PATTERNS OF SOCIAL INTERACTION AMONG ARTS STUDENTS OF FEDERAL GOVERNMENT GIRLS' COLLEGES GROUP, NORTH WEST.

BY

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DECLARATION

I declare that this study is an original work of research carried out and written by me. To the best of my knowledge, it has not been presented partially or wholly anywhere for the award of a higher degree in any form.

All quotations are indicated by quotation marks or indentation and sources of information are acknowledged by means of references.

1992 ----------

Michael Terwase Anji

DEDICATION

This project is dedicated to my wife and children - Mbashirin, Sesugh, Ierum, Bemshima and Iorwuese - who stood by me throughout the hard times and prayed for my success.

It is also dedicated to those who care for the educational improvement of others.

ACKNOWLEDGEMENT

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- Michael Terwase Anji -

ABSTRACT

Since Nigeria is a country of diverse peoples and cultures, tte issue of morale and spiritual values in inter-personal relationship has been a problem. In an attempt to solve these problems many actions and steps have been taken by the Federal Government. of these steps include the setting up of Federal Government Colleges whose objectives include the improvement of unity among the youths of this country irrespective of birth, creed or social status. Some of these schools set up include, Kings and Queens Colleges, Iagos, Federal Government Girls College, Gboko etc. This project then focusses its attention on the patterns of social interaction among the students of one of these schools.

This research was conducted at Federal Government Girls' College, Gboko in Benue State. The school has a population of 1,120 students from where 480 were sampled for the research. A modified sociometric questionnaire was used to collect the data after a pilot study was conducted at Federal Government Girls' College, Zaria to validate the instrument. Then the literature pertinent to this work was reviewed.

To conduct this research some assumptions were borne in mind. These were that the students pattern

of social interaction was based on religious beliefs, class (form) and the academic attainments of individual students. With these assumptions in mind, certain questions were asked. These are:

1. Is there any relationship between the students religious beliefs and their pattern of social interaction? After obtaining the data and analysing it by means of percentages, and it was found that their friendship selection pattern gives an affirmitive answer to this question.

2. The second question raised was: Is the students pattern of interaction related to the class (form) in which the students are? Tfere too it was found to be so. That is that, the respondents choose their friends from thair class with just little alteration.

3. The third research question that was raised was, does the students academic performance have any relationship with their pattern of interaction? The responses received from the respondents were compared with those of their friends and it was discovered that they chose friends who have the same or nearly the same academic attainment as they.

From the result of the data and the findings thereof, it has been suggested that:

1) The Federal Governroent of Nigeria should review its admission policy of admitting large proportion of students from whose locality these schools are

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situated. For in doing so, there is bound to be marginalisation of the minority by the majority.

2) There should be an increase in the number of guidance counsellors employed so as to increase their numb in this school and in other schools - in order to support the classroom teachers who presently combine classroom work with those of guidance and counselling in these schools.

3) Guidance Counsellors or Career masters should encourage group and team work among the students so as to encourage the spirit of togetherness. In this way, the students would work and learn together and also visit each other frequently.

4) School authorities should encourage inter-school debates, visits as well as student participation in extra-curricular activities. And above all, religious sentiment should be discouraged in all school activities.

5) Further research in sociometrics is highly advocated in Nigeria to bring to light the problems of social interaction among the post-primary students. For as at now, not much is known about the youths pattern of social relationships.

Chapter 1

1.1 INTRODUCTION

All over the world, formal education is seen as a major tool for advancement into the modern technological world, as an instrument of change and furthermore, as a tool for effecting national integration. Nigeria is one of such countries to recognise this important tool. Therefore, in all Nigerian development plans, high priority is given to education and vast financial resources are allocated to it. And having adopted education as an instrument for accomplishing national development and change (National Policy on Education, 1977), the Federal Government has evolved a national policy on education based on these five main national objectives:

1. Free and democratic society;
2. Just and egalitarian society;
3. United, strong and self-reliant nation;
4. Great and dynamic economy;
5. A land of bright and full opportunities for all citizens.

To achieve these objectives, the quality of instruction at all levels of education in the country has to be oriented towards inculcating the following values

among others:

A) respect for the worth and dignity of the individual;

B) moral and spiritual values in interpersonal and human relations.

In order to justify the confidence the government reposes in education, the government has therefore made provision for the establishment of several federal government institutions all over the country in order to achieve the above aims and objectives.

Yet, Nigeria, being a country of diverse peoples and cultures, the issue of unity among its peoples has been a thorn in the flesh of many governments as well as well-meaning individuals. But all many opinions have been that, the lack of unity among the peoples of Nigeria "could be" as a result of many variables such as: "the institutionalisation of the inferior status by the colonial legacy" Turaki (1985); religious difference Ahmed (1980); personal values; tribal differences as well as the differences in social status among the "100 million" Nigerians. For these reasons; many subsequent governments have been trying, in one way or the other, to see if the Nigerian citizens could be united irrespective of these differences. The first attempt at this effort could be seen in the amalgamation of the southern and northern protectorate of Nigeria in 1914. Fafunwa (1974). The tempo of these attempts was increased even

after Nigeria became independent in 1960.

From then on, various groups and well-meaning individuals have been putting forth suggestions on how to improve the unity of this country. Some people suggest inter-cultural marriages, Tseayo (1973); while others suggest "the education of many different Nigerians under one roof". That is, under one school. These suggestions and many others gave rise to the establishment of Federal Government Colleges (sometimes called "Unity Schools"). According to Owinmi (1980) the objectives of setting up these schools include the following:

1. to improve unity among youths irrespective of birth, creed and status;
2. to lay a good foundation to bringing them up as good citizens and future leaders;
3. to enable youths develop their potentialities in various fields;
4. to serve as centres of excellence for others to emulate.

To her, these were the objectives for setting up these "Unity Schools". Therefore to give credence to its promise of uniting our diverse people, the Federal Government, has as at now, established about forty-four (44) of these "Unity Schools" all over the country. These schools are:

a) Akwa Ibom State

1. Federal Government College, Ikot Ekpene.
2. Federal Government Girls' College, Ikot Abasi.

b) Anambra State

3. Federal Government College, Enugu.
4. Federal Government Girls College, Onitsha.

c) Bauchi State

5. Federal Government College, Bauchi.
6. Federal Government Girls' College, Azare.

d) Bendel State

7. Federal Government College, Warri.
8. Federal Government Girls' College, Benin City.

e) Benue State

9. Federal Government College, Ugwolawo.
10. Federal Government Girls' College, Gboko.

f) Bornu State

11. Federal Government College, Maiduguri.
12. Federal Government Girls' College, Potiskum.

g) Cross-Rivers State

13. Federal Government College, Ogoja.
14. Federal Government Girls' College, Calabar.

h) Gongola State

15. Federal Government College, Wukari.
16. Federal Government Girls' College, Yola.

i) Imo State

17. Federal Government College, Okigwe.

18. Federal Government Girls' College, Owerri.

j) Kaduna State

19. Federal Government College, Kaduna.

20. Federal Government Girls' College, Zaria.

k) Kano State

21. Federal Government College, Kano.

22. Federal Government Girls' College, Kazaure.

l) Katsina State

23. Federal Government College, Daura.

24. Federal Government Girls' College, Bakori.

m) Kwara State

25. Federal Government College, Ilorin.

26. Federal Government Girls' College, Kabba.

n) Lagos State

27. Federal Government College, Lagos.

28. Queen's College, Lagos.

29. King's College, Lagos.

o) Niger State

30. Federal Government College, Minna.

31. Federal Government Girls' College, Bida.

p) Ogun State

32. Federal Government College, Odogbolu.

33. Federal Government Girls' College, Shagamu.

q) Ondo State

34. Federal Government College, Idani.

r) Oyo State

35. Federal Government College, Ogbomosho.

36. Federal Government Girls' College, Oyo.

s) Plateau State

37. Federal Government College, Jos.

38. Federal Government Girls' College, Langtang.

t) Rivers State

39. Federal Government College, Port-Harcourt.

40. Federal Government Girls' College, Abuloma.

u) Sokoto State

41. Federal Government College, Sokoto.

42. Federal Government Girls' College, Gusau.

v) Federal Capital Territory (Abuja)

43. Federal Government College, Abuja.

44. Federal Government Girls' College, New Bussa.

1.2 THE PROBLEMS

Around 1964, the Federal Government of Nigeria saw a need to establish Unity Schools all over the country. Owinmi (1980). This it did by establishing few by then. The few were:

1. King's and Queen's Colleges all in Lagos.
2. Federal Government College in Kaduna.

3. Federal Government College in Enugu in the former Western, Northern and Eastern Regions in that order. In these schools, students from one region were sent to the other regional schools so that they mix and learn together with the students of that region. Later the number of these schools were increased. At present, there are about forty-four as earlier on stated (Author of Newsletter Vol. VI, No. 6, 1985).

However, it is not known whether the good aims and objectives specified by the Federal Government of Nigeria as being motivators for establishing these schools are being achieved. For this reason, parents, students, the community and all those concerned with the educational and social development of our youths are now left in the dark as to whether there is any justification for the establishment of these schools. It is important therefore, that, a study be made to find out the extent to which one of the aims for establishing these schools i.e. to improve unity among the youths irrespective of birth, creed or status - is being achieved. Therefore, the problem of this study is to determine the pattern of students' relationships in Federal Government Girls' College, Gboko in Benue State - one of the Unity Schools established by the Federal Government of Nigeria in 1976.

1.3 OBJECTIVES OF THE STUDY

The objectives of this study are:

1. to identify the students' pattern of interaction in this school;
2. to find out whether one of the objectives for establishing this school i.e. to improve unity among the youths of this country (as the motto of the school reads: Pro Unitate) irrespective of birth, creed and status is being achieved through their free interaction with each other;
3. to make possible suggestions on how to improve the students' pattern of relationship in this school in particular and the rest unity schools in general.

1.4 SCOPE OF THE STUDY

This study was mainly conducted at Federal Government Girls' College, Gboko in Benue State of Nigeria. The reason for conducting the research in this school was that after many years of establishing these "unity schools" (precisely 15 years ago) not much information about these students' pattern of relationships has been known. This is an unfortunate situation. For how do we know whether the students are really uniting in these schools in order to achieve one of the aims for establishing these schools?

The school under-study i.e. Federal Government Girls' College, Gboko was established along with others

in 1976. The others include: Federal Government Girls College, Onitsha; Federal Government Girls College, Azare; Federal Government Girls' College, Ikot Abasi; Federal Government Girls College, Owerri as well as Federal Government Girls College, Bida, Aminu (1985). This school is situated in Gboko town of Gboko Local Government area of Benue State. It is a boarding school mainly for girls of different ethnic, religious, cultural and socio-economic backgrounds. The school is mainly populated by teenagers of between the ages of 10 - 19 years. The school has two sections - the Junior Secondary School (JSS) and the Senior Secondary School (SSS) sections - of a duration of three years each. The school has a total of six (6) classes divided up into five (5) streams of A, B, C for J.S.S. I and also of a stream of A, B. C, D. and E for J.S.S. II and III as well as for SSS I to III giving a total of twenty-eight (28) classes.

1.5 BASIC ASSUMPTIONS

This research work is conducted based on the following assumptions:

1. The students pattern of relationship in this school is based only on religious beliefs, class or form to which the students belong as well as the students academic achievements.

conducted. The parameter on which the study hinges is to study the patterns of students' relationship in one of these "unity schools" - Federal Government Girls College, Gboko.

Also, in view of the dearth of research in the pattern of students relationship in this country, this study appears relevant in the sense that when the pattern of students interaction has been known, those patterns that facilitate positive interpersonal relationship among the students will be recommended for adoption in our various secondary schools and those patterns that impair positive interpersonal relationship would be identified for possible improvement. Furthermore, if the students' patterns of relationship is made known to the public, it may be of use to school authorities, educational administrators and those interested in the healthy development of our youths to guide and direct our youths in the post-primary schools on how to live and interact freely amongst themselves. For also, this knowledge may help improve the group structure of schools. For as Gronlund (1976) puts it: "It will help clarify the cliques, cleavages and mutual relations present in the school". For a disintegrated school structure characterised by over-abundance of cliques, cleavages and isolated groups commonly results in low

group morale and a poor climate for learning.

Again, this study is significant because it may help school administrators to evaluate the effect of particular school practices on students' social relationships and answer such question as: is the school method of ability grouping creating a social cleavage between the gifted and the moderate students?

1.8 SUMMARY

In this chapter, we looked at a brief history of some of the factors which led to the establishment of Federal Government Colleges - otherwise called "unity schools". Also, we enumerated some of the Federal Colleges that have been established so far and their locations within the state. Furthermore, the problem of this study was stated as: to determine the patterns of student relationship in one of these "unity schools" which is located in Benue State of Nigeria.

Later on, we looked at the scope of the study which we said was confined only to Federal Government Girls' College, Gboko. We went further to enumerate the objectives of the study as to identify the patterns of students interaction in this school etc. Again, the assumptions of the study was looked at, which was that, the students in this school relate only to those who either share the same religious beliefs or are in the

same class with them.

The research questions were then asked and why this work is important was also stated.

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1 INTRODUCTION

The key idea in social interaction is that social acts and personality cannot be understood independently of the social context, be that of the interchange between a person and his surroundings. This view is supported by Baldwin (1960). He said that we are members of one another. The development of an individuals personality could not go on at all without the constant modification of his sense of himself by suggestion from others. So, he himself at every stage, is really in part someone else given in his own thought of himself. And to understand the process of social interaction, many social scientists have studied and developed various ways of studying interpersonal interactions. One of such ways is known as sociometrics. The science of sociometrics is the brain-child of Moreno. Moreno discovered this instrument when he was trying to solve the problems of deliquents who were assigned to cottages set up for juvenile correctional institute.

2.2 MEANING OF SOCIOMETRICS

The concept of sociometrics has been defined variously by various people. Moreno says:

> It is a process of classification, which is calculated to bring individuals together who are capable of harmonious interpersonal relationship and thus create a social group which can function at a maximum efficiency and with a minimum of disruptive tendencies and process.

Shertzer and Stone (1973) quoting Barclay defines sociometrics as: "a method of discovering and analysing patterns of friendship within a group settings". All these definitions have one thing in common and that is that sociometric is concerned with, as Shertzer and Stone (1976) put it "the measurement of interpersonal preferences among members of a group in reference to a stated criterion".

2.3 PURPOSE OF SOCIOMETRICS

The purpose of sociometrics is to measure an individuals social stimulus value or his social worth or his personal value as viewed by his associates. What is measured in sociometrics is primarily overt group adjustment or acceptability. It is asserted by Evans (1962) that: "sociometry is concerned with the measurement of social behaviour". In Shertzer and Stone (1976), other people such as Bouney and Hampleman have observed that the rationale upon which sociometry is based is that:

> Within any formal organisation, there is an informal organisation based on interpersonal attractions and repulsions. These informal relationships greatly affect the official functioning of the group and have important personality consequencies for each person in the group. Interpersonal bonds between the members of group are necessary for good morale and to the normal personality growth of each individual.

Other people such as Dinkmeryer and Caldwell (1970) sees the rationale of sociometrics as offering a systematic and effective way of identifying, evaluating and implementing the interaction patterns that underlie social relationships in school settings. They feel that the school takes on the characteristics of a dynamic, changing and growing society. The school is a fluid entity. These capacities to change creates an unusual opportunity to guide activities in wholesome and constructive directions.

2.4 GROUP FORMATION

In recent years, awareness has been growing about the influence exerted on the behaviour and development of human beings by the groups to which they belong. Very few people live in complete isolation from their fellows and the normal individual in our society is a member of a variety of groups most of which are small. For very young children, life is bounded by the family but as they grow older and go out into the world, they become aware of their membership of a wider society composed of fellow villagers as countrymen and the whole human race. At school, a child is a member of his class before he realises himself as a member of the school. And his school life is lived mainly in his classroom with only a brief excursions into the assembly of the whole school. As an adult, he may become an employee of an organisation but he lives his whole

working life in a workshop or office group. In his leisure time, he may be a member of a team or social group. In old age, he may return to the shelter of his family group or he may seek refuge in a home for the old people. Therefore, from the cradle to the grave we are all members of a small group.

A group therefore, can be seen as an aggregate of people. This aggregate of people come together as members of say a football club. In this group, there is a common purpose. That purpose is to play football and the members have definite roles and status relationships towards one another. They have rules of membership which are accepted by the individual members and by which they are bound in their activities in the team. Sherif and Sherif (1956) have defined a group as:

> a social unit which consist of a number of individuals who stand in (more or less) definite status and roles relationships to one another and which possesses a set of values or norms of its own regulating the behaviours of the individual members, at least, in matters of consequence to the group.

Within a class of children it is usually possible to observe a number of, more or less, well developed sub-groups. These sub-groups are friendship groups. These friendship groups develop among older children into large groups which change both in membership and in its internal structure. The structure of adolescent group is more complex than that of groups of younger

children and is likely to show an awareness of sexual differences and attractions which is not usually to be observed at earlier stages.

2.4.1 Factors Influencing Group Formation

Various researches have shown that various factors account for children's group formation. Such factors as: propinquity or nearness of abode; interests, social class; ethnic identity; religious beliefs etc. are among some of the factors.

2.4.2 Propinquity or Nearness of Abode

Partridge (1943) has suggested that nearness of abode or propinquity is basic in group formation. According to him, children who live in the same neighbourhood and go to the same school tend to play together and often, as in the case reported by Kerstotter (1940), sit and work together in school. Also studies carried out by Evans and Wilson (1949) revealed that among university women, friends were chosen from those whose rooms were in proximity in a hall of residence. Giddens (1960) also made a similar observation among male university students.

2.4.3 Social Class

Social nearness or social status is an influencial factor in friendship formation. Potashin (1946) has

observed that children seem to make friends with others of the same social class. This is because nearly all family friendships are usually within a social class. Thus these children tend to meet more children of their own social class than they do of those from other classes. Hallwork (1952) found out that among children in a grammar school, the spontaneous groups formed were associated with value-systems. And it is true that, value-systems vary from one social class to another. Children may therefore tend to choose friends from their own social class because they have similar value systems.

Furthermore, it has been established that members of one social class maintain well defined attitudes about other social classes. Brigham (1971), Taylor and Aboud (1973) have described how class differences evokes specific expectations among its members. Their research is predicted on the assumption that a person's behaviour towards another will be a simple function of his expectation about the group represented by the other person. Also Kay (1975) observed that, social differences of the parents play an important role in the student's relationship habit. Kay asserts that the ramification of socio-economic class extends well beyond the range of economic considerations and may include home life, moral convictions and value systems.

clear sense of identification with the heritage and the culture of their group in order to find a secure basis for a sense of well-being and that insufficient in group security results in self hatred and in-group denial. Lewin continues, such factors as ethnic self-affirmation form - for members of a particular ethnic group. A sense of ethnic self-identity.

Many other researchers who have undertaken research on this issue of ethnic identity are mostly concerned with cultural identity factors. Therefore Geismar (1954) and Segalman (1967) have affirmed that:

> ethnic affirmation refers not only to behaviour indicators of identity such as language use, attendance in parochial schools and choice of in-group friends but also to a desire to be affiliated with one's ethnic group.

In another research carried out by Smith (1946) over a period of several years, Smith studied the attitudes of students of sociology in sociology classes to such subject as: the Negro question and birth control. Smith found out that, a statistical change took place and there was also a homogeniety in their attitudes. Cartwright and Zander (1968) contend that when a group of people are exposed to the same environment, the group will tend to display a homogeniety in beliefs, attitudes, values and behaviours. That the group assumes only one "correct" discription of the situation. Individuals who perceived the environment differently from other members experience conflict between themselves and the group. They further believe that, highly

cohesive group similarities occur as a result of group pressure for uniformity or because of selective process of recruiting group members who are similar in their beliefs, attitudes and values.

Again on this subject, Asch (1956) studied the relationships between the perception of an individual and those of the group. He found out that, in an experimental setting native subjects would change their opinions when confronted with a perceptual conflict in order to conform with a general consensus. Furthermore, if we look at Cartwright's (1968) principles which he believes are important in ethnic identity, we would find out that, if a group is to be used effectively as a medium of change and those members exerting influence to change must have a strong sense of identity to the group. Also, Cartwright believes that in an attempt to change attitudes values and behaviours of the members, the more relevant they are to the purpose of the group, the more influencial the group can be upon the members.

Furthermore, ethnic affiliation plays an important part in the socialisation of young people. According to Selsor (1943), four great important factors which control human behaviour are: values, norms mobilisation in organised roles and situation facilities. Selsor said that values are fundamental answers and is the deepest convictions of the community which forms the norms, laws and the ethics on which the community hinges

itself. So these factors have a decisive influence on the action and conduct of the members of the community. For the character and personality of the community's young ones are constructed through the educational process by way of enculturisation or transferring of culture and influence to its young ones especially in the intimate and emotional social relations.

2.4.5 Religious Beliefs

Evidences of religious attitudes and loyalties exist in every sector of human life; in human experience in general; in culture; in the complex interviewing of attitudes, concensus and views and in history, as well as in the record of social and personal behaviours. A person's concept and experience of relation with other people is one of the most fundamental aspects of any society. For the total degree of dependence upon other people is the same in all societies but it is only the pattern of dependence that differs in density and intensity. Also the cultural values or the view of life brings forth a distinctiveness in the patterns of social relations. This is because, many religions bind their adherents to specific practices and particular moral codes. Thus, conversion has often shown radical changes of behaviour in the convert as can be seen when an alcoholic becomes a total abstainer from alcohol. Therefore religion which can be seen as an action or conduct indicating a belief in reverence for or a desire to please a devine ruling power influences greatly the behaviour patterns of

a people or group. Religion is also seen as a particular system of faith and worship. This particular system of faith and worship plays an important role in the development of an individual's value system. This in turn develops his desire for association with other people who have the same value system.

Furthermore, religious beliefs of the home plays an important role in the social interactions of the children both at home and at school. For as Kays (1980) says:

> the moral convictions of the home have a direct effect on the moral conduct of children. For it is difficult for children to be reasonable and loving when their home life is chaotic. So if the home has warmth and affection, the child develops to love and care. In this way, he or she learns to trust others and associate freely with them. But when the home is unreasonable and difficult, children learn to mistrust people and so withdraw from associating with people especially strangers. Again, Lewis (1965) states:

> some religions do not encourage their adherents to mix or interact with people who do not believe in the same faith as theirs whereas, some religions do not forbid such interactions. For to the latter, this interactions may lead to the conversion of those people being interacted with.

Therefore, because religions commitment is so embracing and tends to influence thought, feelings and behaviour,

it is not surprising that there are many reasons why religion plays an important role in group formation. But whatever the diversities existing in religious faith, it has a social dimension as well. For religion brings people together as children of one family having a common father.

2.5 GROUP STRUCTURE

It is almost impossible to describe what happens in a group without understanding the "place" members hold in relation to one another. Such terms as position, rank, status and role refer to the fact that members in a group can be identified in relation to each other and that each member can be located in the group according to some criterion of placement. In fulfilling roles, Cartwright and Zander (1968) believe that an occupant of a particular position is subjected to role expectations from other members and that if an occupant of a role is to be successful, he must engage in actions which are appropriate to the role. Similarly, Studgill in Cartwright and Zander (1968) states that: "the occupants of a position engage in specific influence attempts in order to conform to the expectations that others attach to the role".

Infact one important way to assess group structure and to determine group relationship is to investigate the sociometric status of group members through sociometric techniques since sociometry is the process of

classification calculated to bring individuals together who are capable of harmonious interpersonal relationships. Although much research is needed in the area of sociometry in Nigerian schools to find out the student's sociometric group structure to support the above assertion yet, the work of Van Zelt in Koshin (1968) may help to throw more light on the gains of group structure. Van Zelt studied the sociometric behaviour of some working groups in America. Van Zelt's work or study dealt with two working group - carpenters and bricklayers. The result of the study indicates that the productivity of the group greatly improved following the sociometric procedure that permitted the workers to select their preferred work partner. Zelt then contends that sociometric procedures permits the workers to examine their interests and needs and this helps them to determine their social structure within the group. So, attitudes, values and interpersonal relationship that exists in group become realistic and take on meaning. Furthermore, Koshin et. al. (1968) conducted a study based on Sherif and Havland's social judgement theory. The social judgement theory states that individuals in a group develop a frame of reference for evaluating the behaviour and performance of co-workers on tasks of central importance to the group. In addition, this frame of reference is utilised when members predict the expected performance of other members in the group. In turn, an individual's expected performance places him

within the group hierarchy. Also, according to sociological findings concerning natural groups, it is assumed that "high and low" status positions are correlated with "good and bad" performance. Koshin's (1968) study supports this social judgement theory. The result of Koshin's study demonstrated that a stable set of expectations for members placed in "high and low" status position is compared with members who are placed in a "middle" status position.

2.6 GROUP ATMOSPHERE

Group atmosphere as a factor contributes greatly in the understanding of sociometric relationship. Cartwright (1968) has this to say about group and group atmosphere:

> to change the behaviour of individual it may be necessary to change the standard of the group, its style of leadership, its emotional atmosphere or its stratification into cliques and hierarchies. For, though the goal may be to change the behaviour of the individuals, the target of the change becomes the group.

Furthermore, influences of ecological control can be observed in almost any kind of social setting. Investigation concerning the dynamics of group interaction have determined that any individuals beliefs, attitudes and values can be fundamentally shaped by the group to which he belongs. The fact that the beliefs, attitudes, values and the behaviour of the individuals can be determined, in part, by the immediate social and

physical environment makes it possible to bring about changes in an individual by changing the individual's environment rather than by changing the individual himself.

In another study by Pepitone (1966), he explored the effects of group atmosphere to determine the relationships between an individual's perception of his position in a group and the degree to which he participates in group activities. Certain group members were told that their jobs were more important in the group than others, but in reality, all members had identical work. The result of the experiment revealed that those members who believed that they had important jobs developed more responsibility and were more willing to devote time and energy to group work. Lippit et. al. cited by Ikeotuonye (1985) found out that group members are more likely to accept direct attempt to influence their behaviour when the "attempt to influence" their behaviour is initiated by an individual who is a high figure power. He found out that group members also tend to initiated the behaviour of those to whom they have attributed power. Lippet et. al.'s study was to investigate group relationship among children and the result of their study revealed that group members received behaviour cues from fellow group members who communicate to them their relative power positions in the group. Here, individuals perceive that they are

either "looked up to" or "looked down on" and behave towards the group in relation to their perception of their positions in the group.

2.7 COHESION AND GROUP ATTRACTION

According to Festinger (1968) group cohesion is a result of all forces influencing members to remain in the group. These forces according to Festinger are determined by properties of the group as well as the characteristics of the members of the group. Cartwright and Zander (1968) feel that many investigators equate the term cohesiveness with group attraction and so focus mainly on forces which cause members to remain in the group. Yet, much of the literature concerning groups deal with investigations on group attraction, group satisfaction and group membership but attraction to a group is determined by an individual's particular needs. Generally, the more and individual expects to have his needs satisfied through group membership and participation, the greater will be his attraction to the group. Cartwright and Zander further feel that the needs of an individual that serve as basic motives for attraction to a group also serve as a basic motive for interpersonal influence within the group. Julian, Bishop and Fielder (1962) have hypothesised that, improved interpersonal relationships brings about an increase in group cohesion. This then leads to more acceptance, trust and confidence among members.

Consequently, each member develops a sense of security and personal worth.

Darley and Berscheid (1968) believe that in a ~~xi~~ situation where the individual perceives a unit relationship existing between himself and a person whom he dislikes, the individual will, most likely, deny that a connection has been formed between them and a certain imbalance will result if further contact is necessary, balance can be restored by the occurence of an interesting phenominon. The phenominon is that rather than acquiring a liking for the person, the individual alters his perception of the disliked person. This alteration in the perception is usually in the direction of perceiving the disliked person as being more competent than he seemed previously in contributing to the group's efforts to achieve group goals. Research in World War II supports this hypothesis. The World War II research showed that white soldiers who were in the same company with Negroes were likely to perceive the Negroes as good soldiers but the white soldiers did not desire to have the Negroes as companions when on leave. This phenominon has been interpreted as an indication that individuals will make the fewest cognitive changes necessary to restore balance after a unit relationship has been established. So Darley and Berscheid (1968) suggest that in applying this unit

relationship theory to the problem of breaking down barriers in a group, the group should be brought together with a minimum of stress to avoid the possibility of groups trying to prevent contact by resisting change.

From the various researches and literature we have seen or reviewed, one can observe that the various researches were mostly concentrated on either university students or workers to the neglect of the post-primary youths. For instance, in studying the issue or question of nearness of abode as a factor of selecting friends, Evans and Wilson (1949) studied only university students and they drew their conclusions. Likewise, Van Zelt (1968) only studied the patterns of social interaction of working groups in America thus throwing little light on the activities of the youths. Yet, all these researches were carried out in the advanced countries. The developing nations, such as Nigeria, has witnessed few of such studies. For example, Ikeotuonye (1978) dealt more on the students' aptitudes, academic and career aspirations. Turaki (1985) researche was more on the socio-political role of the minority groups of the northern region of Nigeria while Tseayo (1973) did a case study on the aspects of National integration in Nigeria. None of these Nigerian researchers attempted to deal with the youths in toto. The lack of indepth

study of the patterns of social relations among the youths in our secondary schools then lends credence to this research.

2.8 SUMMARY

In this chapter, we discussed the meaning of sociometrics as a process of classification calculated to bring individuals together who are capable of harmonious interpersonal relationship. Furthermore, we discussed the purpose of sociometrics and how groups are formed. We saw that, no individual is an island to himself. So from cradle to the grave, we are all members of a small group which is either for sports or for academic or social purpose. Again, we went further to discuss some of the factors that influence group formation such as: nearness of places of living, social class, ethnic identity and religious beliefs. We also talked about group structure and the importance of members of a group to the group. The importance of group atmosphere in the understanding of social relationship was also discussed. Finally, we reviewed some work on group cohesion and group attraction in the understanding of social relationship.

CHAPTER 3

DESIGN AND PROCEDURE

3.1 INTRODUCTION

This chapter is intended to present the procedure in which the work would be carried out. Here, the population of the study as well as its sample would be discussed and later, the instrument that has been used to collect the data would be discussed.

3.2 POPULATION

The students of Federal Government Girls' College, Gboko, Benue State of Nigeria is the target of the study. The students numbered one thousand, one hundred and twenty (1,120). The school is made up of six classes: Classes 1-6. That is, the school is divided into two sections. A junior secondary section with classes I - III and a senior secondary section of classes I - III.

3.3 SAMPLE AND SAMPLING PROCEDURE

The sample size for this study consists of 480 students. The selection was done by means of stratified random sampling technique using the table of random numbers. The whole of the classes in the school was involved in the study. That is, from Junior Secondary School class one (1) to Senior Secondary School class III. The researcher used random sampling technique

because, it would avoid or minimise researcher biases. For Glass and Stanley (1970) support the use of this method in research when they said:

> if samples are selected via the random number tables, researchers biases will not affect the selection. For randomised selection prevents any s .tematic biases.

Out of the 480 students to be selected for the study, 80 students were selected from each class. That is from classes 1-6. It should be noted that this school is made up of six classes - classes 1-6 and each class comprises of five streams of A - E, except junior secondary school class 1 which has three streams A - C, with a stream population of forty (40) students. Why the researcher took 80 students from each class was based on 42.857% or 42.9% of the total school population of 1,120 (one thousand, one hundred and twenty) students = 42.857%. For 42.9% has been used for the study because it is hoped that the findings based on this figure will be accepted for the purpose of generalisation. The 42.9% of the students selected i· even more than the 10% recommended by Roscoe (1960). For according to Roscoe:

> In most behavioural research, the sample of size 30 or higher usually ensures the benefits of the central limit theorem. In general, the use of 10% of the parent population is recommended, provided, the population is larger enough - say 500 or more.

The 480 students used as sample size included teenagers of between the ages of 10-14 years as well as adolescents.

3.4 INSTRUMENTS FOR COLLECTING DATA

In order to collect data from the researchers respondents, the following instruments were used: sociometric questionnaire and oral interview based on the variables in the questionnaire.

3.4.1 Sociometric Questionnaire

The sociometric questionnaire was used to measure the students interpersonal relationship based on certain variables. These variables included: students' religious affiliation, their ethnic background, their academic performances as well as the class (form) to which the students belong. The questionnaire was divided into three sections A-C.

Section A was the general instructions to the respondents on how to respond to the questionnaire. Section B deals with the basic information or the students personal information section. This sections seeks to elicite the personal information about the respondents. Finally, section C was to elicite information from the respondents about their pattern of relationship based on stated variables that were stated on the questionnaire. The section asked the respondents to write or list any other member of the researching group (which were members of the school) who they will like to associate or relate to or have been

interacting with as a friend or friends based on the stated criteria. This form of sociometric measurement is supported by Gronlund (1959). Gronlund said that directions for choice selection on the questionnaire should be concerned with real group activities and the choices should be real. For if the data from the respondents are obtained from a less real question such as: "who are your friends?", there is a likelihood of answers given to make a good impression. Therefore, the choices should be in real situations to make the instrument valid and reliable.

3.4.2 Validity of Sociometric Questionnaire

The validity of responses to the sociometric questionnaire is attested by the findings of Bynd (1951) that, choices given by pupils as to preferred workmates or playmates in a group correlated about 80 with actual choices when an opportunity to present work or play activities is given. Byrd (1951) in Gronbach (1969). Also to validate this instrument, a pilot study was conducted at Federal Government Girls' College Zaria and the responses received from the respondents attested to the construct and face validity of this instrument. (A sample of the questionnaire is attached as appendix A). Report of pilot study is marked appendix B.

3.5 PROCEDURE FOR DATA COLLECTION

The questionnaire was taken to the school by the researcher and administered to the respondents in the school on the same day and time with the help of the class teachers of the school.

3.6 ANALYSIS OF DATA

The information elicited from the selected sample has been computed and tabulated using a number of statistical procedures.

1. The data from the respondents' personal data section on the questionnaire has been treated with percentages.

2. The matrix table has also been used to show the choices the respondents have made. Instead of tabulating the names of the respondents as it should be, the researcher assigned numbers to the names of the respondents longitudinally as well as latitudinally. This then has been used for the recording of the responses in the appropriate column. Why the researcher deviated from the normal practice of writing the names of the respondents but assigned numbers to the names is because of the instructions on the questionnaire which reads: "Note that your choices would not be seen by any other person". Therefore, to maintain confidentiality, the numbers were therefore assigned to their names. For the matrix table, see appendix C.

3.7 SUMMARY

In this chapter, the population and sample size of the study were examined. The instruments used for data collection were enumrated and examined. The instrument as earlier stated was the modified sociometric questionnaire. Later, the procedure in which the data was collected was discussed. Finally, a discussion on how the data is to be analysed and the types of statistical procedures used in treating the data was presented.

CHAPTER 4

RESULT AND DISCUSSION

4.1 INTRODUCTION

The purpose of this chapter is to present and analyse the data that has been collected. The statistical computations necessary to test the tenability of the research questions of this work were done with the help of workers at Iya Abubakar Computer Centre, Ahmadu Bello University, Zaria.

4.2 DEMOGRAPHIC DATA

The demographic data of the respondents are: name, tribe, age, class, religion, state of origin; the respondents, academic position during their last sessional examinations (this refers to their academic positions as at the time the research was conducted), and the occupations of the respondents' parents.

4.2.1 Ages of the Respondents

The ages of the respondents vary from one individual to another and from class to class. The summary of their ages is shown in Table 4.1 below.

Table 4.1: Ages of Respondents

Classes	Ages of Respondents					
	10-12	13-15	16-18	19-21	22+	Total
JSS 1	24	52	4	-	-	80
JSS 2	1	75	4	-	-	80
JSS 3	-	49	30	1	-	80
SSS 1	-	20	42	18	-	80
SSS 2	-	5	48	27	-	80
SSS 3	-	-	34	45	1	80

4.2.2 Sex of Respondents

In the school selected for the research work, the students are of only one sex. That is, they are only female students.

4.2.3 Religion

The respondents are made up of two major religions: Christianity and Islam. They are distributed as shown in Table 4.2 below.

Table 4.2: Religion of Students

Classes		JSS 1	JSS 2	JSS 3
Religion	Muslim	2(2.5%)	11(13.8%)	5(6.2%)
	Christian	78(97.5%)	69(86.2%)	75(93.8%)
Classes		SSS 1	SSS 2	SSS 3
Religion	Muslim	3(3.8%)	4(5%)	10(12.5%)
	Christian	77(96.2%)	76(95%)	70(87.5%)

In the above table, the number of respondents belonging to each class is shown. The percentages in brackets means, the total percentage for that class and not the over all percentage in the school.

4.2.4 Respondents' Tribes

The researcher's respondents come from a variety of tribes in Nigeria. These tribes have been broadly categorised into four groups. These groups are: (1) Hausa/Fulani group (2) Yoruba group; (3) Igbo group and (4) minority tribes.

The tribes that fall under the Hausa/Fulani group include among others: Hausa, Kalabari, Ibusa, Waja, Kuteb and Boki.

The Igbo group include: Igbo, Ijaw, Oron, Nembe, Efik, Aboh, Ikwere and Ibibio.

The Yoruba group has the following languages, Yoruba, Itsekiri, Ishan, Ope and Urhobo.

The minority group comprises of the following languages: Tiv, Igalla, Idoma, Igedde, Ikulu, Nupe, Boga, Kataf, Ebirra and Kwalla. For the full list of the tribes of the respondents (See appendix D.).

4.2.5 Respondents Classes

The respondents classes as earlier on stated are made up of six (6) classes or forms. These classes are: JSS 1; JSS 2; JSS 3; SSS 1; SSS 2 and SSS 3.

4.2.6 States of Respondents

The students come from various states of the federation just as their tribes. These states have been grouped into four geographical areas namely: Northern Region; the Middle Belt, the Western Region and the Eastern Region. Each region is nearly represented in the school. Table 4.3 shows the regional groups and the percentages of the students representing the groups.

Table 4.3: Regional Grouping of States and Students Represented by them

Regions	States	No. of students	%
Northern	Sokoto, Katsina, Kano, Borno, Bauchi	8	1.7
Middle Belt	Gongola, Benue, Plateau, Kaduna, Kwara, Niger	269	56.0
Western	Lagos, Ogun, Ondo, Oyo, Bendel	85	17.7
Eastern	Anambra, Imo, Rivers, Cross Rivers, Akwa Ibom	110	22.9

For full details of total states represented in the school See appendix E.

4.2.7 Academic Positions

The respondents academic positions during their last sessional examinations varied from individual to individual and from one class to another. This is because, each respondent gave the best position she attained in the individual subject and not the overall sessional examination attainment. These academic attainment was checked by the researcher and confirmed from their continous assessment class registers.

4.2.8 Parents Occupations

The responses received from the respondents in terms of their parents occupations show a variety of occupations. The occupations vary from bussinessmen and women to farmers. Housewives, doctors and nurses, bankers, salesmen and women, the Armed forces, the Police force, customs men and women, fashion designers to contractors and transporters. The table below shows the occupations of the parents.

Table 4.4: Parents Occupations

S/No.	Repr. Occupations	No. of Parents in the Occupation				Total no. of parents	Total %
		Men	%	Women	%		
1.	Salesmen/Salesmanagers	15	3.2	1	0.2	16	3.4
2.	Teachers	29	6.2	112	27.0	141	33.2
3.	Journalist/Newscasters	7	1.5	-	-	7	1.5
4.	Businessmen/Women	91	11.4	151	36.4	242	55.8
5.	Pilots	3	0.6	-	-	3	0.6
6.	Civil Servants	96	20.5	44	10.6	140	31.1
7.	Doctors/Nurses	23	4.9	30	7.1	53	12.1
8.	Bankers/Accountants	42	9.0	9	2.2	51	11.2
9.	Housewives	-	-	38	9.2	38	9.2
10.	Armed Forces	65	13.9	1	0.2	66	34.1
11.	Catering	-	-	8	1.9	8	1.9
12.	Pharmacy	4	0.9	5	1.1	9	2.0
13.	Customs	4	0.9	-	-	4	0.9
14	Engineers	23	4.9	-	-	23	4.9
15.	Policemen	7	1.5	-	-	7	1.5

Table 4.4 (Cont'd)

S/No.	Repr. Occupations	No. of Parents in the Occupation				Total no. of Parents	Total %
		Men	%	Women	%		
16.	Fashion Designers	-	-	6	1.5	6	1.5
17.	Students	-	-	6	1.5	6	1.5
18.	Security men	2	0.4	-	-	2	0.4
19.	Lawyers/Judges	14	3.0	-	-	14	3.0
20.	Clergymen	3	0.6	-	-	3	0.6
21.	Farmers	16	3.4	2	0.4	18	3.8
22.	Sportsmen	2	0.4	-	-	2	0.4
23.	Transporters	5	1.1	-	-	5	1.1
24.	Contractors	11	2.3	-	-	11	2.3
25.	Architects	3	0.6	-	-	3	0.6
26.	Proprietors	2	0.4	2	0.4	4	0.8
27.	Insurance	2	0.4	-	-	2	0.4
Total		469	100	415	99.8		

Out of a total of 480 responses received about parents occupations, the highest number of 242 or about 56.3% were traders or businessmen or women. This figure was followed by teachers who were 141 or 33.2%. 140 or 31.1% of the parents were civil servants while 66 or 14.1% were soldiers. 53 or 12.1% were either doctors or nurses. 51 or 11.2% of the parents were bankers or worked in the banking related fields. A total of 11 respondents did not state the occupations of their parents and so, were consequently neglected for analysis. For the total number of occupations, see appendix F.

4.3 THE RESEARCH QUESTIONS

Question 1

The first research question answered here asks whether there is any relationship between the students religious beliefs and their pattern of social relationship? And in an attempt to answer this question, data from section C of the questionnaire was analysed. The result of the analysis is presented in Tables 4.5(a) and (b).

Table 4.5(a): Friendship Selection by Religious Beliefs

Classes	1st Friend		2nd Friend		3rd Friend		Remarks
	Christian	Muslim	Xtian	Muslim	Xtian	Muslim	
JSS 1	78 (97.5%)	2 (2.5%)	68 (85%)	12 (15%)	75 (93.8%)	5 (6.2%)	
JSS 2	69 (86.3%)	11 (13.7%)	75 (93.8%)	5 (6.2%)	66 (82.5%)	14 (17.5%)	
JSS 3	75 (93.8%)	5 (6.2%)	77 (96.2%)	3 (3.8%)	73 (91.2%)	7 (8.8%)	
SSS 1	77 (96.2%)	3 (3.8%)	73 (91.2%)	5 (6.3%)	69 (86.2%)	11 (13.8%)	2 respondents did not state the religions of their second friends
SSS 2	76 (95%)	4 (5%)	73 (91.2%)	6 (7.5%)	74 (92.5%)	6 (7.5%)	1 respondent did not state the religion of her second friend
SSS 3	70 (87.5%)	10 (12.5%)	70 (87.5%)	10 (12.5%)	67 (83.8%)	13 (16.2%)	
Total no. of respondents	480		476		480		

Table 4.5(b): Selection of Friends by Religion

Classes	No. of Respondents		No. of Respondents selecting friends from other religion		Those Selecting friends of own religion		Those combining friends of different religions	
			No.	%	No.	%	No.	%
JSS 1	Christians	78	-	-	61	78.2	17	21.8
	Muslims	2	-	-	2	100	-	-
JSS 2	Christians	69	-	-	58	84.1	11	15.9
	Muslims	11	2	18.2	-	-	9	81.8
JSS 3	Christians	75	1	1.3	61	81.3	13	17.3
	Muslims	5	4	80.0	1	20.0	-	-
SSS 1	Christians	77	-	-	59	76.6	18	23.4
	Muslims	3	-	-	1	33.3	2	66.7
SSS 2	Christians	76	-	-	59	77.6	17	22.4
	Muslims	4	1	25.0	-	-	3	75.0
SSS 3	Christians	70	-	-	57	81.4	13	18.6
	Muslims	10	2	20.0	2	20.0	6	60.0

As can be seen in Tables 4.5(a) and (b) above, the students here select their friends based on their religious beliefs. For example, out of the eighty (80) responses received from JSS 1, seventy-eight (78) or 97.5% of the respondents were christians while two (2) or 2%2.5% were muslims. And from these respondents, 61 or 78.2% of the christians selected friends of their own religion and 17 or 21.8% combined their friends from both the christian and Islamic religions, whereas the two (2) muslims selected only muslim friends.

For JSS 2, 58 or 84.1% of the christian respondents choose friends of their religion and 11 or 15.9% of the remaining christian respondents choose friends of both the two religions. For the muslim respondents, who numbered 11, only two (2) or 18.2% of them selected their friends from the religion different from that of theirs. The remaining nine (9) or 81.8% combined their friendship selection to embrace christianity and Islam.

In the case of JSS 3, the picture did not change either. For, out of the eighty responses received in that class, only one (1) or 1.3% of the 75 christian selected all her friends from the Islamic religion. 61 or 81.3% of the others choose christian friends and 13 or 17.3% of the remaining respondents combined their selection from the two religions. But the story was different from the 5 muslim respondents in that class.

For out of this number, 4 or 80% of them selected all christian friends and only one (1) of them selected only a muslim friend. Why is the story here a bit different? We shall get the answer very soon.

In SSS 1, eighty (80) responses were received. Out of this number, 77 were christians and three (3) muslims. From the seventy-seven (77) christians none selected her friend from the Islamic religion. But fifty-nine (59) or 76.6% of Christians selected friends of their own religion and eighteen (18) or 23.4% selected their friends from both the Christian and Islamic religions. On the part of the Muslim respondents who were three (3) none too selected only Christian friends. One (1) or 33.3% selected only her friends from the Islamic religion and the remaining two (2) or 66.7% combined their friends from the two religions.

Out of the seventy-six (76) Christian responses received in SSS 2, again none selected a Muslim friend. 59 or 77.6% of them choose only Christian friends. 17 or 22.4% of the remaining ones had friends of both religions. From the responses of the four (4) Muslims received, one (1) or 25% choose only Christians as her friends, none choose any of their friends from only the Islamic religion but three (3) or 75% of the others

choose both Christians and Muslims as their friends. Here too a question arises. Why should none of the four Muslims choose any of theirselves as a friend? The answer was not because, each of them had just newly been transferred to the school and were more closely associated to the Christian friends than among themselves.

Then we looked at the responses received from the SSS 3 students. Here, seventy (70) of the students were Christians and ten (10) were Muslims. From the seventy Christians, none selected a friend from the other religion only. Fifty-seven (57) or 81.4% selected their friends from Christians and 13 or 18.6% of the remaining respondents had both christians and muslims as friends. From the ten (10) muslims in that class, two (2) or 20% had friends from the Christian faith, 2 or 20% choose only Muslim friends while the remaining six (6) or 60% had a combination of friends from the two religions.

Now, looking at the above evidence before us, we will agree with Lewis (1965) assertion that religion is an important factor in encouraging its adherents to either mix (interact) with other people who do share the same faith as they. For, in this picture majority of each group stick to friends of their own religion with only a minority selecting friends from the two religions.

Question 2

The second research question is: is the students pattern of social interaction in this school related to the form (or class in school) in which they are? For this question, the responses received are shown in Table 4.6 below.

Table 4.6: Showing Friends Selected by Classes

Classes	No. of Respondents	CLASSES OF FRIENDS SELECTED						Selection from different Classes
		JSS 1	JSS 2	JSS 3	SSS 1	SSS 2	SSS 3	
JSS 1	80	67 83.8%	—	—	—	—	—	13 16.2%
JSS 2	80	—	65 81.3%	—	—	—	—	15 18.7%
JSS 3	80	—	—	72 90%	—	—	—	8 10%
SSS 1	80	—	—	—	64 80%	—	—	16 20%
SSS 2	80	—	—	—	—	67 83.8%	—	13 16.2%
SSS 3	80	—	—	—	—	—	73 91.3%	7 8.7%
Total	180							

From the table above, it can be seen that most of the choices as friends were those from the same classes as the respondents. For instance, in JSS 1 where a total of 80 respondents were asked to select their friends, sixty-seven (67) or 83.8% of the choices were those in JSS 1. Only thirteen (13) or 16.2% were from the other classes. Even those from the other classes were those in the senior classes such as JSS 3 and SSS 1, 2 or 3. Also, in JSS 2, sixty-five (65) or 81.3% of the eighty respondents select their classmates as friends. Only fifteen (15) or 18.7% of the total class selected from other classes. Furthermore, in JSS 3 for instance, seventy-two (72) or 90% of the respondents in that class chose their classmates as friends and only eight (8) or 10% selected some from different classes. Also, for SSS 1, the respondents that chose their classmates were sixty-four (64) or 80%. Those that chose from other classes of the school were sixteen (16) or 20%. This is the highest figure among the classes that had friends outside their class. In the case of SSS 2, sixty-seven (67) or 83.8% of the total class population chose themselves as friends and thirteen (13) or 16.2% selected schoolmates as friends. The story seems to be the same for SSS 3. Here, a total of seventy-three (73) or 91.3% of the class had friends among themselves whereby only seven (7) or 8.7% had friends from the school generally. For a comprehensive picture of the patterns of friendship selection in this school see appendices G1 - G6.

Question 3

Question three that we intend to answer asks: Does the students academic performance have any relationship with their pattern of interaction? The responses received in respect of this question was very interesting. Although each respondent gave her academic position she attained best in individual subject, it was found out that the reasons for selecting their friends was not different in the whole school. Here below is a sample picture of the students friends and the position they attained academically in Table 4.7.

Table 4.7: Sample of Respondents Academic Position as well as those of their friends

S/No. of Respondents	Academic positions of Respondents	Academic Position of Friends		
		1st Friend	2nd Friend	3rd Friend
1.	8	6	2	4
2.	23	-	-	3
3.	27	-	-	-
4.	7	31	25	-
5.	32	-	1	3
6.	22	-	-	-
7.	2	14	46	6
8.	21	-	23	29
9.	-	2	-	1
10.	6	14	8	4
11.	1	17	4	4

Table 4.7 (Cont'd)

S/N of Respondents	Academic positions of Respondents	Academic Position of Friends		
		1st Friend	2nd Friend	3rd Friend
12.	3	-	24	1
13.	-	27	17	-
14.	37	-	-	-
15.	35	-	38	-
16.	17	31	-	-
17.	24	21	-	-
18.	20	6	8	22
19.	16	3	-	-
20.	7	23	8	-
21.	27	-	26	-
22.	14	-	10	12
23.	9	2	1	-
24.	2	39	-	5
25.	1	2	12	7
26.	14	1	11	27
27.	10	2	11	-
28.	13	2	-	-
29.	11	2	5	1
30.	11	5	6	14
31.	3	5	-	-
32.	9	11	20	31
33.	17	10	-	17
34.	32	4	8	8
35.	7	5	5	47
36.	3	2	-	-
37.	18	13	5	23

Table 4.7 (Cont'd)

S/N of Respondents	Academic positions of Respondents	Academic Position of Friends		
		1st Friend	2nd Friend	3rd Friend
38	15	11	6	13
39.	6	8	22	20
40.	24	23	-	-
41.	16	-	1	5
42.	6	7	38	64
43.	35	30	9	1
44.	33	26	15	12
45.	4	2	15	6
46.	33	19	5	-
47.	21	16	30	1
48.	8	2	4	6
49.	6	8	-	21
50.	3	9	-	5
51.	1	6	10	6
52.	24	1	15	2
53.	10	19	-	-
54.	3	2	1	15
55.	10	-	-	-
56.	8	4	4	-
57.	146	-	-	99
58.	18	15	10	8
59.	25	23	31	10
60.	5	16	22	15
61.	-	13	17	25

Table 4.7 (Cont'd)

S/N of Respondents	Academic positions of Respondents	Academic Position of Friends		
		1st Friend	2nd Friend	3rd Friend
62.	6	3	2	1
63.	2	30	1	9
64.	20	1	13	7
65.	8	30	21	20
66.	3	-	15	32
67.	31	20	8	21
68.	7	18	5	6
69.	21	19	32	1
70.	22	7	10	24
71.	28	29	16	27
72.	27	20	7	18
73.	13	23	21	13
74.	2	1	11	33
75.	12	1	6	4
76.	11	4	15	7
77.	16	2	1	-
78.	5	1	-	7
79	5	15	18	8
80	13	1	13	22

KEY:

1 - 80: Serial numbers representing the names of the respondents

2nd Column: Represents academic positions of the respondents.

3rd, 4th & 5th columns: Is the academic positions of 1st, 2nd and 3rd friends of the respondents respectively.

From the table above, it can be seen that selection of friends here follow a definite pattern. Those who may be regarded as being below average in their school performance select friends who can be regarded to be top performers. For example, respondent number five who was placed thirty-second in her class selected her friends who were first and third in their class respectively. Again respondent number twenty-three who came ninth in her subject had friends who came second and first respectively. Also, respondent number forty-three was placed thirty-fifth in her class and she choose those who were ninth and first in their class as her friends. And if we look at the friends selected by those whom we may regard as high performers, we will also observe a similar pattern. Take the case of respondent number thirty-one for instance, she was placed third in her class and the only friend she selected came fifth in the class. A similar thing also occured with respondent number forty-five. While she was fourth in her class, her friends came second, fifteenth and sixth respectively. A similar thing is also with respondent number forty-eight. Here, she came eighth in her class and her friends came second fourth and fifth respectively in their academic attainments. And this is a pattern that runs through the whole school.

4.4 DISCUSSION OF RESULTS

From the result obtained through this work it has been found out that: this school admits students of varying ages as has been discussed under section 4.2.1. and the school is unisexual. That is, it admits only female students. Furthermore, it has been proved that, the students so admitted here are from the two major religions in Nigeria - Christianity and Islam and there are no students of other religions. For we have seen that, the Junior Secondary School section with a sample size of two hundred and forty (240) respondents had eighteen (18) muslims and two hundred and twenty-two (222) christians. Also, the Senior Secondary School section again with a sample size of two hundred and forty (240) respondents was made up of seventeen (17) muslims and two hundred and twenty-three (223) christians. This means that, out of a total of four hundred and eight responses received, a total of thirty-five (35) muslims were got and the total of four hundred and forty-five (445) christians. The thirty-five or 7.3% of the muslims responses represents the figure for the total sample used. But this figure is too small for a school of this nature. Why is this situation so? This was because it was found out that the muslim students from the far parts of the country are not willing to come or go to schools that are far from their homes. When the issue was

pressed further to find out why again they don't want to attend schools further from their homes, the members of staff did not agree to reveal or give an answer. Therefore, it was assumed that, their might be a hidden reason which nobody was willing to reveal. This lack of interest to attend schools far from home was the cause of this low muslim population in this school. Yet the Federal Government's admission policy to its "unity schools" emphasises adequate representation of each state of the Federation. So, something has to be done to alleviate this imbalance.

Furthermore, in analysing the data to determine if selection of friends in this school has anything to do with religion, it was found that, the pattern of selection titled to answer that question. For as seen in Table 4.5(a) and (b), each religious group was having more, if not nearly all, of its friends within its religion. There was only a minor variation for the senior classes in each school section. That is JSS 3 and SSS 1 to 3. These set of students selected few of their friends who belonged to other religions. This variation could be as a result of individual variables that might have attracted each to one another. This assumption is confirmed by the response of one of the respondent number one hundred and ninety-seven who is in SSS 1E and a christian. According to her, the reason

she chose her third friend - a muslim - was that "she is a friend indeed, honest, loyal and trustworthy". If not, most of the selection was religious bias. But in the case of some of the muslim respondents who chose only christian friends, they too had other motives. And the highest number of four (4) or 80% of those who selected friends from other religion from the muslim respondents came from JSS 3. The next of two (2) or 20% that selected christian friends came from SSS 3. These variations too was because of ulterior motives and these motives are; to gain help during examinations or for their personal help.

Our findings about the second research question which was that is the students pattern of social interaction in this school related to the form (class in the school) in which they are, reveals that most of the choices were from the same class. This runs through the whole school. An example is the reasons given by some of the respondents, especially respondent on serial number four (4) who says "she is my best friend in my class". Moreover, it is thought that, these friendship selection that is based on form or class in school to which the respondents come from may be because of nearness to each other. This view supports Partridge's (1943) suggestion which he said is basic to friendship selection. Kerstotter (1940) also talked about the fact that sitting

and working together of a group of people helps in friendship selection. Therefore, the fact that these students have been sitting and working together in the same class would have forced them to like each other more than those outside their own class. For if we even look at our table, that is table 4.6, we will observe that only few percentages of the respondents in each class selected their friends outside their classes. This then confirms the fact that the respondents here have most of their friends in their classes. But it was also found that, there was a little variation here. For in table 4.6, we will observe that the highest figure of 16 or 20% of friends selected from other classes was done by respondents in senior secondary I, followed by respondents in Junior Secondary class 2 with a figure of 15 or 18.7%. These in these classes selected their friends from higher classes. This diversification was as a result of another factor. This factor as was found out was academic attainment. Those who selected friends from the higher classes did so because, their senior friends rendered academic help to them. Apart from these reason, most of the other friends were from their own classes.

When we turn to the third research question i.e. does the students' academic performance have any relationship with their pattern of relationship?, we would answer with confidence yes. This was because, the

data collected confirmed this. For those respondents who were below average selected bright students as friends. This is clearly illustrated by Table 4.7. This table is also supported by the statement of respondent number sixty-two (62) who selected a class-mate of hers of whom she said "my reason for choosing this girl is because of her brilliancy..." Also to confirm this assumption, respondent number one on Table 4.7, who came eight (8) in her class selected her friends who came sixth, second and fourth respectively. And we don't have to blame them. Why? Because with the heavy reliance on acquisition of certificates to the detriment of social interaction in Nigeria, each student does not want to waste his or her time in school only to fail his or her examinations. Therefore, students do all sort of things to see themselves through their examinations. That is why students make friends with brighter ones than with any other student. This then is one of the reason why students select friends in this way.

4.5 IMPLICATIONS FOR GUIDANCE AND COUNSELLING

As guidance and counselling aims at the development of the individual's potentialities for maximum integration in his society, it is hoped that the findings from this work would help guidance counsellor and career masters and mistresses to guide and direct the students in this school for a better integration in their society. For, from the data collected in this school, it has been found

out that the students in this school do not interact freely with each other. Rather, they interact only with those who either share the same religious beliefs with them, or those who are in the same class or form with them or they interact with only those students who attain higher academic levels or those with whom they are nearly the same academically. For these reasons, guidance counsellors or career masters/mistresses should de-emphasise such a practice. The counsellors can do this by organising cultural visits or exchanges between the schools around them so as to enable them know the ways of life of the diverse peoples of this country. By these cultural visits or exchanges, the students would appreciate other peoples ways of life and this may help the students to learn to live peacefully and happily where ever they may live.

Also, career masters/mistresses should encourage students to visit others in other classes, either during or after classes. By so doing, the students may exchange ideas or views between them and by this action learn to cope with divergent ideas for a harmonious living.

Counsellors should also advise the school authorities to discourage religious sentiments within the school setting. The counsellor should let or advise the students to understand that, every religion encourages and preaches

unity among the people, love of ones neighbours and peaceful coexistence. And for this reason, they should practise these religious virtues.

Furthermore, guidance counsellors should advise the school authorities and the students on the negative effects of too much emphasise on paper qualifications. For this would not encourage a healthy development among the students. Rather it would lead to bad and anti-social behaviours. For example, in an attempt to pass their examinations, many students now go to any length to pass their examinations. This then leads to cheating and stealing among the youths. For this reason, counsellors should advise our youths that they could also live a useful and happy lives without paper qualifications if their other talents could be effectively developed. For, even illiterates have succeeded very well intheir careers. And if counsellors do this, the present practise whereby the youths of this school make friends only to those who may be regarded as high performers may be discouraged. And if this is done, it is hoped the youths of this school would be more united and would integrate freely with each other. For if this is done, the aims for establishing these schools would be achieved.

4.6 SUMMARY

In this chapter, the data gathered has been presented and analysed. For example, such data as the demographic data of the respondents such as their ages, sexes, religions, tribes, their parental occupations, the respondents classes or forms in which they are, their states of origin and their academic attainments has been presented and discussed.

Later, the research questions were examined one after the other and the findings from these questions were discussed. Then the implications of these findings as they affect guidance and counselling were also highlighted.

CHAPTER 5

5.0 SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

This chapter presents the summary, conclusions and some recommendations on how further work should be carried out in this field. The recommendations here are based on the findings arrived at during the course of the research. For this study is on the patterns of social interaction among the students of Federal Government Girls' College, Gboko. And since it is a case study of one school among many, there is a need for further research in other schools.

5.2 SUMMARY

The main objective of this study is to find out if the patterns of social relationship among the students of Federal Government Girls' College, Gboko are based on religious beliefs, the class or forms to which the students belong or whether the students' choices of friends are based on the academic attainmentsof the individual students. Other aims include: to determine whether one of the aims of the Federal Government of Nigeria for establishing these "Unity Schools" i.e. to improve unity among the youths of this country irrespective of birth, creed and status" is being achieved through

the free interaction of the students particularly of this school. Furthermore, the project aims at making possible suggestions on how to improve the patterns of relationship among the youths based on the facts derived from this work. For it is assumed that, the coming together of diverse people to learn lays a strong foundation for a good society and the admission policy into federal schools of the Federal Government of Nigeria guarantees the representation of every state in all its schools in order to achieve this aim. And so to find out whether these objectives are being achieved, three research questions were asked for this work. These questions are: (i) Is there any significant relationship between the students religious beliefs and their pattern of social interaction? (ii) Is the students pattern of social interaction related to the class (form) in which they are? (iii) Does the students academic performance or attainment have any relationship with their pattern of interaction? This questions formed the significance of this project. Later, some key concepts used in the work were defined.

Also, a review of some literary works pertinent to this work was carried out. The literature reviewed focussed on what is meant by sociometrics or method of analysing patterns of friendship within a group setting.

Further on, the purpose of sociometrics was discussed. A literature review was also carried out on factors influencing group formation. Such factors as propinquity or nearness of abode of the individuals, social class, ethnic identity, religious beliefs, group atmosphere, and cohesion and group attraction were reviewed.

And in the process of data gathering, the researcher used four hundred and eighty (480) respondents from a population of one thousand, one hundred and twenty (1,120) students. This sample was derived from twenty-seven (27) classes of three (3) streams A-C for JSS 1 and six (6) streams for JSS 2-3 and SSS 1-3. The instrument used was a modified sociometric questionnaire. To validate this modified sociometrics, a pilot study was carried out with students of Federal Government Girls College, Zaria (see appendix B).

In chapter four, the researcher discussed the demographic data of the respondents such as their ages, form, state of origin, religion, academic attainments during the last sessional examinations and the occupations of the respondents parents. The result of the questions raised were then presented and discussed.

Finally, the implications of the findings for guidance and counselling were highlighted. Steps to be taken by guidance counsellors to improve the students

pattern of relationship in this school were recommended.

5.3 FINDINGS

From the result arrived at after the data analysis, it has been found that:

1. The students of this school select their friends based on their religious beliefs. For if we look at the students' pattern of friendship selection as shown in Table 4.3 (a) and (b), we would observe that most of the friends selected come from the same religion as that of the respondent. For the muslim students that interact with the christian students might be doing so because they are few and may be the christian students that select friends among themselves might be doing so because they are in the majority. But the few muslim students who select christian friends may be doing so because of the need to remain in the group. This then confirms Festinger (1968) result about cohesion and group attraction. For as Festinger (1968) showed, group cohesion is as a result of all forces influencing members to remain together in the group. And because of the need to remain in the group, no record of religious unrest has so far existed in the school.

2. Table 4.6 shows a clear picture of classroom cliques. The only selections made outside the classrooms are negligible. The highest figure of sixteen (16) or 20% from JSS 1 students is nothing to talk about.

Even this figure was accounted for by the academic gains the individual students get from each other that substains this friendship.

3. Also, it has been found that social interaction in this school is again based on the academic achievement of the individual students particularly those in the senior classes of each section. That is for JSS 3 as well as SSS 2 and 3. Here, most of them clinge together to get help so as to pass their final year examinations.

4. This school admits majority of their students within the area in which the school is situated. For as Table 4.3 shows, two hundred and sixty-nine (269) or 56% of the research group come from the Middle Belt area. And this is the area in which this school is situated.

5.4 CONCLUSIONS

This study set out to discover the patterns of social interaction among the students of Federal Government Girls' College, Gboko, in order to determine if the purpose of establishing these "Unity School" i.e. "to improve unity among the youths irrespective of birth, creed and status" is being achieved in this school. The data was collected after administering a modified sociometric questionnaire. After obtaining the data, they were presented and discussed. From the discussion,

it has been found that, the assumptions set out earlier in this project - that the students pattern of relationship in this school is based on their religious beliefs, class or form to which they belong as well as the students academic achievements - has been confirmed.

5.5 RECOMMENDATIONS

The following recommendations are made based on the findings of this study.

1. The Federal Government should amend the present system of admission whereby large percentage of indigenous students are admitted to schools situated in their locality. For this negates the policy of equal representation of every state in a Federal College. Because, it is natural for the majority students to come together and ignore the minority. And that is what is happening in this school. Instead, equal representation of every state should be pursued vigorously in all federal schools.

2. For effective integration of students in this school - and all other schools - the Federal Ministry of Education should promote and encourage extra-curricular activities for students of these schools. Such extra-curricular activities like inter-school debates, exchange of works of arts and crafts as well as cultural visits would do a lot to promote unity among the youths in this school.

3. Furthermore, more guidance counsellors should be employed by the Federal Government and sent to these

schools. This would ease the present problem whereby classroom teachers combine their major assignment with that of guidance. For as at now, classroom teachers pay more attention to classroom work than guidance activities. This being the case, students are not opportuned to have the required guidance attention they deserve in disabusing their minds about the negative effect of socialisation through religion, class or academic ability.

4. Further research is also recommended to be carried out in other post-primary schools to investigate the effect of language of the local community in which these schools are situated on the patterns of social relationship among the students of our schools. For this knowledge would greatly help in the enlightenment of our educational planners and administrators in planning for the socialisation of our secondary school youths.

5. Finally, it is highly welcome if other researchers would carry out another research using other instruments to confirm or disprove the findings professed by this research work. With these complimentary researches, the dearth of knowledge about the patterns of social interaction among the secondary school youths and indeed our youths in general would be focussed which would help both the educational planners, school administrators and guidance counsellors to plan for the full development and free interaction of our youths.

5.6 SUMMARY

This chapter has given the summary of what has been undertaken in this project. The chapter summarised the objectives of the study as it pertains to Federal Government Girls' College, Gboko, which is determining the patterns of the students social interaction. Also, how the literature concerning this work was reviewed has been summarised. The way in which the researcher went about gathering his data has been said and the findings discussed.

Finally, recommendations were put forward on how to help solve some of the discovered problems.

APPENDIX A

QUESTIONNAIRE

FEDERAL GOVERNMENT GIRL'S COLLEGE GBOKO

SECTION 'A' INSTRUCTIONS

1. Answer the questions as clearly as possible.
2. You should know the student you are selecting very well.
3. Your choices should be those in your school.
4. Note that your choice would not be seen by any other person.

SECTION 'B' STUDENT'S PERSONAL DATA

Name:..... Tribe: .....

Class: ..... Religion: .....

State of Origin: .....

Position in Last Sessional Examinations: .....

Father's Occupation: .....

Mother's Occupation: .....

SECTION 'C'

Read the following passage and fill in the spaces below:

During the next holiday; your Principal promises to allow you organise your birthday party in the student's common room (as you knew each other by name) list three (3) of your best liked students whom you would want them to attend your birthday party.

1. Her name: ..... State of Origin.....
   Religion..... Her form .....
   Her post in the school.....
   Her position in last sessional examinations.....

Give reasons why you choose her.....

.....

2. Her name: ..... State of Origin....

Religion: ..... Her Form.....

Her post in the school: .....

Her position in last sessional examinations.....

Give reasons why you choose her.....

.....

3. Her name..... State of origin.....

Religion..... Her Form .....

Her post in the school .....

Her position in last sessional examinations.....

Give reasons why you choose her .....

.....

APPENDIX B

QUESTIONNAIRE

FEDERAL GOVERNMENT GIRLS COLLEGE, ZARIA

Section A: Instructions

1. Answer the questions as clearly as possible.
2. You should know the students you are selecting very well.
3. Your choices should be those in your school.
4. Note that your choice would not be seen by any other person.

Section B: Student's Personal Data

5. Name.....Tribe.....Age.....
   Class.....Religion..... Form Teacher.....
   State of Origin.....
   Position in class during last sessional exams.....
   Father's Qualification.....
   Mother's Qualification.....

Section C

Read the following passage and fill in the spaces below:

During the next holiday, your Principal promises to allow you organise your birthday party in the student's common room, (as you know each other by name) list three (3) students whom you would like them to attend your birthday party.

1. Her name.....State.....
   Religion: ..... (Not known)
   Her class..... Her post in the school.....
   Her position during last sessional examinations
   .....(Not known)
   Reason for selecting her.....

2. Her Name:..... State of origin.....
   Religion:..... (Not known)
   Her Class..... Her post in the school.....
   Her position during last sessional examinations
   ..... (Not known)
   Reason for selecting her.....

3. Her Name: ..... State of origin.....
   Religion ..... (Not known)
   Her Class..... Her post in the school.....
   Her position during last sessional examinations
   ..... (Not known)
   Reason for selecting her.....

REPORT OF PILOT STUDY CONDUCTED AT FEDERAL GOVERNMENT GIRLS' COLLEGE, ZARIA

The questionnaire was administered to the students of the school on the 20th February, 1991 at 12.35 p.m. The researcher took it there in person and the questionnaire was administered to the students of JSS II and JSS III with the help of a member of staff of the school, Mr. Samuel Onwubuariri.

SECTION 'A': INSTRUCTIONS

This section was well understood by the respondents and so they had no problems with it.

SECTION 'B': STUDENTS PERSONAL DATA

The first seven spaces to be filled by the respondents posed no problems to them. But problem arose for them as from the 8th and 9th spaces that is, those spaces for: Father's qualification and Mother's qualification.

In the space for position during last sessional examinations, the researcher found out that, positions were assigned to the students based on their performances in individual subjects but not as one final sessional position. So the researcher had to instruct the respondents to fill in their positions of any subject of their choice.

Secondly, problem arose at the father and mother's qualification spaces. Here it was discovered that some students did not know the educational qualifications of

their parents and so, they were instructed to fill 'Not known' in those spaces.

Remarks: From this development, the researcher intends removing the socio-economic variable from the research questions as well as from the research assumptions. The reason is that the researcher feels he may have problem in trying to critically determine the socio-economic status of the respondents' parents because if a respondent says his father or mother is a graduate, a nurse, farmer, ambassador or not known as some of them did, how do the researcher categorises these people on their socio-economic standing? Therefore, this problem has lead the researcher to think twice on this variable.

SECTION 'B'

Here the total number of respondents for JSS II were 24. The states which these students come from are: Bornu 1; Gongola 2, Kaduna 10; Kano 3; Katsina 6, Plateau 1; and Sokoto 1. These respondents come from Hausa 18; Fulani 4; Ibira 1, and Higgi 1. Their average age was 13 years. Their religion was; Christians 1 and Muslims 23.

Their form Teacher is Mallam Garba Gusau. For their positions during the last sessional examination, non of the respondent indicated his/her position. This shows that their results had not been released to them by the time this pilot study was undertaken.

For the respondents on JSS III, they were 23 in number. The respondents come from the following states: Akwa Ibom 1, Anambra 1, Bendel 1, Imo 1, Kaduna 11, Kwara 2, Lagos 1, Ogun 1, Ondo 3, and Oyo 1.

Their tribes are: Yoruba 7, Igbo 2, Urhobo 1, Oron 1, Ebira 1, Hausa 1 and Southern Zaria tribes 10. Their average age: 14 years. Their religion: Christianity Form Teacher: Mr. Asikoko.

Position during last sessional examinations. The students wrote the positions of the subjects they were best in.

SECTION 'C'

Here, the researcher arranged the respondents' names serially from 1 - 24 in the case of JSS II and 1-23 in the case of JSS III respondents.

For JSS II respondents and JSS III respondents, see attached sheets 3 and 4 for analysis.

JSS I RESPONDENTS

S/N	Name of Respondent	Respondents that are chosen by	Rejectees
1.	Lawal, R.		R
2.	Kwaha, P. K.		R
3.	Umar, S.		R
4.	Abubakar, B.	12	
5.	Shehu, F.		R
6.	Usman, A.		R
7.	Abdullahi, F.	14	
8.	Sani, H.L.	24	
9.	Ahman, A.	12	
10.	Aliyu, M.	3, 13	
11.	Abdullahi, K.R.		R
12.	Adamu, Z.	6, 23	
13.	Yahaya, H.H.		R
14.	Ibrahim, A.	7	
15.	Maccido, H.		R
16.	Iliyasu, A.		R
17.	Abdull-Rasheed, A.		R
18.	Lawal, S.	17	
19.	Samaila, M.H.		R
20.	Abbati, H.	17	
21.	Ismaila, H.		R
22.	Ibrahim, B. A.		R
23.	Hamisu, R.	14	
24.	Musa, H.	8	

Respondents 8 and 24, 7 and 14 made mutual choices.

15 respondents made choices outside their class. 4 respondents were chosen but they themselves chose others outside their class.

KEY: R = Respondents not chosen by anybody.
Figures = Serial numbers that chose these respondents.

JSS III RESPONDENTS

S/N	Name of Respondents	Respondents that are chosen by	Rejectees
1.	Oladele, C.	8	
2.	Balogun, J.		R
3.	Agbe Davies A.		R
4.	Kolade, C.	3, 23	
5.	Omojuwa, A.	9,21,23	
6.	Babarina, D.	3	
7.	Uzoigwe, J.		R
8.	Onwubuariri, I.	1	
9.	David, J.		R
10.	Ugah, T.		R
11.	Abubakar, R.	12,14,18,19	
12.	Tanko, L.		R
13.	Adamu, L.		R
14.	Kura, M.	11,18,19,20	
15.	Audu, J.	16	
16.	Kwasu, S.	12,15,18	
17.	Bonet, F.		R
18.	Yahaya, A.	13,15,16	
19.	Akosu, J.		R
20.	Eyo, N.		R
21.	Oke, O.		R
22.	Abdulsalam, A.		R
23.	Bamidele, F.	4	

Respondents 1 and 8; 4 and 23; 11 and 14; 15 and 16; 16 and 18 made mutual choices. 2 respondents made choices out of their class. 7 respondents selected absent classmates; 6 respondents were rejected.

KEY: R = Respondents not chosen by anybody.
Figures = Serial numbers that chose these respondents.

Selection due to religion: All the students in the studied classes select most of their friends from those of the same religion except few cases. But most of the students who had 3 or 4 people selecting from, normally come from the same religion.

On selection by post in the class, majority of the selection or choices were not based on post in the class. On the question of coming from the same state, it was found out that, it titled towards states that practice the same religion as those of the respondents. For example, Christians chose to select friends from Christian states whereas, muslims chose friends from muslim states.

VALIDITY OF THIS INSTRUMENT

From the pilot study conducted, the researcher feels this instrument has face validity. This is because it seems to find out what it is set out to find out.

Secondly, the test also has construct validity because, the constructs which the researcher aims to find out are all embodied in the questionnaire and answers to them are adequately provided as proved by this pilot study.

A SAMPLE OF MATRIX TABLE SHOWING FRIENDSHIP SELECTION BASED ON RELIGION.

J.S.S.1

S/NO RESPONDENTS	Religion	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
1	C										X																													
2	C														X																									
3	C													X																									
4	C																																								
5	C																																								
6	C										X																														
7	C					X																																			
8	C		X																																						
9	C											X																													
10	M	X																																							
11	C																																								
12	C											X																													
13	C			X																																				
14	C																																								
15	M																																								
16	C																																								
17	C																																								
18	C																																								
19	C																																								
20	C																																								
21	C																																								
22	C																																								
23	C			X	X																					X	X													
24	C																																								
25	C			X																						X													
26	M																																								
27	C																																								
28	C																																								
29	C																																								
30	C																																								
31	C																																								
32	C															X																									
33	C																																								
34	C																																								
35	C																																								
36	C																																								
37	C																																								
38																																									
39																																									
40																																									

A SAMPLE OF MATRIX TABLE SHOWING FRIENDSHIP SELECTION BASED ON RELIGION (CONTINUED)

J.S.S.1

S/NO Kept Respondents	Religion	41	2	43	44	45	46	47	48	49	50	51	52	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	75	74	75	76	77	78	79	80
41	C																																							
42	C																																							
43	M																																						
44	C			X								X																												
45	C																																						
46	C																																						
47	C																																						
48	C				X																																		
49	C																																						
50	C																																						
51	M			X																																			
52	C																																						
53	C																																						
54	C																																						
55	C																																						
56	C																																						
57	C																																						
58	C																																						
59	C																																						
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62	C																																						
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65	C																																						
66	C																																						
67	C																																						
68	C																																						
69	C																																						
70	C																																						
71	C																																						
72	C																																						
73	C																																						
74	C																																						
75	C																																						
76	C																																						
77	C																																						
78	C																																						
79	C																																						
80	C																																						

KEY	
C	Christian respondents.
M	Muslim respondents.
Blank	Not selected.

APPENDIX D

TRIBES OF RESPONDENTS

Tribes	Code No.	Tribes	Code No.
Hausa	01	Mada	25
Igbo	02	Oron	26
Yoruba	03	Nembe	27
Tiv	04	Efik	28
Igalla	05	Ebira	29
Idoma	06	Aboh	30
Igedde	07	Ukwani	31
Itsekiri	08	Jabba	32
Ope	09	Bassa-nge	33
Ishan	10	Jukum	34
Kalabari	11	Yala	35
Ikulu	12	Moro	36
Nupe	13	Kilba	37
Bonga	14	Etsako	38
Ibusa	15	Oyiadanu	39
Urhobo	16	Ekoi	40
Ijaw	17	Kuteb	41
Kataf	18	Ibibio	42
Kagoma	19	Kaje	43
Pyem	20	Tangale	44
Waja	21	Boki	45
Ikwere	22	Itsako	46
Kuteb	23	Kamantanu	47
Kwalla	24	Ionguda	48

APPENDIX B

NAMES OF STATES OF RESPONDENTS

1. Abuja
2. Akwa Ibom
3. Anambra
4. Bauchi
5. Bendel
6. Benue
7. Bornu
8. Cross Rivers
9. Gongola
10. Imo
11. Kaduna
12. Kano
13. Katsina
14. Kwara
15. Lagos
16. Niger
17. Ogun
18. Ondo
19. Oyo
20. Plateau
21. Rivers
22. Sokoto

APPENDIX E

OCCUPATIONS OF RESPONDENTS' PARENTS

1. Sales Manager/Salesmen
2. Teachers
3. Journalists/Newscasters
4. Trading/Businessmen/Businesswomen
5. Pilots
6. Civil Servants
7. Doctors/Nurses
8. Accountants/Bankers
9. Housewives
10. Soldiering
11. Catering
12. Pharmacy
13. Custom Officials
14. Engineering
15. Police Force
16. Sewing/Fashion Designing
17. Proprietors
18. Students
19. Security Officers/ADC
20. Lawyers/Magistrates
21. Clergymen
22. Farmers
23. Sport Administrators
24. Transporters
25. Contractors
26. Diplomats
27. Architects
28. Dicticians
29. Manufacturers
30. Insurance
31. Radiographers
32. Hospital Attendants

APPENDIX (G(1)

FRIENDSHIP SELECTION CLASS BY CLASS

JSS I

S/N Repre- Names of Respondents	Friends 1st	2nd	3rd	S/N Repre names of Resp.	Friends 1st	2nd	3rd
1.	SC	SC	SC	41	DC	SC	DC
2.	SC	SC	SC	42.	DC	SC	SC
3.	SC	SC	SC	43.	DC	DC	DC
4.	SC	SC	SC	44.	SC	SC	DC
5.	SC	SC	SC	45.	SC	SC	SC
6.	SC	SC	SC	46.	SC	SC	DC
7.	SC	SC	SC	47.	SC	SC	SC
8.	SC	SC	SC	48.	SC	SC	SC
9.	SC	SC	SC	49.	SC	SC	SC
10.	SC	SC	SC	50.	SC	DC	DC
11.	SC	SC	SC	51.	SC	SC	SC
12.	SC	SC	SC	52.	SC	SC	SC
13.	SC	SC	SC	53.	DC	SC	SC
14.	SC	SC	SC	54.	SC	SC	SC
15.	SC	SC	SC	55.	SC	DC	SC
16.	SC	SC	SC	56.	SC	SC	DC
17.	SC	SC	SC	57.	DC	DC	DC
18.	SC	SC	SC	58.	SC	DC	SC
19.	SC	SC	SC	59.	SC	SC	SC
20.	SC	SC	SC	60.	SC	SC	DC
21.	DC	SC	DC	61.	SC	SC	SC
22.	DC	DC	SC	62.	SC	SC	SC
23.	SC	SC	SC	63.	SC	SC	SC
24.	SC	SC	SC	64.	DC	SC	DC
25.	SC	SC	SC	65.	SC	DC	DC
26.	DC	SC	SC	66.	SC	SC	SC
27.	SC	SC	SC	67.	SC	SC	DC
28.	SC	SC	SC	68.	SC	SC	SC
29.	DC	DC	SC	69.	SC	SC	DC
30.	SC	SC	DC	70.	SC	SC	SC
31.	SC	SC	DC	71.	DC	SC	DC
32.	SC	SC	DC	72.	SC	SC	SC
33.	SC	SC	SC	73.	SC	DC	SC
34.	DC	SC	SC	74.	DC	SC	SC
35.	SC	SC	SC	75.	SC	DC	DC
36.	SC	DC	DC	76.	SC	SC	SC
37.	SC	SC	DC	77.	SC	SC	SC
38.	SC	SC	SC	78.	SC	SC	DC
39.	SC	SC	SC	79.	SC	SC	SC
40.	SC	DC	SC	80.	DC	SC	SC

KEY: SC = Same Class

DC = Different class

APPENDIX G(2)

JSS 2

S/N Repres Names of respondents	FRIENDS 1st	2nd	3rd	S/N Repres Names of Respondents	FRIENDS 1st	2nd	3rd
1	SC	SC	DC	41	SC	SC	SC
2.	DC	SC	SC	42.	DC	SC	DC
3.	DC	SC	SC	43.	SC	SC	DC
4.	DC	SC	SC	44.	SC	SC	DC
5.	SC	SC	SC	45.	DC	DC	SC
6.	DC	DC	SC	46.	DC	SC	SC
7.	SC	SC	SC	47.	SC	DC	SC
8.	SC	SC	SC	48.	SC	SC	DC
9.	DC	DC	DC	49.	SC	SC	DC
10.	SC	SC	SC	50.	SC	SC	SC
11.	SC	SC	SC	51.	SC	SC	SC
12.	DC	SC	SC	52.	SC	SC	SC
13.	SC	DC	SC	53.	SC	DC	SC
14.	SC	SC	SC	54.	SC	SC	SC
15.	SC	SC	SC	55.	SC	SC	SC
16.	SC	SC	SC	56.	SC	SC	SC
17.	SC	SC	SC	57.	SC	SC	SC
18.	SC	SC	SC	58.	SC	SC	SC
19.	SC	SC	DC	59.	SC	DC	SC
20.	SC	SC	SC	60.	SC	SC	SC
21.	DC	SC	DC	61.	SC	SC	SC
22.	SC	SC	SC	62.	SC	SC	SC
23.	SC	SC	SC	63.	SC	SC	SC
24.	SC	SC	SC	64.	DC	DC	DC
25.	SC	SC	SC	65.	SC	DC	DC
26.	SC	SC	SC	66.	SC	SC	SC
27.	SC	SC	SC	67.	SC	SC	DC
28.	SC	SC	SC	68.	SC	SC	SC
29.	SC	SC	SC	69.	SC	SC	DC
30.	SC	SC	SC	70.	SC	SC	SC
31.	SC	SC	SC	71.	DC	SC	DC
32.	SC	SC	SC	72.	SC	SC	SC
33.	SC	SC	SC	73.	SC	DC	SC
34.	SC	DC	SC	74.	DC	SC	SC
35.	SC	DC	DC	75.	SC	DC	DC
36.	SC	SC	DC	76.	SC	SC	SC
37.	SC	SC	DC	77.	SC	SC	SC
38.	DC	DC	DC	78.	SC	SC	DC
39.	SC	SC	SC	79.	SC	SC	SC
40.	SC	SC	SC	80.	SC	SC	SC

KEY: SC = Same class

DC = Different class

APPENDIC G(3)

JTS 3

S/N Repr. Names of Resp.	FRIENDS 1st	2nd	3rd	S/N Repr. Names of Respond.	FRIENDS 1st	2nd	3rd
1.	SC	SC	DC	41.	SC	SC	DC
2.	SC	SC	SC	42.	SC	SC	DC
3.	SC	SC	SC	43.	SC	SC	SC
4.	SC	SC	DC	44.	SC	SC	DC
5.	SC	SC	SC	45.	SC	SC	DC
6.	SC	SC	DC	46.	SC	SC	SC
7.	SC	DC	DC	47.	SC	SC	SC
8.	SC	SC	SC	48.	SC	DC	SC
9.	SC	SC	SC	49.	SC	DC	DC
10.	SC	SC	SC	50.	SC	SC	SC
11.	SC	SC	SC	51.	SC	SC	SC
12.	SC	SC	SC	52.	SC	DC	SC
13.	SC	SC	SC	53.	SC	SC	DC
14.	SC	SC	SC	54.	SC	SC	SC
15.	SC	SC	SC	55.	SC	SC	SC
16.	SC	SC	SC	56.	SC	DC	SC
17.	SC	SC	SC	57.	SC	SC	SC
18.	SC	SC	SC	58.	SC	SC	SC
19.	SC	DC	DC	59.	DC	SC	SC
20.	SC	SC	SC	60.	DC	SC	SC
21.	SC	SC	DC	61.	SC	SC	DC
22.	SC	DC	DC	62.	SC	SC	SC
23.	SC	SC	SC	63.	SC	SC	DC
24.	SC	SC	SC	64.	SC	SC	SC
25.	SC	SC	DC	65.	SC	SC	DC
26.	SC	SC	DC	66.	SC	DC	DC
27.	SC	SC	SC	67.	SC	SC	SC
28.	SC	SC	SC	68.	SC	SC	SC
29.	SC	SC	DC	69.	SC	SC	SC
30.	SC	SC	SC	70.	SC	SC	DC
31.	SC	SC	SC	71.	SC	SC	DC
32.	SC	SC	SC	72.	SC	SC	SC
33.	SC	SC	SC	73.	SC	SC	SC
34.	SC	DC	SC	74.	SC	DC	DC
35.	SC	SC	SC	75.	SC	SC	SC
36.	SC	SC	SC	76.	SC	DC	SC
37.	SC	SC	SC	77.	SC	SC	SC
38.	SC	SC	SC	78.	SC	SC	DC
39.	SC	SC	SC	79.	SC	SC	SC
40.	SC	SC	SC	80.	DC	DC	SC

KEY: SC = Same class
DC = Different class.

APPENDIX 6(4)

SSS 1

S/N Repr. Names of Resp.	FRIENDS 1st	2nd	3rd	S/N Repr. Names of Resp.	FRIENDS 1st	2nd	3rd
1.	SC	SC	SC	41.	SC	SC	SC
2.	SC	SC	SC	42.	SC	DC	DC
3.	SC	SC	SC	43.	DC	DC	DC
4.	SC	SC	SC	44.	SC	SC	SC
5.	SC	SC	SC	45.	SC	SC	SC
6.	SC	SC	SC	46.	SC	SC	SC
7.	SC	SC	SC	47.	SC	SC	SC
8.	SC	SC	SC	48.	SC	SC	DC
9.	DC	SC	SC	49.	SC	SC	SC
10.	SC	SC	SC	50.	SC	SC	DC
11.	SC	SC	SC	51.	SC	DC	DC
12.	SC	SC	SC	52.	SC	SC	SC
13.	SC	SC	SC	53.	DC	DC	DC
14.	SC	SC	SC	54.	DC	DC	SC
15.	SC	SC	SC	55.	DC	SC	DC
16.	SC	DC	DC	56.	DC	DC	SC
17.	SC	SC	SC	57.	SC	SC	DC
18.	SC	SC	SC	58.	SC	SC	SC
19.	SC	SC	SC	59.	SC	SC	SC
20.	SC	SC	SC	60.	DC	DC	DC
21.	SC	SC	SC	61.	SC	DC	SC
22.	SC	SC	SC	62.	SC	DC	SC
23.	SC	SC	SC	63.	SC	SC	DC
24.	SC	SC	SC	64.	DC	DC	SC
25.	SC	SC	SC	65.	SC	SC	DC
26.	SC	SC	SC	66.	SC	DC	DC
27.	DC	SC	SC	67.	SC	SC	SC
28.	SC	SC	SC	68.	SC	SC	SC
29.	SC	SC	SC	69.	SC	DC	SC
30.	SC	SC	SC	70.	SC	SC	DC
31.	SC	SC	SC	71.	SC	SC	SC
32.	SC	SC	SC	72.	DC	DC	DC
33.	SC	SC	SC	73.	DC	SC	DC
34.	SC	SC	SC	74.	SC	SC	SC
35.	SC	DC	SC	75.	SC	DC	SC
36.	SC	SC	DC	76.	SC	SC	DC
37.	SC	DC	DC	77.	DC	SC	SC
38.	SC	SC	SC	78.	DC	SC	DC
39.	SC	SC	DC	79.	SC	SC	SC
40.	SC	SC	SC	80.	DC	-	DC

KEY: SC = Same class
DC = Different class
- = Not indicated.

APPENDIX 6(5)

SSS 2

S/N Repr. Names of Resp.	FRIENDS 1st	2nd	3rd	S/N Repr. Names of Respon.	FRIENDS 1st	2nd	3rd
1.	SC	SC	SC	41.	SC	SC	DC
2.	DC	SC	SC	42.	SC	SC	SC
3.	SC	DC	SC	43.	SC	SC	SC
4.	SC	SC	SC	44.	SC	SC	SC
5.	SC	SC	SC	45.	SC	SC	DC
6.	SC	SC	SC	46.	DC	DC	SC
7.	SC	SC	DC	47.	SC	DC	SC
8.	DC	DC	DC	48.	SC	DC	DC
9.	DC	SC	-	49.	SC	SC	SC
10.	SC	SC	SC	50.	DC	DC	SC
11.	SC	SC	SC	51.	SC	SC	DC
12.	SC	SC	SC	52.	DC	DC	DC
13.	SC	SC	SC	53.	SC	DC	SC
14.	DC	DC	DC	54.	SC	SC	SC
15.	SC	SC	SC	55.	SC	SC	DC
16.	DC	SC	DC	56.	SC	SC	SC
17.	SC	DC	SC	57.	SC	SC	SC
18.	SC	SC	DC	58.	SC	SC	DC
19.	SC	SC	SC	59.	SC	SC	DC
20.	SC	SC	SC	60.	SC	DC	DC
21.	DC	SC	SC	61.	SC	SC	SC
22.	SC	SC	SC	62.	SC	SC	DC
23.	SC	SC	SC	63.	SC	SC	SC
24.	SC	DC	SC	64.	SC	SC	DC
25.	SC	SC	DC	65.	SC	SC	SC
26.	SC	SC	DC	66.	DC	SC	DC
27.	SC	SC	DC	67.	SC	SC	SC
28.	SC	SC	SC	68.	SC	DC	SC
29.	DC	SC	SC	69.	DC	SC	SC
30.	SC	SC	SC	70.	SC	DC	DC
31.	SC	DC	DC	71.	SC	SC	SC
32.	SC	SC	DC	72.	SC	SC	SC
33.	SC	SC	SC	73.	SC	SC	SC
34.	SC	SC	SC	74.	SC	SC	SC
35.	SC	DC	SC	75.	DC	SC	SC
36.	DC	SC	DC	76.	SC	SC	SC
37.	DC	SC	SC	77.	DC	SC	SC
38.	DC	DC	DC	78.	DC	SC	SC
39.	SC	SC	DC	79.	DC	SC	SC
40.	SC	SC	SC	80.	SC	SC	SC

KEY: SC = Same class
DC = Different class
- = Not indicated.

APPENDIX 6(6)

SSS 3

S/N Repr. Names of Resp.	FRIENDS 1st	2nd	3rd	S/N Repr. Names of Resp.	FRIENDS 1st	2nd	3rd
1.	DC	DC	SC	41.	DC	SC	SC
2.	SC	SC	SC	42.	SC	DC	SC
3.	SC	SC	SC	43.	SC	SC	DC
4.	DC	DC	DC	44.	SC	SC	DC
5.	SC	SC	SC	45.	SC	SC	SC
6.	SC	SC	SC	46.	SC	SC	SC
7.	DC	DC	SC	47.	SC	SC	SC
8.	SC	DC	SC	48.	SC	DC	SC
9.	SC	SC	SC	49.	SC	SC	SC
10.	SC	SC	DC	50.	SC	SC	SC
11.	SC	SC	SC	51.	SC	SC	SC
12.	SC	SC	SC	52.	SC	SC	SC
13.	SC	SC	SC	53.	SC	DC	SC
14.	SC	SC	DC	54.	SC	SC	SC
15.	DC	SC	SC	55.	SC	SC	SC
16.	DC	SC	DC	56.	SC	SC	SC
17.	SC	SC	SC	57.	SC	SC	SC
18.	SC	SC	SC	58.	SC	SC	DC
19.	SC	SC	SC	59.	SC	SC	SC
20.	SC	SC	SC	60.	SC	SC	SC
21.	SC	SC	DC	61.	SC	SC	SC
22.	SC	SC	SC	62.	SC	SC	SC
23.	SC	SC	DC	63.	SC	SC	DC
24.	SC	SC	SC	64.	SC	SC	SC
25.	SC	SC	SC	65.	SC	SC	SC
26.	SC	SC	SC	66.	SC	SC	SC
27.	SC	SC	SC	67.	SC	DC	SC
28.	SC	SC	SC	68.	SC	SC	SC
29.	SC	DC	SC	69.	SC	SC	SC
30.	SC	DC	DC	70.	SC	SC	DC
31.	SC	SC	DC	71.	SC	SC	SC
32.	SC	SC	SC	72.	SC	SC	SC
33.	DC	DC	DC	73.	DC	SC	SC
34.	SC	SC	SC	74.	SC	SC	SC
35.	SC	SC	SC	75.	SC	SC	SC
36.	SC	SC	SC	76.	SC	SC	DC
37.	DC	SC	DC	77.	SC	SC	SC
38.	SC	SC	DC	78.	SC	SC	SC
39.	SC	SC	DC	79.	SC	SC	DC
40.	DC	DC	SC	80.	SC	SC	SC

KEY: SC = Same class
DC = Different class

APPENDIX H

AHMADU BELLO UNIVERSITY, ZARIA
FACULTY OF EDUCATION

7th May, 1991

The Principal,
Federal Government Girls College,
Gboko, Benue State.

Dear Sir,

COLLECTION OF RESEARCH DATA

The bearer Mr. Michael Terwase Anji is conducting research in PATTERNS OF SOCIAL RELATIONSHIP AMONG THE STUDENTS OF FEDERAL GOVERNMENT GIRLS COLLEGE GBOKO, BENUE STATE, for the degree of M.Ed. (GUIDANCE AND COUNSELLING).

The Faculty of Education will be grateful if you could permit him/her to conduct classroom experimentation/ collect data at your college/s.

Thank you for your continued cooperation with us.

Yours sincerely,

Dr. P.T. Iyortsuun
Post-Graduate Studies Committee.

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