 (d) Other (Be Specific) \_\_\_\_\_

Circle the number that best reflects your perception:

In my own opinion:	Not Sure	Never Apply	Some- times	Fre- quently	Always Apply
16. (a) The Ibos are perceived as the most "tribally" ethnocentric group in our country.	1	2	3	4	5
(b) The Yorubas are perceived as the most "tribally" ethnocentric group in our country.	1	2	3	4	5
(c) The Hausas are perceived as the most "tribally" ethnocentric group in our country.	1	2	3	4	5
(d) Other (Be Specific) _____	1	2	3	4	5

Circle the number that best represents your feelings:

	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
17. (a) I feel that there are some people who no matter the level of education they receive, may not be less "tribally" ethnocentric than they were before.	1	2	3	4	5
(b) My advanced formal education overseas has contributed in making me to accept every Nigerian as a Nigerian irrespective of his/her ethnic origin.	1	2	3	4	5
(c) My advanced formal education overseas has helped me to learn why people from my own ethnic group and people from other ethnic groups behave the way they do so that I am no longer bothered by it.	1	2	3	4	5
(d) I have come to learn that I should not judge what other people do or do not do on the basis of what I do or do not do.	1	2	3	4	5



Circle the number that represents the type of job you hope to do when you return home.

When I return to our country to work:	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
18. (a) I hope to teach in a post-Secondary institution.	1	2	3	4	5
(b) I hope to work in a Federal Ministry or Establishment.	1	2	3	4	5
(c) I hope to work for a Private Company.	1	2	3	4	5
(d) I hope to work for a Church Organization.	1	2	3	4	5
(e) Other (Be Specific) _____	1	2	3	4	5

Circle the number that best represents your thinking as a prospective employer when you return to your country.

In my country, the tendency to:	Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree
19. (a) Employ persons from ones own ethnic group is preferable.	1	2	3	4	5
(b) Employ persons from outside one's own ethnic group, whenever possible, is preferable.	1	2	3	4	5
(c) Employ persons to satisfy social pressures is advisable.	1	2	3	4	5
(d) Employ persons in order to strengthen friendship is preferable.	1	2	3	4	5
(e) Employ persons only on the basis of a given qualification is preferable.	1	2	3	4	5
(f) In my opinion, persons should be employed on the basis of _____					
_____					
_____					
(Be Specific).	1	2	3	4	5

Circle the number that best represents your main purpose in seeking advanced formal education overseas.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
20. (a) To become an expert in my field.	1	2	3	4	5
(b) To improve my opportunity for a well paid job.	1	2	3	4	5
(c) To qualify for a better position in our national government.	1	2	3	4	5
(d) To gain social status and economic mobility.	1	2	3	4	5
(e) To use my expertise to help make Nigeria a place for all Nigerian ethnic groups to live together in peace.	1	2	3	4	5

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. Circle the number that best represents your opinion:

While studying in the United States as a student:	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
21. (a) There is a tendency for changes to occur in a person's thinking or feeling about his country.	1	2	3	4	5
(b) There is a tendency for a person to be upset about the situation of things in his country.	1	2	3	4	5
(c) There is a tendency for a person's previous commitment to his/her country to begin to fade away.	1	2	3	4	5
(d) I feel that I am becoming upset about the situation of things in my country.	1	2	3	4	5
(e) I feel that my commitment to my country is no longer what it used to be.	1	2	3	4	5
(f) In spite of the present situation of things in my country, I am still committed to her.	1	2	3	4	5
(g) Other (Be Specific) _____	1	2	3	4	5

Please choose expression that is really true for you and mark the a, b, or c with an x. The statements represent how people feel or what they think about certain issues. Use the middle box only if you cannot possibly decide on a or c.

1. My interests, in people and ways to have fun, seem to change quite fast. (a) true (b) in between (c) false	a	b	c
2. Even if people think poorly of me I still go on feeling OK about myself. (a) true (b) in between (c) false	a	b	c
3. I like to be sure that what I'm saying is right, before I join in on an argument. (a) yes (b) in between (c) no	a	b	c
4. I am inclined to let my feelings of jealousy influence my actions. (a) sometimes (b) seldom (c) never	a	b	c
5. If I had my life to live over again I'd: (a) plan very differently (b) in between (c) want it the same	a	b	c
6. I admire my parents in all important matters. (a) yes (b) in between (c) no	a	b	c
7. It's hard for me to take "no" for an answer, even when I know what I'm asking is impossible. (a) true (b) in between (c) false	a	b	c
8. I wonder about the honesty of people who are more friendly than I'd expect them to be. (a) true (b) in between (c) false	a	b	c
9. In getting the children to obey them, my parents (or guardians) were: (a) usually very reasonable (b) in between (c) often unreasonable	a	b	c

- |   |   |   |   |
|---|---|---|---|
| 10. I need my friends more than they seem to need me.<br>(a) rarely (b) sometimes (c) often   | a | b | c |
| 11. I feel sure I could "pull myself together" to deal with an emergency if I had to. (a) true (b) in between (c) false   | a | b | c |
| 12. As a child I was afraid of the dark.<br>(a) often (b) sometimes (c) never   | a | b | c |
| 13. People sometimes tell me that when I get excited, it shows in my voice and manner too obviously. (a) yes (b) uncertain (c) no                                 | a | b | c |
| 14. If people take advantage of my friendliness I: (a) soon forget and forgive (b) in between (c) resent it and hold it against them                              | a | b | c |
| 15. I get upset when people criticize me even if they really mean to help me. (a) often (b) sometimes (c) never   | a | b | c |
| 16. Often I get angry with people too quickly.<br>(a) true (b) in between (c) false   | a | b | c |
| 17. I feel restless as if I want something but don't know what.<br>(a) hardly ever (b) sometimes (c) often  | a | b | c |
| 18. I sometimes doubt whether people I'm talking to are really interested in what I'm saying. (a) true (b) uncertain (c) false                                    | a | b | c |
| 19. I'm hardly ever bothered by such things as tense muscles, upset stomach, or pains in my chest. (a) true (b) in between (c) false                              | a | b | c |
| 20. In discussions with some people, I get so annoyed I can hardly trust myself to speak. (a) sometimes (b) rarely (c) never                                      | a | b | c |
| 21. I use up more energy than most people in getting things done because I get tense and nervous. (a) true (b) uncertain (c) false                                | a | b | c |
| 22. I make a point of not being absent-minded or forgetful of details.<br>(a) true (b) uncertain (c) false  | a | b | c |
| 23. No matter how difficult and unpleasant the snags and stumbling blocks are, I always stick to my original plan or intentions.<br>(a) yes (b) in between (c) no | a | b | c |
| 24. I get over-excited and "rattled" in upsetting situations.<br>(a) yes (b) in between (c) no  | a | b | c |
| 25. I sometimes have vivid, true-to-life dreams that disturb my sleep.<br>(a) yes (b) in between (c) no   | a | b | c |
| 26. I always have enough energy to deal with problems when I'm faced with them. (a) yes (b) in between (c) no   | a | b | c |
| 27. If I make an embarrassing social mistake I can soon forget it.<br>(a) yes (b) in between (c) no   | a | b | c |

- |  |       |       |       |
|--|-------|-------|-------|
| 28. I feel grouchy and just don't want to see people.<br>(a) almost never (b) sometimes (c) very often                                 | a     | b     | c     |
|  | _____ | _____ | _____ |
| 29. I can almost feel tears come to my eyes when things go wrong.<br>(a) never (b) very rarely (c) sometimes                           | a     | b     | c     |
|  | _____ | _____ | _____ |
| 30. I wake in the night and have trouble sleeping again because I'm<br>worrying about things. (a) often (b) sometimes (c) almost never | a     | b     | c     |
|  | _____ | _____ | _____ |
| 31. My spirits usually stay high no matter how many trouble I seem to<br>have. (a) true (b) in between (c) false                       | a     | b     | c     |
|  | _____ | _____ | _____ |
| 32. I sometimes get feelings of guilt or regret over unimportant,<br>small matters. (a) yes (b) in between (c) no                      | a     | b     | c     |
|  | _____ | _____ | _____ |
| 33. Even if something upsets me a lot, I usually calm down again<br>quite quickly. (a) true (b) uncertain (c) false                    | a     | b     | c     |
|  | _____ | _____ | _____ |
| 34. I usually fall asleep quickly, in just a few minutes when I go<br>to bed. (a) yes (b) in between (c) no                            | a     | b     | c     |
|  | _____ | _____ | _____ |
| 35. I sometimes get tense and confused as I think over things I'm<br>concerned about. (a) true (b) uncertain (c) false                 | a     | b     | c     |
|  | _____ | _____ | _____ |

APPENDIX E

CORRESPONDENCE

## MICHIGAN STATE UNIVERSITY

COLLEGE OF EDUCATION  
DEPARTMENT OF EDUCATIONAL ADMINISTRATION  
BRICKSON HALL

EAST LANSING • MICHIGAN • 48824-1034

June 3, 1985

The Director  
Institute for Personality and  
Ability Testing  
1602-04 Coronado Drive  
Champaign, IL 61820

Dear Sir:

A Request for Permission to Quote  
Selected Portions of IPAT Anxiety Scale Questionnaires

For academic research purposes, I need your permission to quote selected portions of the items from the R. B. Cattell Anxiety Scale Questionnaires in the composite instrument I am constructing for my doctoral dissertation. The research is concerned with ethnocentrism among Nigerian students in the Midwestern States of the United States. Specifically the study focuses on three evidences of ethnocentrism: 1) anxiety (uneasiness) about being elsewhere in the world except in one's own homeland; 2) anxiety (uneasiness) about contributing one's expertise elsewhere in the world except in one's own home country; and 3) anxiety (uneasiness) about contributing to the economic and political advantage of other ethnic groups except one's own ethnic group.

The use of the items will be acknowledged and copyright data informing the reader of ownership by the Institute for Personality and Ability Testing will be provided in my text.

I shall be grateful if my request is given a favorable consideration.

Sincerely yours,

  
Sam Onyejindu Oleka

:gs



## INSTITUTE FOR PERSONALITY AND ABILITY TESTING, INC.

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1. Name of Applicant Sam Onyejindu Oleka
2. Position or Title Doctoral Graduate Student
3. Institution or Organization and Address c/o Prof. Ted Ward, College of Education, Michigan State  
University, Erickson Hall #516, East Lansing, Michigan 48823
4. Address of Legal Residence 807 G Cherry Lane Apts., East Lansing, Michigan 48823
5. Highest Degree M.A. Major Theological Studies University Wheaton College Grad. Sch. Year 1982
6. List Membership in Professional Organizations Society for International Development (SID)

7. Specify Particular IPAT Materials You Wish to Reproduce, Adapt, Modify, and/or Translate, e.g., name of test, test booklet, including form and edition; answer sheet, etc. If selected test items, list item numbers; if excerpts from Handbook, etc., give page(s). State how many copies would be run, and exactly how they would be used. If a translation is being requested, please include language(s) and/or dialects. (Use separate sheet if more space is needed.)

TEST MATERIAL(S)	QUANTITY	DESCRIBE USE
<u>Anxiety Scale Questionnaire</u>	<u>1 (35 items)</u>	<u>For Doctoral Dissertation Research</u>

8. If Research, Please Give Title and Brief Description of Project. (Use separate sheet if more space is needed.)  
A Study of Three Evidences of Ethnocentrism Among Nigerian Students in the United States.  
The study focuses on the anxiety Nigerian students in the United States have about a) Being  
elsewhere in the world except in one's own homeland, b) Using one's expertise elsewhere in  
the world except in one's own country, c) contributing one's expertise to the economic &  
political advantage of other ethnic groups except one's own group.

9. Organization, Supervisor, or Person for Whom Work is to Be Done \_\_\_\_\_  
Michigan State University College of Education

**IMPORTANT NOTE:** If you are a student, or if you are not a member of the American Psychological Association or similar professional organization, please have supervising professor of psychology, or consulting or staff psychologist sign below your signature on page 2.

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(1) IPAT will receive for approval, two (2) copies of any test material reproduced, adapted, modified, and/or translated by permission, as soon as it is produced or reproduced, not later than six (6) months after the later date of the signing of this permission, and before the project is undertaken.



(2) IPAT will receive one (1) copy of all report(s) or articles describing the project. If no formal report is prepared, I agree to prepare a special report for IPAT, covering at least those aspects of the work related to IPAT test materials.

(3) IPAT has my full permission to quote from or otherwise use the reports or data in (2) above, in any IPAT publication, providing due acknowledgment is given the researchers and/or report authors.

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(5) I undertake to hold IPAT harmless from any legal proceedings which might hereinafter be instituted against IPAT in connection with the use of IPAT's test materials as contemplated in this agreement.

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SIGNED: Edmund A. Glick

ADDRESS: To Professor Ted W. Ward

Don Kanner

Room # 516, College of Education

Date: August 6, 1985

Brickson Hall, Michigan State University

Signature of professor, counselor or self-psychologist, if required. (See note in §, page 1.)

IPAT ACTION

Identification of test materials, or parts thereof, to be reproduced, adapted, modified, and/or translated Anxiety Scale

Questionnaire (Self-Analysis Form)

No. of copies authorized one (1)

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(If more time or additional materials are required, please write requesting an extension.)

Other control information and comments \_\_\_\_\_

Request granted D. H. Warden

Request denied \_\_\_\_\_

SIGNED: \_\_\_\_\_

Date: August 15, 1985

Institute for Personality and Ability Testing, Inc., Reviewing Officer

MICHIGAN STATE UNIVERSITY

UNIVERSITY COMMITTEE ON RESEARCH INVOLVING  
HUMAN SUBJECTS (UCRIHS)  
238 ADMINISTRATION BUILDING  
(517) 355-2186

EAST LANSING • MICHIGAN • 48824-1046

August 19, 1985

Mr. Sam Onyejindu Oleka  
807 G Cherry Lane  
East Lansing, Michigan 48823

Dear Mr. Oleka:

Subject: Proposal Regarding a Survey on Problem of Ethnocentrism  
or Ethnicity Regarding Nigeria's Unity and Stability"

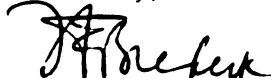
UCRIHS review of the above referenced project has now been completed. I am pleased to advise that since the reviewer's comments have been satisfactorily addressed, the conditional approval given by the Committee at its August 5, 1985 meeting has now been changed to full approval.

You are reminded that UCRIHS approval is valid for one calendar year. If you plan to continue this project beyond one year, please make provisions for obtaining appropriate UCRIHS approval prior to August 5, 1986.

Any changes in procedures involving human subjects must be reviewed by the UCRIHS prior to initiation of the change. UCRIHS must also be notified promptly of any problems (unexpected side effects, complaints, etc.) involving human subjects during the course of the work.

Thank you for bringing this project to our attention. If we can be of any future help, please do not hesitate to let us know.

Sincerely,



Henry E. Bredeck  
Chairman, UCRIHS

HEB/jms

cc: Dr. Ted Ward

MICHIGAN STATE UNIVERSITY

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COLLEGE OF EDUCATION  
DEPARTMENT OF EDUCATIONAL ADMINISTRATION  
ERICKSON HALL

EAST LANSING • MICHIGAN • 48824-1034

Dear

Your help is needed for a doctoral study of the Nigerian students in the United States. The major focus of this study will be on the relationship between ethnocentrism patterns and the adjustment characteristics of Nigerian students. We will be sampling from fourteen university campuses and would like to include the Nigerian student groups on your campus.

Can you provide a name and address for Mr. Sam Oleka to use in contacting the Nigerian student organization on your campus? We will be sending you a copy of the instrument to be used for this study so you that you can be assured of its professional quality. Thank you very much for your help in this matter.

Sincerely,

A handwritten signature in dark ink, appearing to read 'Ted Ward', with a long horizontal flourish extending to the right.

Ted Ward  
Academic Advisor for  
Sam Oleka

TW:gs

**MICHIGAN STATE UNIVERSITY** EAST LANSING • MICHIGAN • 48824-1035  
**International Studies and Programs**



Telephone (517) 353-1720

Office of International Students and Scholars  
104 Center for International Programs

Telex 810 251 0737  
MSU INT PRO ELSG

April 19, 1985

MEMO

TO: Ted Ward

FROM: David Horner

RE: Sam Oleka's Project

Attached are the names and addresses of the foreign student advisors at the institutions you listed in your memo of April 8, 1985.

I am pleased that Sam is progressing on his dissertation research and look forward to seeing the data he collects.

If I can be of assistance in contacting any of these people, let me know. Most of the advisors at the secular schools are colleagues with whom I've worked for some time. I am less familiar with those at the religious schools.

DDH/scm

Enclosure

SECULAR UNIVERSITIES

Dr. David D. Horner, Director  
Office of International Students & Scholars  
109 International Center  
Michigan State University  
East Lansing, MI 48824-1035

Dr. Kenneth Rogers, Director  
International Services  
Purdue University  
West Lafayette, IN 47907

Dr. Jon Heise, Director  
International Center  
University of Michigan  
Ann Arbor, MI 48104

Ms. Margery J. Ismail, Director  
International Student Services  
Purdue University  
West Lafayette, IN 47907

Dr. Paul Webb, Director  
Foreign Student Affairs  
Eastern Michigan University  
Ypsilanti, MI 48197

Mr. Charles E. Warwick, Director  
International Students and Staff Affairs  
University of Illinois-Urbana  
610 East St. John  
Champaign, IL 61820

Ms. Jolene Jackson, Director  
International Student Services  
Western Michigan University  
Kalamazoo, MI 49007

Ms. Eileen Flanders, Director  
Office of International Programs & Scholars  
Northwestern University  
630 Dartmouth St.  
Evanston, IL 60201

Mr. Hal Donaldson, Director  
International Student Services  
Wayne State University  
470 Mackenzie Hall  
Detroit, MI 48202

Dr. Michael Dean, Director  
Foreign Students and Faculty  
University of Wisconsin/Madison  
500 Lincoln Drive  
Madison, WI 53706

Ms. Dorothy Brickman, Director  
International Student/Scholar Services  
Ohio State University  
Columbus, OH 43210

Dr. Martin Limbird, Director  
Office of International Education Services  
Iowa State University  
Ames, IA 50011

Dr. Alan Boyd, Director  
International Student & Faculty Services  
Ohio University  
Athens, OH 45701

Dr. Josef Mestenhauser, Director  
International Student Advisors Office  
University of Minnesota at Twin Cities  
717 E. River Rd.  
Minneapolis, MN 55455

RELIGIOUS COLLEGES/UNIVERSITIES

Orlando Mastrapa  
 Andrews University  
 Berrien Springs, MI 49104

Helen M. Fannings  
 Director Student Services  
 Garrett Evangelical Theological Seminary  
 2121 Sheridan Rd.  
 Evanston, IL 60201

Dr. William Stob  
 Dean of Student Life  
 Calvin College & Theological Seminary  
 3201 Burton, S.E.  
 Grand Rapids, MI 49506

Grand Rapids Baptist College & Seminary  
 1001 E. Beltline Avenue, N.W.  
 Grand Rapids, MI 49505

Arthur D. Volkmann  
 Trinity Evangelical Divinity School  
 2065 Half Day Rd.  
 Deerfield, IL 60015

Weyburn Groff, Registrar  
 Goshen Biblical Seminary  
 3003 Benham Avenue  
 Elkhart, IN 46517

William C. Hill  
 International Student Advisor  
 Wheaton College Graduate School  
 Wheaton, IL 60187

Bethel Theological Seminary  
 3949 Bethel Dr.  
 St. Paul, MN 55112

Taylor University  
 Upland, IN 46989

George Nalywaiko  
 Foreign Student Advisor  
 Anderson College  
 Anderson, IN 46011

Jim Molem Kemp, Director  
 Admissions  
 Grace Bible College  
 1011 Aldon St., S.W.  
 P.O. Box 910  
 Grand Rapids, MI 49509

Maisey Lake  
 Administrative Assistant  
 Elmhurst College  
 190 Prospect  
 Elmhurst, IL 60126

Geraldine Plunkett, Registrar  
 Bethany Theological Seminary  
 Butterfield & Meyers Rd.  
 Oak Brook, IL 60521

Professor Ted W. Ward  
Room 516 Erickson Hall  
College of Education  
Michigan State University  
East Lansing, Michigan 48824  
February 5, 1986

Dear

Thank you for your assistance to Sam Onyejindu Oleka, my doctoral student advisee, in making contact with the Nigerian students in your institution as needed for his doctoral dissertation data collection. Please convey my appreciation to the president and the secretary of the Nigerian Students' Union and the entire Nigerian students for the completion of the questionnaires distributed to them.

The results of Mr. Oleka's research on "Ethnocentrism Among Nigerian College Students in American Colleges and Universities" will be available through the University Microfilms or through the Michigan State University Library.

Sincerely yours,

A handwritten signature in black ink, appearing to read 'J. W. Ward', with a long horizontal line extending to the right.

Ted W. Ward  
Sam Onyejindu Oleka's dissertation director

APPENDIX F

NIGERIAN COLLEGE STUDENTS' GENERAL ANXIETY,  
'RESIDING' ANXIETY, 'CONTRIBUTING' ANXIETY,  
AND 'POLITICAL AND ECONOMIC' ANXIETY  
FREQUENCY DISTRIBUTIONS



## Nigerian College Students' General Anxiety Frequency Distribution

		Anxiety Level	Score	N	Relative Freq. (%)	Adjusted Freq. (%)	Cumulative Freq. (%)
Two Major Divisions for the Purpose of This Study	Low Anxiety Level	Low	57	1	.4	.4	.4
			58	1	.4	.4	.7
			59	1	.4	.4	1.1
			62	2	.7	.7	1.9
			64	1	.4	.4	2.2
			65	3	1.1	1.1	3.4
			66	3	1.1	1.1	4.5
			67	1	.4	.4	4.9
			68	5	1.9	1.9	6.7
			69	11	4.1	4.1	10.9
			70	6	2.2	2.2	13.1
			71	10	3.7	3.7	16.9
	Medium Anxiety Level	Medium	72	5	1.9	1.9	18.7
			73	12	4.5	4.5	23.2
			74	12	4.5	4.5	27.7
			75	9	3.4	3.4	31.1
			76	13	4.9	4.9	36.0
			77	18	6.7	6.7	42.7
			78	19	7.1	7.1	49.8
			79	10	3.7	3.7	53.6
			80	18	6.7	6.7	60.3
			81	12	4.5	4.5	64.8
			82	17	6.4	6.4	71.2
	High Anxiety Level	High	83	18	6.7	6.7	77.9
			84	11	4.1	4.1	82.0
			85	15	5.6	5.6	87.6
			86	13	4.9	4.9	92.5
			87	6	2.2	2.2	94.8
			88	4	1.5	1.5	96.3
			89	5	1.9	1.9	98.1
			90	1	.4	.4	98.5
			91	2	.7	.7	99.3
			92	1	.4	.4	99.6
			94	1	.4	.4	100.0
Total			267	100.0	100.0		

Mean = 78.240

Standard Deviation = 6.530

Mode = 78.000

Minimum = 57.000

Range = 37.000

Median = 78.550

Maximum = 94.000

Variance = 42.642

## Nigerian College Students' "Residing" Anxiety Frequency Distribution

		Anxiety Level	Score	N	Relative Freq. (%)	Adjusted Freq. (%)	Cumulative Freq. (%)
Two Major Divisions for the Purpose of This Study	Low Anxiety Level	Low	16	1	.4	.4	.4
			25	3	1.1	1.4	1.5
			26	1	.4	.4	1.9
			28	4	1.5	1.5	3.5
			29	1	.4	.4	3.7
			30	3	1.1	1.1	4.9
			31	3	1.1	1.1	6.0
			32	7	2.6	2.6	8.6
			33	8	3.0	3.0	11.6
			34	3	1.1	1.1	12.7
			35	7	2.6	2.6	15.4
	Medium	Medium	36	11	4.1	4.1	19.5
			37	20	7.5	7.5	27.0
			38	19	7.1	7.1	34.1
			39	15	5.6	5.6	39.7
			40	17	6.4	6.4	46.1
			41	27	10.1	10.1	56.2
			42	15	5.6	5.6	61.8
			43	16	6.0	6.0	67.8
			44	12	4.5	4.5	72.3
			45	12	4.5	4.5	76.8
	High Anxiety Level	High	46	5	1.9	1.9	78.7
			47	11	4.1	4.1	82.8
			48	6	2.2	2.2	85.0
			49	5	1.9	1.9	86.9
			50	10	3.7	3.7	90.6
			51	8	3.0	3.0	93.6
			52	5	1.9	1.9	95.5
			53	4	1.5	1.5	97.0
			54	1	.4	.4	97.4
			55	3	1.1	1.1	98.5
			56	3	1.1	1.1	99.6
			59	1	.4	.4	100.0
Total				267	100.0	100.0	

Mean = 41.191  
 Mode = 41.000  
 Median = 40.889

Standard Deviation = 6.568  
 Minimum = 16.000  
 Maximum = 59.000

Range = 43.000  
 Variance = 43.133

Nigerian College Students' "Contributing" Anxiety  
Frequency Distribution

		Anxiety Level	Score	N	Relative Freq. (%)	Adjusted Freq. (%)	Cumulative Freq. (%)
Two Major Divisions for the Purpose of This Study	Low Anxiety Level	Low	4	1	.4	.4	.4
			6	1	.4	.4	.7
			8	1	.4	.4	1.1
			10	1	.4	.4	1.5
			12	5	1.9	1.9	3.4
			13	5	1.9	1.9	5.2
			14	11	4.1	4.1	9.4
	Medium	Medium	15	10	3.7	3.7	13.1
			16	22	8.2	8.2	21.3
			17	33	12.4	12.4	33.7
			18	28	10.5	10.5	44.2
			19	38	14.2	14.2	58.4
			20	43	16.1	16.1	74.5
			21	21	7.9	7.9	82.4
	High Anxiety Level	High	22	15	5.6	5.6	88.0
			23	14	5.2	5.2	93.3
			24	5	1.9	1.9	95.1
			25	4	1.5	1.5	96.6
			26	7	2.6	2.6	99.3
			27	1	.4	.4	99.6
			29	1	.4	.4	100.0
Total			267	100.0	100.0		

Mean = 18.753  
Mode = 20.000  
Median = 18.908

Standard Deviation = 3.392  
Minimum = 4.000  
Maximum = 29.000

Range = 25.000  
Variance = 11.503

Nigerian College Students' "Political and Economic"  
Anxiety Level

		Anxiety Level	Score	N	Relative Freq. (%)	Adjusted Freq. (%)	Cumulative Freq. (%)
Two Major Divisions for the Purpose of This Study	Low Anxiety Level	Low	9	1	.4	.4	.4
			10	2	.7	.7	1.1
			11	4	1.5	1.5	2.6
			13	4	1.5	1.5	4.1
			14	3	1.1	1.1	5.2
			15	3	1.1	1.1	6.4
			16	6	2.2	2.2	8.6
	Medium Anxiety Level	Medium	17	8	3.0	3.0	11.6
			18	26	9.7	9.7	21.3
			19	17	6.4	6.4	27.7
			20	39	14.6	14.6	42.3
			21	32	12.0	12.0	54.3
			22	34	12.7	12.7	67.0
			23	36	13.5	13.5	80.5
	High Anxiety Level	High	24	15	5.6	5.6	86.1
			25	8	3.0	3.0	89.1
			26	16	6.0	6.0	95.1
			27	6	2.2	2.2	97.4
			28	3	1.1	1.1	98.5
			29	3	1.1	1.1	99.6
			30	1	.4	.4	100.0
Total			267	100.0	100.0		

Mean = 20.981  
Mode = 20.000  
Median = 21.141

Standard Deviation = 3.571  
Minimum = 9.000  
Maximum = 30.000

Range = 21.000  
Variance = 12.755

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