

AN EXPLORATION OF ATTITUDE CONFIGURATIONS
OF STUDENTS AT THE UNIVERSITY OF NIGERIA
AT NSUKKA

Thesis for the Degree of M. A.
MICHIGAN STATE UNIVERSITY

Edward Taylor, Jr.

1966

THESIS



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Sociology

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OF STUDENTS AT THE UNIVERSITY OF NIGERIA AT NSUKKA

by

Edward Taylor, Jr.

THESIS

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

MASTER OF ARTS

College of Social Science

Department of Sociology

1966

93000
7-7-66

ACKNOWLEDGEMENTS

As in all such efforts, no adequate recognition can be given to all the people who have been helpful, but my committee has been so patient and supportive, to a degree far in excess of reasonable expectations, that I must take this opportunity to thank them.

Special thanks are extended to Dr. Fred Waisanen for his help at all levels of interaction, ranging from specific professional advice to general affectionate encouragement.

Dr. Jay Artis never failed to be pleased with progress and sympathetic with delays.

Assistance and praise were always forthcoming from Dr. Eugene Jacobson, particularly at some of the low points in the analysis and preparation of the data.

My thanks are offered to all of the many friends within the Department of Sociology for their continuous interest and faith.

Finally, my gratitude for my mother's continued support and encouragement in this venture is a manifestation of a well-established habit which I do not intend to break.

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Introduction

The purpose of this study is to investigate the effects of a new educational program on the learning outcomes of students. The program, which was developed by a team of experts, aims to improve the understanding and application of mathematical concepts. The study was conducted over a period of six months, during which the program was implemented in a classroom setting. The data collected from the students' performance on various tests and assignments were analyzed to determine the effectiveness of the program. The results of the study indicate that the program had a positive impact on the students' learning outcomes, particularly in the areas of problem-solving and critical thinking. The study also identified some challenges that the students faced during the implementation of the program, which can be used to inform future research and program development.

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BACKGROUND OF THE STUDY

This study of student attitudes at the University of Nigeria at Nsukka was carried out, along with several other research projects, in the Faculty of Social Studies' Department of Sociology under the general direction of Dr. Mozell Hill. The data were collected during the academic year 1961-62 in the month of May. Under the rubric "What Does the Nigerian Student Think?" an effort was made to determine consensus and variety of opinion on higher education, Nigeria, student life, and the students' hopes for the future in regard to themselves, their country, and the world. In addition to protocols of attitude items, data were collected regarding the students' social and educational background, family structure and relationships, place of birth and residence changes, religious and organizational affiliations. It was hoped that some relationships could be established between behavioral and social attributes and attitudinal differences. In general, attempts were made to study the students' feelings and beliefs about politics, economics, religion, family life, male-female relationships, and morality.

This whole venture had, from the start, an exploratory aim. From the data have come a number of indicated directions for further study and concrete indications for overcoming certain technical difficulties encountered in this preliminary effort.

Brief History of the Nigeria Program

The Nigeria Program is an outgrowth of Michigan State University's International Programs and the specific involvement of MSU with the University of Nigeria at Nsukka. From the inception of UNN, that University and

MSU in East Lansing have been intimately associated. Both President John A. Hannah and Dean Glen L. Taggart, the Director of International Programs at Michigan State University, were present at the inauguration of the University of Nigeria and the latter is an officer of the latter university as well, serving as its Vice-Chancellor. The interests of the older American and newer African institutions are reflected not only in similar educational purposes and philosophies, but also in the practical, on-going maintenance of the Nigeria Program.

The University of Nigeria Program at Michigan State University is a coordinating agency for Michigan State University personnel at work in the field at Nsukka and among many other services, assists in recruiting some faculty members from other institutions to teach at Nsukka. This study is one result of Dr. Mozell Hill's two years there, where he was on the staff as teacher, administrator, and research director for the Department of Sociology. He was there under the auspices of the MSU Nigeria Program. Financial aid and research direction for this study were provided by the Population Council.

The Nsukka Area and the University of Nigeria

Some commentary about the immediate region surrounding the University of Nigeria at Nsukka, from whence come many of the students, and the institution itself will put into sharper focus the theoretical framework and the description of the sample which follow. Nsukka is not only an

administrative division within the Eastern Region of Nigeria (as it has been from around 1910 during the colonial period), but it is also the site of a recognized dialect of Igbo. African ears are tuned to many languages and dialect variations in their own tongue; many Nigerians can tell the village or even section of a city from which a stranger comes. Nsukka Igbo has meaning as a place and as a subculture within the larger framework of Igbo culture and language. Tracing migrations and incursions of peoples in Africa south of the Sahara prior to white invasion (anywhere from around 1900 on back to the 16th Century, depending on the area) is done largely through linguistic study, more conventional archeological inquiry, and the analysis of legend. Much of even the local history of the Nsukka area demands this kind of "documentation" for periods before the 1920's. Thereafter, there are intelligence reports available, reorganization reports, and the colonial field office records.

The area around the so-called town of Nsukka is dotted with villages as is the whole of Igbo-land. Some of the more important of these towns are Ovoko, Obukpa, Eror Uno, Ibagwa Ani, and Eha Alumona. The Nsukka Division itself is in the northeast corner of the Eastern Region; it is bounded by the Igala and Idoma Divisions, both in the Northern Region, and the Abakaliki, Udi, Awka, and Onitsha Divisions in the Eastern Region. As noted, these divisions are peopled by the Igbo primarily, or by closely related tribes. It can be seen that the regional boundaries do not correspond to tribal limits exactly. The "towns" or villages are usually traceable to some figure in the past who established the tribal source there. Sometimes this founder may have been the son of some powerful king

or that king himself; sometimes a legendary hero; sometimes even an apparently mythical figure whose exploits and origins, in the telling and retelling, shroud what might be termed "factual history." Until the establishment of the Okwoga Station in 1909 (and intermittently for some ten years following) these villages raided each other, set up defensive alliances, hired and supplied mercenary troops for local raids, and in general, conducted their affairs in an autonomous manner.

The first systematic effort to control and administer the Nsukka Division was an extension of the general British policy in the Eastern Region as well as the whole of Nigeria. The chiefship system was similar to the obaship arrangements in the Western Region ("oba" is Yoruba for "king" or "chief") and the emirate, indirect rule in the North. The Chiefs were appointed by the District Officer and they had both administrative and judicial powers over their peoples. As could be expected, the quality among them varied; some were effective and popular, while others quite the reverse. Since the chiefs were not universally selected from the ruling group (whether that group was a council of elders or a noble line) but were chosen on the basis of contact with the white authority, the whole system broke down among all the Igbo. About 1929, with the introduction of taxation, the outbreak of riot and unrest forced the Colonial Office to set up a more satisfactory system throughout the Eastern Region.

A complete reorganization of the chiefship system in Igbo territory followed; details in Nsukka and other areas were worked out over a number of years. The new administration system was based on the social order of the

Igbo villages as they existed. A system of native courts was organized within districts; usually two representatives from a village or group of villages sat on these courts. The courts adjudicated for their people and advised the District Office on many matters of policy. The representatives were selected from the Ezes, or titlemen of the village in council with the elders of the families living in the village. The Ezes in a village varied in numbers, in their relationships to each other, and in their relationship to the inhabitants of the village. Titlemen were chosen by the elders; the elders being a type of council of the oldest member of each family in the village. But the Eze performed his office independently of control by the elders. His position as judge and political leader had a religious dimension; the Ezes were the priests of the local idols, who were usually the founders of the different communities. Although any Eze attained his position with the approval of the elders, his rule was seldom conducted as a quasi-constitutional monarchy. The amount of power of any Eze among the Ezes in a village was a function of economics and personal charisma. In the reorganization of the whole British-Igbo relationship, the problems of representation were some five or six years in solution. Not only was it a matter of selecting who would be in the Native Authority from a village; it was often a matter of which of several villages would be grouped together as a unit from which representatives would be sent to the District Court.

Changes and adjustments, large and small, which occurred in the quarter century since the initiation of a relatively stable and effective relationship between the British and the inhabitants of the Nsukka region were of a

similar pattern to those of other Igbo communities. Details will not be supplied here due to space limitations, but a more than nodding acquaintance with regional political developments would be a requirement for a full study of the several attitude dimensions of this research. Clearly, what happened during those twenty-five years could color much of the composition of present political and social opinions.

A special feature of the Nsukka scene is, of course, the University. In 1955, leaders in the Eastern Region enacted into law the proposal for a University of Nigeria. Prominent among them was Dr. Nnamdi Azikiwe, whose strong influence was felt not only in the planning of the University's structure and educational philosophy, but also the selection of its location. In April, 1958, in response to an invitation for advice from educators in Great Britain and the United States, the Inter-University Council of the United Kingdom sent Mr. J.W. Cook, Vice-Chancellor of the University of Exeter and the International Cooperation Agency (now USAID) sent President John A. Hannah and Dean Glen L. Taggart from Michigan State University to investigate the matter of starting a University at Nsukka and to survey the site itself. As the finale to Independence Day Celebrations, on October 7, 1960, the Princess Alexandra of Kent opened the University of Nigeria at Nsukka. Ten days later school work began for 220 students and 13 faculty members. At the time of this study, there were over 900 students and in June, 1965, 150 degrees were granted to graduates, all of whom were holders of Higher School Certificates or General Certificates of Education, Advanced Level.¹ The plans are that the University will continue to grow to its peak

¹See following "Description of Sample" pages 32,33 for explanation of meaning and significance of these certifications.

enrollment of 6,000 students in or near the academic year 1970-71.

The Social Research Programs at UNN

Social research at the University of Nigeria at Nsukka rested upon the larger plan of the University, a plan to develop the best available educational endeavors from Western experience (including European and American components) coupled with African educational needs and aspirations. In the main, of course, all research efforts rest on these kinds of educational philosophies and facilities; but this study is specifically concerned with empirical research into the make-up of student attitudes among the variety of student types enrolled. A "land-grant" philosophy is at the center of the interest in the composition of the indigenous population and practical concern with institution building and research which directly touches national development.

Along with the present effort there was a preliminary demographic study of the area immediately surrounding the University and, as an adjunct of this, a study of fertility patterns and infant mortality among the women of this "Nigersity" area. Data and commentary on these research projects are available at Michigan State University of Nigeria Program and the MSU Library.¹

The recency of the University's establishment and the pressing demands for the staff to teach fairly heavy schedules were partial deterrents to a more developed and versatile research program. An aim of the author and

¹viz., particularly Maria O. Ahunanya's "Women's Opinions about Fertility, Infant and Child Mortality in Nsukka, Nigeria", unpublished MA thesis, MSU, East Lansing.

other interested parties is to try to incorporate into the teaching program in the Faculty of Social Studies a self-sustaining research endeavor as an important part of student training. Models for this are readily available; not the least well known of these can be found at the University of Michigan's Detroit Area Studies.¹

Data Collection

The student attitude sample was taken from the total school population as of May 1962 at the University of Nigeria at Nsukka. The list of the registered students was obtained from the University offices and a selection of every fourth student was made from the ordered list of the student numbers. A student's number is assigned to the student on his or her enrollment at the University and, as the students arrive in a more or less random fashion,² the assumptions of randomness for the sample will apply. Sample selection from a catalogued list in this manner fulfills the conditions of randomness. (McNemar; p.383)

¹Some of the research reports available from the program are: Lenski, Gerhard, THE RELIGIOUS FACTOR, Doubleday, Garden City, 1961; Miller, Daniel R. and Guy E. Swanson, THE CHANGING AMERICAN PARENT, New York, Wiley and Sons, 1958; Blood, Robert O. and Donald Wolfe, HUSBANDS AND WIVES, Glencoe, The Free Press, 1960; etc. See also Ronald Freedman's "The Detroit Area Study; A Training and Research Laboratory in the Community", AJS, 59, July 1953, pp. 30-33.

²It is the case that, due to limited and "communal" transportation facilities, students from some areas of Nigeria may well have arrived on the campus in groups; thus the assignment of student numbers would be in a "corpuscular" rather than a random distribution within the student body. However, as the sample represents a quarter of the total population, there seems little reason to be too critical of the method of sampling.

In the event that the student number selected by this process was not in fact represented by a student "body", the next lower number was taken. Where that number was not matched by a student then in residence, the next higher number was selected and so on as necessary. By this process a sample of 290 students was generated. For each of these students a personal data sheet was compiled from records available in the registrar's office. Some of the most important data collected were age, sex, and region of Nigeria from which the student had come. These and a number of other characteristics will be discussed later under the heading, "Description of the Sample."

The students drawn into the sample were informed of their selection and requested to appear at a specified place on campus in order to give their responses to a set of questions. During this group interview, they were asked to respond on a Likert scale of five points (ranging from "strongly agree" through "no opinion" to "strongly disagree") to 170 questions. These questions had to do with attitudes toward (1) education, (2) government and politics, (3) economics, (4) resource development and planning, and (5) morality, religion, and customs. It is in these five general categories that the questions and their response distributions appear in Appendix A.

DEVELOPMENT OF THE RESEARCH PROBLEM

The youth of the University of Nigeria at Nsukka and the nation of Nigeria prompted an interest in the students' attitudes toward the place of Nigeria in the community of nations and their own relations to Nigerian political development and authority. Of the many attitudinal universes which might be tapped by the questionnaire, a number of items were aimed at the students' reactions to national problems. It was not known beforehand whether these attitudes were well formulated, systematic, or consistent, but that they were important was a basic assumption of the research. The following discussion of the concept of nationalism, and its identification and measurement in the context of social science research will relate the theoretical concerns of this study with the empirical data.

Concepts of Nationalism: Theoretical Justification

Over three centuries ago the political reality of the nation-state emerged in Europe. It is convenient to use as an historical landmark the Treaty of Westphalia (1648) as the point in the past which signals the transition from a collection of European duchies and principalities held together in loose federations to an arrangement of power, land, and people held together in the relationship of a nation-state. Since that time, the political configuration has spread to the Western Hemisphere, to Eastern Europe and Asia, and to Africa. Since World War II the face of the earth has been almost completely transformed into separate nations. The transition has been violent or remarkably peaceful; whatever the conditions of the change, it has been rapid. The universality of nationhood and the obvious

strength of the force of nationalism are reasons enough to devote research energies in exploration. To quote from a recent source:

...the function of national organization is fundamentally the same everywhere; we assume certain universal characteristics of the nation-state that bind it irrevocably to social modernism as thus far experienced in the world. But we also assume that the uniqueness of each culture group will cause the patterns of development of the nation-state to differ from case to case, and that the changing technology and ideologies abroad in the world will also cause special characteristics in the emergent lands, depending on when each begins to change and how long the process takes. (EXPECTANT PEOPLES: Nationalism and Development, K.H. Silvert, (ed.), p.8)

Although nationalism "concerns certain kinds of common characteristics, common feelings, and to a more limited extent, common action almost always with relation to the state,"¹ each emergent nation has undergone its own variety of experiences. It is the intention here to explore the general concept of nationalism in several of its aspects before directing our attention to a particular way of looking at nationalism and also restricting the region in which the phenomenon will be examined.

Nationalism can be considered in at least three different perspectives. The first is legal or juridical; the second, ideological; and the third, attitudinal or behavioral. At the outset it must be stated that these are only, at best, conceptually independent; as will certainly be obvious in the explication of each of these aspects, the existential relationship of each to the other is involved, complex, and inextricably close.

The legal dimension of nationalism suggests a geographical, political entity whose central governing agency has plenary influence and control over

¹Silvert, p.12

those inhabitants for which the government makes provisions and definitions as nationals. This influence and control is recognized and exercised by the governing body and consensually supported by the citizens at large.

The ideological content of the concept of nationalism has to do with the extent to which the force and interest of the state override and transcend the interests and group identifications of the citizens within its boundaries and color its relationships with other nation states.

The behavioral or attitudinal aspect of nationalism concerns the salience of nationality within the personality structure, the degree of strength of that group identification for the individual citizen. At any point of consideration, in order for there to be full understanding of the concept of nationalism all of the above dimensions must be studied or at least, not overlooked. Furthermore, it is clear that consideration of any of these aspects of nationalism must be carried out with some understanding of the social and historical characteristics of that particular nation and the particular people about whom inquiries are being made.

As noted above, the spread of nationalism has been so extensive as to nearly cover the face of the earth. Although admittedly a Western concept, it has had its unique development in all areas into which it has moved. North America, Latin America, Asia, and Africa have and are now spawning nation-states; the regional problems of each are different, yet they show similarities within regions. Within any one of the larger geographical regions there are, in turn, unique variants for each state. The factors that are related to these different situations are contained in the types of people who brought the seeds of nationalism and its related social phenomena:

urbanization, technology, industrialization. Not only are differences manifest in this, of course; the variations are products of the indigenous population, the economic geography of the region and the specific country, and the timing of the mix of all these factors; that is, the condition of the Western influence, the rest of the world, and the incipient nation-state during the rise of nationalism.

In Africa south of the Sahara the change to nation-state systems has been the most recent and abrupt. The speed of the change has, very likely, much to do with the state of the rest of the world as model for the development of nationalism and the increase in communication which puts this model before the eyes of virtually everyone. The nation-states have emerged largely within and as a result of the geographical expressions precipitated by colonialism. Their further splintering has been a result of internal divisions along ethno-linguistic boundaries. Within each new state the conditions of nationalism are the result of the relationship established between the natives and the colonial power. This, in turn, has been a function of the kind of political arrangements already in vogue.

It is a misconception that all of Africa south of the Sahara was or is the same; that there existed only small, disarticulated, sedentary tribal groups without history, movement, or especially complex social organization. In the 500 or more years since Europeans invaded the "Dark Continent" there have been tremendous migrations of indigenous peoples all over this vast area. Some were the result of the invasion, but many were only a continuation of a general pattern well established for centuries. Details of these movements and amalgamations are only beginning to be worked out by cultural

anthropologists, geographers, linguists, and other scholars. A full discussion of this matter is far beyond the scope of this study, but a regional history is a sine qua non for any adequate social science endeavor. At this point, and for example only, mention is made of a few of the large units of political organization, past and present. There was the great Zulu Empire which fell before the Boers, but was a culmination of a migratory conquest which may have started nearly two thousand miles to the northwest of its collapse at the Yellow River battles. The Kingdom of Benin, though no longer a power at all, was at one time the dominant force in the central rainforests of Nigeria. The emirates and caliphates of the Hausa-Fulani people control the Northern Province of Nigeria and, as will be discussed later, influenced sharply the colonial jurisdiction in the area, the political activity and national feeling both before and after Nigeria's independence, and the relationship of the whole people to the region and the national government at present.

So much for a general statement of the effects of social history on nationalism. These effects are felt at all levels of analysis; traditional history is too often only an account of the juridical aspect of nationalism. The ideological dimension of a regional nationalism is very difficult to assess, but it is a composite of larger institutional forces shaping policy and form for the central government and the fluxing, dynamic influences of individual attitudes toward that government. For a behavioral science, the raw data for the study of nationalism can be this third category; the symbolic, attitudinal perception of one's relationship to the nation-state and the personal expectations for state action. The next section will explicate this in general terms.

Nationalism as a Behavioral Science Datum: Theoretical Specification

It can be taken as given that nationalism, for whatever is meant by the term, is a potent force in modern life. This fact is nowhere more evident than in the so-called developing nations; in the older states of Latin America which are changing from their own unique feudalism, primarily agricultural, single commodity social system to modern industrialism; in Asia where very old, despotic royalties and multitudes of peasants are readjusting to each other in response to urbanization, independence, and industrialization; and in Africa where all types of social organization and ethno-linguistic collectivities are seeking viable nationhood in the fragmented segments carved out by European colonial powers.

Nationalism is not only reflected in political structure, but also in the attitudes and expectations of the citizens. A person's beliefs, attitudes, and opinions concerning his country; himself in relation to the central government; that government's policies; the relationship of the central agency and other groups, large and small, to which he gives allegiance; the values he holds, both for self and country; and finally, the position of his nation vis a vis other nations - all are part of a possible total picture of one's nationalistic behavior.

The multi-dimensional nature of the concept makes it very difficult to assess. Conflicts within the personality structure are not only possible, but probable. Therefore, a unidimensional measure of nationalism is a hopeful goal, but the chances of developing a scale must be realistically formulated. There are a few of the many possible attitudinal convolutions mentioned above, in addition to which is the problem of social and

psychological dynamics. Because the situational variables are in a process relationship to each other, the nature of any one person's nationalism, both as to degree and kind, is subject to change.

There are a number of kinds of human behavior which could reflect ones nationalism and a number of ways of observing these. One method would be direct interview. In many respects this is satisfactory for finding out, in depth, the total structure of someones beliefs and attitudes along any dimension. For the purposes of this study, a survey technique was used which hoped to develop, from a set of responses to some questions, a measure of the amount of nationalism across a group of people; i.e., the different strengths of national feeling held by people in a sample group. This method of data collection and analysis does not deal directly with the formation of a citizen's nationalism, the strength of nationalist feeling in the personality structure, or a number of other important behavioral aspects of attitude study. However, a differential measure of pro or con attitudes toward national identity allows for comparison with other data.

One way of looking at nationalism is to consider it a group identification. There are many group identifications in a person's belief system which make up his self identification. There are, in most instances, regional identifications which are part of the total belief system as well. One says of himself, "I am an American." He also says, "I am from New Jersey." (Neither of these statements exhausts the types of utterances or understanding, or behaviors in general, which establish this type of relationship between self and nation or region, of course.) Both serve to

identify him not only to others, but to himself. On separate issues, one association may dominate the other, but over a number of issues and in several contexts a relationship between the two would be discernible. As a theoretical postulate, the relationship suggested here is curvilinear; that is, high nationalism correlates with high and low regional identification, while middle values on each measure are associated. This could be tested, of course, by eta. The argument in support of this relationship lies in the psychodynamics of these types of group identifications. It has been assumed that nationalism is a potent force, both at the level of international politics and personal involvement. For the person who finds comfort in strong identification of self and country, one would expect the same kinds of attitudes toward the region in which he was raised or lived for some time. This would hold for some but not all. Due to the increased movement associated with modern life, this regional involvement is often shattered by migration. Furthermore, and within the psychodynamic rationale, for many the aims of country and the identification of self with the policies and fate of ones nation can transcend or even eclipse regional identifications. In semi-contrast, for many of those people not particularly nationalistic, there seems no reason to assume a strong regional identification.

Another exploratory avenue would be the relationship between political activity and nationalism. An actual proposal for such a study is part of the critique and summary at the end of this thesis. Given valid measurements of both behavioral concepts across members of a population, the working hypothesis is that a positive correlation between nationalism and political activity exists. Some work has been done along this line already.

(Goldrich; Terhune). The rationale for the hypothesis is that political goals tend to be directed toward the national level because of the dominance of the central authority. This is especially true in the new nations whose political reality is of recent origin.

Statements of the associations among nationalism, "modernism", urbanization, industrialization, etc., are found throughout the literature of the behavioral sciences. If it were possible to articulate the concept of "urbanity" within a cultural setting, which would be a chore on the same order of difficulty as that proposed here for nationalism, the expected relationship between the two, urbanity and nationalism, would be positive correlation. An index of urbanity might be from demographic and biographical data; that is, spacio-temporal, with limits being set for length of residence in population centers of such and such density and expanse. It might also be a graded set of preferential attitudes supposedly stretching across an urban::non-urban continuum. It is conceivable that an appropriate measure of urbanity could be a combination of the two dimensions. Whatever methodological devices were worked out, it would be valuable to set some empirical ground under a generally accepted relationship.

Three types of behavioral variables have been discussed for comparison with the distribution of nationalism among people in groups. One is quite similar to the behavioral datum, nationalism, in its conceptualization and measurement. Urbanity does have a possible demographic facet; but recall that nationalism does, too; that is the geopolitical unit throughout which the juridical aspect of nationalism prevails. Political activity is another type of behavioral variable and identification of self through group and

regional associations is a third, although the latter is clearly a belief or attitudinal construct. These are only three of many possible areas within which degrees of nationalism might differ significantly.

In all of the above discussion, the concept of nationalism has been used in a normative sense. Whatever psychopathology might underlie any one person's nationalist values is not of concern here. It would show up only as a score on a scale; very likely at one of the extremes. The issue is raised to point out that any score on a properly conceived scale need not reflect abnormality. Like many other attitudinal aspects of personality structure, nationalist feelings are formed and maintained in a specific cultural and domestic setting as part of each person's hold on reality. Objective consideration of the concept and its correlates is best undertaken without explanations of pathology.

Practical Research Problems

Can the concept of nationalism be operationalized, identified, and measured? Is the multivariate nature of this attitude universe such that it can be isolated? There are several available research tools which might be applied to sets of item responses in order to produce a valid and reliable measurement instrument of such an attitude. Scalogram analysis is one. It has much to recommend it, not the least of which is that scales can be generated from data produced by informants on one exposure rather than submitting sets of items to a group of judges. The situation demanded this approach to the problem of attitude measurement; the original questions had not been prejudged. Failure in scaling efforts would require further search.

The data could also be factor analyzed in order to identify a "nationalism" factor among the item scores. Of course, factor analysis was originally a statistical check for relationships among "known" measurements. The classical report by Thurstone and Thurstone (1941) analyzed sets of scores from over sixty different test measurements of intelligence. However, factor analysis has come to be used quite often as a searching device for relationships among data without a previous statement of theoretical or empirical foundation. The mathematical manipulation is the same in both cases. Although not an ideal experimental design, it has proved useful in the past.

In the following sections, the performance of these analytical techniques as directed by theoretical concerns and the conditions of the data will be described.

METHODOLOGY

Limitations of the Data

Several problems arose in dealing with these data. First, and most important, the registration forms for personal data records were not in every case complete. For example, there was a lack of data on social characteristics. No behavioral data were collected. Certain problems in information gathering might have been avoided if the informants had been faced directly with one questionnaire. With direct questionnaire administration, losses from the sample (derived from the "administration" of two separate questionnaires) would not have occurred. Some of these problems, as they are relevant to this study, are discussed later.

The relevancy of these issues is obvious; information appropriate to this kind of social research is not necessarily contained in records for college registration. A corollary problem, to be discussed further in the following section, is that there were numerous items germane to the registrar's purposes which had limited value to the research aims. For example, simple religious identifications and organizational affiliations are not nearly as useful as information concerning frequency of attendance or extent of participation. Possibly the most serious feature of all lay in the extensive "no answer" categories for some items deemed important to specified research interests, e.g., tribal identifications. A reasonable effort by the researcher in a direct confrontation with the respondent would more likely have produced fewer "no answers" or would have allowed for a more useful interpretation of that category in the analysis. Finally, subject

loss and data error are results of chronologically and methodologically separate efforts to obtain the two types of response protocols. Sample selection from a catalogued list is seldom if ever completely matched by people; therefore, losses are increased by double exposure. In addition, error is introduced with the mediating agent or third party responsible for transferring registration records to research questionnaires.

As regards the attitude survey protocols, limitations are perhaps less a matter of methodology than general research design. The primary problem with reference to the present study could be seen as a post hoc criticism rising from different expectations in this research purpose and the original. Nevertheless, it is felt that severe difficulties stemmed from the widespread, diffuse nature of the attitude universe tapped by the 170 item questionnaire. Furthermore, individual items frequently appeared to contain more than one area of inquiry. Admittedly, this problem is always part of questionnaire construction; however, the problem here may be larger than might be ordinarily expected.

Discussion of these issues is accompanied by an understanding of the restricted time, staff, and funds available during the period of data collection; furthermore, social research is a difficult process at best, and deficiencies in practical experience as well as theoretical sophistication plague the critic perhaps more than the designer. A perfectly tight line from theoretical assumptions through research design, to instrument construction, sampling, data collection, analysis, and conclusions has yet to be drawn in social research.

Preparatory Work on the Data

The data arrived in East Lansing in two forms: (1) the original questionnaires and (2) sets of punched data cards. However, preliminary runs of the cards disclosed sufficient problems to warrant recoding the personal data material and punching a new set of cards. Verification of the data cards from the opinion response sheets revealed their accuracy. Following these activities, of course, numerous work decks were compiled for the different analytical procedures discussed below.

Description of the Sample: Age and Sex Distribution

It was a surprise to no one that the full list of students originally compiled was not represented at the group interview. The following tables show distribution by age and sex of the students who took the questionnaire and those who, for one reason or another, chose to remain aloof. A simple difference of proportions test reveals that there is no significant difference between the sub-samples on sex. An examination of the mean, median, and mode suggests no significant difference as far as age is concerned. (See Tables 1 and 2)

Table 1: Sex Distribution

Sex	Number taking Questionnaire	%	Number not taking questionnaire	%
Male	205	88%	44	77%
Female	28	12%	13	23%
Total	233		57	

Extrapolating from these comparisons, it seems entirely reasonable to assume that the sample of students taking the attitude questionnaire is representative of the student body of the University of Nigeria at Nsukka at the time. In any event, there exists no way at this time to repair whatever discrepancies exist. There is no reason to examine the two sub-samples along other dimensions in order to seek out special characteristics of those 57 students originally selected which would correlate with their absence.

Table 2: Age of Respondents

Age	Taking Questionnaire	Not taking Questionnaire	Total UNN Sample
18	3	1	4
19	3	2	5
20	12	7	19
21	21	3	24
22	39	6	45
23	30	8	38
24	25	7	32
25	21	4	25
26	15	3	18
27	24	4	28
28	14	1	15
29	6	3	9
30	10	1	11
31	2	1	3
32	3	2	5
33	3	2	5
-			
35	1	-	1
36	-	1	1
-			
39	-	1	1
-			
42	1	-	1
Totals	233	57	290
Mean Age	24.5	24.7	24.5
Median	23.4	23.4	23.4
Mode	22	23	22

Table 3: Place of Birth

Eastern Region:	(Igbo) Onitsha, Enugu, Port Harcourt, etc.	144
"	(Efik) Calabar Provinces	9
"	(Ibibio) Uyo, Annang Province	15
"	(Ijaw) Degauna, Kenagoa Province	4
"	(mixed) Ogoja	5
Western Region:	((Benin) Midwest	16
"	(Yoruba) Other than Benin) Midwest	23
Lagos Region		5
Northern Region		4
Other West African Country		3
Other		3
Unknown or No Answer		2
Total		233

Table 3 is a breakdown of the respondents' places of birth for those students taking the questionnaire. (Subsequent tables and descriptions will deal with this sample population exclusively.) The information in the parentheses is the assumed tribal origin of the respondents in light of their known birthplace. Of course, the assumption is valid in most cases, but it would not be reliable for research purposes. For this population, there might be a number of reasons why their families were not in their normal site when they were born. A number of their fathers were in government service and teaching and could have been stationed away from their ordinary home. If adequate data had been collected to determine the place in which the respondents had been raised, some of these problems would have

been overcome. It is often the case that when children are born into a family which, for some reason or another is away from home, they will be sent back to be raised by a relative, usually the father's brother.

Table 4: Father's Tribe

Unknown or No Answer	81
Igbo	100
Efik	1
Ibibio	8
Ijaw	2
Annang	6
Yoruba	18
Beni	3
Others	12
Does Not Apply	2
Total	233

Table 5: Mother's Tribe

Unknown or No Answer	80
Igbo	98
Efik	1
Ibibio	8
Ijaw	2
Annang	6
Yoruba	19
Beni	3
Others	13
Does Not Apply	3
Total	233

Comparing Table 3 with Table 4 introduces some of the more serious problems resulting from the second-hand collection of the data on the personal background of the subjects. The unhappy fact that one quarter of the sample did not make available on their school records the tribal affiliation of their fathers interferes with the analysis along an extremely important dimension. Separating those students for whom tribal affiliation of father was recorded and matching this with their birthplace (data from Table 3) in order to assume their tribal origin would subject the analysis to too much strain.

For instance, under the three categories on Table 3: Western Region: (Beni) Midwest, Western Region: (Yoruba), Other, and Lagos Region, the information is geographical, as it is for the whole table. It would be next to impossible to ascribe tribal affiliation to those students who did not make their own identification. For most of these in the second group, the best guess is that they are Yoruba, as indicated, but the tribal composition of the first and third groups would be quite mixed. Assignment of tribal identification from this information would be foolish. Future study, as will be systematically proposed in the final chapter of this thesis, would not resort to school records for background information, but would construct a questionnaire to be submitted directly to the students themselves.

The matter of tribal identification is a special problem among the young elite of Nigeria and Africa in general. Although one can only speculate on the face of these data, the failure of one quarter of the sample to list the tribal background of their male parent is very interesting. Why is this important characteristic overlooked? It is suggested that the stronger the feeling of Nigerian nationalism, the more likely the subject would fail to list father's tribe. There are strong ambivalences among young Nigerians as they come more and more to identify themselves as Nigerians; by doing so they become in some senses "de-tribalized." Almost all of their associations have been and are along tribal lines, however, and many of the strains of social and political life within Nigeria are across these lines. Interestingly, within the University of Nigeria at Nsukka, possibly in an effort to speed up the detribalization process or in an effort to avoid the unhappy consequences of conflict in this sensitive area, tribal associations as such

are forbidden by the University authorities. Even the most superficial acquaintance with student life at the University reveals, however, that this stricture does not eliminate the strong tribal ties which exist. Friendship patterns and group activity parallel tribal ties.

Table 6: Religion

Roman Catholic	79
Protestant	135
Protestant, Anglican	8
Moslem	8
Jewish	0
Other	0
No Religion Stated	0
Unknown or No Answer	8

The makeup of the sample by the religion of the respondent is particularly interesting in that none of the students list a traditional affiliation. Since it is known that the mission schools handled nearly all of the primary education offered in Nigeria at the time these people were in attendance and further, that Christianization, Westernization, and modernization were in the minds and aspirations of the mission teachers, their converts, and the students it is not surprising to see it in this distribution. But the majority of the total population of all of Nigeria is not Christian. This is, of course, true in the Northern Region; but even in the southern sections, where Christian influence has been felt for decades, traditional religion is widespread and active. The results of the research

around the Nsukka area showed that the great majority of the households were followers of a traditional religion. Yet this group of young, trained, potential leaders are all separated from the indigenous people on this dimension.

The attitudinal associations of these Christianized students will be worthwhile points of research. Differences among them on some kind of religious measure would be interesting in itself. Attention to this matter will be discussed later.

Table 7: Number of Wives of Father

No. wives living; widowed	1
One wife	78
2 wives	34
3 "	14
4 "	9
5 "	9
6 "	1
7 "	1
8 or more wives	6
Unknown or No Answer	87
	<hr/> 233

Table 7 is especially interesting in contrast to the information in Table 6. The data which could show how many of the sample are at least "second generation" Christians are not available, but there is reason to assume that the largest proportion of those 67 fathers who are reported to have more than one wife are not Christians. "The largest proportion" rather

than all, since from the end of the Second World War there have been increasing efforts not to perpetuate the all-good-whiteman::all-bad-blackman dichotomy with which the mission movement has proceeded throughout more of its history. This is to suggest that there have been enlightened efforts to allow for a Christian life within an African context which could support both Christianity and more than one wife. Furthermore, some of the multiple listing may reflect sequential wives rather than polygamy.

Differences along a religious dimension and their relationship to fathers with one wife or more might be interesting to explore, but it must be put off to a time when the data on the latter characteristic is more complete and less ambiguous.

<u>Table 8: Father's Education</u>		<u>Table 9: Mother's Education</u>	
Unknown or No Answer	110		114
No formal education stated	43		78
Undesignated amount "some"	14		8
Standard 1 or 2	5		8
Standard 3 to 5	20		9
Standard 6	17		8
Attended Teacher Training Coll.	5		2
Form 1 to 5 or Govt. College	11		2
Form 6 (HSC)	6		1
Attended Univ., did not grad.	0		2
University Graduate	1		1
Master's Degree	2		0
<hr/> 233		<hr/> 233	

Tables 8 and 9 need a little comment. Since the importance of education in the students' perspective is so high, it is reasonable to assume that the 110 and 114 Unknown or No Answer responses which are shown in Tables 8 and 9 respectively actually represent no education for the fathers and mothers of the respondent. Here again, the difficulty stemming from the collection of vital data from records culled by a third party are evident. However, taking the above assumption at face value for the moment, the information tabulated is quite revealing. Standard 6 is about the equivalent of 7th, 8th, or 9th grade level here in the United States. The span is put at three years in order to cover variations in schools both here and in Nigeria. This means that only one-tenth of the father of the students in the UNN sample have more than an elementary education. These tables serve to point up the overwhelming problem of mass education in Nigeria; here are an educational elite, of sorts, only one-fourth of whose parents (adding the mother and father) had any education at all. Furthermore, at the high end of the scale, the parents recorded as having attended or graduated from college are non-Nigerians. That is, they are staff members visiting from either Great Britain or the United States whose children are students in attendance at the University of Nigeria.

Table 10: Certificate Received at the End of Secondary Education

Unknown or No Answer	8
Teachers Certificate Grade III	3
Teachers Certificate, Grade II (HETC)	39
General Certificate of Education; 5 or 6 Subjects (GCE)	7
West African School Certificate (WASC)	114
Cambridge School Certificate (CSC)	23
G.C.E., Ordinary and T.C., Grade II	6
WASC and HETC	3
GCE, Ordinary and GCE, Advanced	1
WASC and GCE, Advanced	11
Higher School Certificate (HSC)	3
WASC and HSC	4
CSC and HSC	1
CSC and GCE, Advanced	7
Other Diploma	3
	<u>233</u>

Table 10 needs explanation to all unfamiliar with the secondary educational system in what used to be British West Africa - and even to some who are acquainted with it. The precise ranking of the various certifications on a continuum of least to most educational preparation cannot be established. The most important reason for this would be the understandable biases emitted by different certificate holders from whom the judgments for

ranking would be gleaned. However, some hint of this elusive ranking is probably expressed in the table as it appears. The lesser amount of preparation would be at the top and the greater amount at the bottom.

All five of the universities in Nigeria¹ now ask as minimum entrance requirements, either a General Certificate of Education with two passes at the Advanced Level or six passes at the Ordinary Level, or the Higher School Certificate with passes at Principal Education in at least two subjects germane to the anticipated course of study at the University. The equivalent of this (for students outside of the Nigerian educational system, primarily) would be accepted on petition, of course. At the time of the study these regulations were not in force. The table is offered only for its descriptive interest; no further analytical effort seems indicated.

A number of other tables are presented in Appendix B. They were generated from the data collected from the students' records and are included for their value to those interested in these characteristics of the student body at the University during the time of this study. No detailed commentary accompanies them; it was felt that the information contained did not relate to the questions treated in this study.

Preliminary Scale Analyses

All 290 students for whom background data were collected were asked to take a 170 item questionnaire. It was presented in an assembly where

¹The five universities are University College at Ibadan (1948), Ahmadu Bello University (1962), University of Ife (1962), University of Lagos (1962), and of course the University of Nigeria at Nsukka (1960). The dates are those years in which the universities first opened and classes met.

each item was read aloud twice and the students were to indicate whether they agreed strongly, agreed, held no opinion, disagreed, or disagreed strongly. A previous section discharged the problem of representation by the sample taking the questionnaire; apparently random forces contributed to the absences. Care was shown by the 233 students filling out their protocols; responses from only one member of the sample were discarded on the judgment of failure to complete. Those few scattered items for which a student here and there gave no indicated response were designated as "no opinion" responses. The total number of items was 170; however, there were four pairs of identical questions. Distributions for both items in each pair are listed together with item numbers as they were on the original. In fact, all distributions are listed in Appendix A. They appear as percentages of raw, uncorrected¹ responses. The items are grouped in Appendix A somewhat arbitrarily to show the types of attitude responses sought.

Several attempts were made to narrow the scope of the attitude universe by a variety of scalogram techniques. Secondary analysis precludes a number of attitude scaling devices; but efforts were made to generate unidimensional measuring instruments. A particular emphasis was laid on obtaining a scale of nationalism. The procedures will be described below.

An initial attempt at scaling was tried by randomly selecting a subsample of 50 respondents from the total. These respondents were then scored on eight different sets of items. These items were selected from the original questionnaire and categorized on face validity under the following headings: Nationalism (11 items), Internationalism (12 items), Black Nationalism

¹ "uncorrected" means before "no response" answers were combined with "no opinion" for computation purposes.

(10 items), Land-Grant College Plan (9 items), Nigerian Customs (10 items), Attitudes Toward Women (11 items), Economic-Political Policy (15 items), and Democratic Ideals (14 items). Each of the 50 students in the sub-sample got scores on each of the eight possible attitude scales; item scores were reflected where appropriate. Scoring on each item ranged from one to five points, counting one (1) for Strongly Agree responses and five (5) for Strongly Disagree. The eight categories were then manipulated by the adaptation of Guttman scalogram technique developed by F.B. Waisanen in Hickman and Kuhn (229).

The specific items in each grouping are not listed here because none of the sub-sets generated a true or even quasi-scale. Several of the above categories could be combined under the rubric of nationalism, which would give a larger number of items theoretically related to an attitude universe; so further analysis was undertaken.

A second effort was made by selecting 47 items from the original 166 which could be related to nationalism on face value. Each respondent was then given a summated score on all 47 items. Item scores were computed as before. This can be conveniently done with several passes of a work deck of IBM cards through an IBM 604-84 computer. Reflection, where necessary, is a simple matter. The 47 by 232 matrix was printed out on an IBM 704 after the cards, each one representing a subject, were ranked according to total score. Again, no scale was found from these data, but a final effort was made with the same 47 items. It was thought that the manipulation of a 47 by 232 matrix may have been so complex that human error obscured a valid

measure. With such techniques as are now available, the effort involved in this method is not worthwhile.

A third and final effort was made to generate a useful measure of Nigerian nationalism by scalogram analysis. The same 47 items from 232 subjects were fed into a CDC 3600 and analyzed in a Multiple Scalogram Program¹, which is a modification of the original Guttman technique for this computer. The program handles all possible reflections, so the deck contained raw data with only a few corrections for "no answer", as noted earlier. Unfortunately, the results of this analysis also failed to give up a useful scale. Either the number of items in any one scale was too low (2 and 3 item scales) or the difference between the coefficient of reproducibility and the minimum marginal reproducibility was too low; or in some cases both.

The final disappointment put an end to further scalogram analyses; however, a factor analysis was carried out. The discussion of this procedure follows.

Factor Analysis

97 items of the original 170 were selected on the basis of their distribution. Those items with which there was more or less unanimous agreement or disagreement were disregarded as, in a special sense, non-discriminatory. The selected items were entered on a work deck of IBM

¹Hafterson, John M., MULTIPLEX SCALOGRAM ANALYSIS (MSA) ON THE CDC 3600, Technical Report No. 6, Feb., 1964, MSU Computer Institute for Social Science Research.

cards for 232 students. The data were then fed into the CDC 3600 programmed for a factor analysis (FANOD 3) with the hope that at least one of the factors which emerged would serve as a measure of nationalism. The program was to run until fewer than three items loaded according to the Keil-Wrigley criteria.¹ The data went through fourteen rotations, but the variance explained after the first eight rotations was hardly more than the expected variance of the items with high loadings would account for themselves. An examination of the eight factors follows, which contains a number of interesting features in itself.

¹DeJonge, James J. and F.M. Sim with revisions by A.V. Williams, FACTOR ANALYSIS PROGRAMS, FANOD 3 and FANIM 3, MSU Computer Institute for Social Science Research, Technical Report 2 (Revised).

FINDINGS

The results of scale analyses were disappointingly barren. Scalogram techniques of several kinds failed to produce useful measuring instruments. However, the results of the factor analysis were more rewarding.

In the discussion that follows, the items with the highest loadings on each of the factors are listed with two numbers preceding each item. The first number is that under which the item is sequentially listed in Appendix A. The number in parentheses is the item number on the original questionnaire. Succeeding each item is that item's loading on the factor under scrutiny.

Factor I.

At first examination and for some time thereafter, the identification of this factor was obscure. This was particularly galling since the first factor in a rotation is considered to be the "strongest." Close study of the items suggests the following interpretation.

66. (103) The success of the Nigerian Government depends solely on the responsibility, honesty and efficiency of the native authority. (-.5341)

11. (168) A university education will better equip me for life in my village. (-.4666)

123. (159) The people who work by the sweat of their brows are the best citizens. (-.4481)

The negative loadings of items concerned with the success of the Nigerian Government being dependent upon the native authority, village life vis a vis university education, and menial or manual labor as a positive measure of good citizenry suggest this factor as an expression of self esteem. The respondent with a high score on this factor is saying, in

effect, "It is I who will determine the success of the Nigerian Government, not the native authority; my UNN experience will not equip me for village life; it is people like me who will make the best citizens." That this was the strongest factor to come out of these data is not surprising; a consistent reflection of self-image is likely to emerge from evaluations of disparate subjects.

Factor II: Religious Factor

The religious factor came out consistently through several rotations, which speaks for its solidity. It seems, from an examination of the items and their loadings (with particular attention to the signs) to be concerned with the Christian-Missionary religion exclusively. It will be recalled that the statistical picture of the religious affiliations of the students in the sample is consistent with this interpretation. An hypothesis which might be tested in the future would be that those students with a high degree of religious activity and/or identification would score significantly lower on a nationalism scale than those students without such. The theoretical position behind making this prediction would be that the religious identification seems to be in terms of the universalistic, Western Judeo-Christian religion rather than the more insular native worship. Certainly, some of these items would be used in getting a measure or religiosity in a subsequent study. Factor scores were computed and a split-half reliability check was made. The r was .69 which is well within the limits of significance for $N=233$. Social background data being as sparse as they are and other attitudinal measures lacking, no further analysis was

made. Here are the items in Factor II.

114. (86) Religion provides one with the major sources of satisfaction in life. (.6484)

111. (37) Religious education is better than secular education for producing the kinds of leaders Nigeria wants. (.5465)

121. (135) The tradition of family and church have not changed and are still adequate guides to the "good life." (.5141)

117. (6) The morals of Nigeria would be better if more people went to church. (.4870)

112. (44) Having children is sacred and God's business and should not be interfered with by artificial methods of controlling the number of children a man and a woman may have. (.4211)

107. (146) Tax exemption for religious bodies should be abolished. (-.4228)

110. (25) Our Christian priests and ministers cannot be trusted. (-.4834)

116. (153) Religion should be brought under government control. (-.5231)

115. (110) Foreign missionaries have outlived their usefulness. (-.6004)

In this, as in all other selections of the items loading on a factor, there was an arbitrary cutoff at $\pm .4000$ or higher. It is possible that these items may have scaled out, but that can be left to a future study. Also for the future would be the exploration of the relationship between a measure of religious involvement and religious activity. (See discussion earlier under Description of Sample-Religion)

Christian religion seems to have high value among these students. This value is attached to activities in daily life, morality, and family life. It would seem, from the items, that religion and education can be associated, but religion must remain free of government control and economic pressure. Interesting, too, is the general agreement that "Foreign missionaries have outlived their usefulness." 72% of the students strongly agreed or agreed

with this statement. (See Appendix) It is particularly interesting in light of the nature of the factor. This makes even more plausible the hypothesis as to the relationship between nationalism and religiosity among the students. Whatever this religious factor is measuring, the item with the highest loading has negative sign and is supported by the majority of the students. From the nature of the item itself, the students' support stems from their anti-foreign attitudes; the significant r of the reliability check suggests that the factor is a sensitive discriminator among the respondents.

Factor III: Independent Action Factor

As with the first factor in the eighth rotation, there were only three items that met the arbitrary criterion of factor loading above $\pm .4000$. However, there seems to be a clearer relationship among these three items.

41. (88) A faculty adviser to the student newspaper always interferes with the freedom of expression of students. (.4460)

73. (8) Nigeria should give unqualified support to the United Nations. (-.4544)

87. (157) There is no stronger force for peace in the world than the United Nations, and only it can save us from war. (-.4900)

In this Independent action factor the majority of the students on the separate items are in opposition to items in the factor itself. Both questions pertaining to the UN are supported by a substantial plurality: 57% agreed to 28% disagreed for item (8) and 69% vs. 20% for item (157). The students on these and other reported items who neither agreed or disagreed answered "No opinion" on the Likert scale or were assigned that value for the analysis in the event of their not answering the question at

all.) Conversely and in keeping with the above, 42% did not agree that the faculty adviser to the student newspaper interferes with freedom of expression while only 29% agreed. (In both of the above and in subsequent discussions the categories Strongly Agree and Agree will be collapsed as will the Strongly Disagree and Disagree responses.) This factor might be explored in a future study, but it would need careful work in an item analysis to supply some further questions and to define the boundaries of the factor itself.

Factor IV: UNN Factor

As was noted in the section of scaling, an unsuccessful effort was made to extract from a selected set of responses a measure of the students' attitudes toward the Land-Grant College idea. Nothing came out, either by the Waisanen typewriter technique or the scalogram analysis, but this factor may be a shadow of that sought-after attitudinal dimension. The high negative loadings on those two items which criticize the practice of more than three years of college is evidence of support for the UNN program and opposition to the British tradition in higher education. It is not surprising that this factor came out of the responses by UNN students; it is disappointing, if not surprising that no better measure of the students' commitment to the educational experiment of which they are a part was forthcoming.

129. (35) Living in a hostel with a roommate is more desirable than having a private room. (.4040)

14. (18) A practical university program in Nigeria should not require more than three years. (-.6172)

20. (58) To spend more than three years at a university is a waste of time and money. (-.7089)

This factor, though of real interest to all concerned with the UNN, would be an area of research to be left to a separate study in the planned replication.

Factor V: Attitudes Toward Women in Nigerian Society

It will be recalled that an effort was made to scale a selected set of items in the original questionnaire with a random sub-sample of students on the very kind of thing which this Factor V seems to contain. Of course, scaled items and items in factors are different analytical concerns; but the range of the item loadings and the near-scale reported earlier support each other in that there is a discriminatory set of items possible on just this question. Below are the items and their loadings. This factor gave a split-half reliability r of .68.

126. (21) Nigerian men should show more respect for women. (.6736)

136. (76) A lady should always be served first. (.6515)

130. (46) Men should stand up as women enter a room. (.6249)

154. (85) Women have a right to demand more respect from men. (.4733)

142. (114) It is much safer to trust only your countrymen. (-.4179)

161. (167) A woman's place is in the home. (-.4724)

This factor with nearly all of the items with their listed loadings and signs (approximate loading values, but consistent in degree and direction) maintained itself through a number of rotations. It is suggested that this persistence through several rotations gives a type of construct validity, to use Cronback and Meehl's terms; the instrument seems to hold

up the theoretical construct in a persistent and logically consistent manner. One point of special interest was the appearance of Item (114) throughout. The speculation is that "countrymen" was interpreted in some way as different and opposite from "countrywomen." Of course, in 97 items there are bound to be some items which load heavily from chance alone, and this is not the only case of such in these factors. Either or neither interpretation may explain Item (114). The distribution of the responses and the factor loadings indicate that the relationship of men and women in Nigerian society is a matter of differing opinions and attitudes. Considering this issue in light of our present concerns with Nigerian nationalism and with an historical perspective, the following comments are offered. Many of those students who support the idea of increased freedom and opportunity for Nigerian women either have undergone a change in this attitudinal realm themselves or represent a different position from their parents. We would assume that there was a sex difference on this question; that women in the sample would almost wholly support the new freedom. However, if all of the women were excluded from the sample, the number of male students who are represented as pro-female is still substantial. An hypothesis then might be advanced that those people who tend to feel women are due more respect and are entitled to seek their own ends in fair competition with men (that is, would score high on a scale corresponding to Factor V) will score high on a nationalism scale. The argument for this hypothesis would be that nationalism, in part, represents a transcendence over family, village, and tribal group identifications; it is allied with a

concept of modernity and as such, would relate positively to a similarly "Modern" idea of an emancipation of women from their traditional, subservient role. There might also be significant differences among those respondents on the basis of their tribal origin, since the Yoruba and the Igbo, to name two instances, are different in the relationship of women to the total society. Igbo women have been much more aggressive and entrepreneurial in trading than Yoruba women.

Whether this type of inquiry would profitably be included in an extended study of Nigerian nationalism would, of course, be a matter of choice for the investigator. The solidity of the factor, its apparent discriminatory power, and the importance of the issue from a social standpoint would certainly argue for its inclusion.

Factor VI: Academic Freedom

38. (38) It's quite proper for a professor to hold important offices outside of the University. (.5537)

48. (25) If a university professor has the time, it is his personal business if he becomes employed by another institution or agency. (.4687)

134. (68) To be successful, all one needs is money. (-.4345)

45. (117) Professors in a university are employed primarily to teach; therefore, personal extra-mural activities should be eliminated. (-.5144)

This factor is reasonably clear-cut. The relationship holds for three of the items with no difficulty; for Item (68) it can only be guessed that the blatant materialism (to which a substantial majority of the students responded negatively) was properly and significantly opposite to the value of the factor. It could also have been positively related to the idea of

"making some money" which was implicit in each of the other three items; but the sign of the loading on the factor denies this. It is doubtful if this attitudinal dimension would be explored in the proposed future study.

Factor VII: Anti-Black Nationalism

Recalling efforts made to scale just such an attitudinal area, it was interesting to see this factor emerge from the correlation matrix.

67. (107) Any black man should be welcomed to apply for Nigerian citizenship. (-.5407)

141. (111) It would be to the advantage of American Negroes to emigrate to Africa, their ancestral land. (-.4974)

15. (29) Nigeria's universities should be like universities in socialistic countries. (-.4640)

101. (96) When there are not enough jobs to go around it is the fault of the government. (-.4572)

147. (156) Africans are not regarded as foreigners in Nigeria. (-.4413)

Any discussion of nationalism will have to deal with the matter of racial identification. The negative loadings of Items (67), (141), and (147) suggest the factor be called Anti-Black Nationalism; however, a majority of the students would score low on this factor. For each of the three items listed above, a majority of the responses were in agreement; that is, over half of the students in the sample felt that Negroes from anywhere were more or less welcome to come to Nigeria. What this means in relation to a study of Nigerian Nationalism would have to be carefully worked out prior to testing any questionnaire and would require an intimate knowledge of the vocabulary of student affairs and politics. Such could only be gained, of course, by spending considerable time in situ.

Just how to assess the other two items is very hard. Nearly half of all the sample had no opinion as the matching of Nigerian Universities with universities in socialist countries; the temptation is to regard the appearance of this item in this factor as due to chance. A check in the Appendix will show that nearly 60% of the sample does feel that a shortage of jobs is the fault of the government. That a positive relationship exists between attitudes reflecting left political leanings and positive feelings toward Negroes in Nigeria is not surprising; however, just why this item and not several others in the item bank loaded on this factor is unclear.

Factor VIII: Factor "X"

The items for the final factor which will be handled are listed below. No discussion will follow, simply because no discernable holds for the factor. It is suggested that the distribution of responses for all four of the items are interesting in and of themselves.

79. (34) The coloured peoples of the world are under the domination of the great powers of the West. (.4755)

118. (14) An occasional injustice to a single individual is not a serious problem as long as most people are treated justly. (.4444)

72. (67) A true and loyal Nigerian should consider his country first, right or wrong. (.4087)

155. (95) It is undesirable to plan a family in terms of the number of children. (-.4211)

Summary of the Factor Analysis

In recognition of the care which the respondents exercised in filling out their opinion protocols, and in spite of the lack of success in developing a suitable scale in earlier analyses, the data were submitted to a

factor analysis in the hope that either (1) a factor would emerge which would be adequate for the measurement of Nigerian Nationalism - the primary aim of this study - or (2) a factor or some factors would be manifest which could indicate areas of future inquiry or show possible areas where a relationship could be hypothesized. The disappointment suffered in not realizing the first possibility was alleviated by what must be seen as marked success in the second. Certainly, two factors, one being a discriminatory measure of attitudes toward religion and the other of attitudes toward the place of women in Nigerian society, did come out of the response matrix consistently and in strength. Whether both of these or either would be part of an attitude universe for a single, follow-up effort must be left to a decision based on more intimate knowledge; as indicators their value cannot be denied.

One final point before a summary statement and critique of the complete thesis. There was no effort made to rotate the factors themselves. There are two reasons for this which are conceptually independent, but overlap each other in the course of argument for the practical decision. The first has to do with the procedure of factorial study itself; there should not be any strong relationship between or among factors. If there were, these would be resolved in one of the rotations into a separate and inclusive factor. This did not occur in this analysis. The second reason for not rotating the factors was based on the data themselves. The difficulty in recognizing and naming a number of the factors, plus the relatively few items which loaded and the relatively low loadings on these factors

reflects the multi-variate, diffuse nature of the questionnaire. There seemed no valid reason, then, for continuing to analyze these data; they had revealed much of value and ought not be pressed beyond their limits.

SUMMARY AND CONCLUSION

In May of 1962, under the direction of Dr. Mozell Hill, Professor of Sociology at the University of Nigeria at Nsukka, data were collected concerning the social characteristics and attitudinal responses to a set of questions from a sample of students. The aim of the research was to ascertain the beliefs and opinions that the students had about the University, Nigeria, and their relationships to ideas and customs within their world.

The data were transferred to East Lansing and the author recoded the social characteristics and had cards punched. The tabulations were valuable from a descriptive standpoint and pointed the way toward some interesting research questions, but proved unsuitable for extensive analysis. The whole study had, from its inception, an exploratory quality. The analysis of the attitude responses which sought a measure of the concept of nationalism was in keeping with this exploration. Although both scalogram analysis and factor analysis failed to identify the much sought after factor of nationalism, there were several indicated directions for further study and two of the factors proved to be valid and reliable measures of important attitudinal dimensions. These were the students' attitudes toward religion (specifically Christianity) and their attitudes toward women.

To conclude the thesis within this viewpoint of future orientation, a specific proposal for further research is offered. That this plan would be subject to change in any effort to realize its expectations is as true as anything can be in social science research. Nonetheless, the proposal is based on the methods and outcome of the present effort and is offered in hopes of more positive results.

Proposal for Further Research

Political activity, which can be conceived of as an effort expended to get other people in a system to do things a particular way, seems to have some relationship to nationalism in general and within the framework of a particular situation. Nationalism, of course, is a concept which is not everywhere thought to be "good"; this has been increasingly true since the end of the First World War. In England, France, and the United States, for examples, there seems to be no clear cut reason to assume a linear relationship between nationalism and political activity. Certainly there are substantial numbers of the very politically active citizens of these countries who would not consider themselves highly nationalistic, nor would they be so considered by others. On the other hand, there probably is an important percentage of the politically active who have a high degree of nationalism. The aims of political action in a modern industrialized country are quite diversified; intense involvement can take place wholly on a local level or even around a single local issue.

In emerging nations, however, the concept of nationalism is a great and binding political force, tending to crystallize at the national level. Goldrich found nationalism and political activity in some developing nations to be correlated. One of the aims of this prospective study would be to use this postulated relationship as a control variable to gain precision in the analysis of nationalism as it is related to cultural background in Nigeria. In spite of an expressed desire of the Federal Government as well as most intellectuals that tribalism must be scrapped in order

to accommodate modern economic and social development, many of the associations and concerted activities among Nigerians take place along tribal lines. On the basis of cultural and social differences between two of the politically and economically important tribes in Nigeria, the Yoruba and the Igbo, a difference in degree of nationalism is anticipated. Among both groups there are some very politically active university students and some much less so. The operational concern of this proposal will be the development of indices for the measurement of these two aspects of social behavior within the context of the Nigerian university scene - that is, politically activity and nationalism.

In order to limit the scope of this inquiry to manageable proportions, it is suggested that the sample be drawn from two universities. This will avoid the problems contingent with multi-lingualism; all of the respondents are fluent in English, having been through the secondary schools where proficiency in English is required. Indeed, in both the universities, classes are conducted in English. It will necessarily restrict our attention to the young elite of southern Nigeria, but this makes up an important political group in itself. The two suggested schools are the University College at Ibadan, which is affiliated with the University of London and located in the capital city of the Western Region and the University of Nigeria at Nsukka, associated with Michigan State University and situated about forty miles from Enugu, the capital city of the Eastern Region. Both of the universities draw students from all of Nigeria and attract some foreign students as well, but the largest proportion of the student body comes from

the region in which each of the schools is located. The next largest portion is made up of inhabitants of the other southern region; for example, students from the Western Region make up about 15 to 20 percent of the student population of the University of Nigeria at Nsukka. As noted above, this sample will restrict itself to the young elite of southern Nigeria; there are relatively few students who come down from the Northern Region. This is primarily a matter of their secondary training. Due to the Moslem influence in the Northern Region, with its emphasis on the study of the sacred law, few students are prepared for university training as we know it. It should be remembered that the University is an institution of largely Western civilization. At another time, perhaps it might be useful to collect a sample from the Ahmadu Bello University at Zaria, but for the present, control is the more sensible goal rather than generalizability.

A sample of one hundred students from each of the two universities will be drawn from a list of the student numbers on record in the Registrar's office. These numbers are assigned on arrival at the University of Nigeria at Nsukka, so that a skip interval should be used to generate a systematic sample from the total student population which will have the merits of a random sample. Some similar procedure will undoubtedly serve for the University College at Ibadan. One hundred students represents a fair proportion (4 to 5 percent) of all the students enrolled, so that the sample will very likely be representative. Although percent of population is a minor consideration in representativeness, the suggested N seems a happy choice.

Before going on to the operationalization of our concepts, it will be wise to make a statement about the backgrounds of the two universities themselves and the students in them. As noted already, the two schools have different affiliations and, therefore, different educational heritages and philosophies. The University College at Ibadan is modeled after the English tradition. All of the students there have been very carefully selected after intensive and rather lengthy specialized training. They have all been through the Sixth Form, which is nearly the equivalent of our first year (or two) in college, at least in some respects. Those students at the University of Nigeria at Nsukka, on the other hand, have not all had the same kinds of secondary training. Some have West African School Certificates or their equivalents, some have completed the Sixth Form, some have General and/or Advanced Certificates of Education (See Table 10, page 32.) The UNN is a concrete transplantation of the United States' land-grant college philosophy to West Africa. The two schools have different educational roots and certain considerations may be researched on this basis, but they do draw from all over Nigeria (primarily from the southern regions) and so, the whole sample will be the total from each of the universities. Instead of treating the two schools' sub-samples separately, for the variables with which the study is concerned, it will be better to start off with the pooled sample and then separate out two or three groups on the basis of regional and tribal origin.

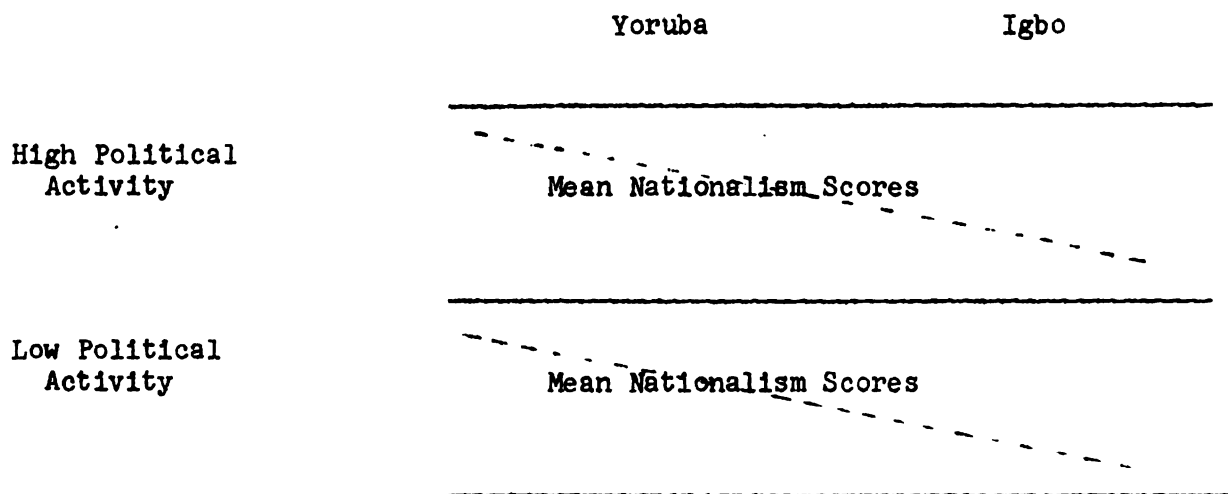
Three groups are suggested: the Yoruba students, the Igbo students, and all others. This third group may not be a part of the analysis, since

the criteria for separating and distinguishing the Yoruba from the Igbo do not apply to the make-up of the residuals. By pooling the sub-samples from each of the schools, there will be representation from the spectrum of educational background and current training; the distinguishing characteristic will be socio-cultural. The Yoruba people have had through their history an urbanized social system. Ibadan, for instance, is a huge city of over one million inhabitants. The Igbo, while they have well established market centers, have tended to live in separated, sub-tribal clusters. The main hypothesis of the study will be that the Yoruba students, coming from the more involved interaction of city life with its increased variety of social contacts in the context of national development will show a higher titre of nationalism than the less urbanized Igbo.

The control variable will be political activity. There is a range of activity among these students which is, on the whole, much wider than among American students. The students' political parties for both regions are extremely important units of the overall Regional and National political party structure. Of course, not all students are equally involved with this activity; thus there is variation in political behavior which it is possible to measure. It is expected that the four cells of the analytical scheme will be well filled (see Fig. 1 below) and in sufficient number to allow the random discard of respondents in order to reach cell proportionality. If this is not the case, then an approximation analysis of variance will be used. Unfortunately, the plan violates the assumptions of random assignment of treatment groups and of having an

interval scale of measurement for the criterion variable; therefore, cautious interpretation of results will be made in the face of these facts. Randomization is partially satisfied with the initial sample selection and the problem of interval scales in social science is hoary. Strict attention to statistical demands would outlaw much valuable research; the best efforts are those which are conducted with the awareness of relaxations reflected into the care taken in specifying the significance of ones results.

Fig. 1



Hypothesized Relationship Schematically Presented

Criterion Variable: Nationalism
Control Variable: Political Activity
Independent Variable: Tribal Origin

Operationalization and Measurement of Variables

To get at the degree of nationalism as a measurement of attitudes toward the concept held by people within a population, one could start with the crude statement that "nationalism" is a consideration and preferential concern for Nigeria as a nation-state over other concerns: tribal, regional, international, etc. From a sample of an attitude universe made up of some forty to fifty questions it is hoped that a Guttman Scale of from eight to a dozen items could be developed which would allow the assignment of scale types to the respondents. Care would be taken to guard against an acquiescence response set by the systematic reversal of the components of the questions. That is, for every question asking the respondent to react to the stated interests of Nigeria over those of tribal interests, there should be a question asking for the same scaled response to tribal interests over those of the Nation.

As examples, two questions are suggested below:

"The traditions of ones people are to be respected and followed, even when they are in opposition to the expressed desires of the Federal Government; for example, the making of spiritous liquors."

"The United Nations represents a strong hope for world peace; loyal Nigerians should give it their support and could even uphold UN action against the views of the Government."

Respondents would be asked to indicate their agreement or disagreement with each of the questions on a Likert five-point scale. Using scalogram techniques well known, it is hoped that a scale could be constructed which would adequately measure the criterion variable, nationalism.

To measure the amount of political activity carried out by the students within the university population, it is necessary to construct an index. Questions will be asked as to the political party affiliations; groups of a political nature to which each respondent belongs; whether they voted in the last election(s); if they are officers of political groups on campus or off, etc. There are a number of possible items for this postulated index which can only be specified with a close association with the dimensions of political activity available. It should be noted that most of the students at both universities are of voting age; the average starting age for university training being several years over that of students in the United States. The scale developed from information hopefully available would be summative with a range from zero to fifteen or eighteen points, depending on the final selection of questions composed, as well as the number of coded response possibilities. An example of one possible question might be:

"Are you presently a member of an organization whose purpose is political activity?"

- 0 - No
- 1 - Yes, one organization
- 2 - Yes, two or more such organizations

In order to use the measurement of political activity as a control variable, the plan is to split both groups at the median for the total scored responses of the sample population.

Additional information will be garnered as to sex, age, tribal background of respondent and respondent's father, secondary education, and religious affiliation. The important information for this study will be "tribal background." The tribe of both respondent and father will be

procured to guard against a failure of the respondent to indicate any relationship to tribe. It was noted earlier that de-tribalization is accepted among the intellectuals, albeit that most of their associations are along tribal lines. Thus, some of the students will not want to claim tribal identification; but in almost every instance, their father's tribe will give their tribal background readily enough.

The complete questionnaire will be administered by mail. Follow-ups will be made after a two week period with another letter and accompanying questionnaire duplicate, in the event that the first questionnaire was lost. Final effort will be made with a visit by a researcher or research assistant who will try to make direct contact with the delinquent student and present him or her with a third copy of the questionnaire, if necessary. The researcher will not administer the questionnaire as if it were an interview, of course. There has been a happy history of cooperation from students in Nigerian universities, so that no great loss of data due to failure to complete protocols is expected.

This proposed research design is concerned with an hypothesized relationship between two economically and politically important tribes in southern Nigeria and their degrees of nationalism. Although the unidimensionality of the independent variable, "tribal origin", may be called into question; as a starting framework, subject to revision, it is believed adequate. It encompasses cultural values, urban contacts, and other distinguishing factors between these two groups. Furthermore, other characteristics, such as high school training, father's occupation, etc., will be

randomly distributed between these two tribes, in all probability. For precision in the analysis, an assumed relationship between nationalism and political activity allows for the use of the latter as a control variable. In order to test the possible relationship of higher degrees of nationalism among the urbanized Yoruba than the Igbo, a sample of the young elite of these two tribes will be drawn from the universities in Ibadan and Nsukka. The sample will be pooled and divided according to the tribal affiliations. The measurement of the criterion variable, degree of nationalism, will be attempted by scalogram analysis of some forty to fifty questions directed toward the attitude object. The control variable will be measured by an index, which will be a summated scale of questions relating to political association and behavior.

Items in Attitude Questionnaire with Their Response
Distributions Expressed in Percentages

EDUCATION

Education-General

	AGREE	agree	No opinion	disagree	DISAGREE
1 (2.) Education in Nigeria should be primarily concerned with world problems.	1.7	13.3	3.0	54.5	26.6
2 (7.) The function of education is to develop our faculties of preception and understanding.	46.4	45.5	0.0	8.2	0.0
3 (13.) Reading is the noblest instrument of wisdom.	29.2	48.9	4.7	14.2	2.1
4 (79.) The first aim of education is to train citizens to serve their country.	46.8	40.8	0.9	9.4	2.1
5 (97.) A Nigerian student educated in England has better opportunities than one education in other countries.	3.9	9.0	6.9	42.5	37.3
6 (102.) It makes little difference which university a Nigerian attends in the United States; they are all about the same.	0.9	6.4	7.3	41.2	43.8

University Education - general: aims

7 (1.) Every person regardless of his ability should seize the opportunity of getting a university education.	6.9	31.3	0.0	39.9	21.0
8 (99.) The influence of a university should improve community living.	42.5	54.9	0.4	2.1	0.0
9 (108.) The university has a responsibility to train students morally as well as intellectually.	56.2	36.5	1.7	4.3	1.3

University Education - general: aims

	AGREE	agree	No opinion	disagree	DISAGREE
10 (149.) Educating women is just as important as educating men.	45.5	46.4	0.4	7.7	0.0
11 (168.) A University education will better equip me for life in my village.	22.7	45.9	4.7	21.5	3.0
<u>University Academic: Policies & Aims</u>					
12 (4.) It is the responsibility of our universities to assist in the education of adults who have been denied an opportunity to secure an education.	30.5	40.3	6.4	20.6	1.7
13 (10.) Some form of objective examination should be given to determine universities' standards.	42.5	46.4	3.4	5.6	1.7
14 (18.) A practical university program in Nigeria should not require more than three years.	22.3	23.2	6.0	37.3	11.2
15 (29.) Nigeria's universities should be like universities in Socialistic countries.	7.7	14.2	49.4	20.6	7.3
15a(17.) Nigeria's universities should be like universities in Socialistic countries.	3.4	19.7	36.1	30.9	8.2
16 (33.) Education in Nigeria has greatly improved since independence.	33.5	51.9	4.7	9.4	0.0
17 (40.) Any university course in "General Education" should raise more questions than it professes to answer.	18.4	33.5	38.2	7.3	1.7
18 (47.) The general studies programs in most universities represent real progress in higher education.	36.1	50.2	4.7	7.7	0.9
19 (48.) French should be introduced into our secondary schools because it is a major African <u>lingua franca</u> .	52.4	36.1	2.1	7.7	1.7

University Academic: Policies & Aims

	AGREE	agree	No opinion	disagree	DISAGREE
20 (58.) To spend more than three years at a University is a waste of time and money.	9.0	18.5	3.0	44.2	25.3
21 (62.) All universities in Nigeria should have a standard curriculum.	58.4	32.2	0.9	6.9	1.7
22 (65.) A university should exist for its students alone.	1.3	8.6	6.4	48.9	34.3
23 (81.) Works experienced visually (art, paintings, sculpture, etc.) are a significant part of human culture.	38.2	56.6	3.9	0.9	0.0
24 (84.) Education in Nigeria should emphasize the problems of the black peoples of the world.	20.2	56.2	6.0	14.6	2.1
25 (89.) Having many nationalities represented among students and faculty is very desirable for a university.	64.8	30.5	1.3	2.6	0.0
26 (92.) Examinations in universities in Nigeria should be the comprehensive essay type.	14.6	43.8	12.0	22.7	6.9
27 (105.) Education in Nigeria should be primarily oriented toward political studies.	0.9	11.6	4.7	63.5	19.3
28 (150.) The emphasis upon European type education is largely responsible for the disappearance of many African customs and traditions.	47.2	47.2	1.7	3.0	0.0
29 (158.) General Studies will be sure to produce high intelligence among students.	30.5	51.9	6.0	9.9	1.3
30 (162.) Nigeria's universities should be like universities in other democracies.	14.6	48.1	11.6	22.7	3.0

University Academic: Policies & Aims

	AGREE	agree	No opinion	disagree	DISAGREE
31 (134.) Intelligence has nothing to do with general studies.	1.3	21.9	8.2	53.2	14.2
32 (165.) The present education in Nigerian universities is too deeply centered in Western European ways of life, and should be reoriented to our Nigerian needs.	42.1	45.9	3.9	6.9	0.9
<u>University "Non-academic" Policies & Aims</u>					
33 (11.) The games captain should be given a freer hand in planning and developing sports programs.	15.5	56.7	8.6	17.6	1.7
34 (12.) There are not enough scholarships available for university students.	82.8	13.7	0.4	1.7	1.3
35 (24.) The curriculum of Nigerian Universities should be improved by adding more professional and technical courses than we have at present.	77.3	19.3	0.0	3.0	0.4
36 (26.) Nigerian universities should conduct extra-mural classes to offer non-university citizens an opportunity to improve their knowledge and skills.	77.3	21.5	0.4	0.0	0.9
37 (28.) University students should be expected to publicly criticize their governments and their political leaders whenever they believe they are at fault.	72.1	22.7	1.7	3.0	0.4
38 (38.) It's quite proper for a professor to hold important offices outside of the University.	5.2	16.3	8.6	39.1	30.9
39 (52.) Holding a job while attending the University lends dignity to a student.	6.9	26.6	10.7	41.6	14.2
40 (54.) All University teachers should lecture in academic dress to lend more dignity to the classroom.	26.2	35.6	3.4	22.3	12.4

University "Non-academic" Policies & Aims

	AGREE	agree	No opinion	disagree	DISAGREE
41 (88.) A Faculty Adviser to the student newspaper always interferes with the freedom of expression of students.	4.7	24.5	28.3	36.9	5.6
42 (94.) It is undignified for a student to go to a lecture without academic dress.	18.9	21.5	0.9	40.8	17.6
43 (112.) It is better for Nigerian universities to permit Nigerian students to share rooms with each other to mix them with students from other nations.	1.3	6.0	6.0	51.1	34.8
44 (115.) University students can do many jobs on the campus in order to save the University money.	12.4	40.8	10.3	26.2	9.9
45 (117.) Professors in a university are employed primarily to teach; therefore, personal extra-mural activities should be eliminated.	5.6	20.2	6.4	50.2	16.7
46 (122.) The university newspaper should be under the sole supervision of the students.	20.6	41.2	2.6	32.6	1.7
47 (123.) Universities in Nigeria will run more smoothly when all of its administrative heads, including deans and professors, are Nigerians.	2.6	5.6	3.0	43.8	44.6
48 (125.) If a university professor has the time, it is his personal business if he becomes employed by another institution or agency.	2.6	31.8	7.3	34.3	22.7
49 (131.) All entering students should be taught how to use the library.	36.9	57.1	0.9	4.7	0.4
50 (143.) Every student should be required to participate in some sort of sports program.	24.9	60.1	1.7	12.4	0.9

University "Non-academic" Policies & Aims

	AGREE	agree	No opinion	disagree	DISAGREE
51 (152.) There is not enough emphasis on sports programs in Nigerian universities.	25.3	57.1	5.2	12.0	0.0
52 (163.) A university professor should be free to express his opinion on any subject, regardless of whom he might offend.	45.5	43.3	3.0	6.9	1.3

Pre-University Education

53 (66.) G.C.E. and H.S.C. students are better equipped to do university work than students who have West African Certificates.	33.9	24.9	6.0	21.0	14.2
54 (120.) A student with a H.S.C. or G.C.E. advanced is equivalent to a college graduate of colleges and universities in many countries.	1.7	15.0	25.7	35.2	21.9

University - "I" Relationship

55 (50.) Most of what I am learning at the University is worthwhile.	56.2	39.5	3.0	0.9	0.0
56 (72.) University education has not been as rewarding as I expected.	0.4	14.2	10.3	56.6	18.4
57 (113.) When I entered the University I knew exactly what I wanted to get out of the University.	19.7	43.3	8.6	23.6	4.3

Inter-Nigerian

GOVERNMENT & POLITICS

58 (20.) As a nation Nigeria should always be prepared to defend herself.	91.0	8.2	0.0	0.9	0.0
59 (39.) Government will be more efficient when it is run more economically like big industrial organizations.	14.2	40.8	13.7	27.0	4.3

Inter-Nigerian	<u>GOVERNMENT & POLITICS</u>		67	
	AGREE	agree	No Opinion	disagree
60 (57.) The sooner Nigeria becomes a Republic, the better.	46.4	34.3	14.6	3.0
61 (63.) Nigeria cannot afford too many political parties.	28.8	39.9	6.9	21.0
62 (64.) Only people whose loyalty has been proved should be allowed to run for public office.	40.3	33.9	5.6	17.2
63 (90.) Federalism, as practiced in Nigeria, is awkward.	19.7	25.8	11.6	32.6
64 (93.) Most policemen are corrupt.	48.9	37.8	2.6	9.0
65 (101.) Democracy is a luxury that Nigeria cannot afford at the present time.	5.6	24.9	7.7	47.2
66 (103.) The success of the Nigerian Government depends solely on the responsibility, honesty, and efficiency of the native Authority.	10.7	45.1	5.2	32.6
67 (107.) Any black man should be welcomed to apply for Nigerian citizenship.	20.6	44.2	10.7	21.5
68 (132.) Only trained and competent people should be permitted to run for public office.	55.8	37.8	0.9	5.6
69 (169.) The government of Nigeria should be more conservative.	2.1	9.9	16.3	43.3
70 (151.) The government is responsible for the type of education its future leader gets.	23.6	56.2	5.6	12.9
<u>Nigeria (Nigerians) and Outside World</u>				
71 (3.) Our nation is best; its interests come first.	36.5	27.5	18.0	11.6
72 (67.) A true and loyal Nigerian should consider his country first, right or wrong.	25.3	33.5	6.0	26.2
				9.0
				1.3
				3.4
				3.0
				10.3
				1.3
				14.2
				5.6
				2.1
				0.0
				26.6
				1.7
				5.6
				26.2
				9.0

Nigeria (Nigerians) and Outside World

	AGREE	agree	No Opinion	disagree	DISAGREE
73 (8.) Nigeria should give unqualified support to the United Nations.	20.6	36.5	15.0	22.3	5.6
74 (19.) The United Nations discriminates between nations in favour of Western powers.	28.3	39.1	12.0	17.6	3.0
75 (22.) Nigeria should place more emphasis upon the success of the unity of West African Nations that upon the United Nations Organization.	58.4	24.9	3.0	12.4	0.9
76 (32.) Experts from the United Kingdom are more aware of the problems of Nigeria than those from other nations.	3.0	23.2	12.9	41.2	19.7
77 (34.) The coloured peoples of the world are under the domination of the great powers of the West.	22.3	50.2	14.2	11.6	1.3
78 (36.) It was good when the Federal Government broke the defense pact with the United Kingdom.	67.0	26.2	1.7	2.1	2.6
79 (45.) Nations should not be limited as to preparation for defense.	16.3	40.8	5.6	27.5	9.4
80 (71.) As soon as Africans achieve unity, Africa will lead the world.	7.3	18.0	26.6	41.6	6.0
81 (83.) Nigeria will not be able to make decisions on world affairs without outside influence if she does not become a Republic.	16.9	35.2	6.9	35.6	6.4
82 (104.) The challenges of Africa relate to the ability of black and white to live in harmony.	21.0	63.9	10.7	3.4	0.4
83 (119.) As a member of the British Commonwealth of Nations, every Nigerian's first loyalty is to Her Majesty, the Queen.	2.6	3.9	1.7	23.6	67.8

Nigeria (Nigerians) & Outside World

	AGREE	agree	No opinion	disagree	DISAGREE
84 (130.) Nigeria should follow a strictly neutral policy and not enter into any of the "cold war" entanglements of the great powers.	59.2	33.0	2.6	3.9	1.3
85 (141.) Nigeria should contribute its share of finance for the operation of the United Nations Organization.	20.2	69.5	7.3	2.1	0.4
86 (144.) The coloured peoples of Asia are closer to us than Europeans.	9.0	36.9	18.5	31.3	3.0
87 (157.) There is no stronger force for peace in the world than the United Nations, and only if we can save us from war.	27.9	41.6	9.0	16.3	3.9
88. (160.) It is only fair that the wealthier countries help the United Nations to stay intact.	23.6	59.7	11.2	3.9	0.4
89 (166.) The United Nations is the only means of achieving and ensuring an Africa of independent countries and free peoples.	6.0	40.3	17.6	31.3	3.9
<u>ECONOMICS: RESOURCE DEVELOPMENT & PLANNING</u>					
90 (15.) Every person should pay a percentage of his income in taxes.	58.4	30.5	0.4	9.4	1.3
91 (9.) Agricultural development would be the "answer" to Nigeria's economic problems.	39.9	47.6	1.3	10.3	0.9
92 (5.) It is the responsibility of each regional government to see that each of its citizens has enough income to live.	56.7	33.5	1.3	6.9	1.3
93 (147.) Highly industrialized countries of the world expect Nigeria to show the rest of Africa the way to stability and good living.	26.2	53.2	13.7	6.0	0.0

ECONOMICS

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	AGREE	agree	No opinion	disagree	DISAGREE
94 (23.) The efforts of the Central Bank in enhancing the strength of the Nigerian currency would maintain its weight should decimal coinage be introduced in the sterling area.	12.9	41.6	30.0	12.5	3.0
95 (41.) Income tax should be based on the size of one's family.	27.0	33.0	3.0	27.5	9.4
96 (55.) People who depend upon government support to live are lazy.	19.7	38.2	7.3	30.5	4.3
97. (74.) What Nigeria needs is land reform and resettlement of our people in order to break up tribal and clan settlements.	21.0	36.1	6.9	30.0	5.6
97a(138.) What Nigeria needs is land reform and resettlement of our people in order to break up tribal and clan settlements.	17.6	38.2	6.4	31.8	4.7
98 (82.) The process of readjustment towards development can be rapid in countries which have just been freed from colonial yoke.	18.0	50.2	9.0	21.0	1.7
99 (87.) An expatriate, no matter how scholarly, can never really understand the needs of Nigeria.	11.2	37.8	3.9	41.2	6.0
100 (91.) Membership in a trade union deprives the individual of freedom to work as he pleases.	4.7	34.7	12.4	43.8	3.9
101 (96.) When there are not enough jobs to go around, it is the fault of the government.	15.9	42.5	6.0	30.0	5.2
102 (98.) If Nigeria becomes communistic, all of its social problems would be solved.	4.7	7.7	13.7	36.9	36.9

	AGREE	agree	No opinion	disagree	DISAGREE
103 (116.) Nigeria needs the services of all of the experts she can secure, regardless of the Nation from which they come.	63.9	30.0	2.1	3.4	0.4
104 (121.) Trade Unionism is the best thing for an industrializing nation like Nigeria.	11.2	48.5	21.0	16.7	2.1
105 (127.) Qualified women should be encouraged to compete with men for responsible jobs.	33.9	55.8	3.0	6.9	0.4
106 (133.) The government should not compete with private industry.	12.9	39.1	10.7	30.9	5.6
107 (146.) Tax exemption for religious bodies should be abolished.	27.9	34.3	7.3	22.3	7.7
108 (61.) Due to the historical traditions of Nigerian life and culture, the type of economy best suited for progress in this country must be some form of socialism.	17.6	46.8	13.3	19.7	2.6

MORALITY, RELIGION, CUSTOM

<u>Religion</u>					
109 (17.) No religion can be completely rational about the affairs of a nation.	33.9	49.4	9.4	5.6	0.9
110 (25.) Our christian priests and ministers cannot be trusted.	7.7	19.7	13.7	33.9	24.5
111 (37.) Religious education is better than secular education for producing the kinds of leaders Nigeria wants.	8.2	21.9	8.6	41.2	19.7

Religion

	AGREE	agree	No opinion	disagree	DISAGREE
112 (44.) Having children is sacred and God's business and should not be interfered with by articial methods of controlling the number of children a man and woman may have.	17.1	23.2	4.7	39.1	15.9
113 (73.) When the population of a country follow the same religion there is danger that the religious body will take over the government.	39.5	46.8	2.1	8.6	2.6
114 (86.) Religion provides one with the major source of satisfaction in life.	16.3	30.5	9.0	36.0	8.2
115 (110.) Foreign missionaries have outlived their usefulness.	22.3	50.2	14.2	11.6	1.3
116 (153.) Religion should be brought under government control.	12.0	9.9	2.6	28.3	47.2

Morality, ethical behavior

117 (6.) The morals of Nigeria would be better if more people went to church.	15.9	30.9	8.6	28.3	15.9
118 (14.) An occasional injustic to a single individual is not a serious problem so long as most people are treated justly.	7.7	26.6	4.7	30.5	30.1
119 (42.) It is possible for a man to have a half dozen wives and love them equally.	4.3	5.6	3.9	27.9	57.9
120 (75.) There is a natural law made known by man's power to reason.	14.6	56.7	24.9	3.9	0.0
120a(155.) There is a natural law made known by man's power to reason.	16.3	53.6	21.9	5.6	1.3

Morality, ethical behavior

	AGREE	agree	No opinion	disagree	DISAGREE
121 (135.) The tradition of family and church have not changed and are still adequate guides to the "good life."	3.4	45.9	25.8	20.6	3.9
122 (140.) A God-fearing man is much more dependable than a non-believer.	43.4	37.3	6.9	9.0	2.6
123 (159.) The people who work by the sweat of their brows are the best citizens.	33.5	39.9	9.9	13.3	1.7
124 (161.) Freedom without God is chaos and sovereignty devoid of brotherly love is anarchy.	64.8	29.2	2.1	1.3	1.7

Social Attitudes

125 (16.) Highlife is an adulteration of West African indigenous music and should not be regarded as part of Nigeria's cultural heritage.	14.6	43.8	12.0	22.7	6.9
126 (21.) Nigerian men should show more respect for women.	21.5	47.6	6.0	16.3	8.6
127 (27.) Women should be encouraged to seek careers in <u>any</u> field for which they show aptitude and competence.	61.8	35.2	0.9	1.7	0.4
128 (30.) A woman should not allow her career to interfere with her duty to rear children.	69.5	23.2	2.1	3.4	1.7
129 (35.) Living in a hostel with a roommate is more desirable than having a private room.	11.6	25.3	1.3	29.2	32.2
130 (46.) Men should stand up as women enter a room.	10.7	23.6	10.3	30.0	24.5

Social Attitudes

131 (51.) I have friends on the campus compound who come from other countries.	23.6	48.1	6.9	16.7	4.3
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Social Attitudes

	AGREE	agree	No opinion	disagree	DISAGREE
132 (56.) There is no colour problem in Nigeria.	36.5	46.4	3.0	11.2	1.7
133 (60.) When a Nigerian visits England, he is accorded more hospitality and courtesy than any other place in the world.	3.4	3.4	17.6	41.2	33.9
134 (68.) To be successful, all one needs is money.	3.4	14.2	4.3	45.9	31.8
135 (70.) The welfare and security of Nigeria rests upon our not taking on Western ideas automatically.	15.0	57.1	12.9	12.0	2.1
135a(148.) The welfare and security of Nigeria rests upon our not taking on Western ideas automatically.	15.5	54.5	6.9	20.6	1.2
136 (76.) A lady should always be served first.	16.7	35.6	5.6	28.3	13.7
137 (77.) Nigerian women should not imitate foreign fads and fashions presumably to make themselves more attractive.	46.4	30.0	3.9	15.4	4.3
138 (78.) There is no racial discrimination in Nigeria.	27.9	43.8	6.0	18.5	3.9
139 (106.) Well-intended criticism of Nigeria by non-Nigerians is helpful.	33.9	60.1	0.9	4.3	0.9
140 (109.) Cultural organizations with memberships restricted to particular tribes tends to interfere with Nigerian unity.	50.2	36.9	2.6	7.7	1.7
141 (111.) It would be to the advantage of American Negroes to emigrate to Africa, their ancestral land.	12.4	34.8	19.3	27.9	5.2
142 (114.) It is much safer to trust only your countrymen.	2.6	16.7	10.7	56.7	12.0

Social Attitudes

	AGREE	agree	No opinion	disagree	DISAGREE
143 (118.) A man of intelligence and influence should wear Western dress.	0.9	0.9	0.0	25.7	72.1
144 (126.) It is most important to be well-liked by different kinds of people.	21.0	49.8	14.2	13.8	1.3
145 (129.) People who are accorded the privilege of visiting this country do not have the right to criticize Niged an life and culture.	4.3	18.0	6.0	61.8	9.9
146 (154.) Nigerians of European parents are in a superior position to indigenous Nigerians.	0.9	2.1	9.0	31.3	55.8
147 (156.) Africans are not regarded as foreigners in Nigeria.	17.6	41.2	6.9	30.9	2.6

Custom

148 (31.) Bride wealth is a part of the tradition of Nigeria and should be respected by all who intend to marry.	14.2	49.4	6.4	21.5	8.6
149 (49.) There is a reasoned and logical basis for many indigenous practices scorned as <u>juju</u> by Europeans.	15.0	54.9	16.3	10.3	3.0
150 (53.) Polygamous marriages are more advantageous to the male than monagamous marriages.	3.4	26.2	7.7	41.2	20.6
151 (59.) In order to have justice, a woman should be allowed to have as many husbands as she chooses.	4.7	4.3	1.7	11.2	78.1
152. (69.) Nigerian women should have the right to divorce their husbands if they are unahpppy.	24.5	51.5	4.7	11.6	7.3
153 (80.) Indigenous pharmacology (knowledge of and use of herbs) should be thoroughly studied, refined and developed.	57.9	36.9	5.2	0.0	0.0

<u>Custom</u>	AGREE	agree	No opinion	disagree	DISAGREE
154 (85.) Women have a right to demand more respect from men.	5.6	46.3	10.3	29.2	8.6
155 (95.) It is undesirable to plan a family in terms of the number of children.	3.0	21.9	12.9	47.2	15.0
156 (124.) A man should have the right to have as many wives as he can afford.	12.0	41.2	6.0	25.3	14.6
157 (128.) One wife is an invention of the Western world and can never apply in Nigeria.	9.9	23.6	3.4	48.9	12.9
158 (139.) In selecting a wife or husband, I prefer older than I.	3.0	6.9	3.9	33.5	51.1
159 (142.) If a Nigerian wishes to marry a member of the white race, he/she should be encouraged to do so.	9.9	58.8	9.9	15.9	4.3
160 (164.) The brideprice should be abolished.	26.2	21.5	5.2	38.2	9.0
161 (167.) A woman's place is in the home.	12.9	34.8	4.3	36.1	10.7
<u>Law</u>					
162 (43.) Customary law of Nigeria is superior to the common and constitutional law of England and America.	6.4	29.6	30.1	27.0	6.9
163 (100.) Even if something is legal, a person should not do it if it might hurt someone else.	29.6	44.6	6.0	14.2	5.2
164 (136.) Any expatriate who does not give proper respect to our leaders should be deported.	74.7	16.3	0.9	3.9	3.4
165 (137.) All citizens of Nigeria, regardless of tribal traditions, should have equal chances for advancement.	82.8	15.9	0.4	0.0	0.4

MORALITY, RELIGION, CUSTOM

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Law

	AGREE	agree	No opinion	disagree	DISAGREE
166 (145.) The law is the law regardless of who it hurts.	70.8	25.3	1.7	1.3	0.9

APPENDIX C

Items Categorized on Face Validity for Scale Analysis

Nationalism: (11 Items) 28(150), 62(64), 71(3), 72(67)

83(119), 97(74), 99(87), 135(70), 139(106), 140(109),

142(114). Four (4) Items, C.R. = .79

Internationalism: (12 Items) 1(2), 73(8), 74(19), 75(22),

81(83), 84(103), 85(141), 88(160), 89(166), 93(147),

103(116), 131(51), Five (5) Items, C.R. = .72

Black Nationalism: (10 Items) 24(84), 67(107), 75(22),

77(34), 80(71), 82(104), 86(144), 132(56), 138(78),

141(111). Three (3) Items, C.R. = .32

Land Grant College Plan: (9 Items) 4(79), 7(1), 8(99),

9(108), 11(168), 12(4), 32(165), 35(24), 36(26).

Items did not scale.

Nigerian Customs: (10 Items) 112(44), 119(42), 145(129),

148(31), 149(94), 150(53), 153(80), 157(128), 160(164),

162(43). Items did not scale.

Attitudes Toward Women: (11 Items) 105(127), 126(21),

127(27), 128(30), 130(46), 136(76), 137(77), 151(59),

152(69), 154(85), 161(167). Five (5) Items C.R. = .67

Economic Political Policy: (15 Items) 59(39), 60(57),

61(63), 63(90), 65(101), 69(169), 70(151), 91(9),

98(82), 101(96), 102(98), 104(121), 106(133), 107(146),

108(61). Items did not scale.

Democratic Ideals: (14 Items) 30(162), 33(11), 37(28),

38(38), 41(88), 65(101), 52(163), 118(14), 120(75),

123(159), 163(100), 164(136), 165(137), 166(145).

Items did not scale.

APPENDIX B

Table 11. Plans After Leaving University

Unknown or No Answer	73
Foreign Service	6
Civil Service	28
Teach	65
Private Business	16
Post Graduate; academic or prof.	21
General answer; work, public service	5
Other specific plans not above	3
Combination of specific plans above	16

Table 12. Expectations of the University

	Provide Degree	80
Group I	Provide good University training	52
	Provide Education for future	7
Group II	Provide discipline of body and mind	2
	Provide outlook necessary for self-realization	30
	Equip to serve country, community, man	18
Group III	Other than above	4
	More than one answer in I, II, III	17
	Unknown or No Answer	23

**Table 13. Number of Student Organizations to
Which Respondent Belonged**

One Organization	102
Two Organizations	39
Three Organizations	25
Four Organizations	13
Five or more organizations	1
Unknown or No Answer	

Table 14. Marital Status

Never Married	192
Married	40
Unknown or No Answer	1

Table 15. Number of Children

One child	15
Two children	11
Three children	5
Four children	3
Five children	2
None stated	3
Unknown No Answer	194

Table 16. Source of Support of Family if Married

Not Married	192
Spouse supports	8
Parents support	6
Personal Savings/earnings	11
Allowance, non-family	2
Unknown or No Answer	14

Table 17. Type of Work Done at Home

No work done; stated	22
Domestic; farming, gardening	73
Fishing	2
Community development	3
Teaching	27
School master	1
Accounting; cashier, etc.	6
Other	3
More than one above	4
Unknown or No Answer	92

Table 18. Specialized Training or Experience

None; stated	7
Teacher training or experience	66
Managerial experience	1
Civil Service	13
Clerical	8
Community deveopment	2
Banking; accounting	11
Other; agriculture, telegraphy, etc.	24
Unknown or No answer	93

Table 19. Vocational Information

Did not work	27
Teaching	100
Civil Service	19
Clerical work, not Civil Service	29
Banking	4
Other	10
Combination of above	4
Unknown or No Answer	40

Table 20. Major Source of Financial Support

Unknown or No Answer	27
Supporting Self	55
Extended family of origin	49
Sponsored by Spouse	0
Combination of above two	1
Sponsored by village	4
Village and family	6
Church	8
Agency other than village or church	21
Regional Scholarship	23
Federal Government Scholarship	13
Foundation Loan	4
University Loan	14
Other Scholarship	4
Combination of agency, scholarship, self	4

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