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Re-orientation – Concepts, Strategies, and Recent Initiatives

Course Overview: This course delves into the concept of "Re-orientation," exploring its definition, significance, and the various strategies employed to implement it across different sectors. Emphasizing recent initiatives, particularly within Nigeria, the course provides a comprehensive understanding of re-orientation's role in societal development.

Module 1: Understanding Re-orientation

- **Definition and Scope**
 - Re-orientation refers to the process of changing, renewing, or reforming individuals' or groups' beliefs, attitudes, and behaviors to align with desired values and objectives.
 - It encompasses efforts to redirect societal norms and personal conduct towards positive outcomes.
- **Theoretical Framework**
 - Review of theories underpinning re-orientation efforts, including behavioral change models and value transformation theories.

Module 2: Re-orientation in Governance and Politics

- **Political Leadership and Value Re-orientation**
 - Examination of the role of political leaders in driving societal change through personal example and policy initiatives.
 - Case Study: Value Re-Oriented Political Leaders as an Instrument of Restructuring Nigeria for Democratic Consolidation and Development.
- **National Re-orientation Campaigns**
 - Analysis of government-led campaigns aimed at instilling national values and promoting civic responsibility.
 - Case Study: Launch of the "Change Begins With Me" campaign in Nigeria, focusing on personal behavior and societal values.

Module 3: Re-orientation in Education

- **University Education and Socio-Economic Development**
 - Discussion on the role of higher education in promoting value re-orientation for national development.
 - Case Study: University Education and Values Re-Oriented for Socio-Economic Development in Nigeria.
- **Counseling-Driven Value Reorientation**
 - Exploration of counseling programs aimed at addressing moral decadence among students.

- Case Study: Perceived Influence of Counseling-Driven Value Reorientation in Addressing Moral Decadence among Undergraduate Students in Benue State.

Module 4: Re-orientation in National Identity and Culture

- **Promoting National Identity through Re-orientation**
 - Strategies for fostering a unified national identity amidst cultural diversity.
 - Case Study: Nigeria's Launch of Re-orientation Programmes to Promote National Identity.
- **Innovative Approaches to Re-orientation**
 - Introduction to tools and methodologies for effective re-orientation, including digital platforms and interactive assessments.
 - Case Study: An Innovative Approach to Reorientation in Educational Settings.

Module 5: Challenges and Future Directions

- **Barriers to Effective Re-orientation**
 - Identification of challenges such as resistance to change, cultural barriers, and resource constraints.
- **Sustainable Strategies for Re-orientation**
 - Discussion on ensuring the longevity and effectiveness of re-orientation programs.
 - Recommendations for integrating re-orientation efforts into national policies and community initiatives.

Conclusion: Re-orientation is a multifaceted process essential for societal progress and development. By understanding its principles and examining recent initiatives, individuals and organizations can contribute to positive transformations within their communities and beyond.

Moral and National Values – The 3R's: Reconstruction, Rehabilitation, and Reconciliation

Course Overview: This course explores the pivotal concepts of Reconstruction, Rehabilitation, and Reconciliation (the 3R's) as essential components in rebuilding societies affected by conflict and socio-economic challenges. Focusing on Nigeria's recent initiatives, the course examines how these strategies aim to restore moral and national values, fostering sustainable peace and development.

Module 1: Introduction to the 3R's Framework

- **Definition and Importance**
 - Understanding Reconstruction, Rehabilitation, and Reconciliation as foundational pillars for societal healing and progress.
 - The role of moral and national values in sustaining peace and unity.
- **Historical Context**
 - Overview of Nigeria's post-conflict efforts and the need for the 3R's.
 - Lessons learned from past initiatives and their impact on national cohesion.

Module 2: Reconstruction – Rebuilding Physical and Social Infrastructure

- **Infrastructure Development**
 - Strategies for reconstructing war-torn regions and restoring essential services.
 - Case Study: The establishment of the South East Development Commission (SEDC) to address infrastructural deficits and promote socio-economic growth in the South East region.
- **Community Empowerment**
 - Empowering local communities through participatory planning and resource allocation.
 - Initiatives aimed at reducing poverty and improving living standards.

Module 3: Rehabilitation – Restoring Health and Social Well-being

- **Psychosocial Support**
 - Providing mental health services to individuals affected by conflict and displacement.
 - Training community leaders and professionals in delivering effective psychosocial support.
- **Vocational Training and Education**
 - Offering skills development programs to reintegrate former combatants and vulnerable populations into the workforce.
 - Collaborations with educational institutions to enhance literacy and technical skills.

Module 4: Reconciliation – Fostering Unity and Social Cohesion

- **Restorative Justice Practices**
 - Implementing restorative justice as a tool for healing and accountability.
 - Case Study: The Nigerian government's advocacy for restorative justice in conflict resolution, promoting healing and reconciliation within affected communities.
- **Transitional Justice Mechanisms**
 - Establishing mechanisms to address past human rights violations and promote lasting peace.
 - Collaborations with international partners to support transitional justice initiatives.

Module 5: Integrated Approaches and Collaborative Efforts

- **Multi-Stakeholder Engagement**
 - Coordinating efforts among government agencies, NGOs, community leaders, and international partners.
 - Building partnerships to enhance the effectiveness of the 3R's initiatives.
- **Monitoring and Evaluation**

- Developing frameworks to assess the impact of reconstruction, rehabilitation, and reconciliation programs.
- Utilizing feedback mechanisms to improve ongoing and future initiatives.

Conclusion: The 3R's framework serves as a comprehensive approach to healing and rebuilding societies emerging from conflict and adversity. By focusing on reconstruction, rehabilitation, and reconciliation, Nigeria aims to restore moral and national values, paving the way for sustainable peace, unity, and development.

Re-orientation Strategies in Nigeria – A Historical Perspective

Course Overview: This course examines Nigeria's historical re-orientation strategies aimed at fostering national development and instilling moral values. It provides an in-depth analysis of initiatives such as Operation Feed the Nation (OFN), the Green Revolution, Austerity Measures, War Against Indiscipline (WAI), War Against Indiscipline and Corruption (WAIC), Mass Mobilization for Self-Reliance, Social Justice and Economic Recovery (MAMSER), and the role of the National Orientation Agency (NOA).

Module 1: Introduction to Re-orientation Strategies

- **Definition and Importance**
 - Understanding re-orientation in the context of national development.
 - The role of moral and national values in societal progress.
- **Historical Context**
 - Overview of Nigeria's socio-political landscape leading to the implementation of these strategies.

Module 2: Operation Feed the Nation (OFN) and the Green Revolution

- **Operation Feed the Nation (OFN)**
 - Launched in 1976 to achieve self-sufficiency in food production.
 - Strategies included agricultural extension services, subsidized fertilizers, and large-scale farming initiatives
 - Despite efforts, food production lagged behind population growth, leading to the introduction of the Green Revolution.
 - In Nigeria, Operation Feed the Nation was established in 1983 during the regime of Major General Muhammadu Buhari. The program was aimed at addressing food insecurity and boosting agricultural production in the country. It encouraged farmers to increase food production, and it also aimed at reducing Nigeria's dependence on food imports.
- **Green Revolution**
 - Aimed to increase food production through modern farming techniques and technologies.
 - Emphasis on irrigation, high-yield crop varieties, and mechanization.

- The Green Revolution in Nigeria was launched in 1973 under the regime of General Yakubu Gowon. The initiative aimed to boost agricultural production and ensure food security by introducing modern farming techniques, improving irrigation systems, and encouraging the use of fertilizers and high-yielding crop varieties. The Green Revolution was part of the government's broader strategy to reduce Nigeria's dependence on imported food and promote self-sufficiency in agriculture.

Module 3: Austerity Measures and Economic Reforms

- **Austerity Measures**
 - Implemented in the early 1980s to address economic challenges.
 - Focused on reducing government spending and controlling inflation.
 - Impact on public services and societal reactions.
- **Economic Reforms**
 - Structural adjustments and policy changes aimed at stabilizing the economy.
 - Role of international financial institutions in shaping these reforms.
 - The Austerity Measures in Nigeria were introduced in 1981 under the regime of President Shehu Shagari. The measures were implemented in response to an economic downturn caused by a decline in oil prices, which significantly impacted Nigeria's economy. The austerity policies were aimed at reducing government spending, managing the country's foreign debt, and stabilizing the economy. These measures included cuts in public sector wages, reductions in imports, and efforts to control inflation.

Module 4: War Against Indiscipline (WAI) and War Against Indiscipline and Corruption (WAIC)

- **War Against Indiscipline (WAI)**
 - Launched in 1984 to instill discipline and moral values.
 - Phases included promoting orderliness, work ethic, national unity, combating corruption, and environmental cleanliness.
 - Critiques regarding enforcement methods and effectiveness.
 - The War Against Indiscipline (WAI) was established in 1984 under the regime of Major General Muhammadu Buhari. The initiative was aimed at promoting discipline, cleanliness, and moral values among Nigerians, as well as combating public indiscipline, corruption, and societal vices. The program focused on enforcing proper behavior in public places, such as queuing at bus stations, cleaning the environment, and encouraging law-abiding conduct. It was part of Buhari's broader effort to instill order and discipline in the country.
- **War Against Indiscipline and Corruption (WAIC)**
 - An extension of WAI, focusing on eradicating corruption.
 - Strategies included public awareness campaigns and stricter law enforcement.
 - The War Against Indiscipline and Corruption (WAIC) was established in 1984 under the regime of Major General Muhammadu Buhari. The campaign was aimed at promoting discipline, moral uprightness, and the fight against corruption.

in Nigeria. It sought to address issues such as public indiscipline, bribery, and corruption by enforcing strict laws and promoting ethical conduct among citizens. The initiative was part of Buhari's broader efforts to instill a sense of responsibility and accountability in both government institutions and the general public.

Module 5: Mass Mobilization for Self-Reliance, Social Justice, and Economic Recovery (MAMSER)

- **MAMSER**
 - Established in the mid-1980s to promote self-reliance and social justice.
 - Initiatives focused on community development, education, and economic empowerment.
 - Collaboration with various stakeholders to achieve objectives.
 - The Mass Mobilization for Self-Reliance, Social Justice, and Economic Recovery (MAMSER) was established in 1987 under the regime of General Ibrahim Babangida, who was the military Head of State at the time. MAMSER was created to mobilize Nigerians towards self-reliance, social justice, and economic recovery, with the goal of fostering national unity and promoting positive social change in the country.

Module 6: National Orientation Agency (NOA)

The National Orientation Agency (NOA) was established in 1993 under the regime of General Sani Abacha, who was the military Head of State at the time. The NOA was created to promote national values, unity, and civic responsibility, and to educate Nigerians on important issues such as national development, democracy, and social integration.

- **Role and Functions**
 - Established to promote and inculcate societal values.
 - Activities include public enlightenment campaigns, civic education, and national integration programs.
- **Recent Initiatives**
 - NOA's involvement in contemporary re-orientation programs.
 - Collaboration with other agencies and stakeholders in promoting national values.

Conclusion: The re-orientation strategies discussed have played significant roles in shaping Nigeria's socio-political and economic landscape. While some initiatives achieved varying degrees of success, others faced challenges in implementation and sustainability. Understanding these historical efforts provides valuable insights into the complexities of national development and the continuous pursuit of moral and societal betterment.

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GST 112: Nigerian Peoples and Culture (2 Units C: LH 30)

Topic 3: Lecture Title: Evolution of Nigeria as a Political Unit

- a. Nigeria prior to the Amalgamation of 1914
- b. Amalgamation of Nigeria in 1914
- c. Formation of Political Parties
- d. Nationalist Movements
- e. Struggle for Independence

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Lecture Overview: This lecture explores the evolution of Nigeria as a political unit from pre-1914 amalgamations to the struggle for independence. It delves peregrinates into the historical overview of Nigeria prior to the 1914 Amalgamation, the amalgamation of Nigeria in 1914, the formation of political parties, Nationalist Movements and struggle for independence.

Learning Outcomes: At the end of this lesson, learners should be able to:

- i. describe the precolonial administrative system of the three major ethnicities in present-day Nigeria.
- ii. examine the three stages/phases of European incursion into Nigeria.
- iii. identify and discuss the series of mini and mega amalgamations in Nigeria.
- iv. describe the colonial administration before the 1914 amalgamation.
- v. state the confessed and concealed reasons for the 1914 amalgamation of Nigeria.
- vi. discuss the significance of the 1914 amalgamation in Nigerian history.
- vii. identify the major political parties and actors as well as their roles in shaping Nigeria's political landscape
- viii. state the role played by the proto and modern nationalists in Nigeria's struggle for independence.
- ix. identify the major key players in Nigeria's Nationalist Movement.

1.0 Introduction

Precolonial Administration in the Niger Area

Let it be put in correct historical perspective from the outset that there was no place called Nigeria prior to the historic amalgamation of Nigeria by Sir (later Lord) Frederick Lugard in 1914. That was when the Northern and Southern Protectorates of the Niger Area were unified to form a single political entity on January 1st 1914. The name 'NIGERIA' was given by a British lady journalist and writer, Miss Flora Shaw (1852-1929) who later married to Lord Frederick Lugard on 7th February, 1898. The name "Nigeria", was coined in an 1897 article, "**Nigeria: A Tropical Dependency**" published in *The "Nigeria."* *Times* newspaper (1897, p. 6). The journalistic play on words depicting the area around the Niger or Niger-area became corrupted into NIGERIA. Ever since, this has stuck like glue.

What became Nigeria was a series of independent ethnic, cultural or linguistic entities, each occupying a distinct and continuous territory. Most of the smaller groups lived in isolation, with very little contact with other groups before the spread of Islam and the imposition of colonial rule. Archaeological evidence from various parts of Nigeria suggests that parts of what later snowballed into Nigeria had been settled by humans since the Palaeolithic (Old Stone Age period—500,000 to 900 BC). Some of the centres of ancient Civilizations which speak of the antiquity of the Nigerian region include the NOK, Igbo-Ukwu (Anambra State), Benin (Edo State), Ife (Osun State), Daiama (not far from NOK

area, near Lake Chad) and Dala cultures. These cultural groups had evolved enduring political administrative structures long before any contact with the outside world. Little wonder, the Ghanaian Nationalist J.E. Casley-Hayford in 1922 had observed that

Before even the British came into relations with our people, we were a developed people, having our own institutions, having our own ideas of government (Rodney (1972, p.33).

1. Northern Nigeria (Hausaland):

- a. **The Pre-Emirate Sarauta System** of Administration in Hausaland: Feudal Aristocracy in the Pre-Emirate era; The Sarauta system with Serkis, assisted by Chiefs/Ministers in charge of different portfolios such as Tax, Cattle, Land, etc.
- b. **The Fulani Emirate System:** The 1804 Sokoto/Fulani Jihad initiated the Emirate/Caliphal System which altered the political system: Habe rulers to Fulbe; Serkis replaced by Emirs;
- 2. Eastern Nigeria (Igboland):** Gerontocracy, Direct Democracy; Non-centralised, Mini states, egalitarian society, stateless, sometimes described as Acephalous states.
- 3. Western Nigeria (Yorubaland):** Largely centralised, Mega; Monarchical system under kings with different titles and forms of political administration, with advisory councils of ministers with hierarchies. Ife was a semi-centralised state.
 - a. Absolute Monarchy: e.g. Benin empire
 - b. Constitutional Monarchy: Oyo empire
 - c. Post-Civil War Yorubaland witnessed Administrative changes occasioned by Constitutional experimentations and the military factor observable in the Yoruba power politics during the revolutionary 19th century. Evidences abound on the emergence of new forms of political organisations throughout Yorubaland in the 19th century. Ijaye under Kurunmi, Ibadan under Basorun Oluyole, Oyo under Alaafin Atiba, Ekiti (-parapo) under Prince Fabunmi and Ogedengbe, Egba, Abeokuta under Sodeke, Oke-Odan and Iwo under Balogun Ali, among others, providing us with examples of such experiments in political engineering. This was in the general spirit of the constitutional experimentations that pervaded the political space during that turbulent century. The 19th century was indeed an epoch of cataclysmic changes not only in the area around the Niger that came to be known as Nigeria but the West African sub-region in general. The militarisation of politics in the 19th century as against the politicisation of the military in the 20th century speaks of the political dynamism within the same political space (Aboyeji & Aboyeji, 2019).

1.1 British Incursion

Going down memory lane, the British colonisation of the area that later became Nigeria could be said to have begun in 1861 with the colonial intervention which resulted in the deposition of King Kosoko and his replacement with Akintoye. This resulted to the establishment of the Lagos Colony. This had been preceded by the bombardment of Lagos by the British on two occasions in 1851. The first attack occurred on November 25, 1851 under the leadership of Commander Forbes, who invariably underestimated the defenses of the local lord, Kosoko. The second attack, under the leadership of Captain Jones, occurred on December 26, 1851. This battle was termed "**Ogun Ahoyaya (The Boiling Battle)** or **Ogun Agidingbi**," by Lagosians. Kosoko and his leading chiefs reportedly fled Lagos for Epe on December 28, 1851 (Smith, 1979). Thus, Lagos became a colony of the British imperial powers. The Lagos colony became formally ceded to the British Crown at an official ceremony after King Dosunmu of Lagos had been made to relinquish his powers and authorities to the British Crown in return for an annual salary by the British administration (Vidal,

2014). With a small troop already raised by Goldie, Lugard moved swiftly to secure treaties from kings in these areas. Lugard, having successfully checked French incursion in the north, named the area 'Northern Protectorate'. Ditto for the south, which was christened 'Southern Protectorate' (Adimula & Aboyeji, 2023). The 1884/1885 Berlin West African Conference culminated in the gradual expansion of British control to other parts of the country through a series of treaties and agreements.

1.2 Three (3) Stages/Phases of European Incursion

The European incursion was systematically masterminded by three (3) categories of European groups over three stages, namely:

a. **Explorers:** The Portuguese took the lead. E.g. Mungo Park, a young Scottish surgeon-turned explorer; John & Richard Lander, W.H. Clarke, Dr. Baikie, etc.

b. **Missionaries/Merchants:** Among the prominent Missions included the Methodist (CMS), American Baptist Mission (ABM), Sudan Interior Mission (SIM), etc. The Royal Niger Company (RNC), which was led by Sir George Dashwood Taubman Goldie, was the leading trading company that monopolised commercial activities in the Niger area. This British colonial enterprise was established in 1886, merging several smaller companies, including the National African Company. In 1887, the company received a royal charter from the British government, granting it a monopoly on trade in the Niger River delta. By 1899, the British government decided to revoke the company's charter due to public opinion in Britain turning against it in relation to concerns about its monopoly power and allegations of abuse. In 1900, the Royal Niger Company was dissolved, and its territories were transferred to the British government. Goldie's RNC sold its territories in what is now modern-day Nigeria to the British government for **£865,000** in 1900 (Nwanze, 2014). The territory was then formed into the protectorates of Northern and Southern Nigeria. Thus, the Niger area was handed over by the missionaries and merchants to Imperial Britain, to be administered by the colonialists. The company's sale of its Nigerian territories marked the end of its commercial operations and the beginning of British colonial rule in Nigeria. It is worth noting that the sale price was a fraction of the vast wealth and resources that Nigeria possessed, and the transaction has been widely criticised as a colonial exploitation. The legacy of this event continues to be felt in Nigeria and is still a subject of debate and discussion among historians and scholars today. The company's operations played a significant role in the Scramble for Africa and the establishment of British colonial rule in Nigeria (Uzoigwe, 1985). Highlighted below are some of the activities of the RNC under Goldie's leadership:

- **Exploration and Mapping:** Goldie led expeditions to explore and map the Niger River and its tributaries, establishing trade relationships with local leaders.
- **Trade Monopoly:** The company secured a royal charter, granting it a monopoly on trade in the region, including the lucrative palm oil and ivory markets.
- **Territorial Expansion:** Goldie negotiated treaties with local chiefs, expanding British influence and control over vast territories.
- **Establishment of Trading Posts:** The company set up trading posts and depots along the Niger River, facilitating trade and commerce.
- **Conflict Resolution:** Goldie resolved conflicts between rival companies and local factions, consolidating British dominance.
- **Advocacy for British Colonisation:** Goldie lobbied the British government to annex the territory, leading to the establishment of the Oil Rivers Protectorate in 1885.

- **Infrastructure Development:** The company built roads, bridges, and other infrastructure to facilitate trade and communication.
 - **Economic Development:** Goldie promoted agricultural development, introducing new crops and farming techniques to the region.
 - **Diplomacy and Politics:** He navigated complex political relationships with local leaders, European rivals, and the British government.
 - **Legacy:** Goldie's work laid the foundation for British colonial rule in Nigeria, shaping the country's modern political and economic landscape.
 - Goldie's leadership and vision transformed the Royal Niger Company into a powerful force in West Africa, paving the way for British colonization and leaving a lasting impact on the region.
- c. **Colonialists:** The colonialists were the last of the three legs of the game-players and actors in the British take-over of Nigeria. They were the administrators of the British colonial government over the territories, which eventually became the Colony and Protectorate of Nigeria.

1.3 Mini and Mega Amalgamations

There had been series of mini amalgamations prior to the 1914 mega amalgamation, which was only a concluding action. Some of these, according to Fwatshak & Ayuba (2014), include:

- a) **1890s - The Oil Rivers Protectorate:** The Oil Rivers Protectorate was one major mini-amalgamation that took place in the Niger Region prior to the Mega Amalgamation of 1914. Since the 1884-85 Berlin Conference consequent upon the scramble for and partition of Africa, the Royal Niger Company had been accredited by the British government to trade on her behalf in the Oil Rivers Protectorate under a business mogul named George Taubman Goldie. British territorial accruals and interests in the Oil Rivers Protectorate needed to be secured. The enormous trade in palm oil and palm kernel which the British desperately relied upon for their soap factories as well as for the lubrication of their machineries made this particularly necessary. Force was therefore requisite to provide adequate security for Goldie's (or better still British) commercial interests and activities in the region in the face of the constant threat to British commercial interest. Incursion into her territorial and imperial interest by the French in the north as well as the Germans and Portuguese in the south over territories already acquired by Goldie for Britain, made Goldie to formally employ the service of a die-hard British army officer named Captain (later Sir and Lord) Friedrich Lugard. This was a breach of agreement reached by the European nations at the 1884-85 Conference in Berlin. The British thus, resorted to the use of force to protect their interest throughout the entire region. Let it be noted that prior to this time, there was no Northern Nigeria. The British however knitted these people who existed in their separate nationalities together and dubbed it Northern Nigeria. Hence, the people therefore saw themselves as northerners but hardly ever as Nigerians (Ukhueleigbe, 2018, Adimula & Aboyeji, 2022). Amalgamation had begun since the 1890s.

In the **1890s**, there was the formation of the Oil Rivers Protectorate, the Niger-Coast Protectorate, the Colony of Calabar, among others. These earlier protectorates were later amalgamated to form the Southern Protectorate or Southern Nigeria. This excluded Lagos, which had existed and operated as a separate colony since the 1860s. Calabar and Lagos were apparently separated because of their volatile nature (Kosoko episode for instance), besides the economic factor. The British government established the Oil Rivers Protectorate, which merged the territories of the Niger Delta, including the Bonny, Opobo, and Calabar regions. This protectorate was created to consolidate British control over the lucrative palm oil trade in the region. In 1893, the Oil Rivers Protectorate was renamed the Niger Coast Protectorate, and in

1900, it was merged with the Royal Niger Company's territories to form the Protectorate of Southern Nigeria.

- b) **1900 - Protectorate of Southern Nigeria:** In 1900, the British government merged the Niger Coast Protectorate with the Royal Niger Company's territories to form the Protectorate of Southern Nigeria.
- c) **1900 - Northern Nigeria Protectorate:** In 1900, the British government established the Northern Nigeria Protectorate, which merged various territories, including the Sokoto Caliphate, the Kanem-Bornu Empire, and others.
- d) **1906 - Lagos Colony and Southern Nigeria:** It should be recalled that by 1906, Lagos, which had existed and operated as a separate colony since the 1860s, was amalgamated with the rest of the Southern Protectorate. The British merged the Lagos Colony with the Protectorate of Southern Nigeria to form the Colony and Protectorate of Southern Nigeria. Lugard placed each of the Protectorates under separate administrations, with each having its own fiscal policy (Vidal, 2014). **Note that** these mini-amalgamations set the stage for the Mega Amalgamation of 1914, which united the Northern and Southern Protectorates to form a single entity: the Colony and Protectorate of Nigeria.

1.4 Colonial Administration before the 1914 Amalgamation

It has been observed that long before the British government acquired Lagos as a colony, they had worked out a system of colonial administration for their tropical dependencies. The British West Africa Company had been established since 1891 to administer the colonies. By 1900, the British government took direct control of the colonies from the company, merging multiple ethnic groups and territories to form a single entity without recourse to their compatibility and readiness to operate together. Hence, the people were forcefully merged together as strange-bed fellows (Adimula & Aboyeji, 2023).

1.4.1 Southern Protectorate Governors, 1900-1914

- a. **Sir Ralph Moor (1900-1903):** The first High Commissioner of the Southern Nigeria Protectorate.
- b. **Sir Walter Egerton (1903-1906):** He served as the High Commissioner of the Southern Nigeria Protectorate
- c. **Sir Walter Egerton (1906-1912):** Sir Walter Egerton, served as the High Commissioner for the Southern Nigeria Protectorate and the Governor of the Lagos Colony from 1904 to 1906. Indeed, before the 1906 amalgamation, the Lagos Colony was administered by a governor. Walter Egerton was appointed as the Governor of Lagos Colony in 1903, which covered most of the Yorubaland in the southwest of what is now Nigeria. In August 1904, Egerton was also appointed as the High Commissioner for the Southern Nigeria Protectorate. He held both offices until February 28, 1906. On that date, the two territories were formally united, and Egerton was appointed Governor of the new Colony and Protectorate of Southern Nigeria.
- d. **Lord Frederick Lugard (1914-1919):** He was knighted in 1901 and raised to the peerage in 1928, becoming Baron Lugard of Abinger. He served as a Governor-General in Nigeria from 1914 to 1919. He died on April 11, 1945, at the age of 87 in Abinger, Surrey, England. Lord Frederick Lugard had earlier been appointed the first British High Commissioner of Northern Nigeria in 1900. He played a significant role in the 1914 amalgamation of Northern and Southern Nigeria. Little wonder that Lugard became the pioneer Governor of both the Northern Nigeria Protectorate and the Colony and Protectorate of Southern Nigeria when he signed a document to consolidate the two on January 1, 1914. The colonial administrator for the southern

protectorate of Nigeria before the amalgamation of 1914 was Frederick Lugard, 1st Baron Lugard, who served as the last Governor of the Southern Nigeria Protectorate from 1912 to 1914. Lugard also served as the first Governor-General of Nigeria from 1914 to 1919, overseeing the amalgamation of the Northern and Southern Protectorates into a single colony (Ahmed & Ningin, 2022).

2.0 The 1914 Amalgamation

On January 1, 1914, after series of colonial political permutations, Nigeria was birthed out of the consummation of a marriage of inconvenience between the rich Southern and poor Northern Protectorates with Lord Lugard as the binding Priest (Adimula & Aboyeji, 2023). This event marked the birth of modern Nigeria as a single political entity. Riddick (1966, p. iv) revealed that the plan to create a central government for Nigeria was based on the unification or the "amalgamation" of the Northern and Southern Protectorates, thus replacing two separate administrations. This created a dual administrative system with separate institutions for the north and south. The 1914 amalgamation was carried out, according to Lord Lugard, the first Governor-General of both protectorates, with the aim of creating a more efficient and centralised administration and in pretense of building a unified political entity for the heterogeneous ethnic groups. Fundamentally, however, the amalgamation was due to financial consideration to reduce administrative costs and create a more efficient system of governance. Decrying Lugard's pretense, Akinwumi (2009, p. 140), who posited that Lugard only amalgamated the two protectorates on paper, argued that the only time the representatives of both protectorates sat together since the 1914 amalgamation was in 1947 (Akinwumi, 2009, p. 140). In furtherance of this argument, he contended that if the amalgamation had been done with sincerity of purpose, it could have birthed a truly united and virile Nigeria. Going forward, he contended that

An important example remains the fact that the amalgamation of 1914, despite all pretence to the contrary, failed to achieve the pretences for unity by the British colonialists. Despite the amalgamation, the Southern and Northern Protectorates "continued to develop along different lines" with mutual suspicion into the bargain. Nigeria was ushered into political independence in 1960 with these contradictions intact (Akinwumi, 2009, p. 132).

The British had established a system of colonial administration for their tropical dependencies, which was later applied to Lagos and other parts of Nigeria. This system was characterized by:

- a) **Indirect Rule:** The British relied on local leaders and traditional institutions to govern, rather than directly ruling themselves.
- b) **Divisional Administration:** The colony was divided into provinces, divisions, and districts, each with its own administrative hierarchy.
- c) **Native Authority System:** Local leaders, such as emirs and *obas*, were recognised and given authority to govern their people, under British supervision.
- d) **Colonial Secretariat:** A central administration headed by the Governor, responsible for making laws, collecting taxes, and maintaining law and order.

This system was applied to Lagos and other parts of Nigeria, with modifications to suit local circumstances. The British first introduced the indirect rule system in Nigeria in the Northern region in 1906, under Frederick Lugard, who was the High Commissioner of the protectorate of Northern Nigeria. Lugard used the highly developed traditional system of administration in the

North, which is why indirect rule was so successful in this region (Riddick, 1966, p. iv). Riddick (1966, p.v) further revealed that

The amalgamation plan called for the appointment of a Governor-General to serve as the central head of the colony's administration with the assistance of two Lieutenant-Governors who were to replace the High Commissioner in the Northern Protectorate and the Governor of the Southern Protectorate.

2.1 Nigerian Amalgamation Discourses

Nigerian leading nationalists saw the amalgamation as a British project that did not go down well with them, their constituents and Nigerians in general. There were various verbal discourses and reactions to the Lugardian Nigerian project. In **1947**, for instance, **Chief Obafemi Awolowo** referenced that the amalgamation had failed to unite Nigerians with a sense of shared nationhood. To him, '*Nigeria is not a nation. It is a mere geographical expression...*' and that Nigerians lack a strong sense of citizenship that positively compared to that of the Europeans. **Tafawa Balewa**, in **1948** equally remarked that the efforts of the British to establishing a united Nigeria has failed because the diverse peoples, with varying cultures and religions were not willing to unite. **Sir Ahmadu Bello**, in his response to the alleged ill-treatment of northern delegates during the 1953 Lagos Legislative session where Chief Anthony Enahoro had moved the motion for Nigeria's self-determination by 1956, was critical of the amalgamation project, describing it as 'a mistake'. In his words:

Lugard and his amalgamation were far from popular among us at that time. There were agitations in favour of secessions; we should set up on our own. We should cease to have any more to do with the southern people. We should take our own way (Fwatshak & Ayuba, 2014).

The amalgamation discourse were not just verbal or intellectual, but violent—fist-dialogue and physical violence. The **1953 Kano Riots** in which the southern rally aimed at education the northerners of the necessity for Nigeria's independence turned violent leaving about fifty (50) people dead and over 200 injured. The incident saw northerners and southerners attacking themselves, burning and pillaging each other's properties and mutilating bodies of victims. It was the high point of Enahoro's 1953 motion for self-government by 1956, which the north amended prestissimo with the words, '*as soon as practicable*'. Northern delegates had felt despised and humiliated for rejecting the 1956 independence proposal. Hence, the tempers which were still high in the north got to the point of demarche as the NPC supporters and northern masses went vile with the AG and NCNC supporters, largely Yorubas.

3.0 Major Formation of Political Parties and Actors (1920s-1950s)

As would be naturally expected, the development of nationalist activities in Nigeria went hand in hand with the formation of political associations. The rise of these associations enabled the Nigerian nationalist leaders to mobilise and manipulate important segments of the population. Also significant was the fact that although many of these associations did not start primarily as political parties, a number of their leaders became leaders of political parties that were later established. As such, some of such political associations, as would be seen below, either crystallized into political parties or developed their political wings therefrom. It could therefore be stated without fear of contradiction that the associations which were founded during this period became the springboards for the political parties that were later formed in the country. An example was the Young Men Literary Association organised by Nnamdi Azikiwe and others in 1923, and

the Study Circle founded in Lagos by prominent young Lagosians such as Adetokunbo Ademola, Samuel Adesanya and R. A. Cooker. Initially engaged basically in literary activities such as sponsoring debates, lectures and essay writing, members of the Literary Association later became leaders of thoughts and political activists.

3.1 Major Political Parties/Movements

During the 1920s-1950s, Nigeria's political landscape was shaped by the following major political parties and actors:

1. Nigerian National Democratic Party (NNDP) was founded in 1922/23 by Sir Herbert Macaulay; it was the first political party in Nigeria.
2. **The Nigerian Youth Movement (NYM)**: Initially known as the Union of Young Nigerians, formed by students and graduates of the King's College, Lagos, was inaugurated after the 1923 elections into the Legislative Council in Lagos. It featured prominent Nigerians such as Earnest Ikoli, an Ijaw man, and Ayo Williams, a Yoruba man. However, the union soon collapsed and its members formed another association called the Lagos Youth Movement (LYM), formed on 19 January 1934, but re-christened the Nigerian Youth Movement (NYM) in 1936.
3. National Council of Nigerian Citizens (NCNC) was formed by Herbert Macaulay and Azikiwe in 1944; strong in the East, led by Dr. Nnamdi Azikiwe.
4. Action Group (AG) was formed and led by Chief Obafemi Awolowo in 1951; popular in the West. It started as **Egbe Omo Oduduwa** in 1945 with Obafemi Awolowo and his contemporaries as a pan-Yoruba cultural society, christened Egbe Omo Oduduwa (Society of the Descendants of Oduduwa) in London. On his return home in 1946, his contact with influential Yoruba leaders formally birthed the association in 1948. Sir Adeyemo Alakija and Awolowo were the President and Secretary respectively. The group was out, primarily, to advance the socio-political and economic interests of the Yoruba race. Although it had metamorphosed into a political party (Action Group) since March 1950, none but its founders, was aware of it until it was publicly inaugurated in Owo in 20 March 1951 and announced in Nigerian Newspapers on 21 March, 1951.
5. The **Jamiyar Mutanen Arewa/Northern People's Congress (NPC)**: Founded in 1949 by Sir. Ahmadu Bello; Dominant party in the Northern Region. Political party formation, like other aspects of development commenced late in northern Nigeria, and when it started, it took the form of a cultural and regional organisation. The **Jamiyar Mutanen Arewa** (Northern People's Congress) was formed in 1940 by Dr. R.A.B. Dikko (the first medical doctor of northern origin), D. A. Rafih and Mallam Abubakar Imam, the Editor of *Gaskiya Tafikwabo* but became formally inaugurated on June 26 1949. The *Jamiyar* transformed into a political party in 1951 with the Macpherson Constitution and the fears that in the absence of a political party in the north, the radical southerners might hijack the region (Amdin & Hingari, 1990, p. 91; Olusanya, 1980, p. 568).
6. **Northern Elements Progressive Union (NEPU)**: NEPU became a leftist party, formed by some revolutionary NPC elements, led by Mallam Aminu Kano, who had earlier pulled out of the association due to the hesitancy of the majority of its members to go political.
7. **Nigerian People's Party (NPP)**: Founded in 1944 by Nnamdi Azikiwe, it later became the National Council of Nigerian Citizens (NCNC).
8. **Midwest People's Congress (MPC)**: A regional party in the Midwest, led by Chief Dennis Osadebey.

In effect, regionalism created multi-partism. Three major political parties thus emerged since there were three regions in the country. Each party was dominated by a particular ethnic group and religion. In the north, the NPC, which held sway among the Hausa Fulani (predominantly Muslims) controlled the Federal Government and the Northern Region, in the Eastern Region, the (predominantly Christian) Igbo adopted the NCNC to control the Region while the almost predominantly Yoruba Western Region (with an admixture of Christians, Muslims and Traditionalists) fell under the control of the Action Group (Obiyan, 2010, p. 159). One fundamental issue to raise is whether Nigerian political parties have any serious ideological premise or driven by national or mere ethnic inclinations.

3.2 Key Political Actors

1. Herbert Macaulay: Founder of the NNDP and a pioneering nationalist.
 2. Dr. Nnamdi Azikiwe: Founder and leader of the NPP/NCNC; a leading nationalist; Governor-General of Nigeria (1960-1963).
 3. Chief Obafemi Awolowo: Founder and leader of the AG and a key figure in Western Nigerian politics; Premier of the Western Region
 4. Sir Ahmadu Bello: Leader of the NPC; Premier of the Northern Region and a dominant figure in Northern Nigerian politics.
 5. Alhaji Sir Abubakar Tafawa Balewa: Prime Minister of Nigeria (1960-1966) and a key NPC figure.
 6. These parties and actors played crucial roles in shaping Nigeria's political landscape during the country's early years of independence.
 7. Anthony Enahoro: A key figure in the AG and a veteran politician.
 8. Mallam Aminu Kano: A key figure in the NPC and a prominent Northern politician; Leader of NEPU.
 9. Chief Samuel Akintola: Minister of Finance and a key figure in the AG; Premier of Mid-west Region.
 10. Chief Festus Okotie-Eboh: Minister of Finance and a prominent NCNC member.
 11. Mbonu Ojike: A key figure in the NCNC and a veteran politician.
- These parties and actors played important roles in Nigeria's struggle for independence and shaped the country's political landscape during the colonial era.

4.0 Nationalist Movements (1920s-1950s)

The politics of nationalism in Nigeria dated back to the pre-colonial period, precisely in the 1840s, when the various Nigerian traditional rulers and masses resisted foreign domination of their domains (Falola, Mahadi, Uhomoibhi & Anyanwu, 1991, p. 73). This phase, aptly described as *proto-nationalism* witnessed celebrated nationalists such as Oba Ovonramwen of Benin, Kosoko of Lagos, Jaja of Opobo, Nana of Itsekiri and the unrecognised masses who struggled to *retain* their age-long primordial independence. Following the colonial occupation however, the tone changed from its traditional form to *modern* nationalism. The nationalists of this era fought to *regain* their lost self-determination. The new struggle, which was led by Herbert Macaulay, Dr. Nnamdi Azikiwe and Chief Obafemi Awolowo, among other prominent figures, took intellectual, ideological and legal dimensions, manifesting in Constitutional review from the 1922 Constitution enacted under Hugh Clifford through Arthur Richards (1946), Macpherson (1951), Lyttleton (1954) to the Independence Constitution. Hence, nationalism moved from mere resistance to outright demand for self-determination.

4.1 Who were Nigeria's Proto-Nationalists?

Nigeria's Proto-Nationalists were a group of individuals who laid the groundwork for the country's nationalist movement in the late 19th and early 20th centuries. They primarily fought to **retain** the age-long primordial sovereignty and independence of their ancestors. These Proto-Nationalists inspired later generations of nationalists, the modern nationalists who fought for to **regain** the lost independence and self-rule from the British colonialists. Some notable Proto-Nationalists include:

1. **King Jaja of Opobo** (1821-1891): A prominent monarch who resisted British colonial rule and advocated for African rights. He was exiled to the West Indies for resisting British colonial rule.
2. **Bishop Samuel Ajayi Crowther** (1809-1891): A pioneering missionary and educator who promoted Nigerian culture and self-reliance. He faced opposition and ridicule for his advocacy for Nigerian rights.
3. **Chief Herbert Macaulay** (1864-1946): A pioneering journalist, politician, and nationalist who founded the Nigerian National Democratic Party (NNDP).
4. **Dr. John Payne Jackson** (1848-1915): A medical doctor and politician who advocated for Nigerian rights and self-rule.
5. **Sir Kitoye Ajasa** (1866-1937): A lawyer and politician who advocated for Nigerian rights and cultural revival.
6. **Chief Alesinloye** (1864-1939): A monarch and politician who advocated for Yoruba rights and self-rule; spent years in exile for his role in the independence movement.
7. **Oba Ovonramwen Nogbaisi** of Benin (1857-1914). He resisted British colonial expansion, leading to the Benin Expedition of 1897. He was captured, deposed and exiled to Calabar where he died in 1914.
8. **Chief Nana Olomu Itsekiri** (1852-1916): This prominent Nigerian chief, merchant and politician resisted British expansion into his kingdom, leading to a clash with the British forces and his eventual exile to the Gold Coast (now Ghana) in 1894.

4.2 The Modern Nationalists...

- Emerged in the 1920s with the aim of challenging British colonial rule
- Led by intellectuals and politicians such as Herbert Macaulay, Azikiwe, and Awolowo
- Demanded greater autonomy and self-rule for Nigeria
- Used various strategies, including protests, boycotts, and negotiations

4.3 Key players in Nigeria's Nationalist Movement

These individuals, among others, played significant roles in Nigeria's nationalist movement, advocating for independence. Their sacrifices including imprisonment, exile, and even death, paved the way for Nigeria's freedom and self-determination and Nigerian unity. Some of them paid the ultimate price, paid dearly with their blood and died as nationalist martyrs for Nigeria's independence and nationhood. Take for instance:

1. **Herbert Macaulay** (1864-1946): A pioneering nationalist, journalist, and politician who founded the Nigerian National Democratic Party (NNDP). Spent years in prison for his nationalist activities.
2. **Nnamdi Azikiwe** (1904-1996): A leading nationalist, journalist, and politician who founded the National Council of Nigerian Citizens (NCNC) and became Nigeria's first President. He faced harassment, imprisonment, and exile for his advocacy.
3. **Obafemi Awolowo** (1909-1987): A key nationalist, politician, and statesman who founded the Action Group (AG) and became Premier of Western Nigeria. Awolowo was imprisoned for treason in 1963 and spent years in exile.

4. **Ahmadu Bello** (1910-1966): A prominent nationalist, politician, and statesman who founded the Northern People's Congress (NPC) and became Premier of Northern Nigeria.
5. **Anthony Enahoro** (1923-2010): A veteran nationalist, politician, and journalist who moved the motion for Nigeria's independence in 1953. Enahoro spent years in prison for his role in the independence movement.
6. **Aminu Kano** (1920-1983): A key nationalist, politician, and statesman who co-founded the Northern Elements Progressive Union (NEPU) and advocated for Northern Nigeria's rights. He was assassinated.
7. **Mazi Mbonu Ojike** (1914-1956): A nationalist, politician, and journalist who was a key figure and second Vice President of the NCNC and Deputy Mayor of Lagos in 1951. He advocated for Nigeria's independence. He died while serving a prison term for his nationalist activities on November 29, 1956, at Parklane Hospital, Enugu (<https://www.arochukwu.info/post/mazi-mbonu-ojike-an-african-nationalist-and-pan-africanist>).
8. **Tafawa Balewa** (1912-1966): A nationalist, politician, and statesman who became Nigeria's first Prime Minister. He was one of the victims of the first military coup d'état in 1966.
9. **Ladoke Akintola** (1923-1966): A nationalist, politician, and lawyer who was a key figure in the AG and became Premier of Western Nigeria. He was part of the victims of the first Nigerian coup d'état in 1966.
10. **Michael Imoudu** (1902-2005): A labour leader and nationalist who played a key role in Nigeria's labour movement and independence struggle. Died at the ripe age of 102 years. Imoudu was elected first president of the Nigeria Union of Railwaymen in 1940. He was elected president of the All-Nigeria Trade Union Federation from 1947 to 1958. He was also the first president of the first Nigeria Labour Congress (Osiki, 2009).
11. **Sir Kitoye Ajasa** (10 August 1866 – 1937): A Nigerian lawyer and legislator during the colonial period. Faced harassment and intimidation for his advocacy.

5.0 Struggle for Independence (1950s-1960)

It is arguable whether the Road to Nigeria's Independence was tortuous or a Platter of Gold. The "platter of gold" school of thought suggests that Nigeria's independence was easily achieved, without much struggle or sacrifice, and was largely handed over by the British colonial powers. This view argues that:

- i. **British exhaustion:** Britain was weakened after World War II and was eager to divest itself of colonial responsibilities.
- ii. **International pressure:** The global movement for decolonisation, led by the United Nations, put pressure on Britain to grant independence to its colonies.
- iii. **Nigerian elites' negotiations:** Nigerian leaders, like Tafawa Balewa and Azikiwe, negotiated with the British, securing independence through diplomatic means.
- iv. **Lack of armed struggle:** Unlike some other African countries, Nigeria did not experience a prolonged armed struggle for independence.

While this narrative has some merit, it apparently oversimplifies the complexity of Nigeria's independence struggle. Many Nigerians still faced significant challenges, sacrifices, and struggles during the colonial period as earlier seen, and the country's independence might not have been solely handed over on a "platter of gold" as the journey was marked by: political rivalries and regional tensions, ethnic and religious differences, British colonial resistance to Nigerian demands as well as economic and social challenges. It is therefore, important to acknowledge the various factors that contributed to Nigeria's independence. Briefly highlighted below are some key milestones on Nigeria's tortuous path to independence:

- i. **Early resistance and protests** (1900s-1920s): Nigerians resisted British colonial rule through agitations, protests, petitions, and armed revolts.

- ii. **Nationalist movements** (1920s-1940s): Organisations like the Nigerian National Democratic Party (NNDP) and the National Council of Nigerian Citizens (NCNC) emerged, advocating for Nigerian rights and self-rule.
- iii. **Constitutional Conferences** (1950s): A series of conferences were held to discuss Nigeria's future, including the 1950 Ibadan Conference and the 1953 London Conference.
- iv. **Regional self-government** (1950s): Nigeria was divided into regions, with each region granted self-government, leading to tensions and power struggles.
- v. **Independence negotiations** (1957-1960): Nigeria's leaders negotiated with the British government, leading to the country's independence on October 1, 1960.

The road to Nigeria's independence was indeed tortuous, marked by struggles, negotiations, and compromises. It was not a straightforward or easy process, but rather a complex and challenging journey. Nigeria's independence was not served on a "platter of gold" but was achieved through the efforts and sacrifices of many individuals and groups who fought for the country's freedom and self-determination.

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NIGERIAN HISTORY, CULTURE AND ART UP TO 1800 (MAJORITY AND MINORITY GROUPS AND CULTURE)

1.0 . Introduction

Nigeria has over 250 different ethnic groups, each with distinctive language and heritage. The 3 major ethnic groups are Hausa, Yoruba and Igbo. However, there are other notable ethnic groups scattered across the country's two major geographical divides in the North and South. The notable ethnic groups in the north includes Hausa, Kanuri, Fulani, Tiv, Nupe, Igala, Idoma, Jukun, Igbira, and Berom. The co-existence of diverse groups with distinctive historical backgrounds, culture, religions, arts, festivals, language, songs, dressings, cuisines, ceremonies, vocations, occupations, lifestyles, social outlooks, desires and self-determination, has been both, a source of strength and weakness in Nigeria's multi-plural society. On the positive side, the social, economic and political potentials of the federating cultural groups can be a source of strength and socio-economic development: this is often described as "unity in diversity," in Nigeria. Nigerian Government established institutions like the National Youth Service Corp (NYSC) 1973, the Federal Character Commission (FCC) 1996 and the National Orientation Agency (NOA) 2005 in its strive to reduce sectional feelings, and to promote unity among the country's diverse peoples. On the negative side, struggles between the major ethnic groups of Hausa, Yoruba and Ibo, on one hand, and the suspicion, agitation and fear of domination from the numerous minority groups, has been a recurring barrier to the country's unity and progress.

First, the European explorers, second, the European Christian Missionaries and, third, the European traders played very important roles in the chronological sequence of events that led to the colonization and creation of the Nigerian state. It was the aggressive economic interest and the contestation for the avaricious acquisition of the natural wealth of the native peoples that encouraged the convocation of the inglorious Berlin Conference of 1884-85. Arising from the Berlin Conference, the European interlopers adopted more carefully articulated control mechanisms to bring their effectively occupied territories under their control. To achieve this, the British colonial administrators quickly established a colony and protectorate of Lagos and Niger territories under the administration of the Royal Niger Company through the instrumentality of a Charter.

The exigencies of the moment ultimately challenged the British colonial administrators to come up with more viable ways of optimizing their control over the Nigerian territories at the barest minimum cost. The Niger Committee of 1898, headed by Lord Selbourne was, therefore, inaugurated by the British colonial administrators to, among other things, find the means for achieving greater control over the expansive area at the barest minimum cost. As a way out of the financial deficit in the administration of the expansive areas – the northern and Southern Protectorates, the Selbourne Committee recommended the use of available funds from the richer Southern Protectorate to soften the large-scale financial shortfalls of the Northern Protectorate. Very significantly, the Selbourne Committee recommended gradual amalgamation process, which eventually took place in three phases. The first phase of the amalgamation took place in 1900, the second phase was in 1906 and the last and final phase took place on January 1, 1914. It was the last phase that brought about major challenges in defining the political future of Nigeria in the light of cultural diversity and ethnic pluralism.

From the foregoing, it is clear that Nigeria is an amalgamation of various groups with distinctive cultural and social backgrounds leading to a complex structure in the formation of its nation. Indeed, the complexity of the Nigerian nation is reflected in the incessant ethnic and religious intolerance, socio-cultural conflicts, real or imagined domination and marginalisation of the minority groups by the major groups.

2.0 . Learning Outcomes (Objectives)

By the end of this module. You should be able to:

- I. give a detailed definition of culture;
- II. classify culture according to its components;
- III. analyse the historical evolution of cultural groups in Nigeria;
- IV. list and discuss major cultural groups in Nigeria;
- V. identify and explain the history of at least five cultural groups in Nigeria; and
- VI. explain aspects of strength and challenges in the cultural diversity in Nigeria.

3.0 . Main Body

Unit 1: Definition of Culture

1.0 . Introduction

Culture is the characteristics of a particular group of people, “defined by everything from language, religion, cuisine, technology, vocations, social habits, music and arts.” Ilesanmi (2004:32) notes that there is no aspect of a people’s life that cannot be encompassed in their culture.

2.0. Learning Outcome

By the end of this module, you should be able to:

- i. Define Culture;
- ii. Explain the characteristics of culture; and
- iii. Discuss the features of cultures in Nigeria.

3.0. Main Content

3.1. Definition of Culture

The word culture has no univocal definition. Culture derives its semantic origin from the Latin word “Cultura” which means cultivation of the soil, and by extension, to the cultivation of mind and spirit. Different scholars define culture in various ways. Taylor (1891) defines culture as “the complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a members of society. “Others see culture as people’s way of life. These shared patterns identify the members of a culture group while also distinguishing those of another group.

A people’s culture includes their beliefs, rule of behaviour, language, technology, rituals, art, mode of dressing, producing, cooking, food, religion, political, and economic systems. Culture is commonly interpreted to mean the way of life of a people and this could be material or non-material. To that extent, it becomes plausible to argue that a people’s over-all life patterns are conditioned by the adherence to a specific order, which forms an implicit code of conduct. Eating habits, choice of foods, relationship with others, behavioural and attitudinal patterns, among other things, can be said to be components of culture. Thus, culture is simply the entirety of the ways of live a people expressed in different aspects of their activities. This goes to explain why culture may be correctly defined as the totality of a people’s way of life that manifests through the channels of their belief system, justice system, behavioural patterns, feelings, emotions, morality, possessions

and institutions. This validates the claim that culture is a social inheritance that gives structure to people's lives.

It has been correctly argued that human beings are systematically conditioned to conform to culturally defined and constructed patterns of behaviour, thought and belief. The process of learning to fit in or adapt to a culture is referred to as cultural socialization, which implies that a culture can be learned or adapted to. Perhaps, this explains why E. Nwabueze argues that culture takes the normative, learned and transmitted dimensions. Whereas the normative aspect of culture entails the goals to be pursued, how to pursue them, the values to be espoused and what constitutes morality, the learned culture involves acquired values, belief systems and rules of conduct.

Some scholars view culture as the totality of group expression, a historical process and a dynamic entity. As a platform of cultural expression, cultural identity manifests through certain styles of clothing, totems, tattoos and other aesthetic markers. Other channels of group cultural expression are language, graphic arts, sculpture, drama, dance, music, rituals, etc. The strength of cultural identity resides in group cultural expression. However, fundamentally it transcends individual human life. As a historical process, culture is viewed as a factor of development and the establishment of institutions based on specific historical events. This relates to the interdependence of cultural and institutional factors in social transformation, political development and economic growth. To that extent, this historical process views culture as a functionally related system that is codified within a cybernetic model of featuring some basic functional imperatives.

As a dynamic process, culture changes intermittently in line with the changing social, political and economic realities of a people. Cultural dynamics constitute the inevitable aspect of human existence and can take the forms of cultural socialization, cultural adaptation, cross-cultural encounters or cultural imperialism. While cultural socialization, cultural adaptation and cross-cultural encounters may take a consciously voluntary process, cultural imperialism essentially comes in the form of the super-imposition of a 'superior' culture over an 'inferior' culture. In the Nigerian experience, the forms of cultural synchronization in the global system with its concomitant Euro Americanization of the country's indigenous cultures profoundly illustrate forced cultural dynamism.

Two components of culture, the material and non-material aspects of culture

Material culture refers to the tangible, physical indices through which the styles and values of a people are expressed. They include buildings, works of art, tools, clothes, pots, swords, cutlasses and other artifacts, which are created by man out of the bounty of nature and represent the peculiar ways of every Nigerian society. These material components of culture help us to reconstruct the history of past societies and their peoples through the study of the remains of past generations. For instance excavations at Ile-Ife, Iwo-Eleru, near Akure, Benin, Esie, Igbo Ukwu, Daima and Nok, have given reliable information about past inhabitants of the Nigerian areas.

The non-material components of culture, on the other hand, are abstract things, which a society cherishes, and are used to express their culture. These include attitudes and values of a society such as its religion, philosophy, literature, language, songs, dance, and patriotism.

The Igbo Culture

The Igbo are found in the southeast of Nigeria and are the third largest group in the country. Traditional Igbo culture emphasizes values such as community, family and respect for elders, life,

and hospitality. *Igbo* people are said to be the most dispersed ethnic community in Nigeria. The Ibo have a seemingly less weighty tradition of origin. Nevertheless, evidence and settlement patterns suggest that in about 1300 to 1400 A.D, the Ibo began to move south and east from the region of Awka and Orlu. Later, there seems to have been a second wave of migration to the eastern Isu Ama area to Aba, the Arochuku ridge, and other places. Their migration started in the early days of the slave trade and continues to be felt to this day. *Igbo* people are mostly traders, farmers, and artisans, with agriculture being the most dominant activity. presently, they occur in Imo, Anambra, Enugu, Abia, Ebonyi, states and parts of Rivers and Delta states, although they are present in all parts of the country and beyond because of their business interest and quest for wealth. However, looking at the language of the *Igbos*, which is called *Asusu Igbo*, their main religion is Christianity and few others practise traditional religion. The *Igbo* culture includes the various customs, practices and traditions that comprise archaic practices as well as new concepts. These customs and traditions include the *Igbo* people's visual arts, use of language musical, dance forms, attire, and language dialects. A notable cultural practice by the *Igbo* is the new yam festival, which is held annually. *Igbo* as a nation has the family and its name, sacredness of human life, chastity, respect for elders and parents, marriage and hospitality. What this portrays is that cultural values are intrinsically positive and potentially constructive.

The structure and kinship ties in a conventional *Igbo* family differ a little from those found in most other societies. According to Ejiofor, the typical *Igbo* family consist of father, mother and children. The father is the accepted head of the family and the traditional *Igbo* family normally lives in a walled compound, consisting of at least two houses; one for the father and the other for the mother. Adult sons' share the father's house, while daughter and juvenile son's live with their mother. The family therefore, is indispensable for the continuity of the *Igbo*. It is from this point of view that the intimate and personal bond between members of *Igbo* community could be said to have an ontological dimension. In other words, the bond gets its ontological dimension from the fact that there is a natural relationship between the living members of the community and their ancestors. The *Igbo* community denotes first and foremost... ontological equality of human relations. It is ontological in so far as all members of the community are believed to descend from a common ancestor. Everyman is linked to his parents on the natural level. He receives life from them, depends on them to grow up. His parents in turn are bound to their grandparents, etc this link which binds all members of the community or clan who are believed to be descendants of the same ancestors. Every one considers himself as members of a definite community and as a part of the whole.

The Ibo thrived on egalitarian society in the precolonial period. Her culture revolved around communal living in village assembly system, respect for elders, a catalogue of trade networks, and a strong belief in tradition tied to a deities and oracles believed to guide their society and determine their affairs. The Ibo have several deities considered as inferior gods. Most of the deities are restricted to specific territories. In fact, virtually every *Igbo* village has a peculiar deity for its people. However, few deities have transcultural significance in Igboland. These include:

- i. *Anyawu*, the Eye of the Light. This has insight and foresight; the ability to see things as they really are.
- ii. *Amadioha*, the god of thunder and lightning. *Amadioha* stands for the collective will of the people. When lightning strikes a person or object, it is believed as the handiwork of *Amadioha*.

- iii. *Ahiajoku*, the god of agriculture.
- iv. *Ala*, earth goddess – it is seen across Igboland as the guardian of Igbo morality.
- v. *Ibini Ukpabi*, the Long Juju of Arochuku. The deity *Ibini Ukpabi* is highly respected for settling conflicts and adjudicating on complex issues.

The Yoruba

The term Yorùbá refers to a people and the language spoken largely by the Yorùbá group of Southwestern Nigeria. The mobility of the Yorùbá people, due to the trans-Atlantic slave trade, commerce, and other forms of migrating factors have spread the people and their language to other West Africa countries, such as Togo, Ghana, Republic of Benin, Gambia and Sierra Leone. The Yorùbá people are also found across North America, the Caribbean, United Kingdom and South America, particularly in Cuba and Brazil. The Yoruba are the Second largest group in Nigeria, after the Hausa of northern Nigeria.

The Yorùbá culture is connected to social order in her society and the larger Nigerian society. The order of the society rests on the interconnection between the social institutions and the people in the society. In the Yorùbá society, the individual behavior is guided by the Yorùbá culture, be it tangible or intangible. However, the intangible aspect brings out of an individual a perfect gentleman usually referred to as an *omolúàbí*. In essence, the making of an *omolúàbí* stabilized order of the society. The agents of making an *omolúàbí* are Yorùbá oral traditions, in forms of songs, proverbs, poetry, folktales, and Yorùbá social, political, economic, and religion institutions.

The Yoruba live in compound, referred to as *Agbo-Ile* (a flock of buildings) that houses the extended family and promotes the spirit of solidarity among members. The compound system also promotes traditional education and discipline among the Yoruba. The children are also trained collectively in the family compound, in addition to the trainings received directly from the parents. The Yoruba also use the compound system to inculcate important indices of their culture such as greetings, respect for elders, dialogue, dressing and decency in the younger members.

The Yoruba accords great respect to traditional beliefs attached to *Olodumare*, the Supreme Being, believed to ordain all things. They revere the ancestors and deities, who they believe are intermediaries between the living and *Olodumare*. the Yoruba attach great significance to *ifa* divinations in their daily activities including trade, vocations, festivals, warfare, migration, settlement in new area, , selection of a leader, naming of towns, people and events. The Yoruba have taboos, rules and restrictions that guide their society in the form of conventions. Yoruba names are symbolic – attached to events, jobs, vocations or circumstance around the birth of the newborn. They have a unique dress culture dictated by the concept of decency (the *omoluabi*) spirit. Part of Yoruba cultural practices is the tradition of tribal incision comprising facial and body marks, which give different meanings and identities to various Yoruba sub-groups.

Culture of the Yoruba People

The Yoruba people stand out as a deeply religious group with great respect for superiors and elderly people. The Oni of Ife is regarded as the spiritual ruler of all Yoruba's. They have a tradition of living in large towns, the largest of which include Ibadan, Ogbomosho, Oshogbo, Ilorin, Abeokuta, Ilesha and Ede. They are the most urbanized group in Nigeria. The growth of these large urban centres derived in part from the need for defenses but also largely because of the highly centralized political organization of the people. The extended family is the basic social unit

of the Yoruba. In addition, since they live together, each extended family has a territorial existence (the large traditional compound) within the town as well as a distinct area of farmland in the rural areas. They worshipped several deities such as the *San'go* (god of thunder) and other festivals such as Osun festivals. The people are reputed for their artisanship, they excel in woodcarving and other crafts such as bronze working, iron smelting. The famous terracotta and bronze heads of Ife, which are reputable in Nigerian cultural history were produced by the Yoruba. They have several dances, rituals and myths, which display their rich culture.

Economy of the Yoruba People

Like the economy of other forest people in Nigeria, the Yoruba are predominantly an agricultural people. They cultivate crops such as yams, sweet potatoes, cassava and other tuber crops. They are also hunters and engaged in lumbering as an economic activity because of the presence of trees. They are wood carvers and sculptors and also specialized in iron working. They exchange these products both within and outside their locality through long distance trade.

The Hausa Group

Hausa is the largest ethnic group in northern Nigeria and by extension the whole country. The term Hausa also refers to a language spoken indigenously by Savannah peoples across the far North from Nigeria's Western boundary Eastward to Borno State and into much of the territory of central Nigeria. Hausa influence has spread to most parts of West Africa and beyond. Next to Swahili, the Hausa language is more widely spoken than any other single indigenous language throughout the continent of Africa.

There are conflicting legends about the origin of the Hausa States in Nigeria. However, the most popular account traced their origin to a certain Bayajida who emigrated from Baghdad to Kanem Bornu and married the daughter of the Kanuri ruler. Bayajida who was forced to flee Kanem Bornu due to squabbles relocated to Biramta-Gabas, where his wife bore him a son. He left his family for Daura where he killed a sacred snake "sarki" which had for years deprived the people of water from a well, except on Fridays. In appreciation of the great feat achieved by Bayajida, the Queen of Daura married him and later gave birth to a son called Bawo. It was Bawo's seven (7) children that became the founders of the original Hausa states known as Hausa Bokwai. The original 7 states are Biram, Daura, Katsina, Zaria, Kano, Rano and Gobir. With the passage of time another 7 states emerged known as the Banza Bokwai. These states are Kebbi, Zamfara, Nupe, Gwari, Yauri, Ilorin and Kwararafa. The various Hausa States emerged as city states and developed well structured centralized political system headed by the King, Sarki and other principal officials. An elaborate judicial department was also put in place, headed by the Alkali and the qadi.

The earliest form of worship in Hausa land was animism i.e pagan idol worship. It was not until the 14th century that Fulani missionaries from Mali started serious work of conversion of people from paganism to Islam in Hausa land. However, the people continued to mix paganism with Islam until the advent of the Islamic Jihad of the early 19th century led by Usman Dan Fodio. This development transformed Hausa land into a theocratic state governed by Islamic law. With this development the peoples social life such as marriage and education became highly influenced by Islamic and Arabic culture. Hence in marriage, the women were put in purdah and were compelled to wear veil in public. The Hausa architectural style and building design was heavily influenced

by the Arabic world. The major occupation of the Hausa is farming. The people also engaged in handicraft such as weaving and dyeing of clothes.

The Fulani Group

The Fulani originated in the upper Senegal and were believed to have descended from the union between Tukulor women and Berber traders. By the 7th century A.D the Fulani had firmly established themselves in West Africa. The Fulani were among the first people to embrace Islam in West Africa. However, for centuries the Fulani were scattered throughout West Africa and belong to no identifiable kingdom. By 14th century, Fulani scholars of Islam and pastoralists began to settle in Northern Nigeria. They helped in propagating Islam while discouraging the Hausa from idol worship. By early 19th century the Fulani in Northern Nigeria led by Usman Dan Fodio, an Islamic scholar launched a Holy War, Jihad on Hausa states with the purpose of converting the people to Islam and putting an end to paganism. Usman Dan Fodio's campaign received wide spread support from his kinsmen and even Hausa who were fed up with the corrupt leadership style and high handedness of their leaders. The Jihad dramatically altered the political equation of Hausa land as Fulani's who supported Usman Dan Fodio in his campaign took over the seat of powers across the land. Ever since, the entire Hausa land was brought under the rulership of the Fulani with Sokoto being the headquarter of the Islamic caliphate.

There are two categories of Fulani, the Fulani Bororo whose main occupation is cattle rearing and the Fulani Gida i.e. town dwellers who engaged in urban crafts and trade. The Fulani's over the years have emerged as critical element in the politics of Northern Nigeria and the country at large. The Fulani has blended so well with the Hausa that it is today difficult for an outsider to distinguish between these two sets of people.

The Kanuri Group

They are also known and referred to as Beri Beri by their Hausa neighbours. The Kanuri's are predominantly found in Borno and Yobe State. A substantial number of them are also found in Kano and Nasarawa State. They are predominantly farmers and fishermen and are known for their long facial marks. The Kanuri's have their kiths and kins across the borders of Nigeria in Chad, Cameroun and Niger. Most Kanuri's are Sunni Muslims, while a few are animists. The Kanuri's speak variety of dialects such as Manga, Tumari and Bilma.

The Kisra legend or tradition of origin traced the founder of the earliest known Kanuri kingdom to a prince called Kisra who migrated with his followers to the east of Lake Chad from eastern Africa as a consequence of the destruction of the city of Meroe (in the present day Sudan) by the people of Axum in about A.D. 350. By the 9th century, Kanuri kingdom had fused with several petty states and developed into a great empire known as Kanem at the east of Lake Chad. However, by the 15th century, the seat of government was relocated to Bornu in the west of Lake Chad.

Ali Ghaji and Idris Alooma were two great leaders who contributed so much to the fortune of the Kanem – Bornu empire. The Kanuri empire lasted for over a thousand years (A.D 774 – 1810), placing it as one of the longest lasting dynasties in world history. It was the sacking of Mai Ahmad, the last Kanuri ruler of the Sefawa dynasty in 1808 from the seat of power at Ngazargamu by Fulani Jihadists and the subsequent death of Mai Ahmad in 1810 that closed the chapter of the Sefawa dynasty.

However, Muhammad Al-Kanemi, a devout Islamic scholar and warrior rally support for Bornu with his troops from Kanem by dislodging the Fulani jihadist. Al-Kanemi argued that it was wrong of Usman dan Fodio to launch Jihad against a fellow Islamic state which had all along been practicing the purest form of the Islamic faith. Following the death of Mai Ahmad in 1810, Al-Kanemi became the Sheik or Shehu of Bornu and ruled the territory until his own death in 1835. The new line of leadership he established replaced the Sefawa dynasty and persisted till date. Thus, the throne of the paramount ruler of Bornu, the Shehu stool is the exclusive preserve of the descendants of Muhammad Al-Kanemi. The people of Bornu had continued with the practice of Islam as the dominant faith within their domains. The Kanuri because of the environment of the Lake Chad basin were basically farmers, traders, salt producers and fishermen. The encroachment of the Sahara desert and the shrinking of the Lake Chad had negatively impacted on the economy of Kanuri land coupled with the ongoing Boko Haram insurgency which had displaced most of the populace and stifle economic activities in the area.

Nupe

The Nupe speaks the language generally classified as Nupoid group which is identified with the sub-family group of languages of the Benue-Congo. The Nupe ethnic stocks are found in 3 states of Nigeria, Niger, Kwara and Kogi. Bida, the seat of the Etsu Nupe the paramount ruler of Nupe people is regarded as the traditional headquarters of Nupeland. The formation of Nupe Kingdom was largely attributed to Tsoede, also known as Edegi. Tsoede who was born in 1465 was the son of a Nupe mother and an Igala father who was raised at the Palace of Attah Igala in Idah. Having being equipped with charm and magical power by his father, he eventually returned to his mother place to establish the Nupe Kingdom through force of arms and conquest of other neighbouring areas. Those he conquered include the Yoruba in the south and the Kamberi and Kamuku in the North. He ruled the entire Nupeland from his administrative headquarters of Nupeko until his death in 1591 during one of his military expansionist missions north of the Nupe Kingdom. Long before the 19th century, the Nupe people had historical links with the Hausas of Katsina, Kano and Borno people, who pioneered the establishment of some of their towns such as Abaji, Eggan, Kutigi and Enagi. In terms of culture, the Nupe borrowed substantially from their neighbours across the River Niger such as Yoruba, Igala, Gwari and Borgu.

It is pertinent to state, that the Nupe did not only borrow culture from her neighbours but also donated some aspect of her culture to them. For instance, while they borrowed the kingship system of Igala land, they in turn introduced the Egugu masquerade in Yoruba land. It was also from Nupe land that Islam spread to the neighbouring Yoruba towns like Offa and Ibolu communities. By the early 19th century the existing political structure in Nupeland was altered due to the outbreak of the Fulani Jihad. The Nupe indigenous rulers were dislodged from their offices by Fulani Jihadists who took over their positions. Mallam Dendo, a Fulani Jihadist emerged on the seat of the paramount ruler of Nupe in Bida in 1804 and declared himself as the leader of the people. Mallam Dendo who derived his flag of authority from the Emir of Gwandu presided over the affairs of Nupe people under the supervision of Gwandu emirate. By 1832, Dendo's son mounted the stool of his father and was installed as the first Etsu Nupe. Ever since, the Fulani's has continued to preside over the Nupe people. The economy of Nupeland, though largely agrarian is supplemented with fishing and cottage industries such as traditional soap making, blacksmithing, brass work, wood work and tailoring.

Jukun

The Jukun who speak six dialects, Wukari, Donga, Kona, Gwana and Pindiga, Jibu and Wase Tofa are located in Taraba, Benue, Nassarawa, Plateau, Adamawa and Gombe States, and some parts of northwestern Cameroon. The Jukun states presided over chunks of Gongola and Benue river basins over a long period of time stretching from the 14th to the 18th century A.D. One of their traditions of origin claims that they are of the same stock with the Kanuri of Borno. It is, thus, stated that they migrated with the Kanuri to Borno where they left them and then continued their movement southwards before settling along the Gongola and Benue river basins. Whereas between the 14th century and the 15th century, Jukun suffered so much in the hands of Kano and Zaria who occasionally raided her territories and exerted much tributes, as from the 16th century up to the 18th century Jukun became a formidable military force that posed serious threat to Borno, Kano, Zaria, the surrounding areas of Jos Plateau and to some parts of the Cross River basin.

As Jukun became very influential, many communities in the central parts of Nigeria area from the upper Benue to the middle Niger adopted the Jukun institutions in one way or the other. Thus, the Tiv, Idoma, Igala and Igbira derived so much from the Jukun traditional belief system, economic activities and act of governance. By the turn of the 18th century, internal wrangling and intrigues coupled with constant raids from the Chambas had weakened the Jukun Kingdom and rendered her vulnerable to the Fulani Jihadists who greatly plundered her territories in the 19th century. However, the robust centralised political system of the Jukun, represented by the Aku of Wukari survived the Islamic Jihadist onslaught and is still thriving till date.

The Jukuns are divided into two major groups, the Jukun Wanu and Jukun Wapa. The Jukun Wanu are fishermen residing along the banks of the river Benue and Niger where they run through Taraba State, Benue State and Nassarawa State. The Jukun Wapa are the homeland Jukun that lives around Wukari. Even though the traditional stool of Aku of Wukari was able to survive after the Fulani conquest of Jukun, the initial cohesiveness of the people were disrupted as shown in the case of the Jukun in Adamawa State who were brought under the rulership of the Fulani emir of Muri. Prior to the advent of colonialism, Jukuns were predominantly traditional worshipers. The coming of Christianity has significantly altered the people's belief system, as most Jukuns, including their paramount ruler have embraced the Christian faith.

Ebira

The Ebira also known as Igbira are heavily concentrated in the central senatorial district of Kogi State, not far from the NigerBenue Confluence. People of Ebira ethnic group are also found in other Nigerian states such as Kwara, Ondo, Oyo, Osun, Nassarawa, Edo, Benue and the Federal Capital Territory. Ebira Tao is the largest of the several Ebira groups. The other sister groups are Ebira Koto and Ebira Ozum (Kogi State), Ebira Fulani (Kogi State), Ebira Etuno (Edo State), Ebira Agatu (Benue State) Ebira Oloko (Ondo, Oyo and Osun States)

The earliest homeland of the Ebira according to oral traditions was around Wukari in the defunct Kwararafa empire. The Ebira along side with the Igala and Idoma were believed to have migrated out of Wukari following a chieftaincy dispute in the area at about 1680 A.D. The Ebira in the course of their migration later split into various groups and settled in different locations as discussed earlier between 1680 and 1750 A.D. The Ebira are known for their cultural festivals such as "Echane" an annual masquerade festival dedicated to women, "Eche Ori", a new yam festival, and "Eknechi" a night masquerade festival that marks the end of the Ebira calendar year and the beginning of a new one. The throne of the paramount ruler of Ebiraland known as the

Ohonoyi of Ebira land is located in Okene, a hilly and rocky terrain which served as a fortress for the Ebira people against enemies incursion especially in the 19th century. The Ebira are predominantly moslems and well verse in agriculture and crafts such as pottery, dyeing and blacksmithing.

Igala

People of Igala ethnic group though largely domiciled in Kogi State are also found in Delta, Anambra and Edo States. Various traditions link the Igala with the Yoruba, Benin and Jukun. Similarities as well as differences in the institution of divine kingship, methods of succession, royal regalia; and languages among the Igala, Yoruba, Benin and Jukun have led, amongst other things, to a controversy about the origin of Igala kingship and political institutions.

However, it is incontrovertible that the present dynasty ruling in Igala is of Jukun origin. C. A. Temple in his compilation on the ethnic groups of Northern Nigeria observed that the Igala descended from the Apa who had lived in the neighbourhood of Ibi for many years but have to flee from the Jukun in canoe down the Benue in about 1490 A.D under their Chief Idoko. It was Idoko son, Ayegba Om' Idoko who joined forces with the head of Akpoto Omeppa to defeat the Jukun near Idah after sacrificing her daughter Inikpi. Ayegba Om' Idoko who emerged as the first Attah of Igala ruled the Igala Kingdom from Idah while his elder brother Atiyele migrated east word to establish Ankpa Kingdom. However, Idah has since continued to serve as the traditional headquarters of Igalaland. The traditional Igala society is largely agrarian, although fishing is also a mainstay of the people's economy especially the Igalas of the riverine Idah area. Igala practice a number of different religions, including African traditional religion, Christianity and Islam. The people through their culture and language are closely related to the following ethnic groups, Idoma, Igbo, Itsekiri, Bini, Yoruba and Nupe.

Birom

The Birom are largely located in Plateau State but are also found in Bauchi and Kaduna States. They speak the Birom language which belongs to the large Niger-Congo family of languages. The Birom ethnic group which currently constitute the largest indigenous group on the Jos Plateau migrated into their present abode from Central Africa as Bantu migrants who took their journey from Ethiopia through Sudan to Chad, and then to Niger before settling down at Gobir close to Sokoto from where they moved before finally settling down at Riyom from where they eventually spread to Xwang, Forom Zawan, Kuru, Gyel, Haipan, Fan and Gashish. The Birom are predominantly farmers and hunters who celebrate their occupations through series of cultural festivals such as Mandyang (rain festival – usually marked between March – April), Nshor (hunting festival – usually marked between April – May) Nzem Berom (music, dance, arts cultural day mandatory marked every first week of April). The Birom political system prior to the advent of colonialism functioned more as a chieftain under the Gwoms (village heads) and Da Gwoms (village heads) until the establishment of the stool of the paramount ruler for the entire Birom land known as Gbong Gwom Jos in 1935.

The Idoma

People of Idoma ethnic group are largely found in Benue State and other states such as Cross River, Nassarawa, Enugu and Kogi State. The Idoma legend of origins and ethnicity is about the most complex aspect of their pre-colonial history. Different accounts abounds on the peoples origin and migrations. However, it is evident that the evolution of an Idoma ethnicity begun in the 16th century

from Apa in Kwararafa empire to various places within the Lower Benue. This migration was in waves and phases. The first wave of Idoma migrations which involved the Ugboju, Adoka and Otukpo people occurred between 1535 – 1625. The second wave which involved the core of western Idoma districts such as Otukpa, Orokam, Owukpa and Ichama took place between 1685 – 1751. While the first wave was instigated by the Tiv migrants who dislodged the Idoma from their first settlement in Benue valley Apa I, the second wave of migrants to enter Idoma land came in through Igalaland following intensified chieftaincy tussles in Idah.

By about the last quarter of the 19th century, the process of the consolidation of new territories in which the Idoma found themselves had been completed. This consolidation was however at the expense of other numerically smaller ethnic groups like the Igede, Akweya and Ufia on whose territories the Idoma settled while the Igede were pushed to the eastern fringes of the Idoma territories, the Ufia and Akweya were encircled by the Idoma and today constitute a bilingual micro-nationality in the heart of Idomaland. The people operated a decentralised and communal based system of government throughout the precolonial period. However, the British colonial government which firmly announced its presence in Idomaland following the suppression of the Ogbuloko revolt in 1928, introduced chieftaincy institution in Idomaland, first at the district level before the creation of the seat of the paramount ruler of Idomaland, Och'Idoma in 1946 at Otukpo. This political innovation was not established essentially to engender unity among the people but for administrative convenience, especially for the enhancement of the British indirect rule system. The major occupation of Idoma people over the years is farming, supplemented with fishing and hunting. The people are also verse in handicraft such as blacksmithing, wood work, basketing and cloth weaving. Since the advent of colonialism and the spread of Christian activities in the area, most of the people have embraced Christianity at the expense of African traditional religion.

The Tiv

The Tiv ethnic group, though predominantly domiciled in Benue state are also found in Nassarawa, Taraba, Plateau and the Federal Capital Territory. The Tiv which form part of the Bantu continuum lived within the Cameroun – Obudu complex between 1475 and 1505 before moving down the hills into the Benue Valley through four waves of migration that lasted between 1475 – 1900. The migration of the proto Tiv into the Lower Benue Valley was not spontaneous but occurred in phases and periods. The phases lasted as follows, the first phase 1475 – 1535, the second phase 1535 – 1595, the third phase 1595 – 1775 and the fourth phase 1775 – 1900. The reason for migration from Swem around the Cameroon – Obudu Plateau has been attributed to diverse factors such as inter and intra ethnic hostilities, population explosion and the gradual decline of the Kwararafa military efficacy in the Lower Benue Valley. The migrations of the Tiv into the Benue Valley was accompanied with series of war fare against the Jukun, Chamba, Idoma, the Alago, the Hausawa/Katsinawa and the Kamberi.

The Tiv in their interaction with their neighbours had imbibed so much in terms of farming techniques and technology, cultural practice and political system. The Tiv who emerged from Swem as an egalitarian society by the 19th century instituted a political system, Tor Agbande (Drum chief) which they copied from the Jukun. The Tor Agbande held sway at the kindred level where they offered both political and military leadership to their people. With the advent of colonialism, the British in their attempt to implement the indirect rule system created the offices of district heads and subsequently that of the paramount ruler of Tivland, Tor Tiv by 1945. The

seat of the Tor Tiv is in Gboko, which in contemporary time is regarded as the traditional headquarter of Tivland.

The Tiv are predominantly farmers. A significant portion of the population are also engaged in trading and merchandise. The advent of Christianity in Tivland has significantly altered the people's belief system in favour of the Christian faith. Nongu u Kristu u i ser u sha Tar (Universal Reformed Christian Church) NKST one of the largest indigenous Christian Mission in Nigeria is a proof of the tremendous impact of Christianity in Tivland.

Culture Zones in Nigeria

Prior to British amalgamation, the Nigerian area comprised different chiefdoms, kingdoms and empires with different cultural forms and features as dictated by their peculiar geographical environments. Notable political entities are the Borno Empire, the Hausa States, and the Sokoto Caliphate in the North, the Igbo segmentary societies in the East, Benin Kingdom and the Oyo Empire in the West and several ethnic identities in the Benue Valley. There are major and minor ethnic groups in each zone in Nigeria. In Northern part of Nigeria which comprises of North-West, North-East, and North-Central Geo-political zones, the major ethnic groups are the Hausa, Fulani, Kanuri, Tiv, Jukum, Nupe, Idoma etc. Most minor ethnicities are found in the North-Central region, also known as the Middle Belt Region. The Southern part of Nigeria on the other hand is made up of South-West, SouthEast and South-South. The major ethnic groups in this part of the country are; the Yoruba, Igbo, Ijaw, Urhobo, Itsekiri and Bini etc.

Impact of Environment on Culture Variation

The environment has a significant influence on culture progress and its expression. Toyin Falola emphasizes the role of geography in the settlement pattern of the peoples of the Nigerian area. He underscores how environmental conditions influenced the culture of the people including economic, social and political settings. He states that the distribution of ethnic groups in the country is geographical in outlook. Areas that could support life were well occupied while people avoided environments that were hostile. For instance, there was a large concentration of small groups in Central Nigeria. Several of these groups enjoyed a large measure of political autonomy. This concentration and political pattern have been attributed to the rugged topography, hostility of more powerful neighbours and rampant slave raid. Today, central Nigeria is noted as an area of dense population. Other similar areas are the Northeast, especially around the Chad and to some extent, the Niger Delta. Whereas, the Southeast and South-West are heavily populated.

The location of the groups also determined their exposure to the outside world and the categories of people they met, which in turn, influenced the progress of their culture. For instance, groups in northern Nigeria had a long history of relation with the people of Sudan, North Africa and the Middle East as indicated by their participation in the Trans Sahara Trade and early acceptance of Islam and Arab culture, while groups in southern Nigeria related with the Europeans that came through the Atlantic beginning from the 15th century.

In addition, natural features such as rivers, mountains, valleys and forests also defined the cultural activities of the people of Nigeria. Indeed, Rivers Niger and Benue enabled inhabitants in the middle zone to engage in fishing, farming, canoe-building, net making and other water related occupations. The farming systems and the types of crops planted also depended on the rainfall patterns, and the climatic conditions, and this created a culture of specialization on specific crops

in each of the geographical zones. The emergence of economic specialization also led to the interdependence of groups on one another through long distance trade and commercial exchange.

Nigerian Culture and Globalisation

From another perspective, Nigeria need to strengthen her social systems to forestall the erosion of aspects of her cultural identities like language, dressing, greeting, education, family ties and other values, which are being adversely affected by the forces of westernization under the guise of globalization. While globalisation offers opportunity for closer tie and interaction between people, Nigeria should be wary of cultural colonialism to forestall losing her peculiar values, which could turn her people to permanent followers in the global village. Indeed, Nigeria has made reasonable progress in this direction of social and cultural rebirth particularly in the entertainment industry where indigenous music and movies. For instance the Nollywood, which is Nigeria's popular brand of the home movie, has become a household name with great followership not only in Africa but also in the diaspora. There has also been appreciable progress in aspect of collaboration among African actors, particularly in West Africa, where Nigerian and Ghanaian film makers have formed a synergy in producing movies, which have been showcasing the cultures of the two countries. Furthermore, African native languages have become strengthened through movies. African languages like Hausa, Igbo, Yoruba, Twi, and Kiswahili have gained popularity in the movie industry, especially with the patronage of satellite Television Stations across Africa. In recent time, there has been the translation of movies in other foreign languages like English, French and Latin America, into native languages for better understanding. In the same vein, African musicians, in recent times, have also been able to break foreign dominance through the use of native languages for their songs. This has been an effective strategy in combating the domination of the continent through songs and also in making her more relevant in the global stage.

Indigenous languages have found effective application in musical genre like *Hip-hop*, *Reggae*, *Gospel*, *Rhythm and Blues*, *Rap*, to mention but a few, which has enhanced their acceptability and popularity unlike when they were composed with only English or French, which had limited audience among the indigenous population. Nigerian musicians like 9ice, Ruggedman, Mr. Raw, Davido, Baddo, Teni, Adekunle Gold and Ghanaian star, Sakodie, have all distinguished themselves in using music to bring salient aspects of African culture to the world stage. There has also been several collaborations between African artiste and foreign musicians in which African values are show-cased. Furthermore, African languages like Hausa, Kiswahili, and Yoruba have also found their place in the international broadcast stations like the British Broadcasting Company (BBC), Voice of America (VOA), AJAZEERA, China Radio International, and German Radio Dutchervella.

An option open to Africa especially Nigeria, is to turn to her cultural and traditional capabilities as our evolutionary base for our economic development. In this direction, there are vast array of traditional skills and technologies, for which Nigeria is well known in history that are still waiting to be upgraded and modernized. The Benin Bronze Arts, Abuja Pottery arts, Yoruba "Aso-Oke" production technique and "Agatu Dane Gun" production to mention but a few.

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Department of History and International Studies, Faculty of Arts.
Course Title: Nigeria People and Culture
Topic: Nigeria Under Colonial Rule [Advent of Colonial Rule in Nigeria; Colonial Administration]
Course Code: GST 112

Course Description;

This course examines the historical development of colonial rule in Nigeria, focusing on its advent, administrative structures, and the impact on Nigerian societies. It explores key events, policies, and the socio-economic and political consequences of colonial rule.

Course Objectives

1. Explain the circumstances leading to the advent of colonial rule in Nigeria.
2. Analyze the methods of colonial conquest and consolidation.
3. Examine the structure of colonial administration and governance in Nigeria.
4. Evaluate the impact of colonial policies on the Nigerian economy, politics, and society.
5. Critically assess Nigerian responses to colonial rule, including resistance movements and nationalist struggles.

Course Outline

MODULE 1: Introduction to Colonial Rule in Nigeria

Definition of Colonialism and Imperialism

The Scramble for Africa and the Berlin Conference (1884-1885)

British Expansionist Policies and Justifications for Colonial Rule

Early European Contacts and Trade Relations with Nigeria

MODULE 2: The Advent of Colonial Rule in Nigeria

British Strategies of Conquest: Diplomacy, Trade, and Force

Phases of British Occupation and Resistance

The Royal Niger Company and Its Role in Colonial Expansion

Military Conquest and Resistance (Benin Expedition 1897, Aro War 1901-1902)

Establishment of British Protectorates: Northern, Southern, and Lagos Colony

The Amalgamation of 1914: Causes, Process, and Implications

MODULE 3: Colonial Administrative Structures and Policies

British Indirect Rule System: Concept, Application, and Challenges

Colonial Political Structure:

Governor-General and the Colonial Bureaucracy

Legislative and Executive Councils

Colonial Policies and Their Implications:

Native Administration System and Its Effects

The Colonial Judicial System and Customary Laws

MODULE 4: Colonial Economic Policies and Their Impact

Cash Crop Economy and Forced Labour

The Role of the Colonial Economy in the Global Market

Colonial Taxation and Its Consequences

The Development of Infrastructure and Its Link to Economic Exploitation

The Impact of Colonial Economic Policies on Traditional Industries

MODULE 5: Colonial Social and Educational Policies

British Missionary Activities and the Introduction of Western Education

Colonial Health and Sanitation Policies

Social Stratification and the Impact of Colonial Rule on Nigerian Cultures

Emergence of Urbanization and Colonial Town Planning

MODULE 6: Nigerian Responses to Colonial Rule

Early Resistance Movements (Aba Women's Riot 1929, Ekumeku Resistance)

The Growth of Nationalism and Anti-Colonial Movements

Formation of Political Organizations (NNDP, NYM, NCNC, NPC, AG)

Struggles for Independence and the Road to Self-Governance

This course provides a critical and comprehensive study of colonial rule in Nigeria, highlighting its legacies and historical significance.

Module One: The Advent of Colonial Rule in Nigeria

Introduction

The advent of colonial rule in Nigeria was not an abrupt event but rather a gradual process influenced by European economic interests, political ambitions, and strategic considerations. The British, like other European powers, pursued colonial expansion in Africa under the pretext of economic trade, missionary activities, and the so-called "civilizing mission." However, the real driving forces behind colonialism in Nigeria were economic exploitation, territorial control, and political dominance.

This module examines the key factors that led to colonial rule, the mechanisms through which Britain established control, and the impact of this period on Nigeria's historical development.

1.1 The Concept of Colonialism and Imperialism

Definition of Colonialism

Colonialism refers to the practice where a powerful nation establishes control over a weaker territory, often for economic gain, political expansion, and cultural domination. It involves:

The subjugation of indigenous people.

The establishment of foreign administrative structures.

The exploitation of local resources for the benefit of the colonizer.

Definition of Imperialism

Imperialism is the broader ideology that drives colonialism. It involves the extension of a nation's power and influence through diplomacy, economic pressure, or military conquest. Colonialism is a direct manifestation of imperialist policies.

1.2 The Scramble for Africa and the Berlin Conference (1884-1885) The colonization of Nigeria was part of a larger European competition for African territories in the late 19th century. This period, known as the Scramble for Africa, led to the Berlin Conference of 1884-1885, where European powers formally divided Africa into spheres of influence to prevent inter-European conflicts.

Key Outcomes of the Berlin Conference

Established guidelines for colonial claims based on the principle of effective occupation (a European power had to demonstrate actual governance over a territory).

Partitioned Africa without considering indigenous political, ethnic, or cultural boundaries.

Strengthened European economic and political dominance over African societies.

Impact on Nigeria

Britain intensified its activities in Nigeria to consolidate control, leading to treaties with local rulers and military interventions against resistant groups.

The establishment of British control over trade routes, particularly along the Niger River, was formalized through chartered companies like the Royal Niger Company (RNC).

1.3 British Expansionist Policies and Justifications for Colonial Rule

Britain's colonization of Nigeria was driven by multiple factors, including economic interests, political strategies, and ideological justifications.

1.3.1 Economic Factors

Raw Materials: The demand for resources such as palm oil, rubber, and cotton for European industries.

New Markets: Britain sought new markets for its manufactured goods as industrial production increased.

Trade Monopoly: The British wanted to eliminate foreign competition, particularly from Germany and France, in West Africa.

1.3.2 Strategic and Political Factors

Control of Trade Routes: The Niger River was a crucial economic and transportation corridor.

Prevention of Rival Expansion: Britain acted to prevent Germany, France, and other European rivals from gaining influence in Nigeria.

1.3.3 The "Civilizing Mission" Justification

The British justified their colonial rule under the ideology of the "civilizing mission", arguing that they were bringing progress through:

Christianity and Western education.

Modern governance structures.

Infrastructure development (railways, telegraph lines, and roads).

However, this was largely a pretext for economic exploitation and political control.

1.4 Early European Contacts and Trade Relations with Nigeria

Before the establishment of formal colonial rule, European interactions with Nigeria were primarily commercial, involving trade in slaves, spices, textiles, and later, agricultural products.

1.4.1 Pre-Colonial Trade Relations

The Portuguese: First European traders in Nigeria (15th century), primarily engaged in slave trade.

The British, Dutch, and French: Established trading posts along the coast, focusing on slaves and palm oil.

1.4.2 The Transition from the Slave Trade to Legitimate Trade

The abolition of the transatlantic slave trade in the 19th century led to a shift towards trade in palm oil, ivory, and textiles.

The British government encouraged legitimate trade as a means to replace the economic void left by the end of the slave trade.

1.4.3 British Trade Monopoly and Expansion

The Royal Niger Company (RNC), led by Sir George Goldie, played a crucial role in consolidating British economic dominance in Nigeria.

The RNC imposed high tariffs on African traders, controlled the export of palm oil, and established treaties with indigenous leaders to formalize British presence.

1.5 British Methods of Colonial Conquest in Nigeria

Britain employed multiple strategies to establish and consolidate colonial rule in Nigeria:

1.5.1 Diplomatic Treaties

British officials signed treaties with local rulers, often through coercion or deception

These treaties were later used as legal justifications for British annexation of Nigerian territories

1.5.2 Military Conquest

The Anglo-Aro War (1901-1902): Britain defeated the Aro Confederacy, a powerful commercial and religious network in southeastern Nigeria.

The Fall of Benin (1897): British forces sacked the Kingdom of Benin, looted its treasures, and exiled its ruler.

The Sokoto Caliphate Conquest (1903): The British overthrew the Fulani ruling class and imposed colonial rule.

1.5.3 Divide and Rule Strategy

The British exploited ethnic and religious differences to weaken indigenous resistance.

They favored certain ethnic groups in administration while marginalizing others.

The advent of colonial rule in Nigeria was not a single event but a prolonged process driven by economic, political, and strategic interests. The British used diplomatic, economic, and military strategies to assert control over Nigerian territories, often justifying their actions under the guise of civilization and modernization. The consequences of this period, including political restructuring, economic exploitation, and cultural transformations, continue to shape Nigeria's historical trajectory.

Module Two: Colonial Administration in Nigeria

The British colonial administration in Nigeria was characterized by a combination of political restructuring, economic exploitation, and social transformation. The system of governance introduced by the British was designed to maintain control over the vast and diverse territories of Nigeria while minimizing administrative costs. This module critically examines the structure, policies, and impacts of British colonial administration in Nigeria.

2.1 Objectives of British Colonial Administration in Nigeria

The British had several objectives in establishing colonial rule in Nigeria:

1. Economic Exploitation

To extract and control Nigeria's natural resources, such as palm oil, cocoa, and rubber.

To create a market for British manufactured goods.

To introduce taxation systems that would generate revenue for the colonial government.

2. Political Control

To ensure Nigeria remained under British sovereignty with minimal resistance.

To prevent rival European powers from gaining influence.

To create administrative structures that facilitated British dominance.

3. Social and Cultural Transformation

To introduce Western education and Christianity to reshape Nigerian societies.

To suppress indigenous political institutions and replace them with British-influenced governance.

To foster a class of educated Nigerians who could assist in administration but remain loyal to British interests.

2.2 Phases of British Colonial Rule in Nigeria

British rule in Nigeria developed in phases, corresponding to the gradual annexation of different regions:

1. The Lagos Colony (1861-1914)

Lagos was annexed in 1861 due to its strategic location and commercial significance.

Became a Crown Colony in 1865, directly governed by a British-appointed governor.

2. The Protectorate of Southern Nigeria (1900-1914)

Formed by merging the Niger Coast Protectorate and territories under the Royal Niger Company in 1900.

Administration involved British officials and appointed local leaders to enforce colonial laws.

3. The Protectorate of Northern Nigeria (1900-1914)

Created after the defeat of the Sokoto Caliphate and other Northern emirates.

Administered through Indirect Rule, using existing traditional authorities.

4. The Amalgamation of 1914

Lord Frederick Lugard unified Northern and Southern Nigeria into one administrative entity.

The primary reasons for amalgamation:

Economic: The North was not self-sufficient, and Britain needed Southern resources to sustain it.

Administrative convenience: One centralized government was easier to manage.

Political stability: To reduce potential inter-regional conflicts.

2.3 System of British Colonial Administration in Nigeria

The British adopted different administrative systems across Nigeria, primarily Indirect Rule, but also direct rule in some areas.

2.3.1 Indirect Rule System

This system, introduced by Lord Lugard, allowed the British to govern through existing traditional rulers.

Features of Indirect Rule:

1. Retention of Traditional Institutions: Chiefs, Emirs, and Obas continued to rule under British supervision.
2. Taxation and Revenue Collection: Traditional rulers were responsible for tax collection.
3. Judicial System: Customary courts were maintained but had to follow British colonial laws.
4. Minimal British Interference in Daily Affairs: British officials only intervened in major decisions.

Success of Indirect Rule in Northern Nigeria

The hierarchical structure of the Sokoto Caliphate made Indirect Rule easier to implement.

Emirs retained significant influence but were subordinated to British officials.

The existing Islamic judicial system was incorporated into colonial administration.

Failure of Indirect Rule in Southern Nigeria:

In the East, the Igbo society was acephalous (lacking centralized authority), making Indirect Rule ineffective.

The British created a new class of "Warrant Chiefs," who were often corrupt and unpopular.

The Aba Women's Riot of 1929 was a direct protest against the abuses of Indirect Rule.

2.4 Colonial Economic Policies

British economic policies were designed to benefit Britain at the expense of Nigeria.

2.4.1 Introduction of Cash Crop Economy

Encouraged large-scale production of cocoa, groundnut, palm oil, and cotton.

Discouraged industrial development to ensure Nigeria remained dependent on British manufactured goods.

2.4.2 Taxation and Forced Labour

Introduction of hut tax, direct tax, and poll tax to generate revenue.

Forced labor policies required Nigerians to work on colonial projects, such as railway construction.

2.4.3 British Trade Monopoly

Britain controlled all major trade routes and export industries.

Nigerian traders were restricted from engaging in direct international trade.

Impact of Colonial Economic Policies

Dependence on agriculture and cash crops led to underdevelopment of Nigeria's industrial sector.

Economic disparity widened between regions due to different colonial economic policies.

Nigerian indigenous businesses struggled against British firms.

2.5 Colonial Judicial and Legal System

The British introduced a dual legal system in Nigeria:

1. Customary Courts: Allowed local rulers to adjudicate minor disputes based on indigenous laws.
2. Colonial Courts: Operated under British law and handled major legal issues.
3. Native Authority Police: Traditional rulers were given power to enforce colonial laws.

Impact of Colonial Legal System

Erosion of indigenous legal traditions.

Introduction of British concepts of justice, such as imprisonment instead of traditional reconciliation.

Legal disparities between the North and South due to different levels of British intervention..

2.6 Social and Cultural Impact of Colonial Administration

The British administration significantly altered Nigerian society.

2.6.1 Impact on Education

Western-style education was introduced, leading to the emergence of a literate elite.

Education was concentrated in the South, leading to regional disparities.

2.6.2 Impact on Religion

Christianity spread in Southern Nigeria, leading to the decline of traditional religious practices.

Islamic influence remained strong in the North, where Christian missionary activities were restricted.

2.6.3 Urbanization and Social Change

Cities like Lagos, Ibadan, and Kano grew due to colonial economic activities.

A new class of educated Nigerians began to emerge, demanding political reforms.

British colonial administration in Nigeria was primarily designed to serve British interests rather than Nigerian development. The system of Indirect Rule was effective in the North but failed in the South. Colonial economic policies fostered dependency and underdevelopment, while judicial and social systems disrupted traditional ways of life. However, colonial rule also introduced Western education and political consciousness, which later contributed to the struggle for independence.

Module Three: The Advent of Colonial Rule in Nigeria

Introduction

The advent of colonial rule in Nigeria marked a major shift in the political, social, and economic landscape of the region. British interests in West Africa led to the gradual imposition of colonial dominance, with the eventual consolidation of Nigeria as a British colony. This module critically examines the early phases of colonial entry, the factors that led to British intervention, and the establishment of formal colonial rule in Nigeria.

3.1 Factors Leading to the Advent of Colonial Rule

1. Economic Interests

Trade and Resources: By the early 19th century, European nations, particularly Britain, had established trade routes along the West African coast, with Nigeria being central to the transatlantic slave trade. After the abolition of the slave trade in 1807, British merchants turned to legitimate commerce, especially in palm oil, which was used in the production of soap, candles, and lubricants during the Industrial Revolution.

Strategic Location: Nigeria's proximity to other parts of West Africa and its access to the Atlantic Ocean made it an ideal location for British imperial expansion. The British were keen on establishing control over this region to facilitate trade and prevent French and Portuguese encroachment.

2. The Abolition of the Slave Trade

Humanitarian Ideals: The abolition of the transatlantic slave trade in 1807 by Britain, followed by its prohibition in 1833, led to new British economic interests in Nigeria. With the end of slavery, the British sought alternative resources, particularly in agricultural products like palm oil.

Moral Superiority: The British promoted their colonial presence as part of a "civilizing mission," claiming that their rule would bring progress, education, and Christianity to the indigenous populations.

3. Rivalry with Other European Powers

Imperial Competition: During the late 19th century, European powers, particularly France, Portugal, and Spain, were expanding their influence in Africa. Britain sought to secure its interests in Nigeria to prevent these rivals from gaining control over vital trade routes and territories in West Africa.

4. Internal Conflicts and the Collapse of Traditional Kingdoms

Decline of Traditional Political Systems: The internal conflicts among the various Nigerian states, such as the disintegration of the Oyo Empire in the early 19th century and the weakening of the Sokoto Caliphate by British military forces, created political vacuums that the British were able to exploit. British officials and military commanders capitalized on the opportunities for expansion by using both diplomacy and force to gain control over fragmented regions.

3.2 Early British Encounters in Nigeria

1. The Establishment of the Lagos Colony (1861)

The Annexation of Lagos: Lagos was a vital port city for British interests, serving as a base for trade and the suppression of the slave trade. The British first established a protectorate over Lagos in 1861 and formally annexed it in 1865. Lagos was intended to serve as a strategic point for British dominance in the region.

British Administration in Lagos: After annexation, Lagos became a crown colony, directly governed by Britain. The British implemented a system of governance based on European models, which included the appointment of a British governor and the establishment of courts to enforce colonial rule.

2. The Niger Coast Protectorate (1884-1899)

British Protectorates in the Niger Delta: Before the full establishment of a colony, Britain began to assert its control over various parts of Nigeria by creating protectorates in the Niger Delta region. The Royal Niger Company, under the leadership of Sir George Goldie, dominated the trade of palm oil and other goods in the Niger region.

The Role of the Royal Niger Company: The Royal Niger Company acted as the de facto government, administering territories along the Niger River. The British government officially assumed control of the Niger Coast in 1899, formalizing its protection of British commercial interests.

3. The Northern Nigeria Protectorate (1900)

Sokoto Caliphate and British Expansion: The British extended their control to the northern part of Nigeria by defeating the Sokoto Caliphate and other Islamic emirates. This process was slow and involved both diplomacy and military force.

Indirect Rule in the North: The British adapted the Indirect Rule system to the North, allowing traditional rulers (Emirs) to maintain their power while functioning under British supervision. This system was seen as more suitable for the North due to its pre-existing centralized political structures.

3.3 Consolidation and Expansion of British Rule

1. The Amalgamation of 1914

Lord Lugard's Role: The most significant event in the establishment of British rule in Nigeria was the amalgamation of the Northern and Southern protectorates in 1914, under the governance of Lord Frederick Lugard. The amalgamation was primarily driven by economic and administrative considerations, as the South was wealthier and more developed, while the North was resource-dependent and required Southern revenue.

Political Implications of Amalgamation: The amalgamation created one united colony but also exacerbated regional tensions due to differences in governance, religion, and culture. The Northern region, with its Muslim majority, was under a different system (Indirect Rule) compared to the Southern region, which had more exposure to Western education and Christianity.

2. Expansion of Administrative Structures

Creation of Colonial Institutions: Following the amalgamation, the British established a unified administrative system for the entire country. This included the establishment of a legislative council, a system of courts, and a taxation system that allowed the colonial government to raise revenue from the indigenous population.

Centralization of Power: British colonial officials centralized power in Lagos, with appointed British governors overseeing the administration of both the Northern and Southern regions. However, due to the differences between the regions, each region maintained some level of autonomy in governance.

3.4 Impact of the Advent of Colonial Rule

1. Economic Transformation

Economic Exploitation: British rule in Nigeria introduced cash crop farming, primarily for export, and integrated Nigeria into the global capitalist economy. The economy became largely dependent on the production of goods for export, with minimal investment in infrastructure that would have supported domestic industries.

Infrastructure Development: Despite the focus on exploitation, the British built railways, roads, and ports primarily to facilitate the extraction of resources. These infrastructure projects, although beneficial to British economic interests, laid the foundation for future economic development.

2. Social and Cultural Changes

Introduction of Western Education: The British colonial government established schools that promoted Western education, which led to the creation of a small but growing educated elite.

Religious Transformation: Christianity spread rapidly in Southern Nigeria, with the British missionaries playing a significant role. In the North, Islam remained dominant, but British influence led to greater interaction between Christian and Muslim communities.

Urbanization: The growth of towns and cities, particularly Lagos and Port Harcourt, saw the emergence of a new urban working class and the development of modern infrastructure.

The advent of colonial rule in Nigeria was driven by economic interests, geopolitical considerations, and the pursuit of British imperial dominance. Through a combination of military conquest, diplomacy, and strategic alliances, the British consolidated their control over the region, leading to the formal establishment of the colony in 1914. The legacies of British colonial rule in Nigeria, including economic exploitation, political fragmentation, and social change, continue to influence the nation's development to this day.

Module Four: Colonial Administration in Nigeria

The colonial administration in Nigeria was established to enforce British policies, maintain order, and exploit resources for economic gains. The British introduced various administrative systems, including indirect rule, to govern different regions. This module explores the structures, methods, and impacts of colonial administration in Nigeria.

4.1 British Administrative Systems in Nigeria

1. Direct and Indirect Rule

Colonial rule in Nigeria was implemented through direct rule in some areas and indirect rule in others.

A. Direct Rule (Southern Nigeria and Lagos Colony)

In Lagos and parts of Southern Nigeria, the British established a direct administrative system, with British officials governing directly.

The British appointed governors and district officers to enforce colonial policies.

Traditional rulers had limited authority and were often bypassed in decision-making.

B. Indirect Rule (Northern Nigeria and Parts of the South)

Introduced by Lord Frederick Lugard, indirect rule relied on traditional rulers to administer their own people under British supervision.

This system was successfully implemented in the North, where the Sokoto Caliphate had a well-structured administrative system.

In the South, indirect rule faced resistance, especially among the Igbo, who had decentralized political structures.

British officials provided oversight while local chiefs collected taxes, maintained law and order, and enforced colonial policies.

4.2 Features of British Colonial Administration

1. The Governor and Executive Council

The governor was the highest-ranking British official, representing the British Crown.

He was assisted by the Executive Council, which comprised senior British officials and colonial administrators.

2. The Legislative Council

Created in 1861 for Lagos and later extended to the rest of Nigeria.

Initially composed of British officials, but later included Nigerian elites after constitutional reforms.

3. Provincial and District Administration

Nigeria was divided into provinces, each headed by a Resident.

Provinces were further divided into districts, headed by District Officers (DOs), who implemented policies at the local level.

4.3 Colonial Policies and Their Impact

1. Taxation and Forced Labor

The British introduced taxes to generate revenue for colonial administration.
The 1929 Aba Women's Riot was a direct response to unfair taxation.
Forced labor was used for infrastructure projects, including roads and railways.

2. Land Policies and Resource Exploitation

The Land and Native Rights Ordinance of 1910 placed land ownership under British control, dispossessing local communities.

Cash crops like cocoa, palm oil, and rubber were cultivated for export.

3. Social and Cultural Changes

The British promoted Western education, leading to the emergence of an elite class.

Missionary activities introduced Christianity in Southern Nigeria but had little impact in the North.

Colonial rule disrupted traditional leadership structures, replacing indigenous governance with British legal and administrative systems.

4.4 Resistance to Colonial Rule

1. Armed Resistance

Several Nigerian communities resisted British conquest, including:

Sokoto Caliphate (1903) – defeated by the British.

Aro Confederacy (1901-1902) – crushed after the Anglo-Aro War.

Ekumeku Movement (1898-1911) – Igbo resistance against British rule.

2. Protests and Nationalism

The Aba Women's Riot of 1929 protested against taxation and colonial policies.

Early nationalist movements, such as the Nigerian Youth Movement (NYM) and National Council of Nigeria and the Cameroons (NCNC), advocated for independence.

The British colonial administration in Nigeria introduced systems of governance that shaped Nigeria's political, economic, and social structures. While indirect rule was effective in the North, it faced opposition in the South. Colonial policies led to resistance and the rise of nationalist movements, which eventually led to Nigeria's independence.

Module Five: Nationalist Movements and the Struggle for Independence in Nigeria

Nationalism in Nigeria was a response to British colonial rule. It emerged as an organized effort to achieve political, economic, and social independence from British domination. Various nationalist movements played crucial roles in demanding self-governance and ultimately securing Nigeria's independence in 1960.

This module critically examines the origins, phases, and impact of nationalist movements in Nigeria, highlighting key figures, events, and strategies used in the struggle for independence.

5.1 Origins and Phases of Nigerian Nationalism

1. Early Nationalism (Pre-1920s – 1930s)

Early nationalism was largely elite-driven, led by educated Nigerians influenced by Western education and ideas of self-determination.

Newspapers and literary works played a significant role in challenging colonial rule.

Herbert Macaulay was a key figure, founding the Nigerian National Democratic Party (NNDP) in 1923, the first political party in Nigeria.

Key Features of Early Nationalism:

Criticism of British policies through newspapers like Lagos Daily News.

Formation of cultural and political organizations, such as the Lagos Youth Movement (LYM).

Demands for greater representation in government, rather than outright independence.

2. Radical and Militant Nationalism (1930s – 1945)

A shift from elite-driven nationalism to mass-based activism.

The Great Depression (1929) exposed the economic exploitation of Nigerians under colonial rule, fueling resentment.

Nigerian soldiers who fought in World War II (1939-1945) returned with new political awareness, demanding rights and independence.

Formation of radical groups like the Nigerian Youth Movement (NYM) in 1934.

Notable Developments:

The Nigerian Union of Teachers (NUT) and trade unions became politically active.

Political activism was led by figures such as Nnamdi Azikiwe, Obafemi Awolowo, and Ahmadu Bello.

Newspapers like West African Pilot (founded by Nnamdi Azikiwe) became major nationalist platforms.

5.2 Political Movements and the Rise of Nationalist Parties

1. Political Parties and Their Contributions

A. Nigerian National Democratic Party (NNDP) – 1923

Founded by Herbert Macaulay.

Advocated for greater Nigerian participation in governance.

B. Nigerian Youth Movement (NYM) – 1934

Led by Ernest Ikoli, Samuel Akinsanya, and H.O. Davies.

First political organization with a nationwide agenda.

Fought for improved education and employment opportunities.

C. National Council of Nigeria and the Cameroons (NCNC) – 1944

Founded by Nnamdi Azikiwe to unite Nigerians in the fight for independence.

Used newspapers and mass mobilization to challenge colonial rule.

D. Action Group (AG) – 1951

Led by Obafemi Awolowo, primarily representing the Yoruba in Western Nigeria.
Advocated for federalism as the best system for Nigeria.

E. Northern Peoples Congress (NPC) – 1949

Led by Ahmadu Bello and Tafawa Balewa.
Focused on preserving northern interests and gradual political transition.

5.3 Key Events in the Struggle for Independence

1. The 1946 Richards Constitution

Introduced a regional structure (North, East, and West) but kept real power in British hands.
Nationalists rejected it for failing to grant real autonomy.

2. The 1951 Macpherson Constitution

Introduced regional legislatures and ministerial roles for Nigerians.
First real step towards self-governance.

3. The 1954 Lyttleton Constitution

Created a federal system of government.
Gave Nigerians more control over internal affairs.

4. The 1957 and 1958 Constitutional Conferences

Laid the foundation for full independence.
Nigeria was granted self-governance on a regional basis:
The Western and Eastern Regions became self-governing in 1957.
The Northern Region achieved the same in 1959.

5.4 Achieving Independence (1960)

After years of protests, political negotiations, and constitutional developments, Nigeria finally gained independence on October 1, 1960.
Sir Abubakar Tafawa Balewa became Nigeria's first Prime Minister.
Dr. Nnamdi Azikiwe became Nigeria's first Governor-General and later its first President in 1963 when Nigeria became a republic.

Factors That Led to Independence:

Mass Political Mobilization – Trade unions, students, and political parties pushed for freedom.
Media Influence – Newspapers played a key role in shaping nationalist consciousness.
Global Influence – The end of World War II and the independence of India (1947) inspired African nationalist movements.
British Willingness to Negotiate – Due to economic and political pressures, Britain opted for a gradual transition to independence.

The Nigerian nationalist movement evolved from elite-driven protests to mass mobilization. The struggle for independence was marked by constitutional changes, political party formation, and

protests against colonial policies. Nigeria's independence in 1960 was the result of decades of organized resistance, negotiation, and constitutional evolution.

Module Six: Colonial Economy and Its Impact on Nigeria

The colonial economy in Nigeria was structured to serve the interests of Britain rather than foster indigenous development. It was characterized by exploitation of natural resources, forced labor, taxation, cash crop production, and limited industrialization. The British established an economic system that ensured Nigeria remained dependent on the colonial economy, providing raw materials while relying on Britain for finished goods.

This module critically examines the features, policies, and consequences of the colonial economy in Nigeria, including its effects on agriculture, trade, labor, and industrial development.

6.1 Features of the Colonial Economy

The British designed the colonial economy to maximize profits for Britain while limiting Nigeria's economic development. The main features included:

1. Cash Crop Production and Agricultural Exploitation

The British shifted Nigeria's agricultural economy from subsistence farming to cash crop production to meet the needs of British industries.

Major cash crops included:

Groundnuts and cotton (Northern Nigeria).

Cocoa (Western Nigeria).

Palm oil and palm kernels (Eastern Nigeria).

Peasant farmers were forced to abandon food production, leading to periodic food shortages.

2. Exploitation of Natural Resources

Nigeria's mineral resources were extracted to benefit Britain:

Tin was heavily mined in Jos.

Coal was extracted from Enugu.

Gold and limestone were also exploited.

The British controlled mining industries, preventing Nigerians from benefitting from their natural wealth.

3. Foreign Trade and Economic Dependence

Nigeria was forced into a mono-economy, relying on raw material exports to Britain.

The country became a dumping ground for British manufactured goods, which destroyed local industries.

Nigeria's economy became externally controlled, preventing internal economic growth.

4. Introduction of Monetized Economy and Taxation

The British introduced currency-based transactions to replace the traditional barter system. Taxation (e.g., poll tax, income tax) was enforced to increase revenue for colonial administration.

The imposition of forced labor and cash taxes disrupted traditional economic systems.

5. Development of Infrastructure for British Economic Interests

Railways and roads were built mainly to transport raw materials from the hinterland to coastal ports for export.

The development of seaports (Lagos, Port Harcourt) was crucial for exporting Nigerian resources.

Infrastructure was not designed for national development but for British economic interests.

6.2 Colonial Economic Policies and Their Impact

1. The Dual Economic Structure

The colonial economy was divided into two sectors:

The British-controlled modern sector (cash crop production, mining, foreign trade).

The traditional sector (subsistence farming, local trade, handicrafts).

The modern sector was privileged, while the indigenous economy remained underdeveloped.

2. Exploitative Trade Policies

British companies like United Africa Company (UAC) and John Holt dominated trade.

Colonial policies restricted local industries from producing finished goods.

Protective tariffs prevented Nigerian entrepreneurs from competing with British imports.

3. Introduction of Forced Labor

The colonial government introduced forced labor policies, compelling Nigerians to work on public projects (roads, railways, plantations).

African chiefs were used to enforce compulsory labor laws, causing hardships for many communities.

4. Limited Industrialization

The British deliberately discouraged industrialization to ensure Nigeria remained a supplier of raw materials.

Local industries (e.g., blacksmithing, cloth weaving) declined due to British competition.

Nigeria's economy remained agriculture-based, with no major industrial sectors by the time of independence.

6.3 Economic Sectors Affected by Colonialism

1. Agriculture

The British shifted emphasis from food production to cash crop farming.

Consequences:

Decline in local food production, leading to food insecurity.

Over-dependence on cash crops caused economic instability.

2. Trade and Commerce

Traditional trade routes were disrupted and replaced by European-controlled trade networks. British firms monopolized major trade routes and markets.

3. Labor and Employment

Traditional labor systems were destroyed.

The colonial system created a class of wage laborers who worked for low wages in mines, railways, and plantations.

Urban migration increased, leading to overcrowding in cities like Lagos and Kano.

4. Banking and Finance

British banks (e.g., Barclays Bank, British Bank of West Africa) controlled finance and trade. Indigenous Nigerian businesses had limited access to credit, restricting economic growth.

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