



# The Nigeria Social Cohesion Survey 2019

#NSCS2019

## REPORT

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## The Nigeria Social Cohesion Survey Report [2019]

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API was established on the belief that citizens' participation in democratic governance can deepen the continent's democratic experience, strengthen public institutions and promote social cohesion. API is independent of governments, political parties, commercial interests, trade unions and other interest groups.

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Our mission is to promote the conduct and dissemination of credible Africa-led and Africa-owned opinion polls, surveys, social research and evaluation studies; to inform better decisions, public policy, practice and advocacy.



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## FOREWORD

It is with great pleasure that I present the Nigeria Social Cohesion Survey (#NSCS2019) report to the public. This report tracks Perceptions, Attitudes & Opinions of Nigerians on issues bordering on social cohesion, measured from the perspectives of 5 key components: identity, trust, equity & social justice, participation & patriotism, and self-worth and future expectation. The #NSCS is one of the flagship offerings of Africa Polling Institute (API).

Nigeria is Africa's most populous country with an estimated population of 182 million, of which over 60% are young people less than 35 years. The country is blessed with both human and mineral resources, spread across the length and breadth of the country. It is richly diverse; and it is expected that the country's population and diversity ought to be a major strength and asset, rather than a weakness or liability. However, social tensions and agitations for self-existence in pockets of the country have continued to brew in spite of the country's transition from military rule to democracy in 1999. From 1999 to 2019, the country's uninterrupted 20 years of democratic experience has been assessed with mixed reactions, as it has been fraught with several challenges. Over this period, the country has become more divided along social, political, economic, ethnic, religious and knowledge lines; questioning the roots of our social fabric and co-existence as a people, and crucially justifying the need to investigate social cohesion within our context.

Simply put, social cohesion refers to the willingness of citizens to cooperate and work together towards ensuring the survival and prosperity of the country. If Nigeria is said to be surviving, can Nigeria also be said to be prospering? This question leaves much to be desired. Based on this underlying concept, the survey sought to measure the degree of Social Cohesion in Nigeria, using five components of social cohesion identified in the literature, namely: Identity, Trust, Equity & Social Justice, Participation & Patriotism, and Self-Worth & Future Expectation. It offers new insight to the promotion of unity, trust and inclusiveness amongst citizens, particularly of various socio-cultural and ethnic groups in the country. It also seeks to increase the advocacy of peaceful co-existence and cooperation, needed as panacea for survival and prosperity; and proffers some recommendations critical to countering perceived marginalisation, exclusion and mending the broken social contract between the government and the people.

In summary, the results and findings of the survey highlights that Nigeria cannot be said to be a socially cohesive nation. There appears to be a disconnection from the social contract, fuelled by deep perceptions of inequality, exclusion and abandonment by the government. For instance, with 13.2 million out-of-school children and 43 percent unemployment & underemployment rate, particularly amongst the youth demography; there's increasing resentment towards state institutions, particularly amongst those at the bottom of the pyramid, which constitutes the bulk of the country's population. Therefore a lot needs to be done by the Nigerian government to address issues of exclusion and perceived marginalization, which are breeding tensions in parts of the country.

I hereby recommend this report to the federal and state governments, multilateral agencies, INGOs, advocates and other relevant stakeholders. API believes this report will help shed some light on the current state of social cohesion in the country, and what needs to be done to have a more peaceful, united and prosperous nation.

I hope you will enjoy reading this report and benefit from its findings.

**Dr. Bell Ihua (PhD Kent)**  
 Executive Director, Africa Polling Institute (API)



## ACKNOWLEDGEMENT

The Nigeria Social Cohesion Survey [#NSCS2019] was conducted by Africa Polling Institute (API). We would also like to acknowledge the contribution of experts – Dr. Freedom Onuoha, of the University of Nigeria Nsukka (UNN); Dr. Olumide Taiwo of Helpman Associates; and Mr. Anointing Ogie Momoh, Non-Resident Scholar with API – whose insights helped to enrich the content of this report.

Lastly, this report would not have been possible without the tireless and relentless commitment and dedication of the entire management and staff members of the Institute. For those sleepless nights we spent in the office, working on the report, I sincerely appreciate you all.

Signed  
Dr. Bell Ihua  
Executive Director, Africa Polling Institute (API)





## ACRONYMS AND ABBREVIATIONS

API	Africa Polling Institute
IPOB	Indigenous People of Biafra
MASSOB	Movement for the Actualization of the Sovereign State of Biafra
NOA	National Orientation Agency
NSCS	Nigeria Social Cohesion Survey
OPC	Oodua Peoples' Congress
OECD	Organisation for Economic Co-operation and Development
SC	Social Cohesion
SCI	Social Cohesion Index
UNN	University of Nigeria Nsukka



## EXECUTIVE SUMMARY

This report documents the result and findings of the Nigeria Social Cohesion Survey (#NSCS2019) conducted by Africa Polling Institute. The survey was conducted in 2019 and it forms part of APIs' contribution towards championing good governance in line with its vision, mission, and strategic objectives of producing and disseminating credible data on public opinion to support decision makers, policy makers and advocacy.

### KEY OBJECTIVES

The concept of social cohesion refers to the willingness of citizens of a country to cooperate and work together towards ensuring the survival and prosperity of the country. Based on this underlying concept, the objective of the survey was to measure the degree of Social Cohesion in Nigeria using five components of social cohesion identified in the literature, namely: Identity, Trust, Equity & Social Justice, Participation & Patriotism, and Self-Worth & Future Expectation. Furthermore, this survey offers new insight to strengthen the unity among Nigeria's various ethnic groups, to promote advocacy for Nigerians to cooperate with each other in order to survive and prosper, as well as proffer some recommendations which may be critical to the prosperity of Nigeria.

### METHODOLOGY

The survey was conducted by Africa Polling Institute (API) under the supervision of Dr. Bell Ihua between April 24 to May 20, 2019. All interviews were conducted by face-to-face Household Interviews, using Stratified Random Sampling technique. Interviews were conducted in five major languages: English, Pidgin, Hausa, Igbo and Yoruba. Geographic quotas were assigned to ensure that every senatorial district and state was proportionately represented in the sample. A total of 7,901 contacts were attempted with 5,019 interviews completed (response rate 63.52 percent). All respondents were aged 18 and older. The average time per interview was 35 minutes.

Post-stratification gender and state weights were constructed and applied to the data to make it more representative of the population, allow for more accurate population totals of estimates and reduce non-response bias. The weights assigned were in proportion to the 2006 Nigerian population figures. The margin of error  $\pm 1.2$  percent at the mid-range with a confidence level of 95 percent.

Prior to fielding the survey, a pilot of 35 interviews was completed and the issues identified with the survey materials were rectified. These pilot interviews were not incorporated in the final data set. The data analysis mainly involved tabulation and cross-tabulation of responses into frequency tables and generating charts from the summaries. The information in this report has been compiled in accordance with international standards for market and social research methodologies.

### KEY FINDINGS

Below are the main findings from the survey:

Overall, 87% of the respondents feel comfortable with either identity – being Nigerian or from an ethnic group - including 57% who identify equally with being Nigerian as with being of a particular ethnic origin, 25% (1 in 4 Nigerians) who identify more with being from their particular ethnic group, than being Nigerian, and 5% who identify more with being Nigerian than being from their particular ethnic group. Only 3% of respondents say they feel only Nigerian while 10% identify only with their ethnic groups. In addition, 45% of Nigerians say the country is much more divided today than it was 4 years ago; compared to only 26% who said it is much more united and 29% who said the country has remained the same. Interestingly, further analysis revealed that the South-East (70%), South-South (59%) and North-Central (47%) regions had the highest proportion of respondents who thought the country is much more divided today, compared to the North-West (35%), South-West (29%) and North-East (29%) regions. Nigerians were also asked about their current feeling of the nation. From the result, 55% said they feel truly proud of the nation; while 30% said they feel really disappointed and 13% said they feel indifferent.

From the “Trust” Component, about 4 in 10 Nigerians (42%) say they trust the government of President Muhammadu Buhari, with “A lot of trust” from 14% and “Some trust” from 28%. However, about 1 in 5 Nigerians (21%) said they do NOT trust the government of President Buhari. In comparison to the President’s 42%, only about a third of Nigerians (33%) say they trust the National Assembly as an institution of government, with “A lot of trust” from 5% and “Some trust” from (28%). However, about a quarter of Nigerians (25%) said they do NOT trust the National Assembly. Similarly, about a third of Nigerians (32%) say they trust the Judiciary as an institution of government, with “A lot of trust” from 4% and “Some trust” from 28%. In the same vein, almost 1 in 4 Nigerians (24%) said they do NOT trust the Judiciary. Furthermore, 42% of Nigerians said they trust people of other ethnic groups “A lot” (9%) or “Somewhat” (38%); while 47% said they trust people of other faiths and religious affiliations “A lot” (11%) or “Somewhat” (36%).

From the “Equity and Social Justice” Component, most Nigerians are of the opinion that citizens are not equal under the law. From the survey, 70% believe there are persons “above the law”; compared to only 20% who believe the law protects everyone equally. Also, 80% believe that the Government treats their ethnic group unfairly. This is comprised by 52% who believe that the government “sometimes” treats their ethnic group unfairly; as well as 19% and 9% who believe that this is “Often” and “Always” the case, respectively. Similarly, 74% of Nigerians believe that their religion is treated unfairly by the government; with the majority (55%) saying their religion is “Sometimes” treated unfairly. Another theme under the Equity and Social Justice Component was on the efforts of the Federal government in promoting a sense of inclusion for all ethnic groups in the country. Here, 65% of Nigerians rate the efforts of the Federal Government “Poorly”. Again, respondents in the South-East (78%), South-South (73%) and North-Central (70%) regions constitute the highest proportion of citizens who felt this way.

From the “Patriotism” Component, 73% of Nigerians are willing to cooperate with fellow citizens to work for a more united Nigeria. Similarly, 70% of Nigerians are willing to participate in the political process to make Nigeria a better place for all. However, only 48% of Nigerians expressed a willingness to join the Military to defend the unity of the Nigerian State if needed. Furthermore, on the issue of marriage, while 72% of Nigerians are willing to support marriage between two people from different ethnic groups; only 46% of Nigerians are willing to support marriage between two people of different religious affiliations.

From the “Self-Worth and Future Expectation” Component, 45% of Nigerians said they feel dissatisfied with their lives right now; compared to 40% who said they feel satisfied, and 15% who were indifferent. In addition, the survey sought to probe if Nigerians would consider relocating from the country, with their family, if offered the opportunity to do so. In response, about half (50%) said they would not be willing to relocate. On the other hand, about a third (32%) expressed willingness to relocate with their family if presented with the opportunity to do so. Meanwhile, 18% said they were unsure as to whether they would relocate or not. Interestingly, of the 32% who expressed willingness to relocate, the top three motivations were: to search for greener pastures (26%), better job opportunities (23%) and improved security (16%). Another, 8% said they would be willing to relocate from Nigeria in order to give their children a better life. The survey also found that the United States of America (28%), the United Kingdom (15%) and Canada (14%) were the preferred destinations for those who expressed the willingness to relocate. Overall however, most Nigerians (66%) expressed hope for the future, as they believe the future of the country would be much better than it was today.

## RECOMENDATIONS

Based on the findings of this Nigeria Social Cohesion Survey 2019 (#NSCS2019), Nigeria is not a socially cohesive nation. The results indicate that a lot needs to be done by the Nigerian government to address the question of nationhood and issues and perceptions of exclusion and marginalization, which are breeding tensions in parts of the country. Therefore, the following is recommended:

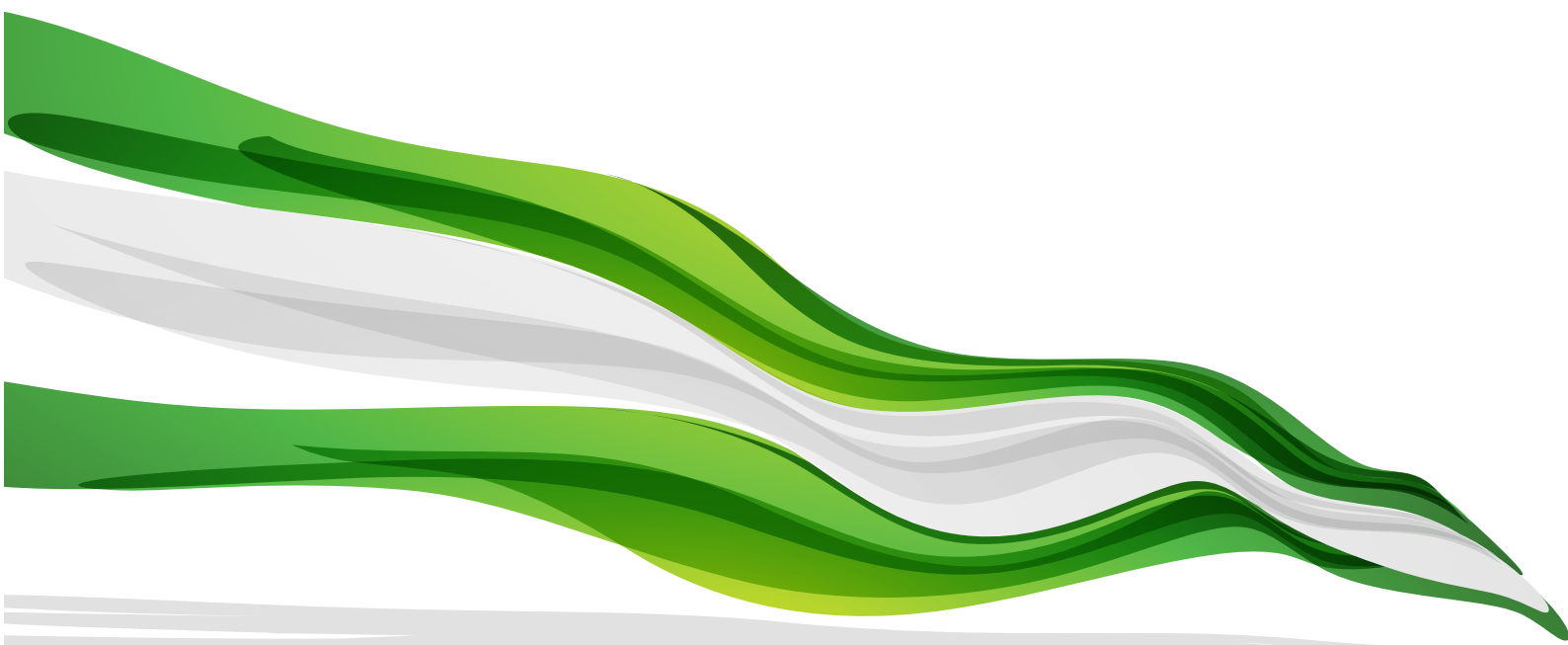
More than anything else, economic inclusiveness and shared prosperity is a foremost determinant of identity. On this point, the government needs to re-examine its economic planning and policy-making system to focus on achievement of sustainable and inclusive growth. More than anything else, a devolution of the development planning process to the grassroots, where every citizen is given the privilege to make inputs into policy and planning, is essential to promoting a socially inclusive economy and society. Relevant policies and plans include those targeted toward the welfare of vulnerable socioeconomic groups (young children and pregnant women without access to essential social services, the elderly and the indigent population) and inclusion of economically marginalized groups.

A second, related issue is the communication of the policies and programs of the government. Given the overriding role of perceptions in the formation of opinions about social divisions in the country, the government could do a lot better in communicating its programs and activities nationwide to reach every social group rather than allow opinion movers and opposition groups to perform the role. Effective communication targeted at every socioeconomic group in the country is essential to keeping the country together.

The law enforcement system, which covers the police force and judicial system, holds sway in determining the extent to which individuals have trust in dealing with one another on personal and business matters within and across ethnic groups. Continuous reforms of the law enforcement system are necessary to give every Nigerian the opportunity to engage others across the country with sufficient guarantee of the right to seek redress whenever individual or group rights are infringed upon or agreements breached. The reforms must also be oriented toward enforcing the laws on every offender to avoid the rich and connected getting away with crimes.

In addition, trust in the leadership of the country is predicated on effective implementation of policies and effectiveness of governance at all levels, particularly the local level, which is closest to the people. On this issue, effective functioning of local governance system and widened room for civil society organizations in holding government accountable for implementation of plans and programs are essential.

Majority of Nigerians still have faith in the Nigeria project, and are willing to contribute to making the country a better place for all. The government needs to tap into this natural reserve in order to build a more just, open and inclusive society. Initiatives including creating more opportunities and appropriate incentives for Nigerians to support the delivery of social services where government is limited, and foster the needed social organization for the purpose. The National Orientation Agency (NOA), civil society organizations, traditional institutions, religious organizations and the media have an ever-increasing role to play in this area.







Freedom Park



## 1.0 INTRODUCTION

Economic inequalities, social exclusion, discrimination, marginalization of minorities, disconnection from the social contract, failures in protecting the well-being of the poor and mutual mistrust among social groups in multi-ethnic societies represent the greatest threat to social cohesion in a society. Social cohesion is a common issue in development studies, which when properly studied and projected improves the quality of the societies in which people live and also help to avoid violent conflict with all its attendant ills<sup>1</sup>. A country/society that is united fosters peace and prosperity and gives a sense of belonging and identity to all its citizens irrespective of tribal, religious or other socio-cultural affiliation. Ensuring social cohesion is arguably one of the most fundamental challenges facing Nigeria as a country.

Several operationalized definitions have been ascribed to the concept of social cohesion. For some, social cohesion describes the bonds or relationships that exist between fellow citizens, especially in contexts characterized by ethnic heterogeneity (Taylor, 1996; Schmeets, 2012). For others, more so, it is the quality of these connections between individuals and groups to which they belong that matters (Marc et al., 2012)<sup>2</sup>. Nonetheless, what is common to these definitions of social cohesion is an emphasis on participation and adherence to a common super-arching identity<sup>3</sup>.

The OECD Development Centre (2011) describes a socially cohesive society as one that works towards the well-being of all its members, minimising disparities and avoiding marginalisation. The OECD's characterisation entails three major dimensions, namely: fostering cohesion by building networks of relationships, trust and identity between different groups; fighting discrimination, exclusion and excessive inequalities; and enabling upward social mobility<sup>4</sup>. This definition of social cohesion highlights the capacity of a society to pursue its members' welfare while at the same time reducing inequalities and promoting inclusion amongst diverse groups.

For the purpose of this study and within the context of the Nigerian society, we have chosen to define Social Cohesion as "the willingness of Nigerians to cooperate with each other in order to survive and prosper." A socially cohesive society encourages participation, social inclusion of all groups, minimises disparities, and avoids marginalisation. A non-cohesive society on the other hand is at risk of increased social vices and conflicts due to perceived exclusion, marginalisation and disconnection from the social contract.

<sup>1</sup> Langer, A; Stewart, F; Smedts, K & Demarest, L. (2017). *Conceptualising and Measuring Social Cohesion in Africa: Towards a Perceptions-Based Index*. *Social Indicators Research*, (131), 321-343

<sup>2</sup> Njozela, L; Shaw, I & Burns, J. (2016). *Towards measuring social cohesion in South Africa*. Cape Town: SALDRU, University of Cape Town. SALDRU Working Paper Number 187/NIDS Discussion Paper 2016/14

<sup>3</sup> Ibid, p. 1.

<sup>4</sup> OECD (2011), *Perspectives on Global Development 2012: Social Cohesion in a Shifting World*, OECD Publishing, Paris, [https://doi.org/10.1787/persp\\_glob\\_dev-2012-en](https://doi.org/10.1787/persp_glob_dev-2012-en)







## 2.0 LITERATURE REVIEW

### MEASURING SOCIAL COHESION

Based on survey data from 19 African countries from Afro barometer, Langer et al. (2017) pointed out three most critical areas in assessing the level of social cohesiveness in any society. The three social cohesion indices are based on individuals shared perception. These include the levels of inequalities, trust and identities prevalence in the society. In their own words:

*" We argue that in order to begin to capture the complexity of the concept such a measure should include three components. These are inequality (the chief feature of European approaches to defining social cohesion with reference to social exclusion), trust (the chief feature of the US approach to social cohesion with reference to social capital), and identity (national versus group), which is an important feature of multi-ethnic societies. We argued that all three of these components should focus on perceptions of people in the society in question, rather than any attempt to get at more 'objective' measures, since social cohesion is a matter of how people perceive the society in which they live".<sup>5</sup>*

They go on to construe social cohesion as being expressive of the sense of belongingness exhibited within a group and the individual perception of the whole group or 'society' as greater than its constituent parts. This individual sense of belongingness helps in bringing peaceful solutions to conflict that may arise among members. Part of this is communicated through shared values and 'shared norms of behaviour' which binds people together for social cohesion (or solidarity). Moreover, they found these shared norms of behaviour to be prevalent in the North American approach to conceptualizing social cohesion - which focuses on government to ensure objectives of people. Langer et al. (2017) however do not to explain the issue of deviants from groups and how oligarchies emerge in groups, steering group interests to their whims and caprices.

Delhey and Dragolov (2016)<sup>6</sup> linked multifaceted dimensions of social cohesion to happiness. They explained social trust as 'trust in most people' and 'identification' as how one is attached to his or her country. Trust for them should be viewed from individual perspectives as ones' trust in institutions. They further espouse that absolute values in a society have multiplier effects, bringing about like values just like the existence of constitutionalism in the society. However, the import of these definitions and characterizations have not been well articulated in the African context - where there are still challenges to nationalism. Regardless, happiness can easily be thought of as a key product of positive social cohesion in different contexts.

Mann (1970)<sup>7</sup> comes at social cohesion from the standpoint of justice. Here, justice is viewed in terms of social justice and is construed to have same challenges in the conceptualization of 'shared values' in that like 'shared values', 'social justice' does not necessarily lead to cohesion. The same can be said for 'equality' which is synonymous to 'justice'. Mann argues that absolute values may not co-exist when members of the society stick to them as core values, given that abiding strictly to one means leaving out the other. This study is more on the abstract and argumentative part and does not bring about development. Even concepts as vague as they are, are definitive and are not strictly within their boundaries, yet they are building blocks for theory and practice. Thus, this view does not present prospect for theoretical inquiry and thus still facing a problem of not being realistic.

5 Arnim Langer & Frances Stewart & Kristien Smedts & Leila Demarest, 2017. "Conceptualising and Measuring Social Cohesion in Africa: Towards a Perceptions-Based Index," *Social Indicators Research: An International and Interdisciplinary Journal for Quality-of-Life Measurement*, Springer, vol. 131(1), pages 321-343, March.

6 Delhey, J. & Dragolov, G. (2016). *Happier together: Social Cohesion and Subjective Well-being in Europe*. *International Journal of Psychology*, 51 (3), 163-176

7 Mann, M., (1970). *The social cohesion of liberal democracy*, *American sociological review* 35 (3) 423-439.



Langer et al (2017) also defining social cohesion, posited that one of its determinants is the existence of common economic wellbeing. This is demonstrated by the reduction in disparities in income and wealth, and perception of issues as common enterprise by people. Arguably, this practically demonstrates social cohesion as a value that would be expectedly lacking in developing countries like Nigeria, where there is a wider gap between the rich and the poor.

Another aspect of social cohesion expressed in the literature is community engagement. For McCloskey et al. (2011)<sup>8</sup>, community engagement is grounded in the principles of community organization, fairness, justice, participation and self-determination. Hence, community participation is reinforced in a society that experiences engagement by other organisations, both public and private. In their characterisation, community participation extends beyond physical contribution to execution of community projects to include 'generation of ideas, contributions to decision making and sharing of responsibility'.

## DEFINITIONS OF SOCIAL COHESION

### Canada

Social cohesion is an ongoing process of developing a community of shared values, shared challenges and equal opportunities within Canada, based on a sense of trust, hope and reciprocity among all Canadians.

### France

Social cohesion is a set of social processes that help instil in individuals the sense of belonging to the same community and the feeling that they are recognised as members of that community.

### New Zealand

Social cohesion describes where different groups and institutions knit together effectively despite differences. It reflects a high degree of willingness to work together, taking into account diverse needs and priorities. Social cohesion is underpinned by the four following conditions:

1. Individual opportunities - including education, jobs and health
2. Family well-being - including parental responsibility
3. Strong Communities - including safe and reliant communities
4. National identity - including history, heritage, culture and rights and entitlements of citizenship

### Australia

Social cohesion is the bond between communities of people who co-exist, interact and support each other through material means and by sharing group beliefs, customs and expectations.

### Denmark

Social cohesion refers to a situation where everyone has access to establishing basic social relationships in society, such as, work participation, family life, political participation and activities in civil society.

### European Union

Article 2 of the Treaty of the European Union states that the tasks of the union included: "Maintaining economic and social cohesion and solidarity between all member states of the Union".

The objective of social cohesion implies a reconciliation of a system of organization based on market forces, freedom of opportunity and enterprise, with a commitment to the values of solidarity and mutual support which ensures open access to benefit and to provide protection for all members of society.

Source: Ritzen (2001)

<sup>8</sup> McCloskey, Silberberg, M., Cook, J Dreschers, C., D.J., Weaver, S. & Ziegahn, L., (Eds.) (June, 2011), *Principle of Community Engagement*, 2nded. U.S.A.: NIH Publication

## SOCIAL COHESION IN NIGERIA

Nigeria is a pluralistic and multicultural society with people of diverse ethnic origins and who identify with different religions. The country grapples with the twin evils of a high levels of poverty and unemployment. It has also had to grapple with social upheavals that have threatened the existence of the Nigerian nation as we know it.<sup>9</sup> These social upheavals have been manifested in the creation of several regional interest groups each protesting against perceived marginalisation and agitating for self-actualization and self-government. This includes creation of such groups as IPOB, MASSOB, Niger Delta Avengers, OPC, Egbesu Boys, Arewa Youths etc. many of which emerged in the late 90s and most of which claim to be aimed at fighting the menace of injustice of marginalization, disparity and the many ills which they perceive to be against their collective will. The religious divide in the country has also been seen to cause tensions between Christians and Muslims – the two major religions in the country. Religious crises have often rocked parts of the country and has over the years placed significant strain on social cohesion to the point of near collapse.

Aghedo (2007)<sup>10</sup> has argued that at the core of the social upheavals in Nigeria are lopsided power sharing formula, discriminatory access to public service and political appointments, and ethnic minorities' phobia for marginalization by large ethnic blocks. Marginalisation and agitations for self-existence is rooted in ethnicity and the major cause of ethnic rivalry is sentimental attachment to the differences in languages and cultures among members of different ethnic groups. This sentimental attachment and feeling of loyalty towards ones ethnic group is what makes citizens put their ethnic interests first and above a national interests. Suffice it to say that social cohesion in the context of any nation cannot thrive where there is the lack of a unifying sense of National identity and a superseding pursuit of the National interest.

Hence, a genuine attention towards building national identity and “oneness” is the panacea to achieving a socially cohesive Nigerian society. This requires a deliberate strategy to build a free society where people can pursue common goals irrespective of their ethnic, religious and cultural beliefs. The federal government needs to put in more effort towards promoting a more inclusive society. The failure of the government to promote policies that strengthen cohesion at all time may be exacerbated by biased reports, falsifications of stories, unprofessionalism in printed and electronic media, including social media.

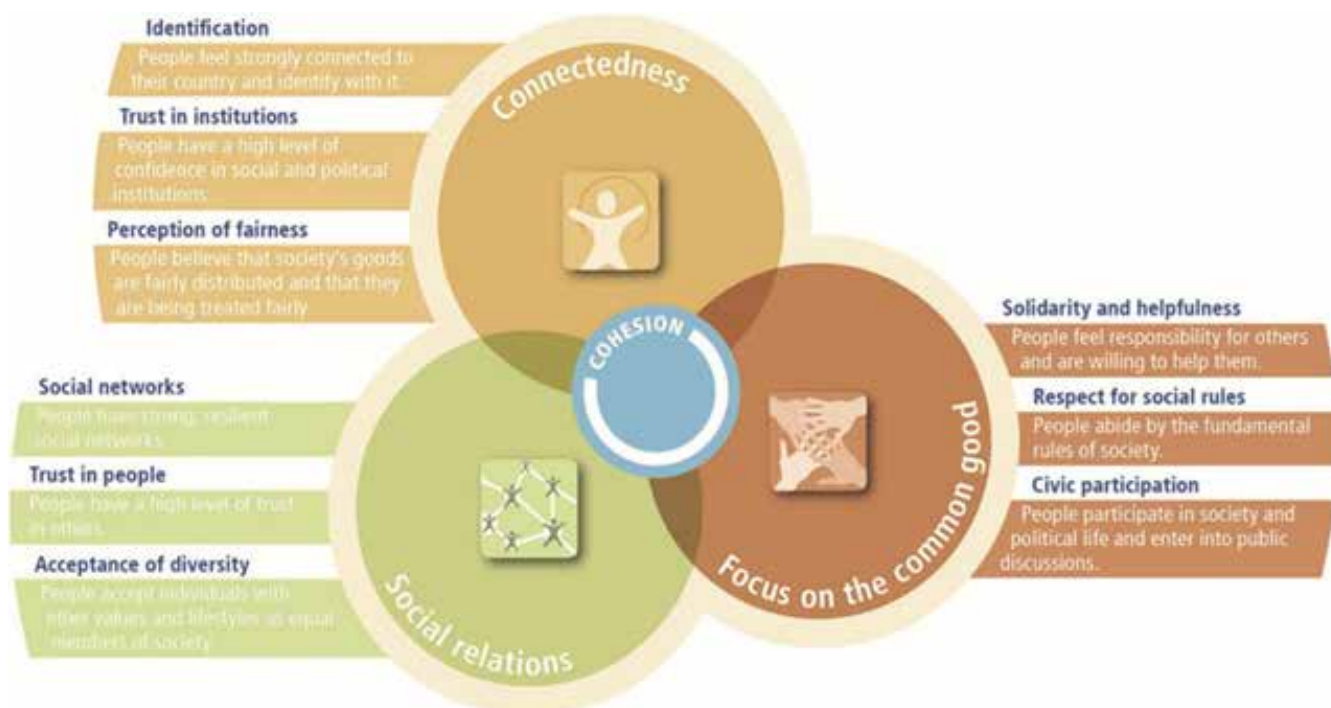
According to Eurofund and Siftung (2014)<sup>11</sup>, there are three main domains of social cohesive: Connectedness (which involves Identification, Trust in Institutions, and Perceptions of Fairness); Social relations (which involves Social networks, Trust in people, and Acceptance of diversity); and Focus on the common (which involves Solidarity and helpfulness, Respect for social rules, and Civic participation).

9 Agbedo, Chris. *Problems of Multilingual Nations: The Nigerian Perspective*. Enugu-Nigeria: Fidgina Global books. 2007.

10 Agbedo, Chris. *Problems of Multilingual Nations: The Nigerian Perspective*. Enugu-Nigeria: Fidgina Global books. 2007.

11 Source: Eurofund and Bertelsman Siftung, 2014

**Figure 1: Domains of Social Cohesion**



Source: Eurofund and Bertelsman Stiftung, 2014

In addition, Langer et al (2014)<sup>12</sup> identified three pillars of social cohesion, what he articulated as the Social Cohesion Triangle: Trust, Inequality and Identity.

### Trust

The first component in the social cohesion triangle is extent of trust amongst people generally, and particularly across groups, and in relationship to the state. This is a powerful indicator of how cohesive a society is—of the strength of the ‘glue’ that binds people together within a particular society. This element broadly reflects the North American perspective on social cohesion. Where trust across groups is low, conflict is more likely (Gambetta 1988) and economic progress can be impeded (Knack and Keefer 1997; Zak and Knack 2001; Beugelsdijk et al. 2004). In both cases, a two-way relationship is probable. It is also possible that trust increases with greater per capita income as institutions improve. While these two way relationships may make it difficult to ascertain causality, they do not have bearing on the validity of the Social Cohesion Index (SCI) as such. Trust in state institutions is also highly relevant, given the importance of the state both in shaping economic and social relationships, and people’s lives more generally. Lack of trust in state institutions may lead to violent protests and uprisings; and impede Social Cohesion.

### Inequality

The second component in the social cohesion triangle is the extent of inequalities both horizontal (group) and vertical (individual). The inclusion of inequalities stems from the European approach. Horizontal (or group) inequalities (HIs) are particularly critical for SC in multi-ethnic societies because it is sharp inequalities between ethnic (or religious or regional) groups that usually fuel political conflict, often leading to violence (Stewart 2008; Cederman et al. 2011). Relevant here is not only perceived group inequalities, but perceptions of fair or unfair treatment by the government. In addition, vertical inequalities, or inequalities among individuals, (VIs), are also relevant, since high and rising vertical inequality can undermine bonds among people (Uslaner 2008). One would expect less Social Cohesion in highly unequal societies, since the feeling of belonging to a shared national project is likely to be less.

<sup>12</sup> Langer, Stewart, Smedts and Demarest, 2016

## Identity

The third critical element of social cohesion in multi-ethnic societies is the strength of people's adherence to national identity in relation to their group (or ethnic) identity. This component is important for multi-ethnic societies, especially those, such as in Africa, where national boundaries have not developed organically and nations are not natural units, but were created relatively recently by colonial powers. The strength of identities is related to perceived importance of Horizontal Inequalities (HIs), since if group identities are relatively weak HIs may not be perceived at all, or if perceived, not regarded as important. People's perceptions of their identity are also relevant to social cohesion, because group conflict is more likely if group identities are perceived as strong relative to national ones. Conversely, if people put major emphasis on national identities it indicates that they regard themselves as involved in a shared national project. A socially cohesive society requires diversity and unity, with both group and national identity valued. However, where only group identities take strong precedence over national ones, national cohesion is likely to be threatened.

**Figure 2: The Social Cohesion Triangle**



*Source: Langer, Stewart, Smedts and Demarest, 2016*

Drawing from the literature reviewed above, the concept of Social Cohesion is reflected in and can be measured by capturing some of the following indicators: Identity, Trust, Equity & Social Justice, Participation & Patriotism, and Self-Worth & Future Expectation. Each of these components is discussed further in the following paragraphs.

The Identity component of social cohesion sees cohesiveness of a multi-ethnic society in terms of how individuals view their national relationship with respect to identifying with a tribe or group to which they belong. A socially inclusive society encourages opportunities for growth and social mobility through provision of strong policies that discourage marginalisation, and encourage the integration of minorities in the society, by creating the perception of being accepted with the feeling of belonging.

The Trust component reflects the different perceptions of people towards the reliability of others. This is not only reflected between people but also towards institutions. Trust strengthens unity and identification as well as a moral sense of solidarity. There are at least three levels of trust: Social Trust, Trust in institutions and Trust in politics. Social trust refers to trust in other people, Institutional trust refers to trust in organisations, and political trust refers to trust in politics and political institutions. Without trust, a society cannot attain cohesion.

The Equity & Social Justice component reflects the acceptance of and compliance with an established social order. A lack of the social order results in anarchy where societal member's goals are no longer in harmony with the legitimate approaches of reaching the goals. Social Justice and Equity levels on the laws and policies of the government, the perception of fairness and equality amongst different groups in the society, the treatment of individuals and groups by the government and the trust of the people in the government.

The Participation & Patriotism as a component of social cohesion hinges on the willingness of individuals and groups to work together to ensure the growth of a society or an economy. Social cohesion is “a state of affairs in which a group of people demonstrate an aptitude for collaboration that produces a climate for change that, in the longer run, benefits all”<sup>13</sup>. The interests of individuals to participate in political process for the progress of an economy are part of the questions to be expected when patriotism is discussed.

Worth is portrayed through the subjective measures of quality of life. The measurement of life satisfaction, individual happiness and future expectation explicitly conveys the aspect of worth as a component of social cohesion. Are citizens satisfied with the present life they live? Is what they currently undergo a sufficient measurement of their happiness?



<sup>13</sup> Ritzen, Jo (2001), *Social Cohesion, Public Policy, and Economic Growth: Implications for OECD Countries*. OECD Quebec working paper.



### 3.0 KEY OBJECTIVES

The concept of social cohesion refers to the willingness of citizens to cooperate and work together towards ensuring the survival and prosperity of the country. Based on this underlying concept, the objective of this survey is to measure the degree of Social Cohesion in Nigeria, using five components of social cohesion identified in the literature, namely: Identity, Trust, Equity & Social Justice, Participation & Patriotism, and Self-Worth & Future Expectation.

Furthermore, the survey offers new insight to promote the unity, trust and inclusiveness among citizens of Nigeria, particularly of various ethnic groups; increase advocacy of Nigerian citizens' cooperation with each other in order to survive and prosper; as well as proffers some recommendations which may be critical to guarding against perceived marginalisation, disunity, ethnic conflict of interest and above all, foster the unity and prosperity of the entity Nigeria.









## 4.0 METHODOLOGY

The survey was conducted by Africa Polling Institute (API) under the supervision of Dr. Bell Ihua between April 24 to May 20, 2019. All interviews were conducted by face-to-face Household Interviews, using Stratified Random Sampling technique. Interviews were conducted in five major languages: English, Pidgin, Hausa, Igbo and Yoruba. Geographic quotas were assigned to ensure that every senatorial district and state was proportionately represented in the sample. A total of 7,901 contacts were attempted with 5,019 interviews completed (response rate 63.52 percent). All respondents were aged 18 and older. The average time per interview was 35 minutes.

Post-stratification gender and state weights were constructed and applied to the data to make it more representative of the population, allow for more accurate population totals of estimates and reduce non-response bias. The weights assigned were in proportion to the 2006 Nigerian population figures. The margin of error  $\pm 1.2$  percent at the mid-range with a confidence level of 95 percent.

Prior to fielding the survey, a pilot of 35 interviews was completed and the issues identified with the survey materials were rectified. These pilot interviews were not incorporated in the final data set. The data analysis mainly involved tabulation and cross-tabulation of responses into frequency tables and generating charts from the summaries. The information in this report has been compiled in accordance with international standards for market and social research methodologies.

### 4.1 SUMMARY OF DEMOGRAPHIC DISTRIBUTION

#### **Gender:**

More males (51 percent) than female respondents (49 percent) completed the interview.

#### **Geo-Political Zone:**

The distribution of respondents by geo-political zones in the survey are as follows: North-West (26 percent) with the highest frequency, followed by South-West (20 percent), South-South (15 percent), North-Central (14 percent), North-East (13 percent), and South-East (12 percent) with the lowest frequency.

#### **Age-Group:**

The distribution of age-groups of the respondents in the survey include: 25-34 years (47 percent) with the highest frequency, followed by 35-54 years (32 percent), 18-24 years (16 percent), and 55 and above (5 percent) with the lowest frequency.

#### **Locality:**

More of the respondents (39 percent) are rural dwellers, followed by urban dwellers (32 percent), and semi-urban dwellers (29 percent) with the lowest frequency.

#### **Occupation of Respondents:**

The majority of the respondents are students (19 percent), followed by 18 percent who are self-employed and another 18 percent who engage in one business or another, civil servant (10 percent), unemployed (9 percent), artisan (8 percent), farmers (8 percent), professionals (4 percent), Corps members (1 percent), Religious leaders (1 percent), and others (4 percent).

#### **Literacy Level:**

The distribution of respondents by literacy level in the survey include: respondents who completed secondary school (46 percent) with the highest frequency, completed tertiary education (37 percent), completed primary school (8 percent), No formal education (6 percent), and those who completed post graduate education (3 percent) with the lowest frequency.



**Table 1: Socio-Demographic Information**

Demography	Variable Label	N	%
<b>Gender</b>	Male	2,550	50.8%
	Female	2,469	49.2%
<b>Geo-Political Zone</b>	South-East	586	11.7%
	South-South	752	15.0%
	South-West	991	19.7%
	North-East	678	13.5%
	North-West	1,284	25.6%
	North-Central	728	14.5%
<b>Age-Group</b>	18 – 24	827	16.5%
	25 – 34	2,336	46.6%
	35 – 54	1,588	31.6%
	55 – 64	215	4.3%
	65+	53	1.0%
<b>Locality</b>	Urban	1,583	31.5%
	Semi-Urban	1,459	29.1%
	Rural	1,977	39.4%
<b>Marital Status</b>	Single	2,393	47.7%
	Married	2,562	51.0%
	Separated / Divorced	65	1.3%
<b>Religion</b>	Islam	1,988	39.6%
	Christianity	2,983	59.4%
	Traditional	47	0.9%
	Others	2	0.0%
<b>Occupation of Respondent</b>	Student	946	18.9%
	Self-Employed Trader	910	18.1%
	Business Man / Woman	903	18.0%
	Govt. Worker / Civil Servant	481	9.6%
	Unemployed Youth / Adult	446	8.9%
	Artisan	420	8.4%
	Farmer / Agric. Worker	404	8.0%
	Professional Worker	213	4.3%
	Youth Corps Member	75	1.5%
	Religious Leader / Missionary	31	0.6%
	Others	190	3.8%
<b>Occupation of Head of Household</b>	Business Man / Woman	1,075	21.4%
	Govt. Worker / Civil Servant	987	19.7%

Demography	Variable Label	N	%
Occupation of Head of Household	Business Man / Woman	1,075	21.4%
	Govt. Worker / Civil Servant	987	19.7%
	Self-Employed Trader	878	17.5%
	Farmer / Agric. Worker	674	13.4%
	Professional Worker	415	8.3%
	Artisan	399	8.0%
	Student	230	4.6%
	Unemployed Youth / Adult	191	3.8%
	Religious Leader / Missionary	55	1.1%
	Youth Corps Member	40	0.8%
	Others	73	1.5%
Literacy Level	No formal Education / Illiterate	288	5.7%
	Completed Primary School	412	8.2%
	Completed Secondary School	2,327	46.4%
	Completed Tertiary Education (HND, BSc. BA)	1,867	37.2%
	Completed Post Grad. Edu. (PGD, MSc., PhD)	125	2.5%
Personal Monthly Income of Respondent	Less than N50,000	2,991	59.6%
	N50,001 – N100,000	1,011	20.1%
	N100,001 – N200,000	239	4.8%
	N200,001 – N300,000	70	1.4%
	N300,001 – N400,000	22	0.4%
	N400,001 – N500,000	3	0.1%
	Above N500,000	3	0.1%
	Don't Know / Can't Tell	680	13.6%
Household Monthly Income	Less than N50,000	1,428	28.4%
	N50,001 – N100,000	1,649	32.9%
	N100,001 – N200,000	738	14.7%
	N200,001 – N300,000	218	4.3%
	N300,001 – N400,000	81	1.6%
	N400,001 – N500,000	37	0.7%
	Above N500,000	18	0.4%
	Don't Know / Can't Tell	850	16.9%
Total		5,019	100.0%



## 5.0 SURVEY RESULTS

This section presents detailed results from the survey.

### 5.1 ASSESSMENT OF IDENTITY AS A COMPONENT OF SOCIAL COHESION

The survey assessed identity as a component of social cohesion in Nigeria, to capture how Nigerians view their national relationship with respect to identifying with a tribe or group to which they belong.

#### 5.1.1 FEELINGS OF NIGERIANS ABOUT THE NATION

Overall, 55% of respondents felt proud of the present state of the nation while 30% felt really disappointed. The rest of the respondents were either indifferent (13%) or felt unconcerned or not sure (2%).

**When you think about your country Nigeria, which statement best expresses your feelings?**  
*National*



**Figure 3: How Nigerians Feel about the Nation**

Further disaggregated analysis on the data shows that males are more proud of Nigeria than their female counterparts - a greater proportion of women expressed disappointment in Nigeria. Meanwhile, a greater percentage of people from the North-East geopolitical zone (66%) are more proud of the nation than those from elsewhere. The North-East is followed closely by the South-West and North-West at (63%) and (62%) respectively. On the other hand, at least 3 out of every 5 south-easterner feel disappointed in the country. There was little difference across age-groups in terms of the proportion who felt proud about the country (young adults (51%), older adults (54%), elderly (48%).

**When you think about your country Nigeria, which statement best expresses your feelings?**  
*by Total, Gender, Age-group & Geo-political Zone*

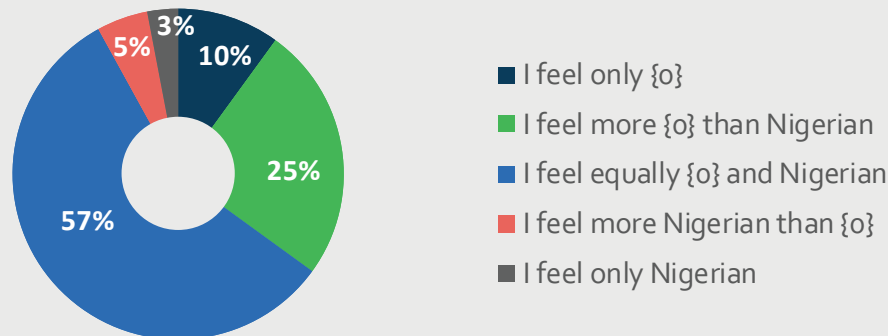
	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
I feel truly proud	55%	54%	49%	51%	54%	48%	13%	45%	63%	66%	62%	45%
I feel really disappointed in Nigeria	30%	28%	31%	31%	26%	34%	62%	30%	25%	19%	23%	31%
I'm indifferent about Nigeria	13%	17%	17%	16%	18%	13%	22%	24%	11%	12%	15%	21%
I'm not sure	2%	1%	3%	2%	2%	5%	3%	1%	1%	3%	0%	3%

**Table 2: Socio-Demographic of how Nigerian feel about the Nation**

## 5.1.2 IDENTIFICATION AS NIGERIAN OR MEMBER OF AN ETHNIC GROUP

Overall, 87% of the respondents feel comfortable with either identity – being Nigerian or from an ethnic group – including 57% who identify equally with being Nigerian as with being of a particular ethnic origin, 25% (1 in 4 Nigerians) who identify more with being from their particular ethnic group, than being Nigerian, and 5% who identify more with being Nigerian than being from their particular ethnic group. Only 3% of respondents say they feel only Nigerian, compared to 10% who identify only with their ethnic groups.

**If you had to choose between being Nigerian and being from your ethnic group [O], which of the following best expresses your feelings? (Where [O] represents your ethnic group) National**



**Figure 4: Choices between being Nigerian and Being from a Particular Ethnic Group**

While there are no significant differences across genders on account of identity, the same cannot be said across age groups and geopolitical zones. Across age groups, only 5% of those aged 18-35 and 36-60 felt more Nigerian, compared to 12% for those age 61 and above. Across Nigeria's geopolitical zones, those from the South East identify most closely with their ethnic origins (43%) than with being Nigerian, while from the North East (14%) are least likely to do so. On the flipside and in direct reflection of the aforementioned, those from the North East are most likely (77%) to feel equally Nigerian as with being from their ethnic groups while those from the South East are the least likely (34%) to do so. Additionally, those from the South-South (8%) are most likely to identify with being only Nigerian compared to those from other geopolitical zones of the country (North Central 3%, North-West 4%, North East 1%, South West 1%, and South East 1%.

**If you had to choose between being a Nigerian and being a {O}, which of the following best expresses your feelings? by Total, Gender, Age-group & Geo-political Zone**

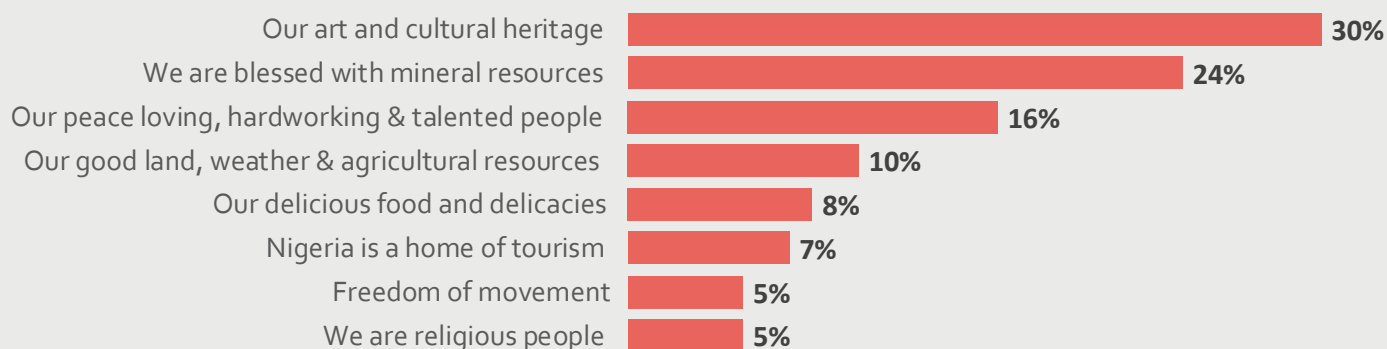
	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
I feel only {O}	10%	10%	9%	10%	9%	7%	19%	7%	12%	5%	12%	2%
I feel more {O} than Nigerian	25%	25%	25%	25%	27%	27%	43%	29%	28%	14%	22%	15%
I feel equally {O} and Nigerian	57%	57%	58%	57%	56%	49%	34%	48%	56%	77%	55%	70%
I feel more Nigerian than {O}	5%	5%	5%	5%	5%	12%	3%	8%	3%	3%	7%	10%
I feel only Nigerian	3%	3%	3%	3%	3%	5%	1%	8%	1%	1%	4%	3%

**Table 3: Demographic Analysis on Choices between being Nigerian and from an Ethnic Group**

### 5.1.3 WHAT MAKES NIGERIANS PROUD OF BEING NIGERIAN

The survey responses show that Nigerians are most proud about the art and cultural heritage of the country (30%) and its endowment with mineral resources (24%). Other factors mentioned by respondents on why they are proud to be Nigerian are that her people are “peace loving, hardworking and talented” (16%), and they enjoy “good land, weather and agricultural resources” (10%). Meanwhile, only 5% of respondents feel proud about freedom of movement and an equal percentage feel proud about the religiosity of Nigerians.

**If there was one factor that makes you really proud of being Nigerian what would that be?**

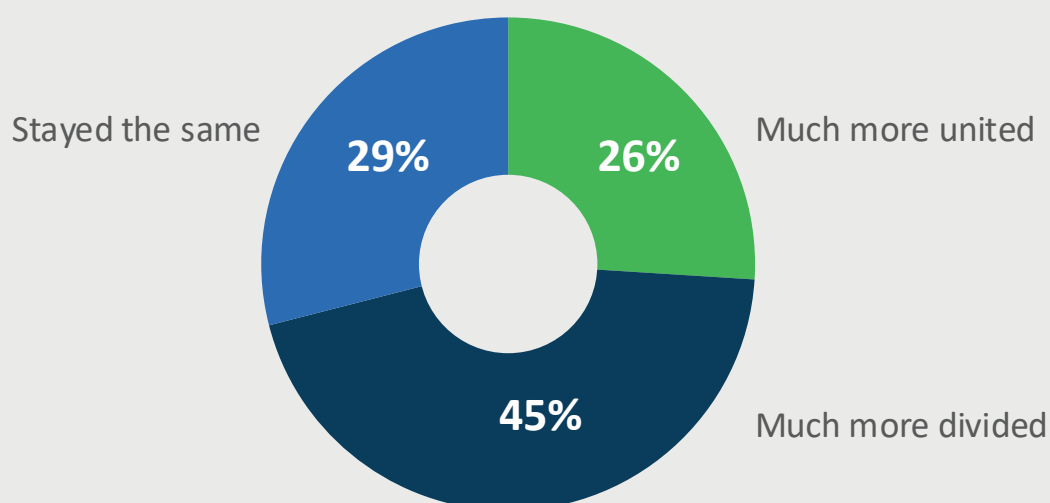


**Figure 5: What are Nigerians most proud of in being Nigerian**

### 5.1.4 UNITY AND DIVISION OF NIGERIA

When questioned about how united or divided the country was, 45% of the respondents feel that ethnic division has worsened in Nigeria compared to the situation four years ago; 26% were of the opinion that it has abated; while the remaining 29% think that the situation has been the same.

**Compared to four years ago, how united or divided would you say Nigeria is today?**  
**National**



**Figure 6: Extent of Unity or Division among Nigerians**

Female respondents (44%) are more likely than male respondents (41%) to view the country as more divided now than four years ago. Similarly, more of the elderly aged 61 and above (52%) feel the country is more divided now than four years ago, compared to younger respondents in which case 44% and 40% of those aged 18-35 years old, and those aged 36-60 years respectively feel so. Cross-tabulations across geopolitical zones show that more of the people in the South-East (70%), South-South (59%), feel Nigeria is much more divided than four years ago, compared with those in the North-Central (47%), North-West (35%) and North East (29%).

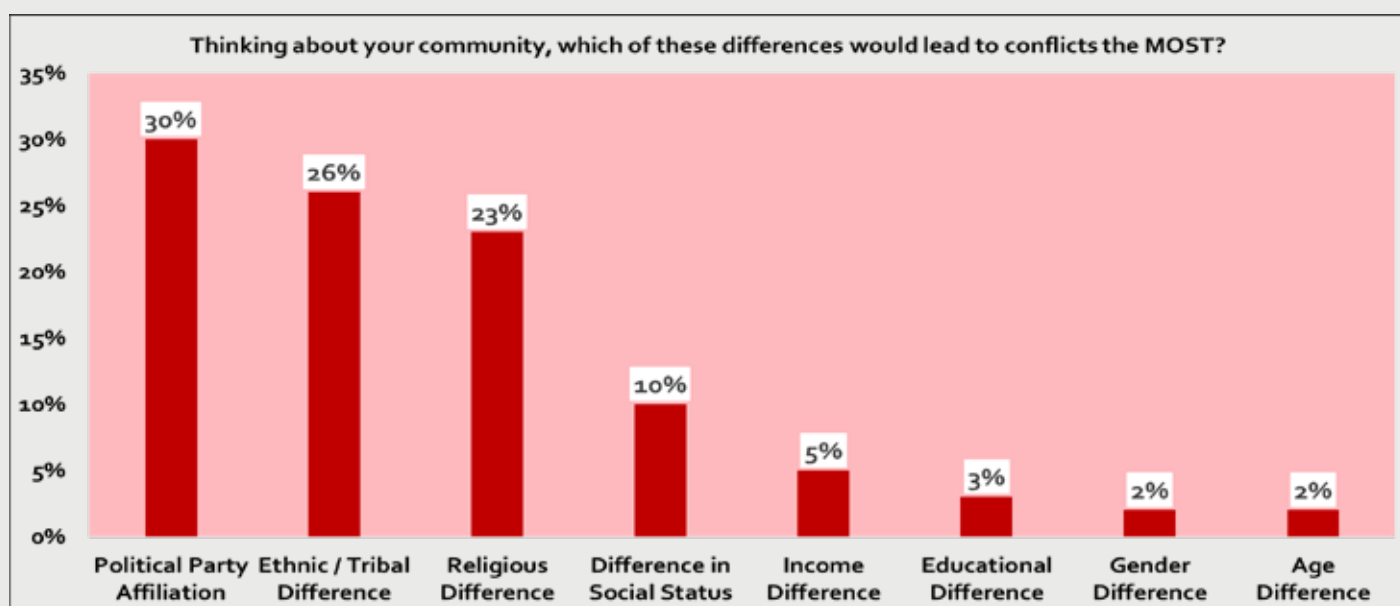
**Compared to four years ago, how united or divided would you say Nigeria is today?**  
*by Total, Gender, Age-group & Geo-political Zone*

	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
Much more united	26%	28%	24%	26%	27%	10%	11%	15%	26%	33%	33%	29%
Much more divided	45%	41%	44%	44%	40%	52%	70%	59%	29%	29%	35%	47%
Stayed the same	29%	31%	33%	31%	34%	37%	18%	26%	45%	38%	32%	24%

**Table 4: Demographic Analysis on the Extent of Unity and Division among Nigerians**

### 5.1.5 SOURCES OF CONFLICT IN THE COUNTRY

The top leading causes of conflict identified by respondents are political party affiliation (30%), ethnic/tribal differences (26%), and religious differences (23%). Differentials in social status, income, education, gender and age are identified as being part of the mix of the leading causes of conflict in Nigeria – although with limited intensity when compared to political party, ethnic or religious differences and affiliations.



**Figure 7: Major Causes of Conflicts in the Nation**

Across geopolitical zones, political party affiliation is the leading cause of conflict in South-West, South-South and North central; ethnic/tribal difference is leading cause in South-East while religious difference is leading cause in North-East and North-West as per respondents from these zones.

**Thinking about your community, which of these differences would lead to conflicts the MOST?**  
*by Total, Gender, Age-group & Geo political Zone*

	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
Political Party Affiliation	30%	31%	30%	28%	37%	12%	29%	33%	43%	12%	22%	43%
Ethnic / Tribal Difference	26%	26%	25%	25%	26%	27%	36%	23%	26%	26%	24%	22%
Religious Difference	23%	23%	23%	25%	19%	12%	13%	7%	11%	46%	33%	25%
Difference in Social Status	10%	10%	10%	10%	8%	16%	10%	21%	13%	4%	6%	6%
Income Difference	5%	4%	5%	5%	3%	8%	5%	8%	4%	2%	5%	3%
Educational Difference	3%	3%	3%	3%	3%	14%	5%	2%	2%	6%	4%	0%
Gender Difference	2%	2%	3%	2%	1%	5%	1%	3%	0%	2%	4%	1%
Age Difference	2%	2%	1%	1%	2%	7%	2%	3%	1%	2%	2%	0%

**Table 5: Demographic Analysis of the Causes of Conflicts in Nigeria per survey respondents**



## 5.2 ASSESSMENT OF TRUST AS A COMPONENT OF SOCIAL COHESION

This section explores citizen's trust in the Presidency, the National Assembly and the Courts as institutions in the country. It also examines how people from each ethnic groups and religions relate with others, and how much trust they have in each other.

### 5.2.1 TRUST IN THE GOVERNMENT OF PRESIDENT MUHAMMADU BUHARI

In this section, respondents were asked specifically if and to what degree they trust the current administration of current government led by President Muhammadu Buhari. Overall, 42% of surveyed Nigerians say they trust the current government of President Buhari - 'A lot' (14%) and 'Somewhat' (28%). However, about 21% of them, (1 in 5 Nigerians) expressed that they do "Not at all" trust his government.

#### How much do you trust the government of President Muhammadu Buhari? National

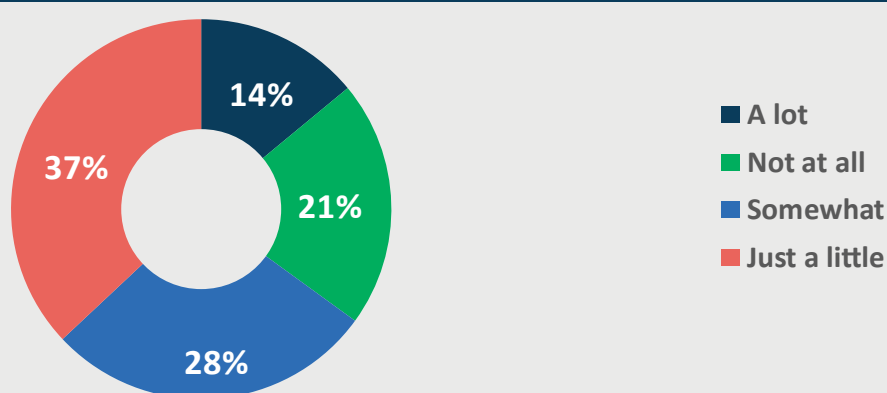


Figure 8: Extent of Trust in the Government of President Muhammadu Buhari

Overall, the President is trusted more in the North East, North Central and North West geopolitical zones where a combined 91%, 85% and 85% respectively trust him to some degree. On the other hand, in the South East, South-South and South West geopolitical zones as much as 45%, 31% and 20% respectively of the people say they do not at all trust the current presidency. Although specific reasons for respondent's expression of mistrust for the current government was not investigate, arguably these are linked in several complex ways to other aspects of social cohesion which the survey also measures.

How much do you trust the government of President Muhammadu Buhari?  
by Total, Gender, Age-group & Geo-political Zone

	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
Not at all	21%	20%	23%	21%	22%	26%	45%	31%	20%	9%	15%	15%
Just a little	37%	37%	38%	39%	33%	26%	39%	50%	30%	26%	36%	45%
Somewhat	28%	28%	27%	27%	28%	38%	13%	14%	33%	42%	36%	19%
A lot	14%	15%	12%	13%	17%	10%	3%	5%	17%	23%	21%	13%

Table 6: Demographic Analysis on the extent of Trust in President Muhammadu Buhari

## 5.2.2 TRUST IN THE NATIONAL ASSEMBLY AS AN INSTITUTION OF GOVERNMENT

Overall, only a third of Nigerians surveyed (33%) say they trust the National Assembly as an institution of government – ‘A lot’ (5%) and ‘Somewhat’ (28%). On the other hand, about 1 in 4 of them (25%) say they do “not at all” trust the National Assembly.

### How much do you trust the National Assembly as an institution of government? National

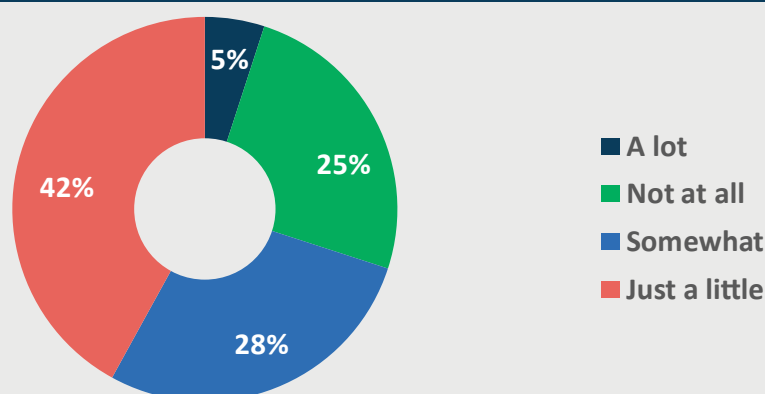


Figure 9: Extent of Trust in the National Assembly as an Institution of the Government

Least trust in the parliament or national legislature is expressed by the respondents from the South-East, North Central and South West where 38%, 31% and 29% respectively of respondents said they did “not at all” trust Nigeria’s National Assembly. Strikingly, respondents from the North-East seem to have the most faith in the institution as a combine 92% of them express some degree of trust in the National Assembly – 14% ‘A lot’, 39% “somewhat” and 39% just a little.

### How much do you trust the National Assembly as an institution of government? by Total, Gender, Age-group & Geo-political Zone

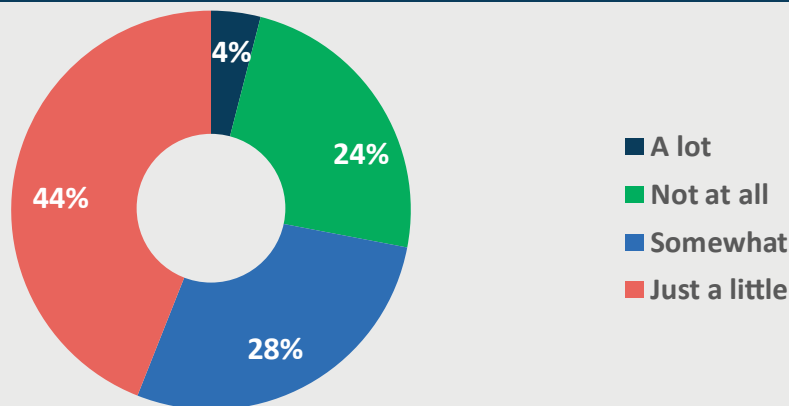
	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
Not at all	25%	25%	26%	25%	27%	26%	38%	22%	29%	9%	24%	31%
Just a little	41%	41%	41%	41%	41%	37%	47%	46%	37%	39%	38%	43%
Somewhat	28%	29%	27%	30%	24%	35%	13%	27%	28%	39%	33%	23%
A lot	5%	6%	5%	5%	7%	2%	3%	5%	5%	14%	4%	3%

Table 7: Demographic Analysis showing the Extent of Trust in the National Assembly

## 5.2.3 TRUST IN THE JUDICIARY AS AN INSTITUTION OF GOVERNMENT

On the whole, only a third of Nigerians (32%) say they trust the Judiciary as an institution of government – ‘A lot’ (4%) and ‘Somewhat’ (28%). However, almost 1 in 4 Nigerians (24%) do “not at all” trust the Judiciary.

## How much do you trust the Judiciary as an institution of government? National



**Figure 10: Extent of Trust in the Judiciary as an Institution of the Government**

Further disaggregation of the data across the geo-political zones shows that, the North-East (12%) have the most faith in the judiciary. 35% of respondents in the South-East say they do 'not at all' trust in the judicial system. None of the elderly respondents (61 and above) expressed trust in the judiciary, and there was no difference between young adults and older adults.

**How much do you trust the Judiciary as an institution of government?  
by Total, Gender, Age-group & Geo-political Zone**

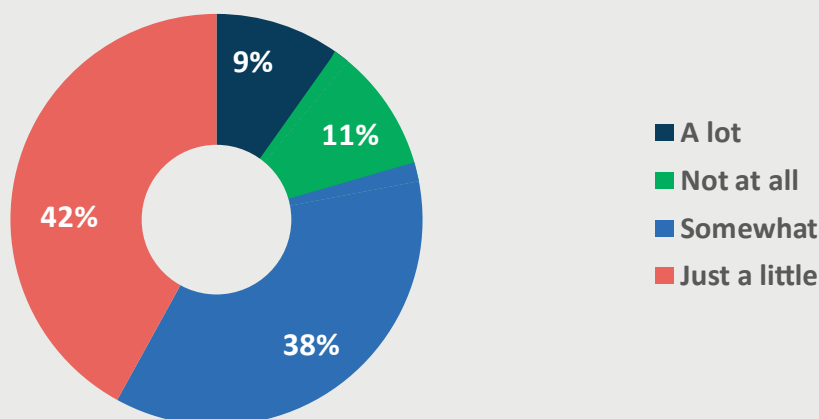
	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
Not at all	24%	23%	25%	24%	24%	30%	35%	20%	30%	7%	25%	23%
Just a little	44%	44%	44%	45%	43%	33%	49%	57%	36%	38%	40%	53%
Somewhat	28%	28%	27%	27%	27%	37%	15%	21%	30%	43%	31%	20%
A lot	4%	4%	4%	4%	6%	0%	1%	3%	4%	12%	3%	3%

**Table 8: Demographic Analysis of the Judiciary as an Institution of the Government**

### 5.2.4 TRUST FOR PEOPLE OF OTHER ETHNIC GROUPS

The survey asked the respondents how much they trust people of another ethnic groups. Overall, only 47% of Nigerians say they trust people of other ethnic groups 'A lot' (9%) and 'Somewhat' (38%). Meanwhile, 42% say they have 'Just a little' trust, for people of other ethnic groups.

## How much do you trust people from other ethnic groups apart from yours? National



**Figure 11: Extent of Trust in People of Another Ethnic Group**

Among the geo-political zones, the South-East (5%) had the least trust for people of other ethnic groups. Aggregating respondents who trust people from another ethnic group ‘a lot’ and those who trust ‘somewhat’, the survey revealed that residents of the northern part of the country are generally more trusting of Nigerians from other ethnic groups than their Southern neighbours (North-West – 54%, North-Central – 54%, North-East – 51%, South-West – 44%, South-South - 38%, South-East – 30%).

**How much do you trust people of other ethnic groups apart from yours?**  
*by Total, Gender, Age-group & Geo-political Zone*

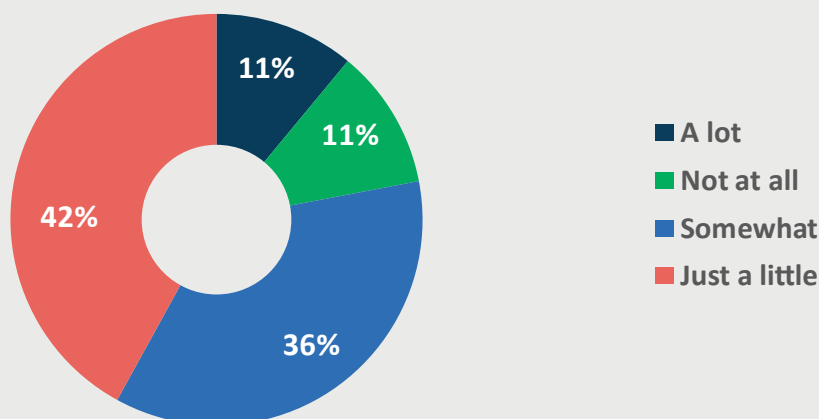
	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
Not at all	11%	10%	11%	10%	12%	14%	25%	11%	18%	3%	7%	4%
Just a little	42%	40%	44%	42%	42%	29%	44%	50%	38%	46%	38%	41%
Somewhat	38%	38%	36%	38%	37%	43%	25%	32%	37%	41%	47%	34%
A lot	9%	10%	7%	9%	8%	13%	5%	6%	7%	10%	7%	20%

**Table 9: Demographic Analysis that Shows the Extent of Trust in People of Other Ethnic Groups**

### 5.2.5 TRUST FOR PEOPLE OF OTHER RELIGIONS

There are three main religions in Nigeria – Christianity, Islam and indigenous beliefs. 47% of Nigerians say they trust people of other religions “A lot” (11%) and “Somewhat” (36%). However, 42% say they have “Just a little” trust, for people of other ethnic groups.

## How much do you trust people of other religions apart from yours? National



**Figure 12: Extent of Trust in People of Other Religions**

People in the North-Central geopolitical zone, containing the greatest number of minority ethnic groups in Nigeria, express the most trust for people of other religions. About a quarter of those from the South East (26%) say they do not trust people of a different faith. Across the zones, there is little difference in the proportion of respondents that have “just a little” trust for people from other religious beliefs (South-South – 46%; North-East – 44%; North-Central – 44%; South-East – 43%; North-West – 40%, and South-West – 40%).

**How much do you trust people of other religions apart from yours?**  
*by Total, Gender, Age-group & Geo-political Zone*

	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
Not at all	11%	10%	13%	11%	11%	16%	26%	9%	16%	6%	8%	5%
Just a little	42%	43%	41%	42%	43%	43%	43%	46%	40%	44%	40%	44%
Somewhat	36%	35%	36%	36%	35%	38%	28%	35%	37%	41%	41%	28%
A lot	11%	12%	9%	11%	10%	2%	2%	10%	7%	9%	11%	24%

**Table 10: Demographic Analysis on the Extent of Trust in People of Other Religions**

## 5.3 ASSESSMENT OF EQUITY AND SOCIAL JUSTICE AS COMPONENTS OF SOCIAL COHESION

### 5.3.1 FEELINGS OF NIGERIANS REGARDING THE COUNTRY'S LAWS

Overall, 70% of Nigerians surveyed are of the opinion that some persons are above the law in the country, 20% tend to believe that the law protects everyone equally while 10% are unsure.

Which of the following statements best expresses your feelings concerning the Laws of Nigeria? National

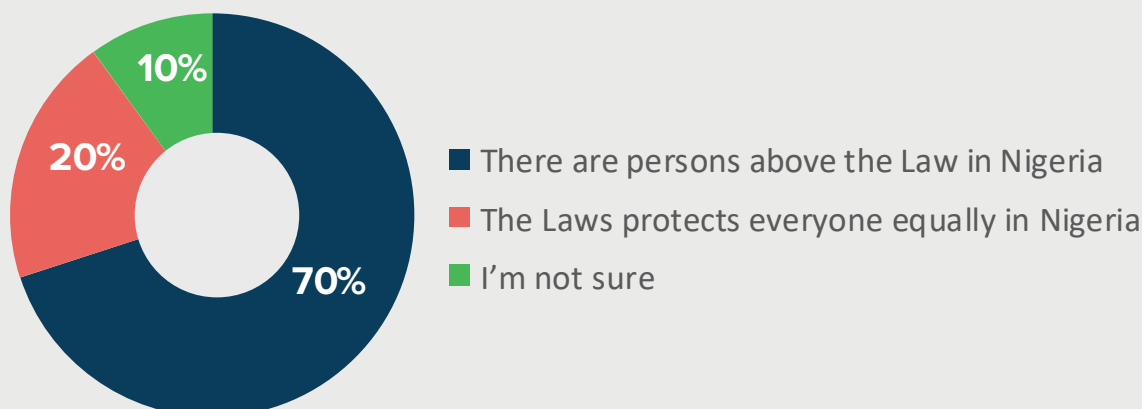


Figure 13: Feelings of Nigerians Concerning the Laws of Nigeria

Opinions concerning how the law applies to everyone in Nigeria differs across age groups and geopolitical zones. In terms of age groups, a lesser percentage of those aged 61years and above think that “there are persons above the law in Nigeria”. However, a larger percentage of this age group (19%) also say they are not sure. Also, about a quarter of those aged 18-35years (24%) and those aged (27%) think the laws protect everyone equally, while the majority of them (70% and 67% respectively) think otherwise. Across the several geopolitical zones of the country, the overarching sense of the majority is that there are persons who are above the law. Even then, those in the North Central (89%) and South-South (78%) tend to think more so.

Which of the following statements best expresses your feelings concerning the Laws of Nigeria?  
*by Total, Gender, Age-group & Geo-political Zone*

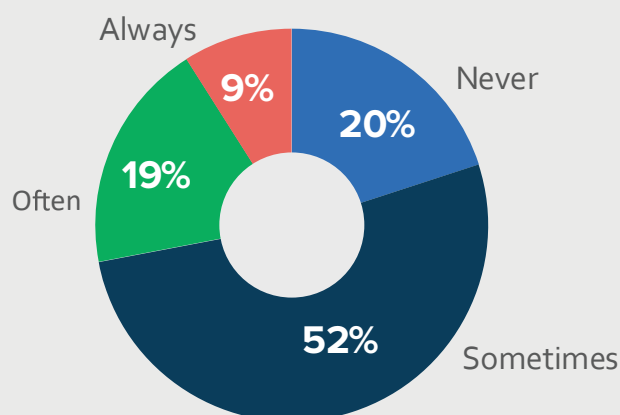
	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
There are persons above the Law in Nigeria	70%	66%	70%	70%	67%	61%	69%	78%	60%	72%	60%	89%
The Laws protects everyone equally in Nigeria	20%	24%	19%	24%	27%	20%	22%	17%	32%	25%	32%	6%
I'm not sure	10%	10%	11%	6%	6%	19%	9%	5%	8%	3%	8%	5%

Table 11: Demographic Analysis on the Feelings of Nigerians Concerning the Laws of Nigeria

### 5.3.2 PERCEPTION ON FAIRNESS TOWARDS ETHNIC GROUPS

Respondents were asked how often they believe their ethnic and religious groups are treated unfairly by the government. With respect to their ethnicity and fair treatment, about 80% of them think that their ethnic group is treated unfairly by the government; including 52% who say this is sometimes the case, 19% who think it is often the case and 9% who believe that their ethnic group has always been treated unfairly by the government.

#### How often do you believe your ethnic group is treated unfairly by the government? National



**Figure 14: Perception on Fairness towards Ethnic Groups by the Government**

Further disaggregation is done by gender, age-group and geopolitical zones. This shows that there are no significant differences between the responses of males and those of females to the ethnic fairness question. Across geopolitical zones, those from the South-South, and those from the South East express more intense feelings of their ethnic groups being treated unfairly by the government as in both cases 39% and 42% of them respectively feel their ethnic groups are “Always” or “often” treated unfairly by the government.

#### How often do you believe your ethnic group is treated unfairly by the government? by Total, Gender, Age-group & Geo-political Zone

	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
Never	20%	20%	19%	20%	20%	19%	11%	5%	34%	14%	26%	16%
Sometimes	52%	52%	53%	53%	53%	27%	46%	56%	42%	67%	54%	54%
Often	19%	19%	19%	19%	18%	37%	15%	23%	18%	15%	15%	22%
Always	9%	9%	9%	8%	9%	17%	27%	16%	7%	5%	6%	8%

**Table 12: Demographic Analysis on the Treatment of Various Ethnic Groups by the Government**

### 5.3.3 PERCEPTION ON FAIRNESS TOWARDS RELIGION

On perception towards fairness on religion, respondents were asked how often they believe their religion is treated unfairly by the government. As much as, half of the respondents (55%) believe that their religion is 'Sometimes' treated unfairly by the government, another 14% think this is often the case, and 5% of respondents believe that they are always treated unfairly. There are also some slight differences across gender and age groups, but more so across geopolitical zones.

#### How often do you believe your religion is treated unfairly by the government? *National*

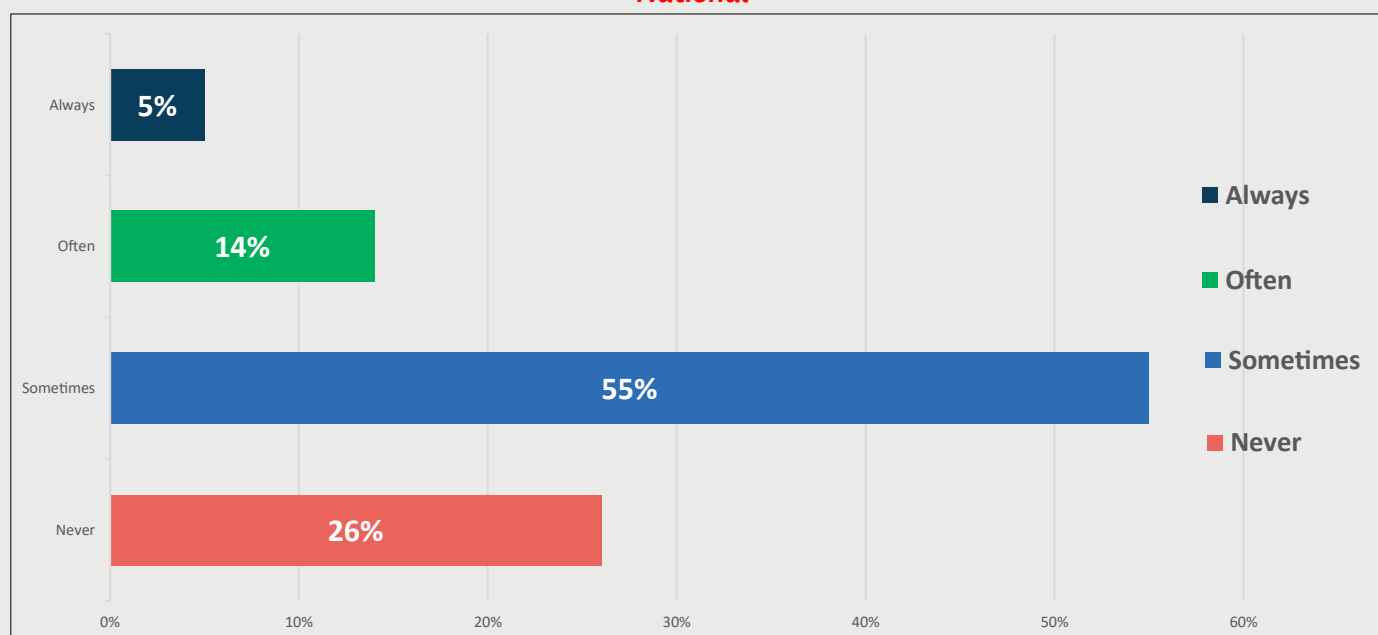


Figure 15: Perception on Fairness towards Religions by the Government

#### How often do you believe your religion is treated unfairly by the government? *by Total, Religion, Literacy Level & Locality*

	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
Never	26%	27%	25%	25%	28%	21%	18%	15%	43%	18%	30%	17%
Sometimes	55%	51%	50%	52%	48%	42%	50%	56%	37%	67%	50%	52%
Often	14%	17%	19%	18%	18%	23%	22%	23%	16%	9%	15%	25%
Always	5%	5%	6%	5%	6%	14%	8%	6%	4%	6%	5%	6%

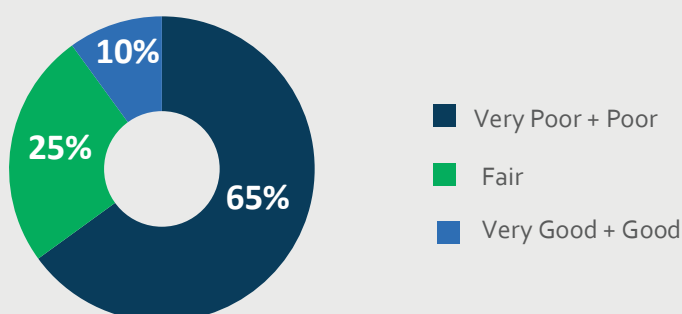
Table 13: Demographic Analysis on the Treatment of Various Religions in Nigeria



### 5.3.4 PERCEPTION ON EFFORTS OF GOVERNMENT TO PROMOTE A SENSE OF INCLUSION FOR ALL ETHNIC GROUPS

When respondents were asked to rate the efforts of the Federal government in promoting a sense of inclusion for all ethnic groups in the country, about 3 in 4 Nigerians (65%) rate the efforts put in place by the government to foster cohesion among the ethnic groups as 'very poor'.

**How would you rate the efforts of the current federal government in promoting a sense of inclusion for all ethnic groups in the country? National**



**Figure 16: Effort of the Federal Government in Promoting a Sense of Inclusion**

However, across the geo-political zones, 20% of those from the South-West believe that such efforts have been 'very good', followed closely by residents in the North-West (18%).

**How would you rate the efforts of the current federal government in promoting a sense of inclusion for all ethnic groups in the country? by Total, Gender, Age-group & Geo-political Zone**

	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
Very Good / Good	10%	10%	9%	8%	13%	6%	2%	2%	21%	10%	18%	6%
Fair	25%	25%	25%	27%	22%	17%	20%	25%	20%	34%	23%	26%
Very Poor / Poor	65%	65%	66%	65%	65%	77%	78%	73%	59%	66%	59%	70%

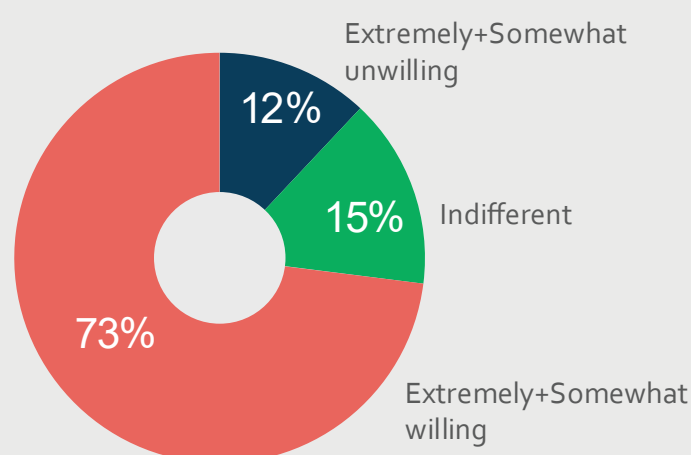
**Table 14: Demographic Analysis on Effort of the Government in Promoting Inclusion**

## 5.4 ASSESSMENT OF PARTICIPATION & PATRIOTISM AS A COMPONENT OF SOCIAL COHESION

### 5.4.1 WILLINGNESS TO CO-OPERATE WITH OTHER FELLOW CITIZENS TO WORK FOR A MORE UNITED NIGERIA

Result from this survey revealed that 73% of Nigerians are willing to cooperate with fellow citizens to work for a more united Nigeria. These findings represent a silver lining in spite of the distrust, suspicion and apathy towards the institutions of government expressed in other parts of the survey as it shows that overwhelmingly, Nigerians are willing to cooperate with one another to make the country a better place to live in.

#### How willing are you to cooperate with other fellow citizens in your community to work for a more united Nigeria? National



**Figure 17: Extent Nigerians are willing to Work with Fellow Citizens for a More United Nigeria**

Nigerians generally are willing to work with each other to develop the country; this is a sentiment shared by majority of respondents across all social demographics. However, compared with other regions an alarmingly high proportion of those surveyed from the South East (42%) - that is about 2 in every 5 people - say they are unwilling to work with others to foster a united Nigeria.

#### How willing are you to cooperate with other fellow citizens in your community to work for a more united Nigeria? by Total, Gender, Age-group & Geo-political Zone

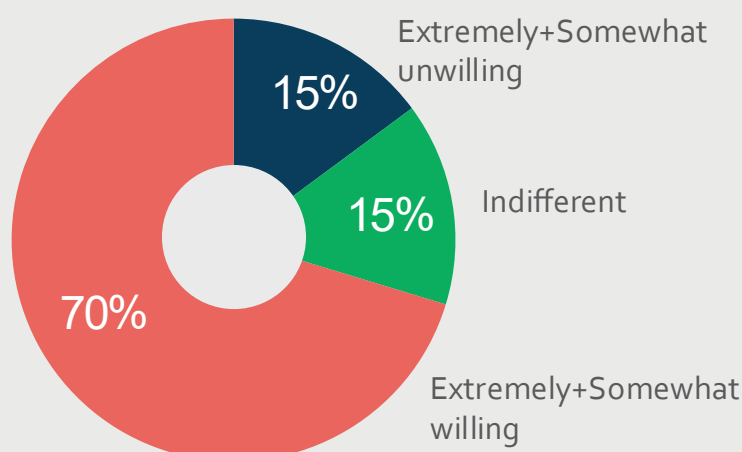
	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
Extremely / Somewhat Willing	73%	75%	72%	72%	75%	72%	44%	67%	70%	79%	80%	74%
Indifferent	15%	14%	16%	16%	12%	12%	14%	12%	13%	18%	9%	19%
Extremely / Somewhat Unwilling	12%	11%	12%	11%	13%	16%	42%	21%	17%	3%	11%	7%

**Table 15: Demographic Analysis on Nigerians willing to cooperate with fellow Citizens**

## 5.4.2 WILLINGNESS TO PARTICIPATE IN THE POLITICAL PROCESS TO MAKE NIGERIA A BETTER PLACE

Respondents were asked if they will be willing to participate in the political process to make Nigeria a better place for all. Unsurprisingly, 70% of Nigerians say they are willing to participate in the political process to make Nigeria a better place for all.

### How willing are you to participate in the political process to make Nigeria a better place for all? *National*



**Figure 18: Extent Nigerians are willing to participate in political processes**

Although the vast majority of respondents across all demographics revealed that on the average, more than 3 in 4 Nigerians are willing to participate in the political process to make Nigeria a better place, again this sentiment is not shared by some respondents from the South-East as the data revealed that about 35% of respondents from the South-East (1 in every 3 respondents) are unwilling to participate in the political process to make Nigeria better.

### How willing are you to participate in the political process to make Nigeria a better place for all? *by Total, Gender, Age-group & Geo-political Zone*

	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
Extremely / Somewhat Willing	70%	72%	69%	70%	73%	59%	48%	68%	66%	74%	78%	75%
Indifferent	15%	15%	15%	16%	13%	13%	16%	12%	18%	24%	17%	14%
Extremely / Somewhat Unwilling	15%	13%	16%	14%	15%	28%	35%	20%	15%	2%	5%	11%

**Table 16: Demographic Analysis on Nigerians willingness to participate in Politics**

### 5.4.3 WILLINGNESS TO JOIN THE MILITARY TO DEFEND THE NIGERIAN STATE

Even though the vast majority of respondents say they are willing to cooperate with fellow Nigerians and to participate in the political process to work for a more united and better Nigeria, the survey results also show that less than half of Nigerians (48%) are willing to join the military to defend the Nigerian state if called upon.

How willing are you to join the military, if called upon, to defend the Nigerian state?  
*National*

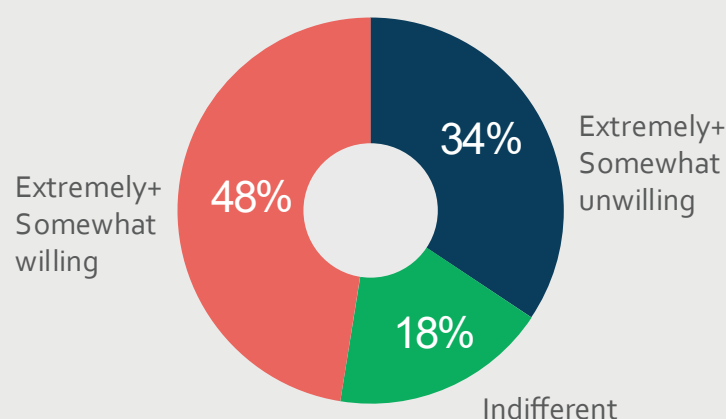


Figure 19: Extent Nigerians are willing to join the Military

Overall, those from the Northern geopolitical zones express more willingness to join the military to defend Nigeria. There was also significant willingness expressed by those surveyed from the South West. Meanwhile, respondents from the South East and South-South regions were least willing to join the Nigerian military to defend the country if called upon to do so.

How willing are you to join the military, if called upon, to defend the Nigerian state?  
*by Total, Gender, Age-group & Geo-political Zone*

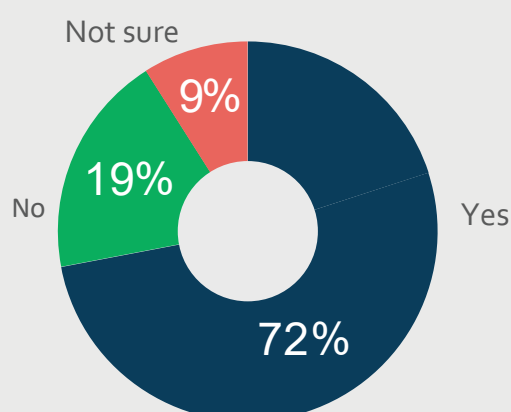
	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
Extremely / Somewhat Willing	48%	53%	42%	48%	49%	33%	30%	29%	49%	48%	58%	52%
Indifferent	18%	18%	19%	19%	17%	20%	14%	22%	17%	32%	20%	18%
Extremely / Somewhat Unwilling	34%	29%	39%	34%	36%	47%	56%	49%	34%	20%	22%	30%

Table 17: Demographic Analysis on Nigerians willingness to join the Military

## 5.4.4 SUPPORT OF MARRIAGE BETWEEN PEOPLE OF DIFFERENT ETHNIC GROUPS AND RELIGIONS

Inter-ethnic and inter-religious marriages have been seen as veritable means to foster unity in Nigeria. Respondents were asked if they would support marriage of two people from different ethnic groups and different religions. On interethnic marriage, 72% of Nigerians are willing to support marriage between two people of different ethnic groups. This further manifests the willingness of Nigerians to work together to foster unity.

Would You support marriage of two people from different ethnic groups? *National*



**Figure 20: Extent Nigerians are willing to support interethnic marriages**

By demographics, on the average more than half of the respondents across all geo-political zones indicated their support for interethnic marriage with those from the South-South (87%) expressing the greatest support.

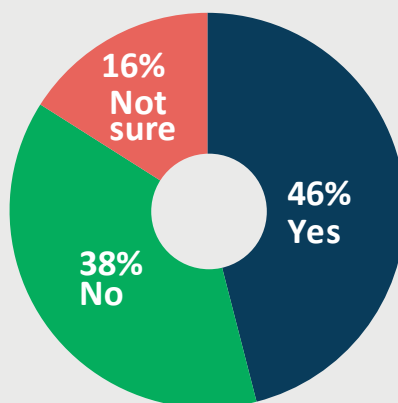
**Would you support marriage between two people from different ethnic groups?**  
*by Total, Gender, Age-group & Geo-political Zone*

	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
Yes	72%	72%	73%	72%	73%	74%	55%	87%	71%	75%	71%	75%
No	19%	19%	18%	19%	19%	21%	33%	8%	20%	11%	23%	15%
Not sure	9%	8%	9%	9%	9%	5%	12%	6%	9%	14%	6%	11%

**Table 18: Demographic Analysis on the Nigerians support for interethnic marriages**

On the other hand, on the question of whether they would support marriage between two people from different religions, only 46% of Nigerians expressed a willingness to do so.

### Would you support marriage between two people from different religions? [E.g. Christian and Muslim] National



**Figure 21: Extent Nigerians are willing to support interreligious marriages**

Respondents from the North-East (48%) expressed the least willingness to support interreligious marriage. They were matched closely by those from the South East (45%) and the North West (43%). Across age groups, older people expressed more willingness to support inter-religious marriages.

### Would you support marriage between two people from different religions? [E.g. Christian and Muslim] by Total, Gender, Age-group & Geo-political Zone

	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
Yes	46%	47%	44%	45%	48%	58%	40%	51%	55%	20%	46%	59%
No	38%	37%	39%	38%	38%	35%	45%	26%	35%	48%	43%	26%
Not sure	16%	16%	17%	18%	14%	7%	15%	23%	10%	32%	11%	15%

**Table 19: Demographic Analysis on Nigerians support for interreligious marriages**

## 5.5 ASSESSMENT OF SELF-WORTH & FUTURE EXPECTATION AS A COMPONENT OF SOCIAL COHESION

This section focuses mainly on the respondents – themselves, their family, their own situations and issues at present in the country. This assessment asks questions such as: if respondents had the opportunity to relocate outside Nigeria if they would seize it, how their lives as Nigerians are at present, what they think the future holds for the country etc.

## 5.5.1 HOW NIGERIANS FEEL ABOUT THEIR LIVES

The survey shows that currently, 45% of Nigerians feel unsatisfied about their life right now, compared to 40% who feel satisfied.

As a Nigerian, how do you feel about your life as a whole right now?  
National

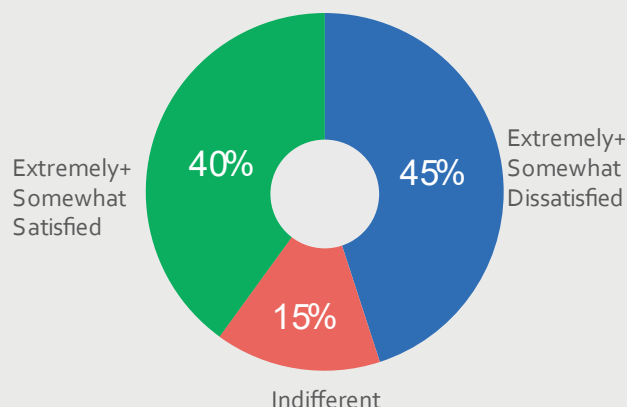


Figure 22: A Chart that Shows How Nigerians Feel About their Lives

Nigerians in the South-East feel the most dissatisfied of all those surveyed across geopolitical zones. The survey results show that about 70% (7 out of 10) of those from the South-East and 64% of those from the South-South feel dissatisfied with their current situation. On the other hand, those from the North East (53%), South West (51%), North West (51%), and to a limited extent, North Central (39%) expressed more satisfaction with their current situations.

As a Nigerian, how do you feel about your life as a whole right now?  
by Total, Gender, Age-group & Geo-political Zone

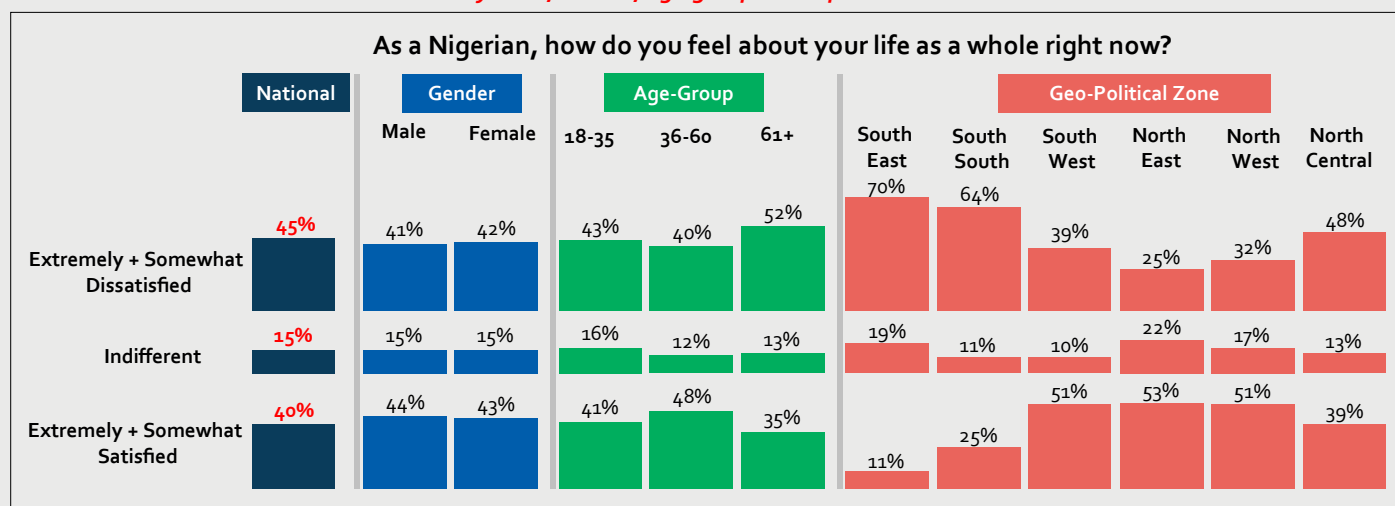
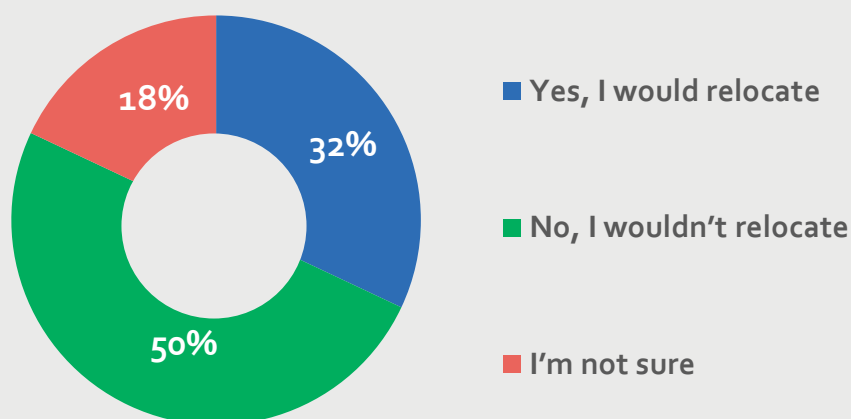


Table 20: Demographic Analysis on How Nigerians Feel About their Lives

## 5.5.2 OPPORTUNITY TO RELOCATE

Interestingly, 50% of Nigerians say they would not relocate their family if given the opportunity. On the other hand, about a third (32%) say they would seize the opportunity to relocate.

## If you had the opportunity to relocate your family from Nigeria today, would you seize the opportunity? *National*



**Figure 23: Seizing of Relocation Opportunity if Given**

The youth (18-35years) and adults (36-60years) are keener on relocating out of country than the aged (60 years and above). There are little variations in proportions, across the age groups, as regards those who are not sure if they would seize an opportunity to relocate. Overall, Nigerians in the South express a higher propensity to relocate compared with those in the North. Particularly, those from the South West (55%) and those from the South-South (49%) expressed the highest propensity to relocate from the country.

### If you had the opportunity to relocate your family from Nigeria today, would you seize the opportunity? *by Total, Gender, Age-group & Geo-political Zone*

	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
Yes, I would relocate	32%	35%	29%	32%	32%	14%	34%	49%	55%	12%	16%	28%
No, I wouldn't relocate	50%	48%	52%	50%	48%	65%	48%	39%	25%	60%	67%	58%
I'm not sure	18%	18%	19%	17%	21%	21%	18%	12%	20%	28%	17%	14%

**Table 21: Demographic Analysis on Seizing of Relocation Opportunity if Given**

### 5.5.3 MAJOR REASON TO RELOCATE

The respondents were asked to give the single most important reason for their willingness to relocate. Greener pastures (26%), better job opportunities (23%) and better security (16%) were at the top of the list. Other reasons highlighted include: better governance (15%), suitable business environment (10%), better life for their children (8%), and to learn more (2%).



### What would be the SINGLE most important reason for your relocation?

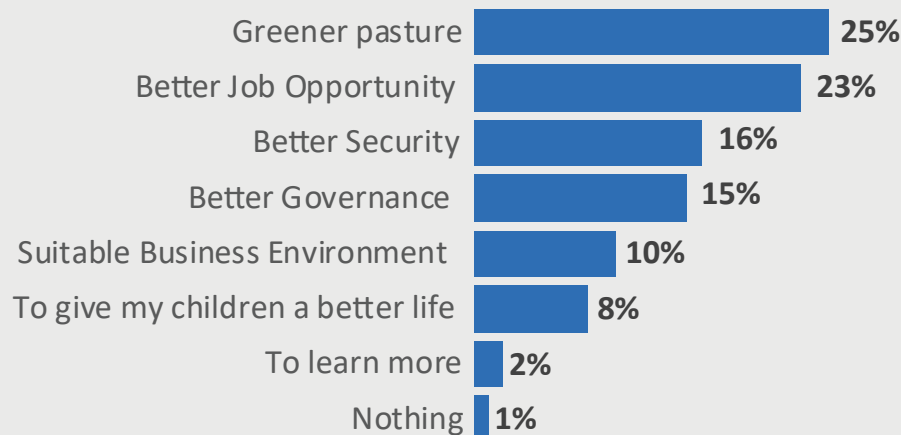


Figure 24: Reasons why Nigerians want to relocate

### 5.5.4 COUNTRIES CONSIDERED FOR RELOCATION

Flowing from the responses on the willingness to relocate, when respondents were asked about their preferred destinations, the United States of America (28%), United Kingdom (15%) and Canada (14%) came on top. Other preferred destinations include Dubai (6%), Germany (4%), and China (3%).

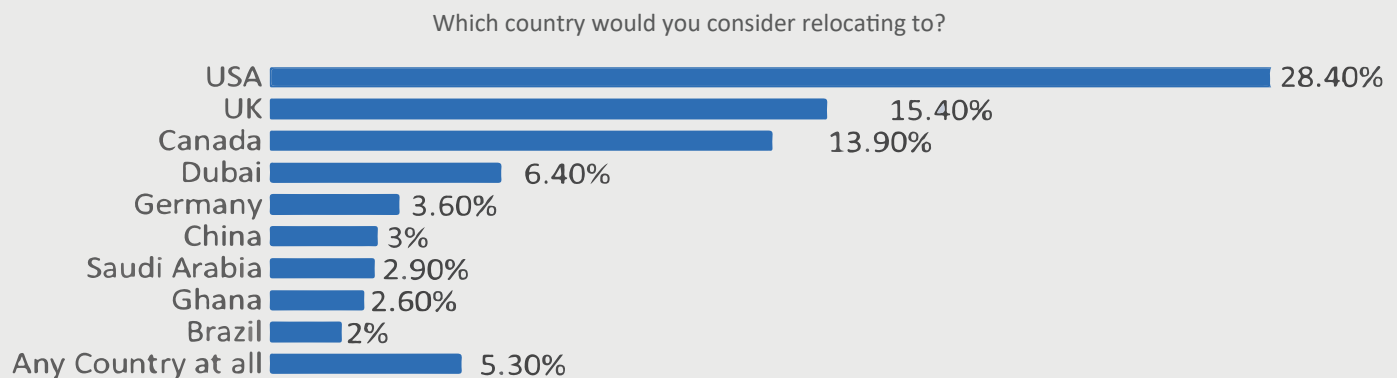


Figure 25: Major Countries Nigerians consider relocating to

### 5.5.5 FUTURE EXPECTATION FOR NIGERIA

A large proportion - about 66% - of Nigerians surveyed believe that the future of Nigeria will be better than it is presently. On the other hand, about 25% are less optimistic, including 15% who believe the future of Nigeria would be much worse than it is today and another 10% who do not foresee any significant change from the status quo for the country.

Lastly, thinking about the future as a Nigerian, which statement best expresses your hopes?

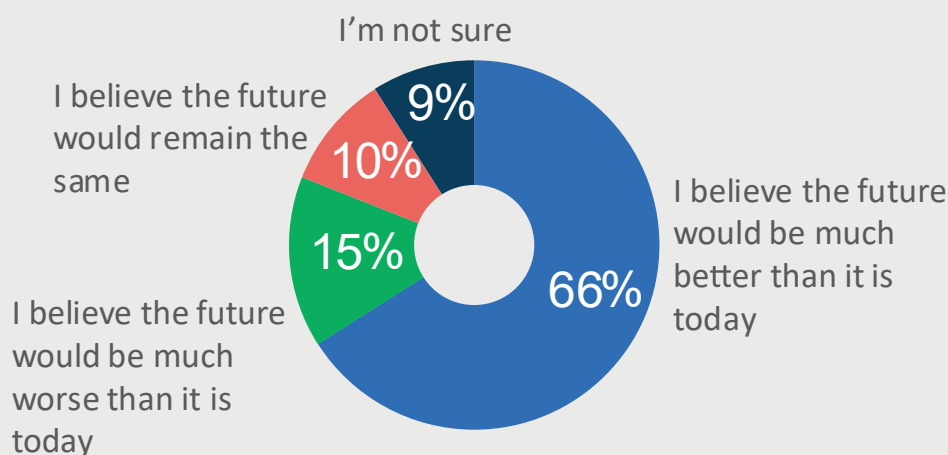


Figure 26: Nigerians perception on Future expectations for Nigeria

Meanwhile, Nigerians in the North expressed more optimism about the future of the country than did those from the South. That is 78% in the North East, 75% in the North West, 71% in the North Central regions compared to 58% in the South East, 55% in the South West, and 54% in the South-South all of whom believe that the future would be much better than it is today.

Lastly, thinking about the future as a Nigerian, which statement best expresses your hopes?  
*by Total, Gender, Age-group & Geo-political Zone*

	Nigeria	Gender		Age-Group			Geo-Political Zone					
		Male	Female	18-35	36-60	61+	South East	South South	South West	North East	North West	North Central
I believe the future would be much better than it is today	66%	67%	65%	66%	66%	63%	58%	54%	55%	78%	75%	71%
I believe the future would be much worse than it is today	15%	15%	15%	15%	14%	16%	25%	20%	15%	8%	13%	9%
I believe the future would remain the same	10%	10%	11%	11%	10%	0%	12%	16%	12%	7%	7%	12%
I'm not sure	9%	8%	10%	8%	10%	21%	5%	9%	18%	8%	5%	8%

Table 22: Demographic Analysis on Nigerians perception on Future expectations for Nigeria





## 6.0 SUMMARY FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This survey measured social cohesion in Nigeria using five components - Identity, Trust, Equity & Social Justice, Participation & Patriotism, and Self-Worth & Future Expectations.

Overall, the findings suggest that the country is not a socially cohesive society. Many of those surveyed readily identify both as Nigerian and as members of their specific ethnic groups. At the same time, many believe that the country is quite divided along the lines of differences in religion, political party affiliation, and ethnicity. If these differences have often been hijacked by vested interests which if allowed to fester unchecked, would give rise to and exacerbate conflicts that could further divide the country.

People express little trust in the various arms of government, in people from other ethnic groups, and in people that practice different religions. This can cause the formation of aggressive regional groups and the reliance of citizens on these groups rather than on the government of the nation.

The people believe that the laws of the nation do not mete out justice as it should be done, that the policies favour only certain people and that the government is not doing enough to ensure the inclusion of some ethnic groups into the system. The exclusion of a group from the system of a country can lead to poor education and employment outcomes, it can cause discrimination of the group and it can also rob the group of their sense of dignity and security.

Nigerians are willing to work together, irrespective of ethnic groups, to achieve a unified goal, which is the progress of the country. This move can give rise to improvement in the economy of the country because the participation of the citizens in the activities of the country improves the social infrastructure of a country thereby reducing disparities between different groups.

The Nigerian government, for the sake of the future, still has a lot of issues to deal with – Unemployment, security, good governance among many more. Issues like this gives rise to mass emigration from the country such that people relocate so as to improve the quality of their lives. This emigration can affect the size of the labour force of the country.

In summary, a socially cohesive society is one that works towards the wellbeing of all its members, fights exclusion & marginalisation, creates a sense of belonging for all, promotes trust & oneness, and offers its members the opportunity for upward mobility (The Nigerian Dream???). Going by this, the survey highlights that Nigeria cannot be said to be a socially cohesive nation. Therefore, a lot needs to be done by the Nigerian government to address issues of exclusion and perceived marginalization, which are breeding tensions in parts of the country.

### RECOMMENDATIONS

Based on the findings of this Nigeria Social Cohesion Survey 2019 (#NSCS2019), Nigeria is not a socially cohesive nation. The results indicate that a lot needs to be done by the Nigerian government to address the question of nationhood and perceptions of exclusion and marginalization, which are breeding tensions in parts of the country. Therefore, the following is recommended:

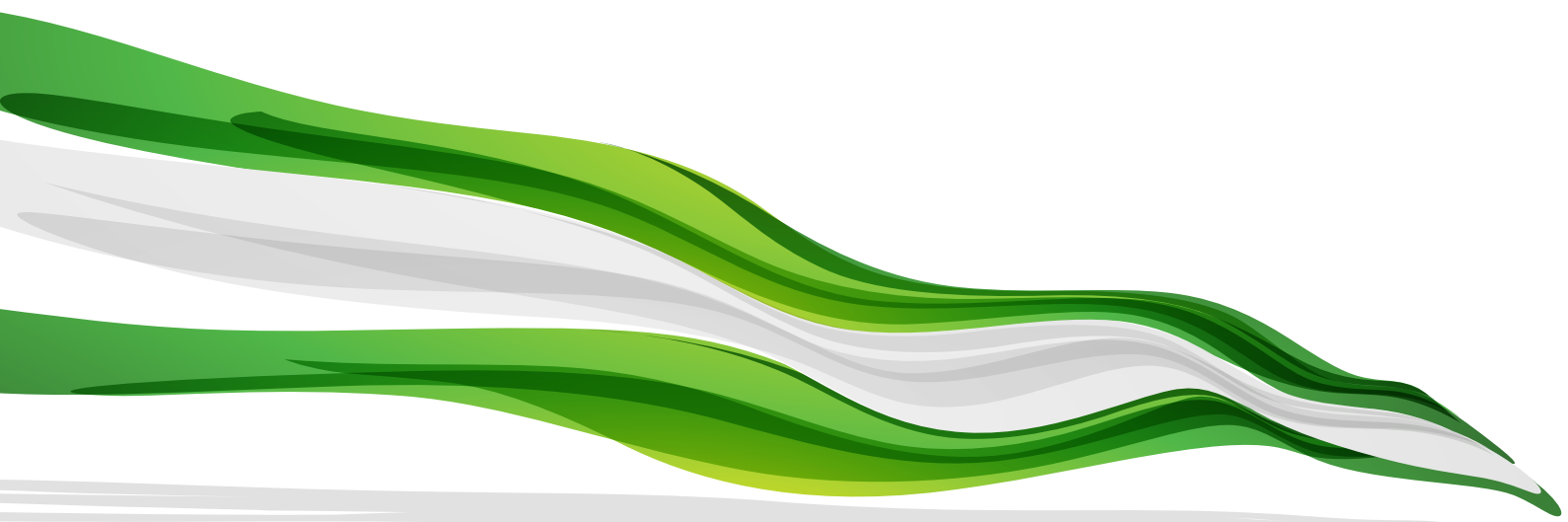
More than anything else, economic inclusiveness and shared prosperity is a foremost determinant of identity. On this point, the government needs to re-examine its economic planning and policy-making system to focus on achievement of sustainable and inclusive growth. More than anything else, a devolution of the development planning process to the grassroots, where every citizen is given the privilege to make inputs into policy and planning, is essential to promoting a socially inclusive economy and society. Relevant policies and plans include those targeted toward the welfare of vulnerable socioeconomic groups (young children and pregnant women without access to essential social services, the elderly and the indigent population) and inclusion of economically marginalized groups.

A second, related issue is the communication of the policies and programs of the government. Given the overriding role of perceptions in the formation of opinions about social divisions in the country, the government could do a lot better in communicating its programs and activities nationwide to reach every social group rather than allow opinion movers and opposition groups to perform the role. Effective communication targeted at every socioeconomic group in the country is essential to keeping the country together.

The law enforcement system, which covers the police force and judicial system, holds sway in determining the extent to which individuals have trust in dealing with one another on personal and business matters within and across ethnic groups. Continuous reforms of the law enforcement system are necessary to give every Nigerian the opportunity to engage others across the country with sufficient guarantee of the right to seek redress whenever individual or group rights are infringed upon or agreements breached. The reforms must also be oriented toward enforcing the laws on every offender to avoid the rich and connected getting away with crimes.

In addition, trust in the leadership of the country is predicated on effective implementation of policies and effectiveness of governance at all levels, particularly the local level, which is closest to the people. On this issue, effective functioning of local governance system and widened room for civil society organizations in holding government accountable for implementation of plans and programs are essential.

Majority of Nigerians still have faith in the Nigeria project, and are willing to contribute to making the country a better place for all. The government needs to tap into this natural reserve in order to build a more just, open and inclusive society. Initiatives including creating more opportunities and appropriate incentives for Nigerians to support the delivery of social services where government is limited, and foster the needed social organization for the purpose. The National Orientation Agency (NOA), civil society organizations, traditional institutions, religious organizations and the media have an ever-increasing role to play in this area.





# The Nigeria Social Cohesion Survey 2019

#NSCS2019



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