

Course Code - SOS 122

Course Title - Nigeria as a  
Nation

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# Concept of Nation and State

## Nation –Meaning

A nation is a large body of people united by common origin, history, culture, ethnicity or language. Nation is a cultural political community.

A nation is formed by the following factors

1. Common race
2. Common language
3. Common culture
4. Common history
5. Common territory

Nation is always a result of evolution and not a legal entity. It is a strong bond between people and the above common elements that keeps the nation together

## State – Meaning

A state is a self-governing political entity. It is a territory considered as an organized political community under one government. It has fixed geographical boundaries and is not subordinate to any other state. A state has four elements as follows:

1. Territory
2. Population
3. Government
4. Sovereignty

The population of a state may be made up of more than one nation. Hence, the population of many sovereign states in the world is made up of more than one nation.

## State versus Nation

State	Nation
An independent political entity with fixed geographical boundaries	A large body of people united by common origin, history, culture, language, ethnicity or language
Refers to a territory	Refers to a group of people
Has a fixed territory	Does not have a fixed territory
A political and legal entity	A socio-cultural entity
Can be created consciously	Cannot be created consciously
Cannot exist without sovereignty	exist without sovereignty
United by laws and regulations	United by bonds and shared histories

# **Nationalism : Meaning And Concept**

Nationalism is an ideology that emphasizes loyalty, devotion or allegiance to a nation or state and holds that such obligations outweighs other individual or group interest. Simply put, it is identification with one's own nation and support for its interest especially to the detriment of interest of other nations. Also strong attachment to the soil where one is born and brought up, to local traditions and to established territorial authority.

## **Pre-colonial ,colonial and post-colonial people of Nigeria**

Historical background of Nigerian government and politics

The historical background of Nigerian government and politics involves the pre-colonial era and the colonial era in Nigeria. The pre-colonial era is the period before the coming of the colonial masters to Nigeria while the colonial era is the period that colonial administration was established in the country (Nigeria). Before the advent of the European Colonial Masters on the coast of West Africa; there was established various system of government referred to as traditional political system in several parts of Nigeria and other parts of West Africa. These orderly advanced systems of government had all the organs of government established the principles of checks and characterizing some of them. Nigeria, prior to the imposition of the British colonial rule and carving the subsequent as a conglomeration of states, had about two hundred and fifty ethnic groups. Each of the ethnic groups maintained a different and independent system of administration. In this study, therefore, we shall limit our discussions to the three majority ethnic groups of Hausa – Fulani, Yoruba and Igbo in Nigeria. For example the system of government of the old Oyo Empire (Yoruba land) in the period before 1800 was like most other kingdoms and empires that existed in Africa. It was monarchical in nature, based on the not too easy to run principle of checks and balances. It is therefore, total fallacious and misleading the view expressed that Africans had no system of government before their invasion of the African continent.

The colonial era, was the period British held sway in Nigeria. The scramble for and the partitioning of West Africa by the European powers acted as the genesis of the establishment of the colonial administration in West Africa. A part from Liberia, the whole West African countries were under the rulership of Britain, France, Germany at some time and Portugal. These nations shared out West African countries as a result of its partitioning that took place during the Berlin Conference of 1884 and 1885. In response to the call made at the 1890 Brussel Conference, the European nations that shared out West African countries, sent their officials to these territories for effective occupation and that was the commencement of the colonial rule or indirect rule in West Africa. Therefore, the period of 1885 to 1950s served as the period of indirect rule in West Africa. This period witnessed political and economic dehumanization for the people of West Africa. This explains why the colonial era has a great impact on the pattern of administration in Nigeria. The years preceding Lugard's governorship

though quite, it marked the emergence of a new class of Africans whose perspectives were wider. This group or class of people began to see themselves as Nigerians and not as their tribal or ethnic groups. In other words, they identified more with the Nigerian nation than their ethnic groups like Hausa – Fulani, Igbo, and Yoruba etc. It was this group, initially confined almost exclusively to Lagos because of their long contact with the Western civilization that fought and won independence for Nigeria in 1960. In between the two World Wars (1918 – 1939), there were not spectacular historical developments apart from a few administrative changes. But there was the slow but all important development of national consciousness among people of varying religious and cultural backgrounds. At first, Nigerian nationalism was largely promoted by non Nigerian, and its focus was on Africa as a whole rather than on the political units artificially created by the European colonial powers. Those who were championing the struggle were men like Edward Blyden, P.J. Jackson and a host of others. These early struggles gave birth to the National Congress of British Africa which was founded in 1920 with the aim of fighting for the people of African decent to participate in the government of their own country. It would be recalled that with the introduction of indirect rule or colonial rule in Nigeria, there was no provision for the absorption of the emerging educated elite since the indirect rule system encouraged the use of local chiefs and their political institutions for political control. The educated class had no place in this type of administration. After its inaugural conference in Accra led by a well known Gold Coast (Ghana) Lawyer by name Casely Hayford, and attended by the four British West African colonies namely Nigeria, Gold Coast (Ghana); Sierra Leone and Gambia. The congress decided to send a delegation to the Secretary of State for Colonies in London to present the following demands:-

1. The creation of legislative council for each colony, with half of the members elected Africans.
2. Control of taxation by African members of the Legislative Council.
3. Appointment of and deposition of chiefs should be done by their own people.
4. Abolition of racial discrimination in the civil service.
5. Establishment of a University in West Africa.

Their demands were turned down by the Secretary of State, Lord Milner. The frustrated delegate returned home only to be severely insulted and criticized by the colonial Governors of Nigeria and the Gold Coast. Particular mention must be made of Sir Hugh Clifford the new Governor General of Nigeria who took over from Lord Lugard. He accused the Nigerian members of the delegation not only of being unrepresentative of the Nigerian people but also of being ignorant of Nigerian conditions. He further asserted that the claims and pretensions of the delegation were at variance with the natural development of real national independence which in his opinion, should be the ultimate goal of all true patriotic Nigerians. Despite the contemptuous terms he used in describing the congress delegations, the turn out of evens clearly

showed that Sir Hugh Clifford was becoming increasingly apprehensive of the tremendous influence that the national congress had begun to wield. In 1922, he abolished the Nigerian Council as well as the Legislative Council and replaced them with a new Legislative Council and an Executive Council.

## **Historical analysis of Nigerian state**

### **Pre-colonial era (western, eastern and northern Nigeria)**

#### **Pre-Colonial Political System in Yoruba Land.**

##### **Historical Background**

The Yorubas form a large group united more by language than culture. The Yorubas trace their origin to Oduduwa who was the founder of the Yoruba kingdom. Oduduwa had seven sons who later founded the first seven kingdoms of the Yoruba land and these kingdoms were united under a central leader known as Alaafin of Oyo. Hatred, jealousy, etc made the first seven kingdoms to split into fourteen new kingdoms and the central leadership now changed from the Alaafin of Oyo to Ooni of Ife who is the spiritual Head of the Yoruba. Oyo is regarded as the political headquarters of the Yoruba and was the most developed kingdom in the Yoruba traditional society and its administration is accepted as a model or a representation of the Yoruba. The king in Yoruba land is called Oba; the Yoruba kingdoms were headed by the Oba who must be a descendant of the Oduduwa. The Yorubas regarded Oyo as their political headquarters, the Oba of the Oyo kingdom has a special name known as the “Alaafin”. The political head of every Yoruba kingdom is Oba but that of the Oyo and Ife kingdoms are called “Alaafin” and “Ooni” respectively. The Alaafin as the political head of the Oyo kingdom is assisted by his son called Aremo, who is not allowed to succeed him immediately he dies. Oyomesi is the seven king makers headed by the Bashorun. The Oyomesi is stronger than the Alaafin and can overrule any decision made by the Alaafin which is not acceptable to it. The other officials apart from the Aremo include:

1. Ilari:- He is the permanent adviser to the Oba
2. Bashorun:- He is the Chief Minister or Prime Minister of the Kingdom.
3. Baale - He is the village Head of the administration of the villages
4. Kakanfo:- he is the commander of the kingdom Armed Forces.

The chiefs or Obas and the baale are not appointed by the Alaafin even though they receive his blessings. There are certain limitations or checks and balances to the power of the Alaafin. The limitations include:-

If Alaafin disagrees with Oyomesi and Ilari, the only option open to him is to commit suicide

ii. Oyomesi could authorize the Bashorun to send empty calabash to Alaafin symbolizing rejection by the people. Alaafin is not to commit suicide if this happens.

iii. Disloyal army commander could revolt. The executive council members also formed the legislature. Laws made were executed by the Oba and his council of advisers.

The system of government in the traditional Yoruba society was a loose monarchical arrangement and highly democratic.

### **Judicial Administration**

The Alaafin was the final court. Certain offences were regarded as serious offences, these include – murder, burglary, land case, witchcraft, profaning the deities and homicide. This kind of offences that attract capital punishment is usually tried in the Oba's palace or court. Minor offences such as family quarrels, exchange of abusive words, owing of debt were hand from the family level to the level where the parties involved were satisfied with the justice they have obtained. This does not go beyond the Oba's court. The age – grade usually referred to as the “Elegbe” has the responsibility of implementing the decisions reached in the Oba's court. For instance, if anybody is to be executed or imprisoned it is their duty to carry out the instruction or order to the last letter.

### **Official Religion**

The Yoruba official religion was the traditional religion. The Oba was to perform sacrifice from time to time or as the need arises. The essence of the sacrifice is to appease the Oduduwa the founder, ancestors and deities. He usually performs the sacrifice through some priests. The performance of this sacrifice is very important because it is the source of the Oba's power, legitimacy, respect and the basis of unity, solidarity and the progress of the Yoruba people. For instance if the Oba fails to fulfill these religious obligations the deities, ancestors and the Oduduwa might be angry and will cause pestilence, epidemics, drought, famine and calamities among the Yoruba people. Therefore, to prevent the gods from becoming angry, the Oba usually performs these sacrifices. Kwara as one of the Yoruba kingdoms and some parts of Oyo were conquered by the Jihadist of Usman Dan Fodio and converted from the traditional religion to Islam.

### **Pre-Colonial Political System in Igbo Land**

#### **Historical Background**

The Igbos are republican by nature. They maintained a decentralized and a cephalous society. Igbo society was democratic and egalitarian. In Nigeria, the Igbos generally occupies the former Eastern Region and a part of the former Mid-Western region. The Igbo unlike the Yoruba and the Hausa – Fulani, had a complex and complicated system of administration in pre-colonial era. The Igbo, generally had no kings or chiefs. They operated a democratic system of

government. The executive, legislative and judicial powers were vested in the Oha-na-eze, the council of elders; the Ofo title holders; the family; the Ozo title holders; the Age – Grades, the Umuada, and the “Ala” or the Earth’s goddess represented by a Chief Priest.

### **Political Administration.**

The structural organization of Igbo political system was based on the following:-

1. Village Administration:- A village is seen as inhabited by a group of related families. Each family head held the Ofo title and all of them put together formed the council of elder. The council governed the village.

2. The Age – Grade:- The age – grade are people of the same age group, they perform the following functions:-

- i. Perform the public duties such as:- clearing the paths, construction of roads, and markets etc.
- ii. They were involved in the administration of the villages
- iii. They served as army for the defence of the villages against external enemy.
- iv. They acted as the police force for the maintenance of law and order.
- v. They helped in the implementation of policies made by the council of elders.
- vi. They assisted in checking abuse of powers by the paramount rulers and the council of elders.
- vii. They also perform ceremonial and cultural functions during important ceremonies in the village or communities.

3. The affairs of the village are discussed from time to time by family head.

4. The villagers make laws for themselves and even the age-grades can enact a law which the elders would accept.

5. Succession to leadership position was not hereditary in Igbo political system.

6. The political system was of a Republican. Decisions were reached by consensus, different institutions played different important roles in the administration and powers were shared by them.

7. Wealthy and influential men in the community or village are given the Ozo title holders. This title makes the holder to be recognized in the society and could then preside over meetings about issues affecting the community with elders.

## **Judicial Administration.**

Minor disputes were settled by the family while major disputes were handled by the council of elders or “Amala”. The final adjudication of cases was done by the deities. The age – grades settled cases that are minor among themselves. The Earth goddess (Ala) plays a great role in judicial functions, for example, offences such as homicide, murder and birth of abnormal children are crimes against Ala. The chief takes part in judicial settlement; the whole village may constitute itself into a court for the purpose of settling disputes. The native doctor called Dibia could also settle disputes amongst people.

## **Official Religion**

The official religion practiced in pre-colonial Igbo land was the traditional religion. They had chief priests who performed sacrifice from time to time to appease the gods. The Igbos have great respect for the deities and the departed ancestors. The chief priests were the link between the people and the deities, as well as the departed ancestors. The Igbos believe in re-incarnation. Profaning of deities was a very serious offence among the Igbos. The religious lives of the Igbos were surrounded by mysticisms and superstitions.

## **Pre-Colonial Political System in Hausa-Fulani Land**

### **Historical Background**

The Hausa land, before 1804, was made up of fourteen towns grouped into two. The first group of seven was called Hausa Bakwai while the other group of seven was called Banza Bakwai. The Fulani took over the political leadership of the Hausa or Habe states in the early 19th century. The Jihad that preceded this occupation was seen as religious as well as political. Othman Dan Fodio led the Fulani Jihad and took over the political leadership of the Hausa/Habe and established the Sokoto caliphate with outstanding centralized political system of government. He introduced a new system of selecting and appointing rulers described as Emirs to rule the caliphate. Each of the Emirs owed allegiance to Dan Fodio and his two representatives at Sokoto and Gwandu. The Fulanis settled in Hausa land and intermarried with the Hausa people after conquering them and this was how the name Hausa-Fulani came about.

### **Political Administration**

The Fulanis introduced centralized system of government after conquering the Hausa land. This gave rise to the Hausa- Fulani traditional or pre-colonial system being known as a centralized government. The Caliphate was divided into emirates and each emirate was headed by an Emir. He had the responsibility of making laws, enforcing them and maintaining peace and order in his emirate. He was expected to administer the emirate in accordance with the provisions of the Islamic and sharia laws. He was believed to have the divine right to rule. However, each emir was assisted in the administration of the emirate by a number of advisers. These were:-



1. Sarkin Fada:- The spokesman of the Emir and organizer of palace workers.
2. Waziri:- The Prime Minister of the Emirate
3. Galadima:- The Administrator of the capital city.
4. Madawaki - The commander and Head of the Emirate Army.
5. Magaji:- Government Treasurer in-charge of the government treasury.
6. Sarkin Dan Doka:- Inspector General of Police Force Called Dan Doka.
7. Sarkin Ruwa:- Minister in-charge of Water Resources.
8. Sarkin Pawa:- Head of Chairman of Butchers at the Abattoirs
9. Yari:- Chief Superintendent of Prisons in the Emirate

### **Judicial Administration**

The judicial administration of Hausa-Fulani was based on the Islamic legal system called Sharia. Sharia courts were established throughout the Emirates and each was headed by a trained Sharia Court Judge called Alkali. The Emir, despite this provision, remained the head who had the final say in deciding critical judgments. The chief justice of the Sharia courts was called Grand Khadi. Village heads settled minor disputes in their villages but more serious and criminal cases were referred to the Emir for final and adequate settlement.

### **Official Religion**

The Emir is the religious leader of his people, whose duty is to ensure that commandments of Allah are obeyed in his territory. This accounts for the great authority which was wielded by the Emirs and which made them such suitable rulers even under the British protectorate. The official religion was Islam and Koran was used as the holy book where all the teachings of religion were contained. Mohammed was seen as the founder of the religion. Some teachings that were contained in the Koran before the coming of the colonial administration include:-

A good Moslem must fight a Jihad at least once in his life time. If such a person dies in the process he would go to paradise.

ii. It is mandatory for all Moslems to perform hajj or pilgrimage to Mecca the holy land at least once in the person's life time.

iii. A good Moslem must not marry more than four wives.

iv. A good Moslem must abstain from drinking alcohol

v. A good Moslem must fast during Ramadan period.

## **The Roles or Functions of Traditional Rulers (Emir, Oba, Obi etc.) In The Pre-Colonial Political System**

1. They were involved in the maintenance of law and order in their domain.
2. They made laws, rules and regulations
3. They appointed subordinate chiefs to help in the administration.
4. The traditional rulers were involved in raising and spending of money
5. They served as political symbol of unity and power.
6. The traditional rulers were also involved in the allocation and sharing of communal wealth and resources, including war booties
7. Protection of his domain was done to safeguard the domain against external aggression. They also declare war and peace.
8. Some of these traditional rulers acted as the final court of appeal.
9. The traditional rulers planned for the progress and development of various communities.
10. They awarded traditional titles to deserving citizens.

### **Historical Analysis of Nigerian State: Colonial Era**

#### **(Indirect Rule System in Western, Eastern and Northern Nigeria)**

##### **Historical Background**

The term ‘colonialism’ means an imposition of a more developed culture over a less developed one, backed up by expansionist and economic adventurism. Before the 1880s, Europe had gone ahead of the rest of the world in science and technology. Europe of 19th century became the workshop of the world with growing desire for raw materials for their industries. Britain, Belgium, France, Germany, Italy etc. were all involved in this race. So, the competitive search for markets and sources of raw materials for the industrial consumption of the western world motivated the scramble for and partition of Africa among some European powers. By the late 19th century, the concern about sourcing raw materials and markets had become a serious issue in most European countries.

The scramble for Africa, by these European powers led to the partitioning of Africa after the Berlin Conference of 1884 – 85. Britain colonized Nigeria, Ghana, the Gambia and Sierra – Leone in West Africa.

As from 1898, the British government sought to establish and maintain a colonial state in Nigeria. To achieve this, a number of measures were to be taken, for example, removal of all visible opposition to the imposition of colonial rule, expansion and consolidation of British authority over the territory later known as Nigeria.

In 1906, the first step was taken towards unifying the distinct entities which constituted Nigeria at the dawn of the twentieth century. In January 1914, Lord Lugard the then Governor – General amalgamated Lagos colony and Southern protectorate with Northern protectorate to form a single colony called protectorate of Nigeria. Britain, therefore, governed Nigeria by means of a system popularly referred to as “Indirect Rule”.

Indirect rule is a system of administration in which the British colonial government adopted as its colonial policy in dealing with the people by using the traditional rulers, the traditional political institutions – administrative, cultural and judicial structures – as intermediaries while the British officials mainly advised and where necessary, enforced colonial regulations.

Britain claimed that the system involved not governing the people directly, but through their local traditional rulers and chiefs. It was alleged that the wife of Lord Lugard formed the name ‘Nigeria’ after the amalgamation. Lugard later became the first Governor – General of Nigeria. He was referred to as the Father of Indirect Rule System.

### **Features of Indirect Rule**

- i. Traditional rulers and chiefs were used in governing the people;
- ii. The traditional political system of government in place was utilized;
- iii. The customs and traditions of the people played a significant role in the administration;
- iv. The cultural values of the people were respected by the British officials;
- v. The British officials were to guide and where need be, enforce colonial regulation. For instance, resident and district officers;
- vi. The traditional rulers were respected and given exalted positions in the administration which made it easy for the colonialist to operate and rule;
- vii. The cost of administration was not high because those involved were paid peanuts. The traditional rulers and chiefs were poorly remunerated;
- viii. The whites made use of natural agricultural produce in the collection of taxes;
- ix. Native courts were used for administration of justice;
- x. Native police and prisons were utilized in the system;
- xi. Officers or chiefs were appointed where there were no traditional chiefs or rulers and

xii. The system did not disrupt the existing traditional system of administration and political order.

## **Reasons for the Adoption of Indirect Rule System**

1. Lack of Personnel: Lack of British personnel was one of the reasons that forced Lord Lugard to introduce or adopt the indirect rule system in Nigeria.

2. Its success in other Countries: Lord Lugard thought it wise to use the system because of the significant success the system recorded in countries like India, Uganda, etc. where it was first introduced.

3. Lack of Fund: Lack of adequate fund was one of the reasons that forced Lugard to adopt the indirect rule system.

4. To Preserve Traditions and Customs: The indirect rule system was established by Lugard in order to preserve the traditions and customs of the people of Nigeria. In the opinion of Lord Lugard, the British system of Indirect rule. In Nigeria, was to maintain her cultural status quo.

5. To Involve Traditional Rulers: The indirect rule system was established because Lord Lugard wanted to bring the traditional rulers into the art of governance. He thought it wise that any system of government that isolates the people being governed will not succeed.

6. Its Cheapness: The indirect rule system was adopted in Nigeria because economically, it was not expensive.

7. Favourable Political Atmosphere: The political atmosphere in Northern Nigeria at that period was favourable for the introduction of the system. The method of traditional administration at that time was very difficult for British to displace the Emirs from their position so abruptly. The Emirs were respected by their people and the British did not want to attract the hatred of the people of Northern Nigeria by destroying the premier position occupied by the Emirs.

8. Language difficulties: The indirect rule system was adopted in Nigeria by Lord Lugard in order to reduce the problems posed by language. Lugard was aware that the people of Nigeria at that time did not speak nor understand English Language, and therefore going through traditional rulers and chiefs to govern them would reduce the language problems.

9. Vast areas involved: The large areas of Nigeria especially the Northern Nigeria where the system was first introduced, contributed to the adoption of the system of indirect rule.

10. Poor Transport and Communication System: Lack of roads, airports, postal systems, etc prevented Britain from adopting direct rule system, instead they opted for indirect rule system.

11. Poor Climate: Poor climatic condition also aggravated the situation. Many British citizens refused coming down to Africa to be involved in the administration due to poor climate and the

presents of mosquitoes. Africa was nicknamed “the white man’s grave”, as a result of these factors.

12. To satisfy their economic needs: The colonialists wanted to create markets for their goods and to encourage West Africans to produce those raw materials.

## **Reasons for Involving African Traditional Rulers in the Colonial Administration of West Africa.**

1. The Status of the Traditional Rulers: The British encounter with the chiefs during the period of occupation proved to them that the chiefs were powerful and were also highly respected by their people.

2. Maintenance of Law and Order: As the custodian of the people’s culture the traditional rulers were found useful in the maintenance of law and order in the colonies.

3. Collection of Taxes: The traditional rulers were found useful in the collection of taxes and rates.

4. Political Stability: The British felt that, the presence of the local chiefs in the administration would bring about political stability.

5. They were easily Manipulated: The chiefs were used as tools instead of the educated elites because they were easily manipulated.

## **Indirect Rule System in Northern Nigeria**

One of the reasons for the adoption of indirect rule was for the purpose of local government, along traditional lines. The system rested upon Native Courts and authority ordinances.

The protectorate of Northern Nigeria was divided into six provinces and each province was under British official known as Residents. Each province was then subdivided into districts and placed under District Commissioners.

The functions of the Residents and the District Commissioners include the following:-

- i. They have the authority to retain and use native treasuries in the emirates.
- ii. They also retained both the traditional executive official of emirates and the law courts of the Muslim parts of Nigeria.
- iii. They were to advise and guide the emirs and their officials, educating them to their duties and functions under the new British system, to propel them gradually towards new and better ways of government and administration.

iv To enforce through them all the laws of the High Commissioner of the protectorate of Northern Nigeria. These laws involve the supervision of courts, assessment of taxes, native authority expenditure and the maintenance of law and order.

v To ensure that tax revenue was shared between the colonial government and the province.

vi They should provide intelligence, political, military or civil reports on which the colonial government could act in making policies.

### **Reasons for the Success of Indirect Rule in Northern Nigeria**

The factors that led to the success of indirect rule in Northern Nigeria include:

i. Because of the already existing basic traditional administrative system which Lugard admired (i.e. the centralized system).

ii. Because most of the traditional powers of the emirs were not removed hence, they had no cause to oppose the system.

iii. Because the Hausa – Fulanis had already been used to the system of hierarchy of official, so, the system caused them no embarrassment.

iv. Because of the submissive nature of the Northerners to the emirs.

v. Because of the preservation and respect for the culture of the northern people by the British.

### **Indirect Rule in Western Nigeria**

Unlike the North, there was no absolute centralized authority and systematic taxation in Yoruba land. The Oba had no absolute authority over his subjects because he was responsible to his senior chiefs in administering his kingdom.

If he tried to wield too much power to rule at the expense of the wishes and interest of his senior chiefs, he would be made to commit suicide. The position of Oba as a leader without absolute power over his subjects coupled with the virtue of his position as spiritual head which could not allow him to appear publicly always made it difficult for him to be a successful head of the native administration.

### **Reasons for the Partial Failure of Indirect Rule in Western Nigeria.**

Indirect Rule was a partial failure in the Western part of Nigeria because of the following reasons:-

1. The limited powers of Obas and their subjects were not submissive to them.

2. The level of education in the Western region made the people to detest colonial rule.

3. Restoring Authority in the Alaafin of Oyo: It is believed that the attempt made by Lugard to restore authority in Yoruba land to Alaafin of Oyo instead of Ooni of Ife contributed to the partial failure of the indirect rule in the west.
4. Absence of highly centralized administration contributed to the partial success of the system of indirect rule in the west.
5. The absence of well organized system of taxation made it difficult to raise money for the administration to thrive well since British government was not ready to involve heavily in financial responsibilities in its colonies.
6. Christianity was the dominant religion in the west and its is more democratic than the Islamic religion. People detest authoritarianism.
7. Lugard's mistake of trying to make Ibadan which had been recognized as a Yoruba state in the 1890s a subordinate to Oyo contributed to the failure of the system of indirect rule in the western region, etc.

### **Indirect Rule in Eastern Nigeria.**

While the system of indirect rule succeeded in the Northern region, met partial success in the West, and if failed completely in the Eastern Nigeria. If with the Igbos had no centralized traditional system of administration like the Hausa – Fulani emirate system. When indirect rule system was introduced in the Eastern region, there were no real people of local influence and authority like the emirs and Obas in the Northern and Western regions. In a bid to solve this problem of single ruler Lugard and his British cohorts without consideration for the customs of the people made the mistake of appointing traditional rulers called “Warrant Chiefs”. These people that were appointed as chiefs by the British without due regard for their status and the families they came from were violently rejected. The use of these unpopular chiefs and the system of taxation that was introduced in an effort to raise found for the prosecution of indirect rule led to among other disturbances, the famous Aba women riots of 1929.

### **Reasons why Indirect Rule Failed in Eastern or Nigeria**

The indirect rule failed among the Igbo and in the East because of the following reasons:-

- i. The Igbo had no centralized system of government.
- ii. The creation of warrant chiefs to perform the functions of the paramount chiefs and emirs as found in the West and North, created confusion and instability in the Igbo land.
- iii. The system of taxation was not known in the East and when the warrant chiefs tried to impose taxes, it thus resulted in riots, e.g. Aba women riot of 1929.

iv. The early education which the Christian churches brought to the East helped to give the Igbo educated ones, the weapons to fight against the indirect rule and the British colonial politics.

## **State Creation in Nigeria.**

### **The Nature of the Nigerian State**

The nature of the Nigerian state is reflected in the people who inhabit the country. The Nigerian state came to being through colonialism, that is, it came as a result of the partitioning which took place during the Berlin Conference of 1884 – 1885. West Africa was partitioned without recourse to differences in language tradition, culture, religion etc. This makes West African States a forced states. The colonial adventures divided the country into three zone and three major ethnic groups but in reality there are about two hundred and fifty (250) ethnic groups in the country (Nigeria). Hence, Nigeria is referred to as a polyglot nation.

The Nigerian people with their different culture, language, religion, orientations, system of government etc. came together as one country not because they agreed to be together but because the colonialists decided they should be together. At independence, the nationalists only came together to fight the colonialists but after the vacation of the colonial masters from the country, the nationalists pitched their tents differently with their ethnic groups. This is only obvious in the formation of political parties, the political party for the Northern people was the NPC, the NCNC was mainly for the Eastern part of the country while the AG was for the Western people.

The Nigerian state is a developing country which has a weak economy, the wealth of the country is in the hands of the few individuals and majority of the people are living below poverty line. The Nigerian state is thus an instrument of oppression of the poor in the hands of the rich.

The issue of minority and states creation will continue in Nigeria till the Lord comes. The reason is that, the three major ethnic groups in Nigeria are the Hausa – Fulani, the Igbo and the Yoruba. All the other ethnic groups are classified under the minority groups. The minority ethnic groups are distributed in the former three regions. Eastern, Northern and Western regions. All the minority ethnic groups feel marginalized in the regions they found themselves and as a result have continued to demand for their own regions or state singly or in groups.

### **History of State Creation in Nigeria**

The multi-ethnic nature of Nigeria brought about the issue of minorities which has constituted a major problem militating against the development of the country. Nigeria has three major ethnic groups of Hausa – Fulani, Igbo and Yoruba and multiplicity of minor ethnic groups. Since the amalgamation of the Northern and Southern protectorates till the present day there has been fear of domination of the minority ethnic groups by their majority counterparts. In order to allay this fear, Sir Henry Willink commission was set up in 1957 to look into among other issues, the



fears of domination of the minorities. There were political agitations for creation of states by minority ethnic groups especially those in the Mid-Western Region, the Middle Belt, the South East and Ogoja, the Niger Delta and the Eastern Region as a panacea to domination of the minorities. The commission in its reports did not think that the creation of new states would solve the problem and as a result did not recommend for the creation of more states but recommended constitutional provisions to allay fear of ethnic domination of the minorities. The continuation of demand for the creation of more states in the country after independence led to the creation of mid- Western region in August 1963 out of the western region. The creation of Mid-Western region increased the demand of other minorities for the creation of their own states. It was such demands that compelled the then Lt. Col Gowon to create twelve states out of the four regions on May 27, 1967. General Murtala Mohammed increased the number of states to nineteen when he announced on February 3, 1976 the creation of additional seven states based on the recommendation of the Justice Ayo Irikefe panel on state creation. The General Ibrahim Babamosi Babangida administration added two more states of Katsina and Akwa-Ibom in August 1987 and nine more states in August 1991 thereby bringing the total number of states in Nigeria to thirty (30). General Sani Abach further increased the number of states in Nigeria to thirty – six (36) on October 1, 1996. in spite of all these the demand for more states seems to be growing.

### **Reasons for the Continuous Demand for Creation of States in Nigeria.**

- i. Nigeria has about two hundred and fifty (250) ethnic groups. As a result there exists cultural and religious differences among the groups. Creation of states would allow the continuity of autonomy of the various groups in their culture and religion.
- ii. Some communities allege economic discrimination e.g. denial of job opportunities and social amenities. This is the case with the oil producing state of Nigeria and it makes them demand and for their own states.
- iii. Creation of States brings the government nearer to the people and the people begin to get the feeling of government more than ever before.
- iv. The Minority ethnic groups also nurse the fear that their languages and culture would be submerged by the majority ethnic groups if they continue to stay under the government controlled by the majority ethnic groups.

They therefore, want to protect their language and culture by demanding for states.

- v. Political stability is enhanced by creation of states as many people receive political education more.
- vi. Minority ethnic groups accuse the majority ethnic groups of maladministration and political victimization and as such demand for states creation to favour them.

vii. The need for various units to get their fair share of the federally generated revenue and income creates the urge to demand for state creation.

viii. The quest for even economic and social development by the people makes them to demand for states creation which they believe would enhance greater opportunities for economic and social development for their areas.

## **National Integration in Nigeria.**

The Advanced Learner's Dictionary Defines integration thus: "the act or process of mixing people who have previously been separated, usually because of colour, race, religion etc". This definition reveals to us that state creation and national integration are interrelated, this is to say the more the number of states, the more the people of that nation or country integrated. Integration refers to the process of bringing together (or mixing together) cultural and socially discrete groups into a single territorial unit and the establishment of national unity.

National integration is the term used when the citizens of a country are conscious of the fact that they have a common identity, regard themselves as one and work together to ensure the development of their country irrespective of differences in class, ethnicity, religion, political affiliations or any other differences that may exist between them.

Nigeria as a country was never in existence prior to 1914, it was in 1914 that the different regions that make up Nigeria were brought together as one entity.

### **Problems of Nigeria National Integration**

Even after the colonial rule our founding fathers (Dr. Nnamdi Azikiwe, Chief Obafemi Awolowo, Alhaji Sir Ahmadu Bello, Professor Eyo Ita, e.t.c.) still made sure that Nigeria stood as one country. They were not of the same ethnicity, religion and so on, but they had it in mind that the country should continue in development as one.

Over the years, Nigerian national integration started suffering some threats leading to divisions along the lines of social status, ethnicity and religion; ethnicity and religion being the most prominent.

The following are some of the problems of national integration in Nigeria

#### **1. Ethnic diversity**

There are many ethnic groups in Nigeria, and members of a particular ethnic group tend to be loyal to their own people in government or other exalted positions. They therefore are favoured over members of other ethnic groups. This threatens national unity.

#### **2. Language multiplicity**

This is closely related to ethnic diversity. Nigeria has over 400 languages and this leads to an obstacle in communication among the citizens, as people tend to flow better with those who speak the same language as them. Our lingua franca, English language, is spoken only by about 15% of the population (mainly the educated elite).

### 3. Structural imbalance

There is a structural imbalance between northern and southern Nigeria. The northern part of Nigeria has more political power than the other parts of the country.

### 4. Revenue allocation

The different parts of the country are not equally treated when it comes to revenue allocation. Money given to the northern part of Nigeria is proportionately more than that given to other parts of the country, probably because there are more local governments in the north than in the other parts of the country. This does not help national unity, as ill feelings will arise among the citizens

### 5. Youth restiveness

This is caused by angry, hungry youths who are unemployed. They are used by greedy and selfish politicians to create tension among citizens of the country for their political interests. National integration is hard to come by in this situation.

### 6. Nepotism

This occurs when people favour their relatives above others in terms of employment, awards of contracts, e.t.c. It is similar to tribalism.

It makes those who are not favoured to feel they are not part of the system, thereby being a threat to national integration.

### 7. Corruption

The giving and receiving of bribes for services makes it impossible for those who are in need of that service to have a level playing ground, thus, robbing them of their rights to equal treatment. The effects of corruption in Nigeria economic development cannot be overemphasized.

Those who do not have the means to offer bribes become frustrated and develop hatred for those who can afford the bribes. This does not help Nigeria national integration.

### 8. Political wrangles

Nigeria has been polarized along party lines, and it so happens that Nigeria is a multi-party nation. Members of a political party, both ruling and opposition, no longer have the interest of the nation at heart but their own party interests.

General elections have become contests that must be won at all costs, and all sorts of things are indulged in by political parties to make sure they win. Losers in elections resort to violence thus creating and division among the masses and party supporters.

Poverty: a vast majority of the country's wealth are in the hands of very few people and they circulate it among themselves, leaving the masses in poverty.

This creates division between the rich and the poor, the poor developing suspicion and hatred towards the rich and this is not healthy for national unity.

## **Geopolitical zones in Nigeria**

The Federal Republic of Nigeria is divided into six geopolitical zones, commonly just called zones. They are a type of administrative division grouping the country's states, created during the regime of president General Sani Abacha. Nigerian economic, political, and educational resources are often shared across the zones.

### **The six geopolitical zones of Nigeria.**

The six zones were not entirely carved out based on geographic location, but rather states with similar ethnic groups, and/or common political history were classified in the same zone.[citation needed] Nigeria is made up of approximately 400 ethnic groups and 450 languages. There was a need for the government to merge similar groups for effective allocation of resources.

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### **List of zones**

Given below are the six geopolitical zones, also listing the states included in each zone.

North Central:

Consisting of Benue, Kogi, Kwara, Nasarawa, Niger, and Plateau States, as well as the Federal Capital Territory.

North East:

Consisting of Adamawa, Bauchi, Borno, Gombe, Taraba, and Yobe States.

North West:

Consisting of Jigawa, Kaduna, Kano, Katsina, Kebbi, Sokoto, and Zamfara States.

South East:

Consisting of Abia, Anambra, Ebonyi, Enugu, and Imo States.

South South (also known as Niger Delta region)

Consisting of Akwa Ibom, Bayelsa, Cross River, Delta, Edo, and Rivers States.

South West:

Consisting of Ekiti, Lagos, Ogun, Ondo, Osun, and Oyo States.

## **Ethnicity in Nigeria.**

The Concept of ethnicity requires definition. An ethnic group is a group of people having a common language and cultural values. These common factors are emphasized by frequent interaction among the people in the group. In Nigeria, the ethnic groups are occasionally fusions created by intermarriage, intermingling and/or assimilation. In such fusions, the groups of which they are composed maintain a limited individual identity. The groups are thus composed of smaller groups, but there is as much difference between even the small groups. The account of two hundred and fifty ethnic groups cited above overwhelmingly enumerates ethnic minority groups, those which do not comprise a majority in the region in which they live. These groups usually do not have a political voice, nor do they have access to resources or the technology needed to develop and modernize economically. They therefore often consider themselves discriminated against, neglected, or oppressed. There are only three ethnic groups which have attained ethnic majority status in their respective regions: the Hausa – Fulani in the North, the Igbo in the South East and the Yoruba in the South West.

The Hausa – Fulani are an example of a fused ethnic group; as they are actually made up of two groups, now surprisingly called Hausa and the Fulani. The Hausa are themselves a fusion, a collection of Sudanese peoples that were assimilated, long ago, into the population inhabiting what is now considered Hausa land. They believe in the religion of Islam. Their origin is a matter of dispute: legends trace them back to Canaan, Palestine, Libya, Mecca and Baghdad, while ethnologists hold them to be from the Southern Sahara or the Chad Basin. Once they arrived in Hausa land they became known for setting up seven small states centered on “Birni”, or walled cities. In these states the Hausa developed techniques of efficient government, including a carefully organized fiscal system and a highly learned judiciary, that gave them a reputation of integrity and ability in administering Islamic law.

The Fulani are also Muslims, and, like the Hausa, their origin is more or less an open question. Once a nomadic people, they believe themselves to be descended from the gypsies, Roman soldiers who became lost in the desert, a lost ‘tribe’ of Israel, or other groups such as the relatives of the Britons or the Tuaregs, who inhabit the Southern edge of the Sahara in Central

Africa. Scholars claim that the Fulani are related to the Phoenicians, or place their origin in Shepherds of Mauritania that were looking for new pastures. Whatever their origin, the Fulani are known to have arrived in the Hausa state in the early 13th century. Since then they have inter married with the Hausa, and have mostly adopted the latter's customs and language, although some Fulani decided to stay 'pure' by retaining a nomadic life and animist beliefs. The Fulani are most distractively known for a dispute that developed between them and the local king of Gobir, a spate which developed into a religious war or Jihad ended with a Fulani conquest of the Hausa states.

The second majority ethnic group is Igbo, who like the Hausa – Fulani are a synthesis of smaller ethnic groups. In this case the smaller groups are the Onitsha Igbo, the Western Igbo, the Cross River Igbo, and the North – Eastern Igbo. Their origins are completely unknown, as they claim to be from about nineteen different places. They do maintain an 'indigenous home', however: the belt of forest in the country to the east of the Niger valley. This home was established to avoid the Fulani's annual slave raids, which were conducted on cavalry that was unable to explore very deeply in the

forest. The Igbo thus generally inhabited inaccessible areas, although during the 19<sup>th</sup> century they began to assert ancestral claims to Nri town, "the heart of the Igbo nationality".

The third ethnic majority group, the Yoruba, like the others are made up of numerous smaller collections of people. Those who are identified as Yoruba consider themselves to be members of the Oyo, Egba, Ijebu, Ife, Ilesha, Ekiti or Owu people. They Yoruba are united, however, by their common belief in the town of Ife as their place of origin, and the Oni of Ife as their spiritual leader. Their mythology holds that "Oduduwa", created the earth; and represented royal houses of the Yoruba kingdoms. They trace their ancestry back to "Oduduwa", while members of the Yoruba people maintain that they are descended from his sons. Yoruba society is organized into kingdoms, the greatest of which was called Oyo and extended as far as Ghana in the West and the banks of the Niger to the east. The Oyo empire collapsed in 1830 when Afonja, an ambitious governor of the state of Ilorin broke away but lost his territory to the hired mercenaries of the Fulani. Despite the fact that this event occurred in close temporal proximity to the Fulani Jihad, it was not associated with it.

These three groups comprise only fifty – seven percent of the population of Nigeria. The reminder of the people are members of the ethnic minority groups, which include such peoples as the Kanuri, the Nupe, and the Tiv in the North, the Efik/Ibibio, the Ijaw, and the Ekoi in the East, and the Edo and Urhobo/Isoko other groups that differ widely in language, culture and even physique. The specific groups mentioned above are distinct in that they were found, in the 1953 census, to have over one hundred thousand members. As the population of Nigeria has doubled to over seventy – eight million people in 1982 from approximately thirty – one million in 1953, it is safe to assume that these groups are now much larger.

Nigeria is an area the size of the state of Texas in which over two hundred and fifty different language spoken, and in the same number of separate cultures desperately try to retain their identity. You can only imagine the ensuing chaos.

## **Population Growth and Distribution In Nigeria**

The world estimated current population growth rate is 1.33%. UNFPA1 further reports that World population is growing at 78 million a year, a little less than the total population of Germany! Over 95% of population growth is in developing countries, of which Nigeria is inclusive. UNFPA predicts that world population may grow up to 8.9 billion by 2050.

Nigeria's population growth is heavily influenced by three main factors: birth, death and migration. Increase in population is determined by the difference between birth and deaths while the growth in population is determined both by the increase in population and the difference between emigration and immigration. Since the mid-seventies, there has been a large influx of foreigners into Nigeria occasioned by the oil boom and subsequent expansion of economic activities in the most populous black nation – Nigeria. With an equally persistent high level of fertility accompanied by declining mortality rate – occasioned by improved health facilities, the growth rate of Nigerian population has been on the increase with an average growth rate of 3.20%. Nigeria is as large as 924,768 square kilometers. According to the 2006 National Census, its population is close to 140.3 million people.

## **National Symbols**

National symbols intend to unite people by creating visual, verbal, or iconic representations of the national peoples, values, goals or history. These symbols are often rallied around as part of celebrations of patriotism or aspiring nationalism (such as independence, autonomy or separation movements) and are designed to be inclusive and representative of all the people of the national community. The Nigeria national symbols represent the varied customary beliefs of the country that has been a part of its rich heritage since many years. With a population of more than 120 million, the country, Nigeria stands tall as one of the fastest growing economies of the world. An analysis of the background of the national symbols of Nigeria gives us a clear idea of the various aspects of Nigerian life.

The Following is the List of Some of the Nigeria National Symbols

- The Nigeria National Flag
- The Nigeria National Coat of Arms

- The Nigeria National Anthem
- The Nigeria National Currency
- Seal of the Nigeria President

## The Nigeria National Flag

The Nigerian National Flag was chosen in 1959 from among 2870 suggestions in a competition; it was designed by a student from Ibadan, Michael Taiwo Akinkunmi. His ensign of the national flag was adjudged as the best among the other entries for prestigious National Flag Design Competition held at the university campus. The then Nigeria High Commissioner to the United Kingdom, M.A. Martins like this ensign and passed a proposal to adopt this design as the Nigeria national flag . Although the flag was adopted in 1959, it did not become the official flag until Nigeria attained independence on 01 October 1960.

The Nigerian National Flag is governed by the Flag and Coat-of-Arms Ordinance of 1960. According to the law, while hoisting the National Flag it should be ceremoniously flown in the morning during sunrise and lowered at sunset as according to them, a flag of national importance does not sleep. It is also important to note that the national flag of Nigeria should be hung or half flown on days of state funerals or important memorial days. If in any case, the flag is in a room, then no other flag should be placed higher than it. If the flag is torn out, it shouldn't be flown or used but rather burned or destroyed. The law makes it an offence for the National Flag to be improperly used or displayed. Section 5 of the Law states; "any person who flies or exhibits the National Flag in a defaced or bad condition shall be guilty of an offence against this Ordinance."

The importance of national flag of Nigeria lies in the fact that each color represents the rich cultural heritage of the country. As the green color represents the fertile land and agricultural diversity of the land while the white stands for peace and unity at the same time representative of the River Niger that passes through the whole country and is invariably a part of its geographical identity. Thus, the national flag of Nigeria truly reflects the Nigerian nationalistic fervor and sentiments.

## The Nigeria National Coat of Arms

The Nigeria Coat-of-Arms is the country's symbol of national unity, state power and authority. It was created in line with the national Flag and Coat-of-Arms ordinance number 48 of 1960. The Nigeria Coat-of-Arms was adopted officially in 1975. Before this time, each of the country's constituent

political units had its own Coat-of-Arms The Nigeria Coat-of-Arms has seven permanent features, each symbolizing a particular entity or virtue about the country;

- A black shield



- Two white wavy bands on the shield, which form the letter ‘Y’
- Two horses on either side of the shield
- Some flowers at the base
- An Eagle standing on the shield
- The wreath (with green and white bands) upon which the horses stand
- The nation’s motto on the band around the base of the shield.

The black shield represents the fertile soil of Nigeria. The white wavy bands that form a letter ‘Y’ represent the country’s main inland waterways, the river Niger and Benue which both meet to form a confluence at Lokoja). The two horses at either side of the shield represent the dignity and pride of Nigeria while the green and white wreath on which the Eagle stands represents the rich agricultural potential of Nigeria. The national motto, ‘Unity and Faith, Peace and Progress’, is written on the band around the base. This motto was adopted in 1978. Before that time, the country’s motto was ‘Peace, Unity, and Freedom’.

### **Display/Usage of the Nigeria National Coat of Arms**

Government presence is depicted in offices and other public places with the placing of the Nigerian Coat-of-Arms side by side with the portrait of the President and Commander-in-Chief. The portrait of the Commander-in-Chief is usually to the right of the Coat-of-Arms, while that of the Principal Officers/Chief Executives of any government establishment e.g. the Governor or Head of Establishment is on the left of the Coat-of-Arms. This position remains valid when the portraits are hung on the wall. In a situation where the Head of State, Commander-in-Chief, is addressing the nation the Coat-of-Arms is usually encapsulated in the seal of the nation and placed above the Head of State, Commander-in-Chief’s seat. It should be noted that the Commander-in-Chief’s portrait as well as that of the Principal Officer of the Government establishment, in which the Coat-of-Arms is located, should always support the Coat-of-Arms or the Armorial Bearings.

Note: Improper placement/display or absence of these symbols in offices of Principal Officers/Chief Executives constitutes an offence .

### **The Nigeria National Anthem and Pledge**

The national anthem of Nigeria begins with words glorifying the country with its rich vibrant culture and heritage. The patriotic fervor finds the best expression through the national anthem because the song takes into account the historical past as well as the aims and aspirations of the future generation. The significance of the national anthem of Nigeria lies in the fact that it binds all Nigerians into one chord even if they reside in far off lands.

Historical facts indicate that the first national anthem of Nigeria was adopted in 1960 and the lyrics were written by Miss Williams, a British national. Later in the subsequent years, in 1978 particularly the then National Publicity Committee of Nigeria organized a competition for a new national song. However, in this contest some winners were picked up for their excellent composition. They were John A Ilechukwu, Eme Etim Akpan, B A Ogunnaike, Sota Omoigui and P. O. Aderibigbe. The music of the present day national anthem of Nigeria was composed by Nigeria Police Band, guided by Ben Odiase. Since Nigeria was a British colony, thus before the achievement of the independence of the country the British national song was sung and performed at popular national festivals and ceremonies.

The Nigeria national anthem and pledge appear as a poem with three stanzas (Gabriel Faniyan, 2013). The first and second stanzas consist of nine lines each while the third, the pledge is composed in six lines. The first stanza's message is directed to the citizens of the country. It is a charge, a call to action to serve the motherland with love and compassionate fervor. It also recalls the past history of the land especially the sacrifice of the national heroes of the country during the struggle for independence of the country. The second stanza also has nine lines. It appears to be a kind of invocation to the Divine, an entreaty to God for help. The pledge occupies the third stanza. It could be taken as a separate whole on its own and it could be a conclusion of the first and second stanzas. In the first and second stanza, Nigeria calls on her citizens and on God respectively. In the third, the Nigerians respond by declaring allegiance to the country beginning with "I" and ending with "God"

### **The Nigeria National Currency**

The West African Currency Board was responsible for issuing currency notes in Nigeria from 1912 to 1959. Prior to the establishment of the West African Currency Board, Nigeria had used various forms of money including cowries and manilas. Nigeria's unique currency, the Naira symbolized a transition from European influence to one uniquely Nigerian. As the official currency of Nigeria, this monetary unit was introduced in 1971, twelve years after independence. The then Head of State announced that Nigeria would change to decimal currency as from 1st January, 1973. major currency unit would be called Naira which would be equivalent to ten shillings: the minor unit would be called kobo; 100 of which would make one Naira. The decision to change to decimal currency followed the recommendations of the Decimal Currency Committee set up in 1962 which submitted its report in 1964. The change that took place in January, 1973 was a major one and this involved both currency notes and coins. The major unit of currency which used to be £1 ceased to exist and the one Naira which was equivalent to 10/- become the major unit: "Kobo" subdivides the currency unit into 100 equal parts. Naira is depicted with the symbol "₦" but due to lack of accessibility of the symbol in most of the fonts, it is often denoted by a simple "N" instead. According to the ISO 4217

regulation, the Nigerian naira is entitled with NGN as the currency code and 566 as the numeric code. Even in plural terms, the currency is known as “naira” only.

## **Seal of the Nigeria President**

The Seal of the President of the Federal Republic of Nigeria according to (nigerianwiki.com) is the official symbol of the Nigerian President. It was first used in 1979 by President Shehu Shagari in the ill-fated second republic, and jettisoned by the successive military regimes from 1983 - 1999. The presidential seal returned to usage in the wake of the fourth republic in 1999, and it has remained in use till date.

The Seal of the President of Nigeria is based on the Nigerian Coat of Arms. The Coat of Arms of Nigeria has a black shield with two white stripes that come together, like the letter Y. These represent the two main rivers flowing through Nigeria: the Benue River and the Niger River. The black shield represents Nigeria's good earth while the two horses on each side represent dignity. The eagle represents strength, while the green and white bands on the top of the shield represent the rich agricultural land of the country. The yellow flower in the grass is the crocus, Nigeria's national flower. The yellow ribbon below has the motto of the Federal Republic of Nigeria, "UNITY AND FAITH, PEACE AND PROGRESS". The words "SEAL OF THE PRESIDENT OF THE FEDERAL REPUBLIC OF NIGERIA" surround the seal in between two concentric green circles.

## **Modern Usage of the Seal of the President of Nigeria**

The seal is most often seen:

- On official documents from the presidency.
- On the green lectern at presidential press conferences.
- On the sides of presidential transport vehicles (Presidential Air Fleet).
- On the circular rug in the Federal Executive Council chambers in the presidential villa Aso Villa.

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