



NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

COURSE CODE: CTH 841

COURSE TITLE: CHRISTIANITY AND COLONIALISM IN NIGERIA

COURSE GUIDE

CTH 841

CHRISTIANITY AND COLONIALISM IN NIGERIA

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INTRODUCTION

Christianity and Colonialism in Nigeria (CTH 841) is a 3 credit course in a semester. It is available for 800 level (M.A.) and (Ph.D) students of the Christian Theology Programme.

Module 1 examines the three main religions in Nigeria namely: African Traditional Religion, Islam, and Christianity. It also examines the plan to regenerate the continent of Africa (Nigeria). It consists of 7 units

Module 2 examines the arrival of different missionaries in Nigeria. It consists of 7 units

Module 3 examines Nigeria as a national entity. It consists of 7 units. The course guide introduces you to what the course is all about.

WHAT YOU WILL LEARN IN THIS COURSE

The study of Christianity and Colonialism will enable you to have an insight to the role of christian missionaries, as agents of colonialism in Nigeria. We shall examine the relationship between Colonialism and Christianity in Nigeria; and the impact of the former in the 19th and 20th centuries on contemporary Nigerian Society.

COURSE AIMS

The aims of this course are to present an overview of

- i. The role of missionaries as agent of colonialism;
- ii. The relationship between colonialism and Christianity in Nigeria; and
- iii. Evaluation of the impact of colonialism in the 19th and 20th centuries on contemporary Nigerian society.

COURSE OBJECTIVES

- explain religious beliefs of Nigerians
- discuss how Islam was planted in Borno
- state the founder of Christianity
- discuss the methods used by the Church Missionary Society (CMS) to achieve their aims
- state when the Portuguese left Nigeria and taken over of Benin and Lagos by the British Government
- discuss the interest of both the Church Missionary Society and the Crown government upon the 'Civilisation' of the black man as their paramount goal
- discuss the advice given to the consul at the South – eastern Nigeria by Bishop Tugwell
- State the roles played by the Christian missionaries in the spread of Christianity in Nigeria
- identify the kingship and trade crises of Yoruba people
- State how Christianity was planted at Bonny Kingdom
- Discuss the development of political parties in Nigeria from 1922 to 1951

COURSE REQUIREMENTS

To complete this course, you are required to read the units, and reference books that will help you to achieve the objectives. Each unit contains self-assessment exercise and tutor-marked-assignments (TMAs) for assessment purpose. The course should take you about 21 weeks to complete. List below are the major components of the course.

COURSE MATERIALS

- Course Guide
- Study units
- Reference books
- Assignment file

STUDY UNITS

There are 21 study units in this course. Each unit should take you about 3 hours to work through. The units are divided into 3 modules. Each module contains 7 units.

MODULE 1 THE THREE MAIN RELIGIONS IN NIGERIA

Unit 1 African Traditional Religion

Unit 2 The background of Islamic Religion

Unit 3 The background of Christianity

Unit 4 The plan to regenerate the Continent of Africa

Unit 5 The planting of Christianity in Benin and Warri

Unit 6 Christianity and Colonial society

Unit 7 Christian Missions and Crown government in South-eastern Nigeria

MODULE 2 THE ESTABLISHMENT OF CHRISTIANITY IN SOUTHERN NIGERIA

Unit 1 The arrival of Missionaries in Nigeria

Unit 2 Missionaries as Pathfinders for British Colonial rule in Yoruba land

Unit 3 The Roles of the Christian missionaries and traders in the Niger Delta Areas between 1875 and 1900

Unit 4 Missionaries, Traders and Consuls

Unit 5 The Christian missionaries attempt to convert Igbo people into Christianity in 1857

Unit 6 Activities of the missionaries in East and West of the Cross River 1900 – 1915

Unit 7 Relations between the Crown Colony administration, Mission and Emirs in the (incomplete sentence)

MODULE 3 NIGERIA AS A NATIONAL ENTITY

Unit 1 The formation of Nigeria as a Nation

Unit 2 Pacification and Protectorate

Unit 3 Amalgamation of Nigeria

Unit 4 Lugard's military rule in Northern Nigeria

Unit 5 Factors Responsible for Nationalism in Nigeria

Unit 6 British Government conquered Tiv Empire in the twentieth century

Unit 7 Colonialism and Heritage of Multiparty in 1914 – 1951 and Unequal Educational Development in Nigeria

Each unit includes a table of contents, introduction, specific objectives, reference books and summary of key issues and ideas. At interval, in each unit, you will be provided with a number of self assessment exercise. These are to help you test yourself on the materials you covered. The value of this is to help you assess your progress and then reinforce your understanding of the material. At least, one tutor-marked-assignment will be provided at the end of each unit.

The exercises and tutor-marked-assignments will help you achieve the stated learning objectives of the units and the entire course.

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ASSIGNMENT FILE

All the details of the assignments you must submit to your tutor for marking will be found in this file. You must get a passing grade in this course. In the assignment file itself and in the section on assessment within this course grade, additional information will be found. There are 40 assignments in this course.

ASSESSMENT

There are two aspects of the assessment of the course. First, are the Tutor-Marked Assignments; second, there is a written examination. In tackling the assignments, you are expected to apply information and knowledge acquired during this course.

The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the Assignment file. The work you submit to your tutor for assessment will be 30% of your total course mark.

At the end of the course, you will need to sit for a two-hour final examination. This will also account for 70% of your total course mark.

TUTOR-MARKED ASSIGNMENTS (TMAs)

You will be given four TMAs. You need to submit all the assignments. The best three will be counted. The total marks for the best four assignments will be 30% of your total course mark. Assignment questions for the units in this course are contained in the assignment file. Make

sure you read and study all units before attempting the assignments. However, you are advised to use other references to broaden your view point and provide a deeper understanding of the subject.

When you have completed each assignment, send it with TMA form to your tutor. Make sure that each assignment reaches your tutor on or before the deadline given in the assignment file. if, however, you cannot complete your work on time, contact your tutor before the assignment is done to discuss the possibility of an extension.

FINAL EXAMINATION AND GRADING

The final examination of CTH 841 will be of three hours duration and have a value of 70% of the total course grade. The examination will consist of questions which reflect the type of self-assessment exercises and TMAs you have come across. All areas of the course will be accessed.

You are advised to revise the entire course materials after studying the last unit before you sit for the examination.

COURSE MARKING SCHEME

This table shows how the actual course marking is broken down

Assignment	Marks
Assignment 1 – 4	Four assignments, 20 marks each = 30% of the overall course grade
Final examination	70% of overall course grade
Total	100%

COURSE OVERVIEW

This table brings together the units, the number of weeks. You should ensure to complete them, and the assignment that follow them.

Units	Title of Work	Duration/Weeks	Assignment
	Course guide		
MODULE 1 THE THREE MAIN RELIGIONS IN NIGERIA			
Unit 1	African Traditional Religion	1	1
Unit 2	The background of Islamic Religion	1	2
Unit 3	The background of Christianity	1	3
Unit 4	The plan to regenerate the Continent of Africa	1	4
Unit 5	The planting of Christianity in Benin and Warri	1	5
Unit 6	Christianity and Colonial society	1	6
Unit 7	Christian Missions and Crown government in South-eastern Nigeria	1	7
MODULE 2 THE ESTABLISHMENT OF CHRISTIANITY IN SOUTHERN NIGERIA			
Unit 1	The arrival of Missionaries in Nigeria	1	8
Unit 2	Missionaries as Pathfinders for British Colonial power in Yoruba land	1	9
Unit 3	The Roles of the missionaries and traders in the Niger Delta Areas between 1875 and 1900	1	10
Unit 4	Missionaries, Traders and Consuls	1	11
Unit 5	The missionaries attempt to convert Igbo people into Christianity in 1857	1	12
Unit 6	Activities of the missionaries in East and West of Cross River 1900 – 1951	1	13
Unit 7	Relations between the Crown Colonial administration, Mission and Emirs in the Northern Nigeria	1	14
MODULE 3 NIGERIA AS A NATIONAL ENTITY			
Unit 1	The formation of Nigeria as a Nation	1	15
Unit 2	Pacification and Protectorate	1	16
Unit 3	Amalgamation	1	17
Unit 4	Lugard's military rule in Northern Nigeria	1	18
Unit 5	Factors Responsible for Nationalism in Nigeria	1	19
Unit 6	The conquest of the empire of the Tivs by the British in the 20 th century.	1	20
Unit 7	Colonialism and Heritage of Multiparty in 1914 – 1951 and Unequal Educational Development in Nigeria	1	21

HOW TO GET THE MOST FROM THIS COURSE

The following is a practical strategy for working through the course. If you run into any trouble, telephone your tutor. Remember that your tutor's job is to help you. When you need assistance, do not hesitate to call and ask your tutor to provide it.

1. Read this Course Guide thoroughly, it is your first assignment.
2. Organise a study schedule. Design a 'Course Overview' to guide you through the course. Note the time you are expected to spend on each unit and how the assignments relate to the units. Important information, e.g. details of your tutorials, and the date of the first day of the Semester are available from the study centre. You need to gather all the information into one place, such as your diary or a wall calendar. Whatever method you choose to use, you should decide on and write in your own dates and schedule of work for each unit.
3. Once you have created your own study schedule, do everything to comply with it. The major reason that students fail is that they lack behind with their course work. If you get into difficulties with your schedule, please, let your tutor know before it is too late for help.
4. Turn to unit 1, and read the introduction and the objectives for the unit.
5. Assemble the study materials. You will need your text books and the unit you are studying at any point in time.
6. Work through the unit. As you work through the unit, you will know what sources to consult for further information.
7. Keep in touch with your study centre. Up-to-date course information will be continuously available there.
8. Well, before the relevant due dates (about 4 weeks before the dates), keep in mind that you will learn a lot by doing the assignment carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the examination. Submit all assignments not later than the due date.
9. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study materials or consult your tutor.
10. When you are confident that you have achieved a unit's objectives, you can start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.

11. When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the Assignment is returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and also the written comments on the ordinary assignments.
12. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in the Course Guide).

FACILITATORS/TUTORS AND TUTORIALS

The dates, times and locations of these tutorials will be made available to you, together with the name, telephone number and address of your - tutor. Each assignment will be marked by your tutor. Pay close attention to the comments your tutor might make on your assignments as these will help you. Make sure that assignments reach him on or before the deadline. Your tutorials are important; therefore, try not to skip any. It is an opportunity to meet your tutor and fellow students. It is also an opportunity to get the help of your tutor and discuss any difficulties encountered on your reading.

SUMMARY

CTH841, Christianity and Colonialism informs you of how Christianity was planted in some selected towns in Nigeria.

Also, it informs you about difficulties faced by the earlier missionaries in West Africa.

After studying the course, you should be able to:

- explain religious beliefs of Nigerians
- discuss the interest of both the Church Missionary Society(CMS) and the Crown government on the 'Civilisation' of the black man and their paramount goals
- identify the kingship and trade problems of the Yoruba people
- Discuss the development of political parties in Nigeria

You need to get the best knowledge out of this course.

MAIN CONTENTS**CONTENTS****MODULE 1 THE THREE MAIN RELIGIONS IN NIGERIA**

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Unit 3 The background of Christianity	13
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Unit 5 The planting of Christianity in Benin and Warri	30
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Unit 5 Factors Responsible for Nationalism in Nigeria	120
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MODULE 1 THE THREE MAIN RELIGIONS IN NIGERIA

Unit 1 African Traditional Religion

Unit 2 The background of Islamic Religion

Unit 3 The background of Christianity

Unit 4 The plan to regenerate the Continent of Africa

Unit 5 The planting of Christianity in Benin and Warri

Unit 6 Christianity and Colonial society

Unit 7 Christian Missions and Crown government in South-eastern Nigeria

UNIT 1 AFRICAN TRADITIONAL RELIGION

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 What is African Traditional Religion?

3.2 The wrong notions of White race about African Traditional Religion

3.3 The relevance of African Traditional Religion in Nigeria

4.0 Conclusion

5.0 Summary

6.0 Tutor Marked Assignments

7.0 References / Further Readings

1.0 INTRODUCTION

In this unit, we attempt to examine the Religious practices in Nigeria before and during the periods that the European merchants came along with the practice of Western Civilisation. But later they were followed by the Christian missionaries who also came with their faith along with the British Government forces to colonise the citizens by force. Both the Consuls and missionaries were agents of colonialism. It appears that they did not see anything good in the Indigenous Religion but used force to convert Nigerians into Christianity, to accept their culture and customs. Besides, the administrators of the British Government seem to be partial by accepting Islam as the only Religion that must be allowed to spread in the Northern Nigeria in order to use the adherents to achieve the purpose of their coming to Nigeria. This is dealt with in this course.

As for the adherents of the indigenous Religion, the missionaries among the expedition of Nigeria do condemn them and try to convert the adherents into Christianity. But any community that accepted Christianity would be colonised through the missionaries who also played the role of agents to the British Government and traders in order to be favoured by both bodies. Where the missionaries plant Christianity would ultimately pave way for traders to use as trading routes vis-à-vis automatically becomes part of the British Colony. These you will study in this course titled 'Christianity and Colonialism in Nigeria'. For these reasons, you need to study this unit to understand the course fully.

In this unit, you will learn about the meaning of Religion and the idea of God by Nigerians. Religion is the belief in the existence of the Supernatural Being, the Creator and controller of the Universe, who has given to man a spiritual nature; this spiritual nature continues to exist after the death of the body. Nigerians are very religious. They believe in the existence of a Supreme Being. Different ethnic groups in Nigeria have different names for this Great Being. For example, the Yoruba call Him 'Olodumare' which means the Supreme Being who has the highest authority. The Igbo call God 'Chukwu' which means Great Spirit or the Spirit which creates. The Nupe call Him "Soko" meaning Creator. While the Edo call him "Osanobua" meaning the Source and Sustainer of all beings.

This unit will also introduce you to the three major religions that are practiced by Nigerians. The first religion been practised by Nigerians before the coming of Islam and Christianity is African Traditional Religion. The Religion is an inborn one. It has no written document nor

missionaries. Yet it is being practised daily by Nigerians. You practised it because it is part of your culture. Whenever prayers are offered on kolanut in any occasion and are shared among the participants and you eat out of it, you have been involved in the practice of African Religion. Have you been involved in any ceremony, such as marriage, celebration of new yam and laying of foundation of a house and saw the priest pouring wine on the ground in form of libation? If yes, you have participated in African Traditional Religion in Nigeria. However, traders who were adherents of Islam and Christianity later came to Nigeria to practice their religions and planted them in Nigeria. But it was Islamic religion that was first introduced in Northern parts of Nigeria by the Malian traders in Borno area. The people of the area then combined both religions together. But when Uthman Dan Fodio reformed Islam by waging Jihad, many adherents of both religions then openly denounced African Traditional Religion and accepted Islam as the only religion that is approved by Allah for mankind. For this reason, when the Colonial masters colonised Nigerians, they promised them not to allow any religion but Islam spread in the area. The first Governor General, Lord Lugard who was a Christian that made the promise not to allow any religion to spread in the area, was in affixed or confusion when he needed more hands in running his administration. He has to use the elite Christians as agents for both missionaries and the Colonial Government in Nigeria. But in order for you to under the relationship between colonialism and Christianity in Nigeria, we have to learn about the three major religions.

2.0 OBJECTIVES

- At the end of this unit, you should be able to:
- explain religious beliefs of Nigerians
- identify the indigenous religion in Nigeria
- discuss how African Traditional Religion has influenced the life of every Nigerian.

3.0 MAIN CONTENT

3.1 What is African Traditional Religion?

African Traditional Religion is the awareness that Nigerians have relationships with the Divinities, Spirits, and Ancestors on earth, the Supreme Being and his fellow being. This awareness links the past, the present and eternity to them.. African Traditional Religion is as old as Nigeria. The religion is found in all aspects of life in Nigerian society. African Traditional Religion is also found in rituals and ceremonies connected with pregnancy, birth,

naming ceremonies, marriage, death and funeral. In other word, African Traditional Religion is found in all things that are embarked upon by Nigerians. For example, it is found in naming of a child. The Igbo named a child 'Chukwudi' meaning 'God is'. The Yoruba named a child 'Olorunfemi' meaning 'God loves me' (Dopamu, 1981). In addition, the religion is also seen in the way Nigerians dress. The dressing of Chiefs do indicate their religion as they put on beads on their hands and put them on their necks as necklace. Through African Traditional Religion man shows his total dependence on the Supreme Being whom he expects would help him out of his inadequacies. He approaches God through Deities, Ancestors and natural objects.

The adherents of African Religion sometimes wear charms to protect themselves from evils in the world. There is no Society in Nigeria that is not connected with the divine. African Traditional Religion does not have written Scriptures. It is orally transmitted and daily practised by Nigerians. Colonial masters were impatient to study African Traditional Religion, culture and the customs of Nigerians. They did not understand the African Traditional Religion been practised by Nigerians. They therefore, concluded that it was *paganism* and also a reflection of backwardness. They saw themselves as superior and civilized and absolutely imposed their cultures and Christianity on Nigerians. The Christian religion that the colonial masters brought to Nigerians was tied to Western or formal education. Therefore, Nigerians clamouring for Formal Education saw themselves being lured into accepting Christianity as a religion of progress and civilization.

3.2 The wrong notions of White race against African Traditional Religion

The colonial masters made Nigerians to believe that African Traditional Religion was bad. For Nigerians who associated with the African Religion meant they were backward, illiterates and uncivilized. For the introduction of Western Education, many Nigerians have forsaken their own religious beliefs and cultures which had sustained their societies before the coming of the colonial masters to Nigeria. For instance, the Ogori people do celebrate womanhood or purity of girls before they get married to their suitors. The celebration of womanhood in Ogori land promotes morality among females. But, as soon as Christianity was introduced to Ogori people in 1911, they abandoned the three month periods of training female adults that prepares each girl for womanhood.

Besides, they also discouraged the celebration of male aged groups that prepared them for military role in the society (Alabi, 1986). They imbibed the new western culture, religion and political system. The neglect of culture and social – political activities for Christianity also apply to other ethnic groups in Nigeria. These led to conflicts of cultures among Nigerians till date. These conflicts have led to disruption of Nigerians' socio – political order because the African Traditional Religion on which they are based is no longer accorded the right attitude. Another repercussion of the imposition of the colonial culture and religion is frequent instability of Nigeria political system. Nigerians find themselves torn between colonial and traditional cultures. They try to marry the western culture with the indigenous culture and even submerge Nigerian culture so that such aspects of the native culture like respect for age, and extended family are now being seen by the youths as irrelevant.

3.3 The relevant of African Traditional Religion in Nigeria

The African Traditional Religion on which Nigerian social system is based teaches respect for elders and has set-down relationships among people of a kindred family. These aspects were protected by taboos which are no longer observed. All aspects of Nigerian culture are guarded by taboos which are part of their religious beliefs and since their culture is being eroded, the taboos are disregarded and it seems that anarchy has been set up in Nigerian society. In the early period when norms and customs were respected, stealing of public money was a great offence and whoever was caught would be dismissed from the public service, but today it appears that people who embezzled public funds are honoured and given Chieftaincy titles by their communities. They seem to have forgotten that death is merely a phase and not an end. For Nigerians believe that there is an eternal life that awaits a person who dies.

For this reason, dresses which he needs in the afterlife are put in his coffin. As he enters the new life, he will account for his deeds on the earth. If his deeds are good, he would reincarnate. But otherwise, he would not come back to the world. For instance, Nigerian derives some of their names from the belief in reincarnation, such as Babatunde which means that an old ancestor returned to life (Awolalu and Dopamu 1979). However, Europeans do not believe in ancestor. The Colonial masters also believe in life after death but in a different way.

Nigerians should not condemn their beliefs and cultures on the expense of the white men's religion. For instance, King Jaja of Opobo who was not literate but had common sense did not forsake the worship of 'Ikuba' god for Christianity. However, he accepted the technological aspect of European civilization as he viewed it that it could lead to true progress in Opobo Kingdom. Jaja disapproved the semi-nakedness of the inhabitants of Delta area. He adopted the system of proper dressing as seen the white men dressed. Jaja advised his subjects dressed properly like Europeans. But whenever the white men paid him visit, he would entertain them with European alcohol; while his chiefs would drink palm-wine in order to please the god of the African in his palace. But for him the spiritual priest and temporal lordship of Opobo kingdom would abstain from wine and alcohol as he entertained his visitors in his palace. For him as one of the African rulers, he abstained from drinking neither wine nor alcohol, he worths his salt. Jaja also built his house in European-style. He also sent one of his sons named Sunday to study at Glasgow. He did that because of the white man's knowledge that he wants his son to acquire from them. King Jaja also permitted the white lady named Emma Jaja to build a school at Opobo. But Christian religion was not inclusive in the syllabus of the school. Jaja appointed Emma his Secretary as 'Prime minister' in order to use her as an interpreter between him and the white men. As for the replacement of his African religion, he did not compromise. Despite these good things that Jaja had enjoyed through the white men, he believed that if Christianity is to be accepted by him, it implies that African culture, customs, traditions and religion would be lost (Ayandele, 1996). For these facts, he was firm on the practice of African religion.

4.0 CONCLUSION

In this unit, you have learnt the following:

African Traditional Religion encourages Nigerians awareness of the existence of Divinities, Spirits, Ancestors and Supreme Being.

The religion is found in rituals and ceremonies among Nigerians.

Names given to children by Nigerians indicate African belief in Divinities and the Supreme Being.

The white race has wrong notions about the African Traditional Religion.

The African Traditional Religion impacts morality, acceptable norms and cultures on Nigerians.

SELF- ASSESSMENT EXERCISE

Nigerians are religious. Discuss.

5.0 SUMMARY

African Traditional Religion is an inborn. It has no written document or propaganda. It is found in ceremonies and cultures of Nigerians. It impacts morality and honesty on Nigerians. The White race had wrong notions about African Traditional Religion.

6.0 TUTOR – MARKED ASSIGNMENT (TMA)

Explain the impact of African Traditional Religion among Nigerians.

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UNIT 2 THE BACKGROUND OF ISLAM

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The origin of Islam
 - 3.2 Prophet Muhammad migrated to Medina in 622
 - 3.3 The major towns in Northern Nigeria
 - 3.4 The Introduction of Islam in Nigeria
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor – Marked Assignment
- 7.0 References / Further Reading

L.0 INTRODUCTION

In the first unit, you read about the Indigenous Religion being practised by Nigerians. It has no founder or written documents but it is found in the ceremonies and cultures of Nigerians. In this unit, you will learn about Islamic Religion that has a founder and propagandas and how it was planted in Nigeria.

2.0 OBJECTIVES

- At the end of this unit, you should be able to:
- discuss the origin of Islam
- discuss how Islam was planted in Borno
- state the reasons why Lugard supported the spread of Islam in Northern Nigeria.

3.0 MAIN CONTENT

3.1 The Origin of Islam

The religion of Islam originated from Makkah in the 6th century. The Holy Quran contains its message for mankind in the World. The message was first preached in Makkah to the inhabitants of the city by Prophet Muhammad who was born between 567 and 569. At the age of forty, he announced that he saw a vision of the Angel Gabriel (Jubril) who brought to him first verses of the Quran to teach the entire inhabitants of the Universe. Prophet Muhammad preached in Makkah for thirteen years. He taught the messages of the Holy Quran at regular intervals of five verses at a time to his hearers. His main emphasis of the message was on life after death, accountability of human actions in the day of judgement, and worship of only one God (Allah). According to Ibn Sa'd, about two fifth of the native of Makkah accepted Islam within the periods of his preaching in the town. The remaining people rejected his message and persecuted the Prophet and his followers (Rahmad, 1984).

3.2 Prophet Muhammad migrated to Medina in 622.

Prophet Muhammad and his followers migrated to Medina in the year 622. At Medina, he preached his message of the Quran, emphasising mainly rituals of the religion, family laws, social ethics and laws in the town.

Two things made Prophet Muhammad to take arms. First, he wanted Islam to spread, but the merchants at Makkah who dominated Arabia and its markets and trade routes prevented that.

The rule of his religion says there is no compulsion of religious belief. But while the natives of Makkah were free to decide for themselves.

The second reason was that, he wanted security for his followers when they remained in Medina or when they travelled out, but the political setting of Arabia prevented that freedom and Security. He therefore instructed his followers to fight the Makkahs and their allies. However, if peace exists, a Muslim is not allowed by law to fight. Fighting in a peaceful environment is considered by Islamic law as a crime. For this reason, whenever, there is peaceful agreement between him and the hearers of his message, Prophet Muhammad disallowed his followers from waging jihad against such people. But if no agreement was reached, between him and his hearers while preaching the message of the Quran, the result was his followers fighting with them (Rahmad, 1972).

3.3 The major towns in Northern Nigeria

Northern Nigeria comprises of Gobir, Zamfara, Katsina, Kano and Zaria among others. These groups of people were autonomous states between 7th and early 19th century. The inhabitants of these states were mainly peasants who earn their living through agriculture. Few of the inhabitants of the cities were traders and local crafts –men. Each state has its own king. Before the introduction of Islam the Hausa were adherent of traditional religion, worshipping gods, spirits and snakes. They had no formal education. They worshipped spirits in order to get good harvest. They had no formal education. They were unable to unite and form a single state. However, each state had diplomatic relations with the others. Bornu state was stronger than the individual Hausa state. It was the first state to receive the religion of Islam. The religion introduced Hausa people to reading and writing in Arabic.

There were many Fulani tribal groups who migrated from other parts of West Africa into Hausa land. The most prominent among them was the family of Fodio. There emerged Shehu Usmanu dan Fodio from the family of Fodio. He was born in Maratta at Gobir about 1754. He introduced Jihad to fight those who did not accept Islam religion in Northern Nigeria.

3.4 The introduction of Islam in Nigeria

Islam was introduced in Bornu area by the Arab traders who came from Mali to trade in Nigeria in the eighteen century. They spread Islam in most parts of Northern Nigeria by force through the jihad. Nigerians who came under the influence of Islam were forced under pain of death to drop everything of their culture and live according to Islamic tenets. Arabic and

Islamic schools were established in Kanem in Bornu to teach learners to read the Quran in the empire and spread Islam to other parts of the Northern Nigeria. Mallams were engaged in teaching the learners. The Mallams were not paid for their labour but they depend upon charity for their live hood (Fafunwa, 1974).

Shehu Usman Dan Fodio had followers that embarked on jihad to spread Islam in the Northern Nigeria between 17th and eighteenth century. The Islamic militants were able to force Emirs in the Northern Nigeria to convert into Islam (Lewis, 1966). As Lugard introduced indirect rule in 1901 in the Northern Nigeria (Ayandele, 1966), he used the Emirs in running his administration because Nigeria was a very vast area for him to oversee or control.

Besides, the Crown Colony gave him inadequate fund to use in his administration, in order for him to generate funds for running the administration; he has to support adherents of Islam to achieve his self- fish aims and objectives (Crampton, 1976). The Bornu and other parts of Northern Nigeria practiced Sharia law. In order words, the inhabitants of the Northern Nigeria were governed by Islamic laws. All the inhabitants of the Northern Nigeria were subjects to the Emirs. In order for Lugard to subject the people, he depends upon the Emirs that have power to control them. In 1903, Lugard having observed that the inhabitants in the Northern Nigeria practised Islam as their main religion, he promised the Emirs not to allow any religion except Islam to spread in the area. This factor had greatly affected social life, customs, economy and political system of the inhabitants of the Northern Nigeria till date. In most parts of the Northern Nigeria, many Christians were killed by Islamic sect members for failing to accept Islam as the only religion that is approved by Allah for mankind. Besides, many of them have been rendered homeless and made refugees in their father land for not accepting Islam or not practicing it the way some of the Islamic sects wanted them to do.

SELF – ASSESSMENT EXERCISE

Account for the usefulness of Islam in the government of Lugard.

4.0 CONCLUSION

Islam originated from Makkah around 6th Century. The message of Islam is derived from the Holy Quran. Prophet Muhammed was its founder. Islam was planted in the Northern Nigeria by Mallian traders between 7th and early 19th Century. Usman dan Fodio introduced

militants to fight for the spread of Islam in Nigeria. All Emirs in the Northern Nigeria embraced Islam as their Religion. Lugard promised the Emirs to retain Islam and allow it to spread in the Northern Nigeria. He used the Emirs for the smooth running of indirect rule in Nigeria.

5.0 SUMMARY

The religion of Islam originated from Makkah in the 6th century. Its message is contained in the Holy Quran. The founder was Prophet Muhammed. He began the spread of Islam in Makkah and later proceeded to Medina in 622. He and his followers used Jihad to force people to accept Islam.

Mali traders planted Islam in Nigeria.

Fodio used Jihad on people to accept Islam in the Northern Nigeria between 1804 and 1808.

6.0 TUTOR- MARKED ASSIGNMENTS

1. Briefly discuss the planting of Islam in Nigeria.
2. Trace the historical origin of Islam in the World.

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UNIT 3 THE BACKGROUND OF CHRISTIANITY

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Christianity has its root from Judaism
 - 3.2 The Founder of Christianity comes from the Jewish race
 - 3.3 Jesus the Founder of Christianity
 - 3.4 The Prophecy is fulfilled in Virgin Mary
 - 3.5 Jesus Began His Ministry
 - 3.6 Jesus teaching were contrary to Judaism
 - 3.7 The Foundation of Christianity in the World
 - 3.8 The first Sermon of Peter in Jerusalem
 - 3.9 The Growth of Christianity in the universe
 - 3.10 The Spread of Christianity began as Urban Movement Religion
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor – Marked Assignment
- 7.0 References / Further Reading

1.0 INTRODUCTION

In the previous unit, you have learned about the origin of Islam and its founder in Makkah. You also learned about how the religion was established in Nigeria by the Mallian traders. The religion was first planted at Bornu State, Nigeria, in about early fourteenth century. It later spread to other parts of the Northern Nigeria. In this unit, you will learn about the origin of Christianity, its founder and how it was established in Africa. Besides, you will also learn about the role of Apostle Paul in spreading Christianity to the Gentiles.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- trace the origin of Christianity
- state the founder of Christianity
- discuss the contributions of the Apostles to the growth of Christianity
- state the roles of the earthly parents of Jesus the Messiah in the fulfilment of his ministry on earth.

3.0 MAIN CONTENT

- 3.1 Christianity has its root from Judaism
- 3.2 The founder of Christianity came from the Jewish race
- 3.3 Jesus the Founder of Christianity
- 3.4 The Prophecy is fulfilled in Virgin Mary
- 3.5 Jesus began his ministry
- 3.6 Jesus teachings were contrary to Judaism religion
- 3.7 The foundation of Christianity on the earth
- 3.8 The first sermon of Peter in Jerusalem
- 3.9 The Growth of Christianity in the Universe
- 3.10 The spread of Christianity began as Urban Movement religion

3.1 Christianity has its root from Judaism

Christianity as a religion has its roots from Judaism. Judaism is a religion of the Jews. The religion began with the call of Abraham whom God ordered to leave his people and go to a land which he was going to show and give him. This is what is referred to as Canaan land. Yahweh had promised he will multiply Abraham's seed as the stars of Heaven or the sand on

the sea shore. Abraham was going to have a promised child whom he named Isaac and a grandson named Jacob whose name Yahweh changed to Israel. Jacob gave birth to twelve sons who were later named and known as the twelve tribes of Israel. From Jacob a nation known as Israel was formed. God had been communicating with these patriarchs, namely, Abraham, Isaac, Jacob and David who were adherents of Judaism.

3.2 The founder of Christianity came from the Jewish race

The founder of Christianity came from the Jewish race. He was a descendant of King David. This came to pass in fulfilment of the prophecy that is recorded in the Bible that in the Davidic Dynasty a saviour was going to be born. This saviour was going to become a king. He was known to the Jews as the promised Messiah (Owolabi, 2013). From this ongoing discussion, you can see that there is a relationship between Christianity and the Jewish religion. Both Judaism and Christianity religions believe that God exists and made Himself disclose to mankind to worship.

3.3 Jesus the Founder of Christianity

Jesus Christ the founder of Christianity is a mysterious historical figure. His birth and ministry was the fulfilment of the Scripture prophecy of the Old Testament. He was the expected Messiah who would rule on the throne of David in Israel. For instance, in Isaiah Chapter nine verses six and seven, it is stated 'A child is born to us! And he will be our ruler. He will be called 'Wonderful,' Counsellor', 'Mighty God', 'Eternal Father' 'Prince of Peace'. His royal power will continue to grow; his kingdom will always be at peace. He will rule as King David's successor, basing his power on right and justice from now until the end of time. The Lord Almighty is determined to do this!' (Isaiah 9:6-7)

3.4 The prophecy is fulfilled in the Virgin Mary

The prophecy was fulfilled in Jesus miraculous birth by the Virgin Mary. It is believed that Mary was conceived of the Holy Spirit. This prophecy was also fulfilled at his birth when astrologers known as three wise men came to Jerusalem asking for the newly born king of the Jews. In the Scripture it is recorded in the Gospel according to Matthew Chapter 2 verses 1-6. When Governor Herod of the province heard of it, he plans to eliminate Jesus from the earth. But his evil plan was revealed in a dream to Joseph to take the child away to Egypt in Africa. There the parents and the child stayed until Herod had died. Jesus Christ and His parents returned to their la called Nazareth. At Nazareth, Jesus joined in the profession of his earthly

father, named Joseph who was a carpenter. For thirty years Jesus did not work in the public. His only public appearance was at the age of twelve years when he accompanied his parents to the temple. While in the temple, Jesus argued with the Jewish lawyers.

3.5 Jesus began His ministry

At the age of thirty years, Jesus started his public ministry. He began to teach and preach the Scriptures to people. He began by recruiting those who will help him continue with his ministry that he engaged in for just three and half years. Jesus chose the following disciples: Matthew, Simon Peter, Andrew, James, John, Philip and Bartholomew. Others included James the son of Alpheus, Simon the Patriot, Thomas, Judas son of James and Judas Iscariot who later betrayed Him (Jesus). (John 1:40-46)

3.6 Jesus teachings were contrary to Jewish religion

Jesus teachings that were contrary to the Jewish religion led to the Jews hatred and planned to kill Him. He taught his followers to live in peace with everybody, to love all people including their enemies. Jesus also taught against injustice and the exploitation of the poor. (Matthew 5:38-43) He demonstrated these virtues in his healing of the sick, raising of the dead and even providing food for the needs of his followers. For instance, Jesus Christ fed five thousand people from five loaves of bread and two fish after praying to God who multiplied the food items more than enough for the multitudes (Luke 9:10-15). This was to demonstrate his love not just for their spiritual needs but also their physical needs.

3.7 The foundation of Christianity in the World

The character of Jesus Christ's work, teachings and above all his death and resurrection marked the foundation of Christianity in the Universe. Before his death, Jesus Christ had trained his disciples and equipped them to continue with the work he had started. Jesus Christ had earlier promised to send them the Holy Spirit to help them continue with the work he had began (Acts 1: 8). After Jesus had resurrected from the dead, he told his disciples to gather in Jerusalem and wait for the Holy Spirit. When He ascended to heaven, his disciples obeyed his orders and gathered at a house in Jerusalem. They continued to pray and worship God. On the day of Jewish festival known as Pentecost, the Holy Spirit descended upon them while they were praying. From the very movement onwards the disciples' names were changed to Apostles. They continued preaching the Gospel or Good news of the kingdom of God. The Holy Spirit they had received then gave them the courage to preach and to plant the Church

(Catholic or the Universal Church). The duty of the Church established by the Apostles was and still the evangelization of the Universe or Cosmos (Basil, 1979).

3.8 The first sermon of Peter in Jerusalem

Peter, one of the disciples preached the first sermon in Jerusalem on the Pentecost day. About three thousand people became converted to Christianity. That is, members of the followers of Christ. Therefore, the word 'Christians' means followers of Christ. The Apostles were later joined by (Lawyer) Paul the Apostle who earlier had persecuted the Church. Paul later spread the Good News to the Roman Empire outside the Jewish territory (Dowley, 1996).

The Church founded by Jesus was commissioned, and he ordered his disciples to preach and spread the Good News in the Universe. One thing you need to know is that the word 'Christian' is a nickname which was given to the Apostles in Antioch in Syria which perhaps connote 'like Christ'. For instance, the Apostles including Paul healed the sick, raised the dead, cast out demons and performed several miracles. From the call of Abraham, Christianity has grown to influence many lives in the cosmos today and has made significant contributions to political, social and economic affairs of the Universe especially in Nigeria an African continent.

3.9 The Growth of Christianity in the Universe.

After the death, resurrection and ascension of Jesus Christ, the Church played a significant and leading role in the early Christian community. This continued from 30 -44 when persecution led to the rapid growth and expansion of the Church. During the persecution of the Church in Jerusalem, many believers fled to other cities for safety. In those cities they fled to, they continued to preach the gospel. Thus, the more the persecution intensified, the more the Church continued to grow. This is seen in Paul's missionary journeys and the accusation levelled against the Church for turning the world and the whole of Asia upside down. The persecution of the Church instilled in the Apostles, a spirit of martyrdom that is, dying for the sake of the gospel. Stephen became the first Christian martyr of the early Church. Tertulian, a great Church founder once remarked that 'the rapid spread of Christianity, even during the periods of persecution, proved that indeed the blood of the martyrs was the seed of the Church' (Boer, 1976).

3.10 The spread of Christianity began as an Urban Movement Religion

During the Apostolic era, Christianity had been largely an urban movement religion. The religion found acceptance among the Jewish communities in the eastern part of the Roman Empire. As Christianity continued to spread to other non- Jewish communities, such as Greece and Ethiopia an African continent began to gain acceptance of its doctrines by Greeks and Africans, leading to converts. By the year 200 ., Christianity had virtually spread to all parts of the Roman Empire. In the third century, Christianity spread to the Northern part of Africa where it was established in the cities of Carthage and Alexandria. The Church in Alexandria became the leading Church in North Africa. Some of the early North African theologians included Tertullian, Cyprian and Augustine (Caims, 1981).

SELF- ASSESSMENT EXERCISE

Trace the history of Christianity.

4.0 CONCLUSION

Christianity has its root from the religion of Judaism. Abraham, Isaac, Jacob, David and Joseph were patriarchs who were adherents of Judaism. The founder of Christianity came from the Jews race. He was a descendant of King David. The promised Messiah was born by the Virgin Mary. His royal power will continue to grow. Jesus was taken to Egypt by his earthly parents in order for him to escape the wrath of Herod. After the death of Herod, they returned to Nazareth. There he joined Joseph in his professional work for thirty years. At the age of thirty, Jesus began his ministry on earth. He chose twelve disciples to learn from him. His teachings were different from the teachers of Judaism. Jesus taught his hearers to love their enemies, preached against adultery, fornication and divorce. He taught that any immoral person cannot inherit the kingdom of God. He also taught against fear and cowardice in the believers. He taught that he who is ashamed or afraid to be his representative will not inherit the kingdom of God. Christianity encourages freedom of worship even in the midst of intimidation. In the political arena, Jesus taught all his followers to submit to all governing authorities. Jesus also taught about the truth. Christianity teaches the virtue of honesty in every aspects of human life. After his death, the disciples continued to preach the gospel. Apostle Paul joined other Aposles in spreading the gospel in the Universe. The Apostles spread the gospel beyond Israel to parts of African continent, such as Ethiopia and Egypt.

While the Apostles were in Antioch spreading the gospel, they were nick named 'Christian' meaning followers of Christ. Therefore, the religion of Christ is known as Christianity.

5.0 SUMMARY

Christianity has its roots from Judaism. It began with the call of Abraham by Yahweh. The founder of Christianity came from the Jewish race. That is, he came from the house of David. Jesus Christ the founder of Christianity is a wonderful historical figure. At the age of thirty years he began his ministry. After his death, his disciples continue spreading the gospel to all parts of the world. At Antioch in Syria, the Apostles were nick named 'Christians' meaning like Christ. For Christ had influenced their lives so much that everything they did was like Christ.

6.0 TUTOR-MARKED ASSIGNMENTS (TMAS)

1. Explain the activities of Jesus Christ at his early age.
2. Discuss the development of Christian religion.
3. Discuss the major factors that led to the spread of Christianity between 30 - 44 and 200

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UNIT 4 THE PLAN TO REGENERATE THE CONTINENT OF AFRICA

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Henry Venn the Secretary of Church Missionary Society's plan for Abolition of slave trade in Africa (Nigeria).
 - 3.2 The Native Teachers
 - 3.3 Abolitionists Programme
 - 3.4 Appointment of Consuls
 - 3.5 The destruction of Lagos Political power in 1851
 - 3.6 The role of Colonial Government in the evangelisation of Nigeria
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor – Marked Assignments
- 7.0 References

1.0 INTRODUCTION

This is the fourth unit of module one of your study. So far, we have been able to trace the beginning of Christianity and its founder. We also learned how Christianity got to Africa. In this unit, you will learn about the plan to regenerate the continent of Africa as suggested by Henry Venn to the British government in 1841.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- identify the roles of the Developers and the Preservers in putting an end to slavery in Nigeria.
- discuss the methods used by CMS to achieve their aims

3.0 MAIN CONTENT

3.1 Henry Venn the Secretary of Church Missionary Society's plan for abolition of slave trade in Africa (Nigeria).

Henry Venn became a member of the Committee of the Church Missionary Society in England in 1853 and was soon recognised as its leading figure. He was the Honorary Secretary of the Society between 1841 – 72. Henry grew out of two movements: the Evangelical and the Humanitarian. Therefore, you should not be surprised that he was the brain behind the agitation for abolition of slavery and replacing it with the legitimate trade by the merchants in the universe. At the period Venn became Secretary of the Church Missionary Society, the abolitionists were embarking on an important change of tactics. They sought to achieve abolition mainly by a system of decrees or laws and treaties with other European and American countries with little reference to African continent itself – Nigeria in particular.

Trade in slavery was very common in Nigeria and there was a move by the British Government to abolish slavery in West Africa and regenerate the area 'by the Bible and Plough'. In 1807 the abolition of slave trade Act was passed into Law in England. In 1840, Thomas Fowell suggested the exploration and the cultivation of the interior Niger water way to the Crown Government in order to turn the minds of the African people, especially Nigerians from slavery to agriculture. He further suggested that treaties be made with the local riverian rulers in which agreed to abandon slave trade and receive compensation in form

of legitimate commerce. He also suggested that missionaries and teachers should take the ploughs, hoes and the Bible into the land and make agriculture flourish (Babalola, 1976).

In their deliberations, it was noted that the climate of Africa, especially Nigeria was unfavourable to the white men, but fortunately there were thousands of liberated Africans shipped to Sierra Leone for settlement. Besides, in West Indies and Brazil there were many artisans, Christians, schoolmasters and evangelists who were Africans and were anxious to return home and whose influence Europeans could use towards the reformation of African Society.

These things that the Europeans deliberated upon suit the opinion of Venn, he accepted the new programme of the abolition as he did those of the evangelicals (Ajayi, 1980). Venn's primary task was to evolve a policy for the direction of the work they were founding. He saw to it that he did this in a manner likely to advance the programme of the abolitionists. So he outlined what role the European governments could do and private individuals could also do to carry out the programme in reality. He made it known that the Church Missionary Society as an organisation with limited funds but has vast fields to cover in Africa continent. He therefore suggests that the aims of the Society were to create 'self-governing, self-supporting, self-propagating' Churches in Africa by the Africans.

He further suggests that when missionaries arrived in the field, and made their first converts, they should organise them in bands under leaders and they should start as soon as possible to make contributions to a Native Church Fund separate from the funds of the missionary society. The bands should come together and form a congregation under a native catechist whom they should care for. As soon as this is done, the party should also ordain a Pastor for the Church, then move to other parts in the continent for continuation of evangelism in Africa.

However, the missionary must guide the native Pastors to lead their flocks, and making provision for the supply for the native Church catechists, Pastors and Evangelists. He further suggested that any missionary that was handling the foreign funds on the field must not use such money, but he must use it to bring up native pastors, for evangelism. The native pastors must be indigenes of the area where the Church is been planted. The congregations of each

town or village must care for the live hoods of their Pastors in Africa (Nigeria) (Ayandele, 1991).

3.2 The Native Teachers

Venn further suggested that the native teacher should not be too highly raised above his countrymen in his habits and mode of living. But he must always be little ahead of the civilisation of the people around him and by his example and influence lead that civilisation forward. In addition, a few of the native Pastors must be well –educated and able to organise the different congregations into a native Church under its own bishop. We quote:

Let a native Church be organised as a national Institution.

As the native Church assumes a national Character, it will ultimately supersedes the denominational distinctions which are now introduced by Foreign Missionary Societies.

Every national Church is at liberty to change its ceremonies, and adapt itself to the national taste. (Ayandele, 1991).

The change could only be effective by the native pastors not the missionaries.

For instance, in 1923, the native pastor at the Anglican Church, Ogori in Kogi State, did adapt ‘Ovia Osese’ annual festival, that is, admission of girls into adulthood or Womanhood to encourage purity among their girls before marriage (Alabi, 1986).

Venn emphasised that the temptation for the White missionaries to assume the role of the native pastor in Africa, especially, Nigeria, must be resisted, for, such a scheme, even if the means were provided, would be too apt to create a feeble and dependent native Christian Community.

3.3 Abolitionists Programme.

The reformation of human life in Africa (Nigeria) was to be carried out by immigrants from Sierra Leone, Brazil and the Christian converts. Venn disclosed that what the people needed was encouragement, training and guidance. Therefore, it was the duty of British government and those who believed in the ‘civilisation’ programme that can play the named roles needed for the regeneration of Africans. He said to do this, the British government should continue to maintain the armed patrol at sea and also build a few more forts on the coast in places like Badagry or Lagos in Nigeria. Based on these coastal enclaves, there should be a system

whereby Consuls and Vice – consuls resident at each of the important towns, such as, Lagos and Badagry be provided by the Crown government.

In 1841, the Niger expedition was sent out to Nigeria.

3.4 Appointment of Consuls

The British government appointed a consul for Lagos area in 1914. Besides, Oba Kosoko was also replaced with Oba Akintoye by the consul. Venn also suggested that the Crown government should appoint a Vice – consul for Abeokuta area. With Lord Clarendon's blessing, Venn appointed Edward Irving a surgeon of the Royal Navy as the Vice- Consul for Abeokuta. The Church Missionary Society was to bear its cost until the British government would be able to finance the expense of the permanent consul in Abeokuta. Venn drew up the following instructions for Edward Irving to comply or abide with:

He was to co-operate with the missionaries in ameliorating the social, political and commercial condition for the Native tribes. In addition, he was to advise chiefs, respect the principles of law and justice and be a counsellor of the chiefs in respect of their military policy and warfare. He was to secure their town from sudden attacks by enemies and to dissuade them from aggressive warfare.

Finally, Edward was to advise and guide the Sierra Leone people who were subjects to the Crown government in Nigeria and Christians of Abeokuta, so that these parties may rise in social position and influence while they are receiving Christian instruction. Then later they should form themselves into self –supporting Christian Church and give practical proof that godliness hath promise of the life that now is as well as of that which is to come. In other words, Irving was to guide advice and strengthen the chiefs, but he was not to supersede them. He was to help the Sierra Leone immigrants, Christians and educated elites to become a middle class between the chiefs and the working populace, and to become leaders of the movement to reform their own society (Ajayi, 1980).

Venn, believed that the increase of trade by the British merchants was not valuable unless it led to social change and the rise of the middle class in Africa (Nigeria). He further said that when there is evidence of social change among the Africans and middle men were provided within the natives, then it is certain that slavery would be eradicated in African continent. Venn further said that for the social development of Africa, a class of Africans must be created by the envoys. The class of Africans if created would act as principals in the commercial transactions that will take them out of the hands of the European merchants. He

also believed that the created class members would encourage Africans to engage in large cotton production for trading. Besides, he was certain that the class would also form an intelligent and influential class of society and become the founders of a kingdom which shall render incalculable benefits to Africa and hold a position amongst the states of Europe.

Venn also believed that the Africans must have the support of the Crown government in order to protect and encourage them to give attention to the production of cash crops for sale to merchants. He further advised the committee that the European society must provide and maintain armed patrol on the coast, especially Lagos where the consul is based. Venn put his theories into practice through the missionaries, individual merchants, naval officers and the appointed governors for the African territory around 1851 – 1861 (Ayandele, 1991).

In response to Venn's appeal, Thomas Clegg a layman of the Church of England agreed to provide capital and also gave technical training to selected African youths on how to handle cotton for the European market. He released money to support African farmers only when cotton was delivered to him. Cotton industry was established at Abeokuta around 1853

Laird also supported the cotton scheme through his African steamship Company which in 1853 began to offer regular transport between West Africa and England. He undertook to take Cargoes from small African traders to ship to England for finished goods which he in turn brought to Africa for sale in the market.

Venn encouraged missionaries to build schools and to train the middle class so as to enable them fit in as African reformers. He also appealed to the agriculturists that the African reformers needed rigorous training in Agriculture and industry that would keep them busy in the legitimate trade instead of slavery. As a follow up of the scheme, Venn urged the committee to send Mr. R. Paley to go and turn the Abeokuta Training Institution into a model self – supporting Institution where learning would be combined with Industrial labour. It was very unfortunate that frequent deaths of learners and trainers with insufficiency of funds were great handicaps in the training Institute at Abeokuta town. In the Institute apprenticeship in carpentry, tailoring, artisans, brick makers and masons were encouraged. Likewise in Lagos the Church Missionary Society established Lagos Grammar School that focused on literary, ministering to the needs of the commercial elements in the Lagos colony. Venn also involved some friends of Africa namely, Sir Robert Inglis, T.A. Acland, E.A. Buxton and others to form a 'Native Agency Committee to send out at their expense European artisans to work in

Africa in collaboration with the missionaries and bring African youths to English factories and workshop to train.

Likewise, individual African merchants and mission agents were also encouraged to give their children similar education. For instance, T.A. Macaulay studied Arts at King's College, London. When returned home, he established Lagos Grammar School to enlighten learners. While others were trained as Medical surgical officers and Agriculturists in London (Ayandele, 1991).

Venn the Secretary to the Church Missionary Society urged Samuel Ajayi Crowther to undertake the translation of the Bible into Yoruba and to begin to preach the Good News in Yoruba language,. He also urged other missionaries to acquire the languages of the region they served and to teach it in the primary schools in Nigeria. By this means, Nigerians would be civilized and the aims of Venn would be achieved. After the second world war, Venn's ideals were again re –echoed in the Colonial Development and Welfare Acts.(Ajayi, 1991).

3.5 The destruction of Lagos Political Power in 1851.

In 1851, African Political Power was destroyed in Lagos and a British colony was established in its stead in which Africans had no place. In 1914 the policy of indirect rule edged out the middle class functions in Lagos. This is because Lagos has become one of the British colonies that were ruled by the consul.

At Abeokuta around 1860s, there was intense rivalry between elites and the European missionaries over political influence. Rising opposition at Abeokuta to the British administration in Lagos favoured the African middleclass. The rivalry was led by G.W. Johnson; they began gradually to acquire political power to carry out reforms. For instance, they replaced tolls fees with customs; they also encouraged postal communications and had changes in the legal system in Nigeria. The elites of Abeokuta established the Egba United Board of Management and the Egba United Government to carry out a social and political revolution at Abeokuta to maintain their national character, and their struggle against encroaching of Lagos administration. But in 1914, Abeokuta became part of the Lagos colony as a result of the amalgamation of the Northern and Southern Protectorates by Lord Lugard, the first Governor – General of Nigeria. His wife named the Protectorates 'Nigeria' which is derived from the words 'Niger area' (Ayandele, 1991).

3.6 The role of Colonial Government in evangelisation of Nigeria.

When Evangelicals turned their attention to overseas mission, they had to depend on the aid of the Colonial Governments. For this reason, Fowell Buxton had to enlist government interest for the 1841 'Civilising mission' or expedition. The mission expanded as the Colonial Government opened up the interior. Whenever the missionaries planted mission station, they also act as agents for the British Government that aids them on their evangelical mission to Africa, especially Nigeria.

Secondly, the missionary expansion tends to depend on possible channels of communication. For this reason, navigable waterways were used to ship the early missionaries and traders to Nigeria by the Crown Government in 1841 (Ayandele, 1991). The British Government officers among the explorers made treaties with the local rulers, among them was the Attah of Igalla land named Ocheji in which they agreed to abandon the slave trade and receive compensation in form of legitimate commerce (Ajayi, 1991). He ceded Loko – Gbobe land in Kogi State to the British Government at about 7,0000 cowries. The explorers included teachers and Agricultural experts who settled at Lokoja and set up a model farm to teach Nigerians how to grow cotton and other crops. They were to turn the hearts of Nigerians from slave trade to legitimate trade. The cotton produced by them would be shipped to London for manufacturing to finished goods that will in turn be sent back to Nigeria markets for sale by the merchants.

This method also fulfilled the saying of Buxton that each (Nigerians - Britons) possesses what the other requires, and each requires what the other possesses. The Great Britain wanted raw materials, and markets for her manufactured goods. Nigeria wanted manufactured goods, and market for her raw materials. It also fulfilled his word that says the Bible should go along with plough to the interior Africa continent to make Africans receive 'Civilisation' that would enlighten them (Ayandele, 1991).

The missionaries among them were to study the languages of Nigerians to preach the Good News to them in their local dialects. They were to make detailed reports of economic prospects to the British Government (Babalola 1976). Of the 144 Europeans and some Africans who went on this trip, 48 white men died of malaria and others illnesses at Lokoja.

You should know that the cemetery that the 144 dead Europeans were buried is intact at Lokoja, Kogi State (visited by the researcher). The expedition was initially seen as a failed project but later it was very successful because many inhabitants of Lokoja areas became Christians and a few of them were made Church leaders, namely Bishops George Bako, Joshua Faron and Edmard Akanya (Owolabi, 2012). Besides, the Anglican Church had built churches and schools on the bought land for evangelising people in Lokoja. In addition, the Federal Government of Nigeria has also made Lokoja the state capital of Kogi State in 1991. The State Government named the Government house after Sir Lord Lugard at Lokoja in remembering him as the First Governor General of Nigeria in 1900.

SELF –ASSESSMENT EXERCISE

Briefly discuss the role of Henry Venn in the programme of ‘Civilisation of Africans’.

4.0 CONCLUSION

Henry Venn was the Secretary of the Church Missionary Society in Great Britain between 1841 – 72. He was the brain behind the success of abolition of slave trade in Africa, especially in Nigeria. The humanitarians, Agriculturists, Missionaries and the British Government joined hands together to pave way for the ‘Civilisation’ of the Africans around 1841. Loko – Gbobe in Kogi State was ceded to the British Government by the Attah of Igalla land, named Ocheji. A model farm was established in the land to train Nigerians how to cultivate cotton and other cash crops for sale instead of human being that were sold into slavery by them.

5.0 SUMMARY

The British Government, Agriculturists, Merchants Naval and missionaries embarked on the ‘Civilisation’ programme of Africans, especially, Nigerians between 1841 – 72 . Loko – Gbobe was ceded to the British Government in 1841. 144 Europeans died and they were buried in Lokoja, Kogi State.

6.0 TUTOR –MARKED ASSIGNMENT

Discuss the Development of British colonisation of Nigeria.

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UNIT 5 THE PLANTING OF CHRISTIANITY IN BENIN AND WARRI

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The planting of Christianity by individuals and the Portuguese traders
 - 3.2 The Crown Colony Soldiers protected the missionaries
- 4.0 CONCLUSION
- 5.0 SUMMARY
- 6.0 TUTOR- MARKED ASSIGNMENTS
- 7.0 REFERENCES AND FURTHER READINGS

1.0 INTRODUCTION

In unit four, you have acquired the knowledge of the history of Christianity, its founder and the beginning of the Church. You also learned how the religion got to Africa. In this unit, you will learn about the roles of the Portuguese in spreading the religion to Benin and Lagos.

2.0 OBJECTIVES

After completing this unit, you should be able to:

- explain how the Roman Catholic Faith was planted in Benin and Lagos
- state when the Portuguese left Nigeria and taken over of Benin and Lagos by the British Government.

3.0 MAIN CONTENT

3.1 The planting of Christianity by Individuals and the Portuguese traders

Christianity is one of the three major religions in Nigeria. Others are Islam and African traditional religion. Before the coming of Christian missionaries in Nigeria, there had been contacts between individuals in the country and Christians from other parts of the world. These contacts came as a result of trade, personal travels and meetings. As early as 1472, the Portuguese merchants journeyed to 'Bini' Benin and Warri kingdoms scrambling for gold and markets. The name 'Benin' is a Portuguese corruption of 'Bini' which itself is a corruption of the Itsekhiri's 'Ubinu' (Asiwaju, 2001). In order word, it was the Portuguese traders that named the town 'Benin'. At Benin, they exchanged greetings with the Oba of Benin named Oba Ewuare Ne Ogidigan (1440-1473). In 1485, the Portuguese merchants had some trade dealings in pepper with Benin people. The Oba of Benin sent a native as an emissary to the Portuguese court.

In 1515, the Catholic evangelical groups set up a school in the Oba's palace for the sons of the Oba and the sons of chiefs who had been converted to Christianity. They did that in order to teach the Oba, Chiefs and their Children how to recite the Catechism of the Roman Catholic and forsake their African Religion for Christianity (Eluwa, 1996). In order for the merchants to expand their territory for searching for raw materials, between 1515 and 1552, the Portuguese traders established trading posts along the River Benin and Lagos. The Portuguese merchants combined buying of raw materials with slavery along with the teaching

of their faith. For this reason, the planting of the Roman Catholic faith in Benin was short lived.

3.2 The Crown Colony Soldiers protected the missionaries

The Portuguese merchants introduced Roman Catholic faith in Lagos around 1860. They named the area 'Lagos' which derives from the word 'Lago' meaning Lagoon. At the period, the French traders controlled merchants and the areas which they were scrambling for gold. In other words, the Portuguese merchants controlled both Lagos and Benin territories. As the Portuguese withdrew from the territories of Lagos and Benin, the British Government took over the control of Lagos in 1861, Benin 1897(Asiwaju, 2001) respectively. Church Missionary Society then planted Christianity in Lagos in 1845 (Eluwa et.al, 1996) and Benin areas.

The missionaries were protected by the Crown Soldiers as they plan their faith in the territories. For this reason, the missionaries also act as agents for the British Government. Any community that waged war against the missionaries, such a community would experience the wrath of the British Government. In 1897, Phillips a missionary was murdered by the traditionalists in Benin for defying one of the Benin gods in Benin. The British Government sent military to destroy the god and killed those who murdered Philip. As a result, the independence of Benin Kingdom came to an end in 1897(Asiwaju, 1976). They were subjected to the Crown colony's authority (Ayandele, 1966).

4.0 CONCLUSION

Christianity was introduced in Nigeria around 1472 by the Portuguese traders who carried along their Roman Catholic faith with their trades to everywhere they go. The Roman Catholic Mission introduced Western education alongside Christianity to the Oba of Benin and Chiefs around 1515. The missionaries built a school in the Oba's palace for his children and chiefs' children to learn the Bible and Western education. Despite all the efforts made by the Merchants in planting Christianity in Benin, they still engaged in slave trade. However, the teaching of Christianity is against slavery because the ethics of the religion believes in equality of man. Hence, the religion treats every believer equally. Therefore, in Christ we are equal before God.

For the merchants to still engage in slave trade, it appears that they got the teaching of Christ wrong. In Christ, there is no slave nor freeborn. Every believer in Christ is a child of God. Around 1515 and 1522, the Portuguese traders got to Lagos scrambling for raw materials and markets. As they travelled to other places, they carried along the Roman Catholic faith. They introduced it to the inhabitants that came across them in Lagos. The Portuguese merchants named the place 'Lagos' meaning 'Lagoon'. You could note that the Portuguese traders named 'Benin' and 'Lagos' as they got to the two places in searching for raw materials and markets. Hence, the Portuguese were only interested in scrambling for trade and markets, it appears that they had no interest to colonise Benin and Lagos kingdoms. But the traders of the British combined trade, evangelism and agent works on behalf of the Crown Government to cede Nigeria.

5.0 SUMMARY

Christianity was introduced in Nigeria to the Oba of Benin and his Chiefs by the Portuguese traders around 1472. Western education was introduced to Nigeria by the Portuguese traders / and missionaries. The first people to embrace Christianity in Nigeria were the Oba, Chiefs and their children at Benin kingdom. Around 1515 and 1522 the Portuguese traders got to Lagos scrambling for raw materials and markets. As they travelled to some places, they carried along Roman Catholic faith. When they got to Lagos, they introduced it to those people who came across them. The Portuguese traders/ missionaries named both 'Benin' ('Bini') and 'Lagos' ('Lagoon') in Nigeria.

SELF ASSESSMENT EXERCISE

Comment on the word ('Benin') and ('Lagos').

6.0 TUTOR MARKED ASSIGNMENTS (TMAS)

1. Comment on the activities of the Portuguese in Nigeria.
2. Discuss Christian missionaries as the species of the Crown Government in Nigeria.

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UNIT 6 CHRISTIANITY AND COLONIAL SOCIETY

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The growth of Colonial Society
 - 3.2 The Common interest of government and Missions
 - 3.3 The discovering of African Traditional religion, Socio- political and structures by the Missionaries
 - 3.4 Government and Missions differed on goals
 - 3.5 Changes in traditional Political Structures in Nigeria.
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor – Marked Assignment
- 7.0 References / Further Reading

1.0 INTRODUCTION

In unit five, you learned about the planting of Christianity in Benin and Warri. You also learned about how they established school for the Oba and Chiefs' children at Benin. In this unit, you will learn about how Christianity and Colonial society grew out the quest by European nations for trade routes and markets.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- state how Colonial society grew out of the quest by European nations for trade routes and markets
- discuss the interest of both the Church Missionary Society and the Crown government upon the 'Civilisation' of the black man as their paramount goal.

3.0 MAIN CONTENT

3.1 The growth of Colonial Society.

Colonial Society grew out of the quest by European nations for trade routes and markets. Besides, the growth of colony was underpinned by the mercantilist theory which assumed that each nation possessed limited, finite resources and that for survival these had to be preserved. While at the same time more resources were acquired from colonial possessions. The essential men in colonial societies were government officials, the officials of trading companies and merchants. In addition, there were the colonised indigenous Nigerians and other settlers at Sierra Leone and each colony had, at first, chaplains and later a number of missionaries (Callaway, 1964).

However, you should know that the British government did not find colonies for missionary goals. The purposes of both parties often differed. Lord Lugard once reminded the Church Missionary Society of what he believed to be their identical interest, namely, that both the Crown government and missions looked upon the 'civilisation' of the black man as their paramount goal. Hence both agencies came from the same nation (that is, British, French or German) their common interest seemed much alike. Conversely, great suspicious shrouded the relationship when, for instance, a French Roman Catholic mission worked in a British area.

Immediately the First World War began the British government quickly sent packing the German missionaries of the Basel mission and replaced them with Presbyterians from Calabar in Nigeria.

3.2 The common interest of government and Missions

The common interest of both parties was further emphasised with practical bonds: the government and traders provided security, ship, grants – aid, credit facilities, means of communication and other services on which survival and evangelism depended. However, missionaries paid back all the benefits by acting as provocateurs for western civilisation, informants and ethnographers. Missionaries shared the same ideal of socio- economic transformation of the colonies and even entertained the illusion that the free – trader could be a potential proselytiser (Ajayi, 1966).

3.3 The discovering of African tradition religion, socio- political and structures by missionaries

Missionaries discovered that religion and socio – political and economic structures in Nigeria were intertwined that Nigerian culture in its entirety had to be reformed or stroked out before the Good News could flourish in the country. This ideology set the missionaries on a collision course with basic ingredients of African social organisation, such as marriage, status of females, rituals of survival, secret societies and aged groups, achieved status, funeral rites and the world –view which underpins and represents the perception of reality.

However, missionary ideology was full of paradoxes: while sharing the racist theories of the age, and supporting the official programme to transform the political and economic structures of the colonies, it realised higher values in the biblical conception of the dignity of man. The element of paradox turned the relation of Church and State into an ambivalent one. But whenever the action of the government favoured the missionaries; they colluded with the colonial government. On the other hand, when the colonial government interest disfavoured the missionaries, they unleash virulent attacks on styles and purposes of government (Ajayi, 1966).

Missionaries condemned the harsh sanctions of colonial government labour proclamations and criticised merchants for their intemperance, religiosity and brutality. Missionaries dreaded the increasing, secularist monopoly of policy – making by the British government.

For example, when the Tubman Goldie government endeavoured to monopolise the trade of Nigeria for the Royal Niger Company, Bishop Crowther protested to Henry Venn in 1871. He said that the God of Mission is against self – interest and covetous desire to monopolise the trade of Nigeria as well as people to obstruct the way to their Christian evangelisation and enlightens. However, it is a pity that Crowther lost the battle and as a result, this defeat signalled the demise of his authority (Ayandele, 1968).

3.4 Government and Missions differed on goals

Similarly, the British government and missions differed on the goals of education, curricula, the numbers of schools needed and their funding. Afigbo has delineated the contours of their wide –ranging disagreement (Afigbo, 1964). As for the missions, they used education as a base for evangelisation and as an instrument of competition. The hasty growth in the number of schools which could not be effectively manned came about because of rivalry among various denominations that were out to convert Nigerian into their faith. Some missionaries resorted to the use of native languages as a mode of teaching (though it later affected the learners in struggling for job placement in government and mission functions). While others stuck to English. Those who taught their learners in English language later employed some of them who had graduated as teacher- catechists, secretaries and soldiers by the British colony. In the Tiv area in Benue State of Northern Nigeria, this produced strange results:

The Roman Catholics who used English supplied the educated manpower for the Government and their former pupils have in recent times dominated the highest Social stratum in the civil service and the professions (Ayandele, 1968).

Dorward testified to the above claim that former students of Dutch Reformed Church schools, who were taught in the vernacular, make up the middle and lower social strata (Dorward, 1974).

The German colonisation process was imbued with a fervent nationalism and there was the constant danger of British government using missions as its handmaiden. Interestingly, we tend to find among German missionaries the most strident advocates of separating missionary goals from those of colonial governments. In Cameroon and Ghana, for instance, German missionaries wished to build schools that were independent of the state.

The government viewed missionary ideology and tactics with dismay, and gradually moved to control their activities. Firstly, the government did not share the goal of evangelisation, though they appreciated the social uses of Christianity. Secondly, the government tended to

view the situations in the colonies with due consideration of the constraints on the availability of human and material resources for effective control. Effective control of colonies was a part of international diplomacy. The rivalry and scramble for Africa was an ongoing process. Added to this, the times were out of joint. To take Igboland as an example, the missionaries did not spread into the interior until the 1910s; they consolidated in the early 1920s. But there was a world war from 1914 to 1918. By the time Europe recovered from the shock in the late 1920s the great depression was beginning to set in. Before a breather, the Second World War came. Soon afterwards colonial people started to struggle for independence. All these drained resources in Africa continent. The Crown government, in this, was forced to govern with limited administrative manpower. The tactic was to avoid social disorder at all costs and to weave the new political and administrative structure on to the traditional power base (Dorward, 1974).

3.5 Changes in traditional political structures in Nigeria

Changes in traditional political structures were made as a result of hardship that confronted the British government in running their administration in Nigeria. Warrant Chiefs were appointed by the colonial officers thinking that such system will aid their indirect rule in Southern Nigeria. But all to no avail. Therefore, the British government was forced to constraint the activities of the missionaries in the Southern Nigeria. For instance, it became law that no church or school could be opened in a village or town without the authorisation of the Warrant Chiefs, the District Officer and the Resident.

Similarly, grants – in –aid could only be given after the satisfactory inspection of approved schools. For the action taken against the interest of the missionaries, they had to resort to propaganda to force the government's hand over of educational and cultural politics. There is little doubt that missionaries were a force to be reckoned with in their home countries. The Church Missionary Society, for example, could win enough popular sympathy to force the British Government to listen. But equally essential in the relationship between the Church and State in the colonies was the personal disposition of a colony's governor. In Ghana, Maclean's religion inclination aided missionary enterprise, while in Tubman Goldie, whom Ayandele has described as a dissolute unbeliever, a Machiavellian who could not allow considerations of ethics or Christian morality to hinder the achievement of his material and imperial interests.

Another aspect of the problem of Christianity in colonial society is the relationship between missions and the traditional political powers (Ayandele 1967). An early missionary strategy was the court alliance. For practical purposes a new mission needed the patronage of rulers. Even when missionaries moved to create a popular base, court alliances remained important. But, missionaries always faced two difficulties:

The first was how to relate to warring African groups;

The second was how to handle the struggle between the indigenous political powers and the colonial government. In both cases they ran the risk of being caught in the middle, as was the case in Onitsha, Anambra State and Ijaye in Yoruba land (Gelzel, 1969).

SELF – ASSESSMENT

Why did the Christian missionaries come to Nigeria in the nineteenth century?

4.0 CONCLUSION

Colonial society grew out of the quest by European nations for trade routes and markets. The Crown government did not find colonies for missionary purpose. However, both the government and the missions had similar goal for Africa continent. Their goal was to introduce civilisation to the inhabitants of the continent. The government and missions differed on goals of education, curricular, the number of schools needed and their funding. The government moved to control the activities of the missions. While the missions resulted to propaganda to force the British government hand over educational and cultural policies.

5.0 SUMMARY

The British government viewed missionary ideology and tactics with dismay, and gradually moved to control their activities. The government was forced to govern with limited administrative manpower. The tactic was to avoid social disorder at all costs and to weave the new political and administrative structure on the traditional power base.

6.0 TUTOR –MARKED ASSIGNMENT

State the purpose of the coming of Christian Missions to Nigeria.

In what way do the goals of Christian Missions and the British government differ?

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UNIT 7 THE ROLES OF CONSULS IN SOUTH – EASTERN NIGERIA

(Adapted from Afigbo, A.E.).

CONTENTS

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- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The impatient of the Consul in the South- eastern Nigeria
 - 3.2 The attitude of the British administrators towards Igbo culture
 - 3.3 Ayandele’s view for the adoption of the culture and institutions of Igbo by the administrators
 - 3.4 The ineffective methods used for conversion of people into Christianity
 - 3.5 Only standard Schools would obtain Government Grant
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor – Marked Assignment
- 7.0 References / Further Reading

1.0 INTRODUCTION

In the previous unit, you learned about Christianity and colonial Society. You also learned the British Government and missions differed on goals of education. In this unit, you will learn about Christian missions and the Crown authorities in South- eastern Nigeria.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- identify the source of disagreement between local officers and the British officers in the Southern Nigeria.
- discuss the advice given to the consul at the South – eastern Nigeria by Bishop Tugwell

3.0 MAIN CONTENT

3.1 The impatient of the Consul in the South –eastern Nigeria

In the early days of Colonial rule a common source of disagreement was the treatment meted out to the local people by the colonial administrators in the South – eastern Nigeria. In their anxiety and haste to impose British rule as quickly as possible, and create the basic infrastructure needed for effective administration, for a flourishing trade and for the spread of Western Civilisation in general and Christianity in particular, the political officers were often impatient and harsh with the people in the area.

Elders who came to negotiate the surrender of their subjects were often seized as hostages, bound hand and foot and flogged by the agents of the Colony. It was the same story with Chiefs and Leaders who failed to complete any assigned job within the stipulated time. In addition, Carriers and other labourers recruited to help officers move camp or to do some public work were often treated like slave gangs(Afigbo,1973) Much as the missionaries appreciated the ends which the administrators had in view, they often deplored the means by which they were being pursued. They set themselves up as the defenders and spokesmen of the people. Along with humanitarian pressure groups in Britain, they used their propaganda organs to make more widely known the inhumanity of the regime which the secular authorities were trying to set up.

One example of such clash in the Igbo area was reported by Mr. A.C. Onyeabo, a catechist, reported to Bishop Tugwell in 1905. He said that he saw the District Commissioner at

Owerri, Mr. Douglas, treating the natives with needless brutality. According to Onyeabo, the officer had kicked and beaten a man in the open market without good reason. When Mr. Onyeabo complained to Douglas, the latter treated him with arrest and detention. In his warning to the officer Bishop Tugwell observed:

From what I have heard from people through your District, and from what I heard

Subsequently from those who accompany me, your system of administration appears well nigh unbearable. The people complained bitterly of your harsh treatment, while those who accompanied me do not cease to speak in the strongest terms Of your over – bearing manner towards them.

Bishop Tugwell then advised Mr. Douglas to ‘adopt a kindlier and more generous attitude towards a subject people’. However, it appears that the Consul may have given some extra refinements to brutality. There is a saying of the Igbo people that the Ahiara people who captured and killed Dr. Stewart did so under the mistaken impression that he was Douglas. But the harsh treatment of Africans (the Igbo people) was a common failing amongst the political and military officers. Hence the missionaries rebuked such act of brutality of the consul, they won the people over to their side by the opposite policy of kindness, patience, sympathy and friendliness, there soon grew up a strong bond of mutual trust between them and the people of Igbo.

However, for the kindness of the missions towards the Igbo, the relationship between them and the British administration in the area became worst. It was so bad that missionaries rebuked the political and military officers for high – handedness, but it was worse that they became the rivals of the administration for the esteem of the Igbo people. Udo did observe that if not for the police and the army which the administration had enforced their wishes, the missionaries would have become more powerful and more influential than the (Crown) government (Afigbo, 1968).

Another source of disagreement between the missions and the secular authorities in colonial South – eastern Nigeria was the policy towards the traditional culture and society of the peoples of the area. It was the missionaries that constituted villains. Their attitude towards indigenous culture and values was negative and destructive. Since they labelled the Igbo people ‘heathens’ they were convinced that indigenous society was anti – Christian, and that to become true converts to Christianity the Igbo people must completely turn their backs on

their past and their culture and embrace Christianity as interpreted and institutionalised by Western Europe. For the people to forsake their indigenous religion and culture, the would be Christian must change his or her native name to Christian one at baptism. In addition, the missions also prohibited the people from participating in dancing.

3.2 The attitude of the British administrators towards Igbo culture

In the matter of the culture of the Igbo, the administration adopted an opposite attitude to that of the missions. Though they were against the barbarous and contrary to natural justice of the Igbo, yet they preserved enough of the indigenous society and culture to prevent the wholesale introduction of European ways and habits. This was partly because the administration considered the Europeanised native the worst type of colonial – apish, pompous, obstreperous, restless and anachronistic. For instance, the educated elite in the coastal towns, such as Lagos had not been happy with the British administrators (Afigbo,1968).

Another reason was that, because of its commitment to the policy of indirect rule, the administration was concerned to preserve indigenous political institutions as much as possible in their cultural setting, for only then could these be effective instrument of indirect administration. However, the missions regarded indirect rule as a policy of needless conservatism, and the chiefs at times as so many senseless obstacles in the way of the whole triumph of Christianity (Afigbo, 1968).

3.3 Ayandele's view for the adoption of the culture and institutions of the Igbo by the administrators

According to Ayandele, the important factor for adoption of the culture and institutions of the Igbo by the administration was that most of the administrative officers were fresh recruited from Britain and they represented the growing indifference to religion which was noticeable in an increasing number of Britons in the last years of Victoria's reign. He further emphasised that the loyalties of non- Christians to the Imperial Crown were impressively demonstrated in Africa and Asia by natives. For this reason, a new look at non – Christian religions were tolerated by the Crown representatives in Nigeria. Therefore, it was observed that a colonised person must not have to be a Christian before he or she becomes a good subject of the British colony. Leonard, a Divisional Officer at Onitsha held a view that for allowing the planting of Christianity in Nigeria, the British had 'strayed like lost sheep' (Afigbo , 1968).

The truth was that as time went on and Christianity progressed at the expense of indigenous culture, there was often conflict between the champions of the old and the new orders. In this conflict the administration inclined to support the conservative people in the society, especially as the new converts often laid sacrilegious and violent hands on the shrines of gods, institutions and practices of their fathers.

The administrator who hated radical reforms also hated the threat to law and order which this evangelical zeal implied. The result was that by the 1920s, institutions like the 'Okonko' which earlier times the Crown government had banned as secret societies came to receive indulgent and sympathetic attention from the administration in their conflicts with the admissions. So opposed were the missions to the whole idea of bolstering up indigenous society that they often openly opposed the idea of their members taking part in the administration'. They believed that participation would involve members who were involved in indigenous rites practices.

Several church members who were made Warrant Chiefs found themselves in a quandary. How could they accept the honour without outraging the mission authorities, and how could they refuse appointment without bringing upon themselves severe reprisals from the civil authorities? One of such person, Chief Ojechi of Nkwelle Ogidi, narrated to Afigbo the prolonged meetings which were held to determine whether he could become a Warrant Chief without transgressing the laws of the Church and God. The missions took this matter so seriously that they encouraged their members to look upon the local school teacher or church leader or priest as the authority who should settle all disputes involving Christians. The administration saw this as an attempt to undermine its work and denounced the missions for subverting local authorities. In 1929 and 1930 it was tempted to blame the Women's riots on the machinations of the Christian mission.

But all the above notwithstanding, the most serious cause of disagreement between the Christian missions and the secular authorities was the question of education. Long before the colonial government was established the missions had introduced into Igbo land the Western Education system with its emphasis on formal instruction. The programme was launched at Calabar by the Presbyterian mission and at Onitsha by the Church Missionary Society. By 1891 when effective colonial rule was being established along the coast, the city states of the Oil Rivers and of the lower valley of the Niger were already dotted with these schools. By the

time the colonial government was firmly rooted enough to evolve an educational policy and the machinery for implementing such a policy, 'missionary ways' in education had already taken firm root.

To understand the conflict which subsequently arose between the missions and the secular administration it would be necessary to examine briefly the aims and objectives of the two authorities in education.

The missions embraced the programme of promoting school education mainly for evangelical reasons. Professor Ajayi pointed out that the missions had before them the failure of their sixteenth –century predecessors in the West African missionary field. And they put this failure down to the fact that the men had failed to promote education which alone would have raised locally a class of educated Africans who would continue the work of evangelisation which European missionaries could at best only initiate. Having learned this lesson, the nineteenth –century missionaries were obsessed with creating Self- perpetuating congregations in Africa. To do this, they said, they had to bring up Africans who could read the Bible, write the Bible and teach the Bible. Bowen put it thus:

Our design and hopes in regard to Africa are not simply to bring as many individuals as possible to the knowledge of Christ. We desire to establish the Gospel in the hearts and minds of the people, so that truth and righteousness may remain and flourish among them, without the instrumentality of foreign missionaries. This cannot be done without civilisation. To establish the Gospel among any people they must have Bibles and therefore must have the art to make them or the money to buy them. They must Read the Bible and that implies instruction (Afigbo, 1968).

3.4 The ineffective methods used for conversion of people in to Christianity

However, you should note that the missionaries first preached the gospel only to elders and chiefs and getting these to convert their households and chiefdoms with them into the fold of the Church. But this had not always worked. The elders and chiefs were often difficult to convince and thought aspects of Christian teaching not only uncongenial but absurd. Some of them just felt they were too old to learn new ways. Some asked uncomfortable questions about Christian teaching. The missions therefore decided to turn their attention to children who were not yet fully inducted into the culture and laws of the tribe, and who would not ask any disquieting question about the Trinity (God, Son and Holy Spirit (the three persons in one

God), about the virgin birth, about turning the other cheek when an assailant administers a slap on the other one.

In addition, the missions had also tried the use of the 'Christian village' method and found it very slow. This was a method by which the missions attracted around Africans, most of the time the flotsam and jetsam of tribal society, and tried to form out of them a community planned and run on Christian lines and 'ruled' by a priest. The system failed not only because it was slow but also because such villages made up of the unwanted traditional societies could have only minimal impact on the rest of the people. In fact one result would be to stiffen the resistance of these societies to missionary enterprise.

The other method tried and abandoned was the use of welfare institutions - the establishment of hospitals, orphanages and maternity clinics in the hope that those who benefited from the services they dispensed would in gratitude become Christians. But this was an expensive method for the missions that had slender purse. Again not all the people who had their wounds bound in a missionary dispensary felt like becoming Christians as a result. Much as they were grateful, many argued that they could have treated themselves by using traditional methods. One did not necessarily become a native doctor simply because one encountered a very competent practitioner of that craft.

It was in this situation that the missions embraced the use of schools as instruments of conversion. This limited objective made their educational policies and programmes very narrow indeed. They did not have to encourage education beyond the point needed to make one a good reader and a good teacher of the Bible. In fact they felt that much education could harm the cause. Besides, they also thought that much education would make converts unduly inquisitive. It could make them arrogant even to the point of thinking or believing that they were as good as Europeans. What was more it could tempt them to desert the missionary cause in order to take up better paid positions in the government and commercial houses. It was to avoid such problems that some of the mission evolved what they called 'home or family education' a system by which promising pupils were promptly pulled out of school attached to the household of a missionary and given the basic irreducible minimum of training he needed to be devoted evangelist.

Another bad effect of the limited missionary objective was that it made the mission fail to see the need for using or raising qualified teachers. Academic training was favoured by the

administration. But to the missions academic training was dangerous for the reasons mentioned above. The result was that by the beginning of this century when the government was trying to impose some order and the right standards in education very few teachers in the schools held any certificate or had received any training as teachers. They were for the most part mission agents of whose duty was teaching in the mission schools. They had no educational qualifications or attainments that were required of them. This report was made in 1901. When Afigbo started school in 1904, he met this category of teachers. He further said that they remained as part of educational system until the late 1950s or so when they were forcibly retired by the nationalist administration. With regard to education they were not only different from those of mission but also in conflict with them.

Secondly it was immensely anxious to ensure that education in south-eastern Nigeria was pursued at the right level. For only by so doing would it be possible to produce the qualified men to staff the many junior positions in government and mercantile establishments which for a long time had to be filled with black expatriates from Sierra Leone and the Gold coast (modern Ghana). It was not only that these latter were expensive to hire and maintain or that they entertained notions of equality with white. But what was worse, they did not speak any of Nigerian's local languages and so could not communicate with the majority of those they served. For a government that emphasised local government by indirect rule through largely illiterate chiefs, this was a severe handicap. Government intervention in education was marked by a clash between the polar positions. For one thing the administration came out directly against the missionary plan to use the school as instrument of evangelisation. When Sir Ralph Moor, the High commissioner of southern Nigeria protectorate, decided that his administration would join the Presbyterian mission in making the Hope Waddel Institute centre for raising qualified teachers and better educated pupils than the local schools had so far produced, he made it a condition for government participation that instruction in Christian doctrine would not be compulsory for students. 'Religious instruction,' he insisted, 'shall be entirely under the control of the institute but attendance at such special religious instruction shall not be made a condition for admission if objection be made by parent or guardians on behalf of the pupils on conscientious grounds approved by the Board of Education.' Later still, he made this rule applicable to all schools receiving government grant. 'In order to earn a government grant in Southern Nigeria,' he said, 'attendance at religious teaching must not be made compulsory (Afigbo, 1968).'

The missions regarded this rule as an attempt to undermine their very existence. The Church Missionary Society insisted that to accept such a rule was 'to surrender a most important principle' and 'to convey to the scholars a false view of what is true education or a false view of what the great object of missionaries is'. The ruling was fought both locally and in London but could not be expunged from the administration's blueprint on education in Southern-eastern Nigeria. It remained the principle guarding official action. The practice, however, was different because of the stubbornness of the missions, the limited resources of the government for effective and sustained supervision, and the ignorance and timidity of the people. The schools started and remained the missions' instruments for conversion. And Nigeria's people became Roman Catholic (Aguda) or Anglican or Methodist or Presbyterian depending on which school they attended. So much was this practice that children who transferred from one denominational school to another were usually forced to undergo re-conversion (Afigbo, 1968).

3.5 Only standard Schools would obtain Government Grant

The other principle which characterised government intervention in education was the insistence that only those schools which achieved high standards, had the prescribed number of qualified teachers and were satisfactorily equipped, would receive government grants. In, 1897 Sir Ralph Moor told the colonial secretary that 'It will be advisable in future years that the educational grant shall be dependent on result and that the schools shall be subject to inspection as in the other colonies.' The government soon create a department of education to undertake such inspection, while the rule guiding grants to schools was consolidated by the first education code of 1903 and by subsequent ones. The trouble remained how to force the missions into compliance and to assess performance. The missions on their side, in their desire to establish as many schools as possible, often deceived the government through false claims and returns in order to secure assistance for as many of these schools as they could. Still there were many mission schools which fell hopelessly below the required standard, both with regard to staff and with regard to equipment, and so received no government assistance.

But the fact remains that in spite of these many grounds for conflict between the secular and missionary authorities in the colonial era, there was hardly any incident between them then comparable to the bitter engagements in which they have been involved since the rise of nationalist governments. A few explanations account for this. One of these was the factor of common race. Throughout the colonial period the dominant element in the mission hierarchy

was White race, while the administration was entirely so. And this was a period when race consciousness was very strong among whites. They saw themselves as a few hundred torch-bearers of civilisation surrounded by millions of 'wild savages'. In this situation they needed each other's support and encouragement, and vis-à-vis their millions of subjects and wards did what they could to hide their internal divisions-partly for reason of self-defence against the 'wild savages', and partly because as 'cultured' gentlemen if they must disagree they had a duty to do so without bitterness. This was made all the more possible by the facts that on both sides were men of more or less the same level of education-university graduates. Intellectually, therefore, there was no gulf between the administration and the missionaries and they could conduct their debates at the same level and with the same cultured restraint (Afigbo, 1968).

There was also the consciousness of a common mission. Members of both groups regarded and respected their opposite members as co-knights in a crusade against ignorance, barbarism and Satan. They also recognised that they had both come to Africa in the service of their nation and race, even though they had different but important roles to play to realise the objectives of that mission. The administration had the duty of conquering the people, imposing the British ideal of peace and good government, and thus creating the general circumstances which would make it possible for the other members of the crusading team – the missionaries and the traders – to operate without let or hindrance. This was particularly an important role in South-eastern Nigeria where the missions were either unable or unwilling to penetrate the interior as they did in Yoruba land, before the imposition of colonial rule. Thus while in Yoruba land, it was the missions who prepared the way and made 'the highways straight' for European rule. While in South-eastern Nigeria, it was the political arm that led the way while the mission trailed gratefully behind. In sum,, Professor Ayandele, opined that 'although they did not approve of many of the doing of the administration ,the missionaries in Iboland, particularly the British ones believed the administration must not be embarrassed and that it was doing a lot to improve and elevate the people. The same was true in final analysis of the administration attitude to the missions. They recognised the campaign against superstitions and barbarism could not succeed if based alone on stringent law and on prosecutions for their breach. The campaign needed some ideological base and this mission supplied. On the practical side the administration also found the mission useful. For example as a matter of general rule missionaries tended to stay long enough in an out stations for evangelism.

SELF - ASSESSMENT

Discuss the reasons why children are easily converted into Christianity than adults.

4.0 CONCLUSION

In the early periods of colonial rule a common source of disagreement was the treatment meted out to the natives by the administrators. Elders who went to negotiate the surrendering of their subjects with the administrators were seized as hostages. Chiefs and Leaders who failed to complete any assignment assigned to him by the British administrators were punished. Bishop Tugwell advised Mr. Douglas to soften his power over the Igbo people. The missionaries won the hearts of the Igbo by their Christian characters or attitudes towards them. Many Igbo accepted Christianity as a result. Whosoever, accepts Christianity would be saved from the tyranny of the wicked administrators. This is because missionaries do protect the converts to Christianity in the area. On the other hand, Missionaries do not tolerate the mix up of culture with Christianity among the Igbo people. They either forsake it or abandon Christianity for culture and face the wrath of the administrators. While British administrators tolerated some aspects of the Igbo culture which they term good for preservation. Various methods were used by missionaries in an attempt to convert Adults into Christianity but they yielded little or no results. As a result, the missionaries then used schooling methods to convert learners. This yielded fruits but later became problems among various missions. They engaged in the competition of establishing schools in Igbo land.

5.0 SUMMARY

The British administrators were harsh to elders and chief in the South-eastern area. Elders were seized as hostages by the agents of the crown government to force them to surrender their subjects to the colony. Missionaries were kind to the natives of Igbo land. They treated them as brethren in Christ. They extended love fellowship to the natives of Igboland. Whoever, join the Christians were free from hard labour that were imposed by colonial masters on the people of Igbo land. Missionaries used schools to convert the children of South-eastern Nigeria into Christianity.

6.0 TUTOR –MARKED ASSIGNMENT

Discuss the various methods used for evangelism in the South – eastern Nigeria.

7.0 REFERENCES / FURTHER READING

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**MODULE 2 THE ESTABLISHMENT OF CHRISTIANITY IN SOUTHERN
NIGERIA**

Unit 1 The arrival of Missionaries in Nigeria

Unit 2 Missionaries as Pathfinders for British Colony in Yoruba land

Unit 3 The Roles of the missionaries and traders in Niger Delta Areas between 1875 and
1900

Unit 4 Missionaries, Traders and Consuls

Unit 5 The missionaries attempt to convert Igbo people into Christianity in 1857

Unit 6 Activities of the missionaries in East and West Cross River 1900 – 1915

Unit 7 Relations between the Crown Colony administration, Mission and Emirs in the
Northern Nigeria

Unit 1 The arrival of Missionaries in Nigeria

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 The role of the Liberated slaves in the spread of Christianity in Nigeria

3.2 The division of Missionaries over Yoruba –Oyo war

4.0 Conclusion

5.0 Summary

6.0 Tutor – Marked Assignment

7.0 References / Further Reading

1.0 INTRODUCTION

In this unit, you will learn about the coming of missionaries into Nigeria.

The Portuguese traders were the first missionaries to set foot in Benin, Nigeria. However, the planting of Christianity in Benin did not last because they combined both the spread of the Gospel with the business of slave trade. But around 19th century, the religion of Christianity gained ground in Nigeria. You will also learn about the indigenous people that were set free from slavery by their masters and returned home. They spread their faiths with their immediate family. You will also learn about the Yoruba nation war and the roles of the Christians in the war.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- Discuss the role that was played by the freed slaves in the spread of Christianity in Nigeria.
- State the roles played by the missionaries in the spread of Christianity in Nigeria.

3.0 MAIN CONTENT

3.1 The role of the liberated slaves in the spread of Christianity in Nigeria

The liberated slaves who had settled in Freetown, Sierra Leone had travelled to Lagos and Badagry for trading purposes. The Yoruba began making communal efforts to regain contact with their relations. They formed syndicates to purchase captured slave ships condemned by the Freetown slave courtships which were christened with the name 'Wilberforce'. Some liberated men met their relatives while others brought messages back to Freetown from the relatives of those who did not travel. In 1830, some Yoruba from Freetown travelled to their home towns to unite with their people. While those who could not locate their homes settled at Badagry, Abeokuta and Lagos. Those who settled at Abeokuta were welcomed by Shodeke. Abeokuta people controlled the two major trade routes from Lagos to Ibadan. Some of the freed slaves that settled at Abeokuta became military advisers to the warriors in the area. While some of them became traders that had contact with Freetown and also requested for missionaries to come to Abeokuta and establish mission stations.

After the arrival of the Portuguese in Nigeria around 16th Century, the Church Missionary Society came to Badagry on 24th December, 1842 hoping to extend their faith activities into

the territory of Lagos. The party was led by Rev. Henry Townsend and he was accompanied by Andrew Wilhelm a German. They were received by Freeman of the Wesleyan mission. On 29th December, 1842, Rev. Townsend travelled to Abeokuta. The Oba Sodeke the Alake of Abeokuta received them. On the 4th January, 1843, all the commercial and business activities in Abeokuta were suspended to formally welcome the missionaries to Abeokuta by the community. The inhabitants of the city recognised them as representatives of the British government and adherents of Christianity in their land. By 1847, mission stations were established in Egba land. Sunday schools were established where children were cared for and taught how to read and write in English language. The wives of the missionaries and the few elites were engaged as both spiritual leaders and agents for the British colonial masters in teaching the pupils in Egba land. This was the beginning of formal education in Egba land.

Besides, at Abeokuta, Missionaries were also engaged in the economic, commercial, social and political life of the people. Missionaries as both agents and spiritual leaders encouraged the development of external trade using the Ogun River as a means of water transportation. They also introduced agriculture to farmers in Egba land. They established a cotton industrial institution where learners were taught the rudiment of picking, and packing of cotton as well as repair of machinery. In 1856, a Trade Centre was established in Abeokuta. In 1859, "Iwe Iroyin Yoruba", a vernacular newspaper, was established in Abeokuta. It provided a medium of information (Oshitelu, 2002). For instance, when the elites of Ibadan read the news paper about the progress made by missionaries in Abeokuta, the inhabitants requested for them to come and establish mission station in their land. Likewise, the inhabitants of Oyo called on the missionaries to plant Christianity in their land in 1854. Reverend Mann planted Christian mission station at Ijaye in 1853 and Ogbomosho respectively. In 1853, Rev. Mann proceeded from Yoruba land toward Ilorin the Northern area. He was not welcomed there because it was a Muslim dominated area.

In 1844, Townsend and some missionaries including Ajayi Crowther visited Abeokuta. The missionaries established school in Abeokuta where learners were converted into Christianity. The Egba people saw the missionaries as agents of the British government in the land. In 1848, persecutions began over Christian burials that were offensive to traditional beliefs. But the native authority protected the Christians. During the war between Dahomey and the Egbas, the missionaries became the military advisers of Egba Empire. The Crown sent arms and soldiers in support of the Egba. The Dahomians were defeated. In 1848, many people were baptised including Crowder's mother.

However, in 1860, the Abeokuta people were against the missionaries because of their involvement in the politics, especially the colonisation of Egba land and its annexation with Lagos. The Egba people had lost their independence to the British Administrator in Lagos. On 6th May, 1862, the Ibadan warriors declared war against the Egba. The Egba war was led by the Bashorun Somoye with about 2,000 warriors. The force included many Christians that were led by John Okenla, an Anglican convert. African and European guns were used as firepower, arms and ammunitions were supplied by some European merchants to the Egba on the warfront. During the war, trading was prohibited by the authorities of Egba in order to force the men to war. To worsen the situation, the Ijebu joined the Egba against the Ibadan. As a result, the war then involved the whole Yoruba nation. The Ibadan – Abeokuta – Lagos and the Ibadan – Ikorodu – Lagos routes were blocked. In April 1861, the British consul, Foote visited Abeokuta and offered military assistance not only against Ibadan but also against the Dahomi. He also delegated a military officer to train Egba troops and promised to send about 259 soldiers from Sierra Leone. The military officer visited the Egba war camp and felt that a speedy end of the war was unlikely. He therefore dissuaded the consul from engaging the 250 soldiers (Ajayi, 1860).

3.2 The division of missionaries

The missionaries were divided in their loyalties and views on the Ijaye war. David Hinderer identified himself with the Ibadan cause: while Henry Townsend and the missionaries in Abeokuta supported the Egba (Johnson, 2009) Henry Townsend maintained that ‘as long as Ilorin stands as a Mohammedan power in this country, it is by no means to be wished that Ibadan’s war powers should diminish, or the Yoruba nation would be overrun with Mohammedanism and Christian Mission be at an end (Hinderer, 1860).

Many Abeokuta Christians were captured and sent to Ibadan. The captives applied to Hinderer to be redeemed, and informed him that their ministers had approved of their going to war, but they would not supply them with ammunition. However, Hinderer maintained that the war was purely a Yoruba – Oyo war and held that the Egba should have remained neutral (Hinderer, 1860). You need to know why Hinderer says that Egba ought not to involve in the war that was a Yoruba – Oyo war . According to Ajayi, Kurumi, the Are-Ona-Kakanfo of Oyo was displeased with the new decision that Atiba arrived at that changed the custom of burying Aremo with his Father, the king when the Oba died (Obawoja). When Atiba died, he was supposed to be buried with his Aremo, Adelu who was crowned after him. Kurumi wanted Adelu dead, so that he would be crowned the Alafin of Oyo instead of Adelu. For this

reason, Adelu was very close to the High Chief Ogumola of Ibadan who supported his reign as the Alafin of Oyo. Ogumola was once captured by the Ijaye but he was ransomed. So when the Oyo- Yoruba war started, he supported Oyo against Ijaye (Ajayi,1860). However, Hinderer advised the Egba to check the power of the Ibadan in order for them to maintain a balance of power in Yoruba nation. However, he was not pleased when he heard that Christians including missionaries were involved in the war. Henry Venn therefore, delivered a charge on 'Politics and Missions,' on September, 1860 to all missionaries urging that 'every missionary is strictly charged to abstain from interfering in the political affairs of the country or place in which he may be situated'. He pleaded that for unity among the missionaries if not of local policies, then of 'oneness of spirit' and they should remain as 'oil upon troubled waters (Ajayi, 1860). At Ota, Abeokuta and Ibadan, a series of weekly prayer meetings were held every Monday by Christians for the restoration of peace to the Yoruba nation. Besides, Christians form relief bonds for the sick and poor. Funds were sent to Ijaye Christians by Abeokuta Christians. As soon as the agent of the crown named Mann left the war zone, the Egba warriors fled Ijaye and the town warriors fell. The Ibadan warriors entered the town, burnt it down and 'decreed that it should never be rebuilt' (Ajayi, 1860). After the fall of Ijaye, all trade routes in Yoruba land were opened for traders to pass through for their businesses. All people of Yoruba land that took part in the war became the subjects of Lagos colony.

4.0 CONCLUSION

The liberated slaves planted Christianity in their towns or villages. Missionaries were welcomed at Abeokuta and Lagos. They were later persecuted at Abeokuta.

The Yoruba - Oyo war was caused by Adelu and Kurumi at Oyo. Christians were involved in the war. Ijaye was destroyed and cursed never to be rebuilt. Missionaries were advised by Venn to keep away from local politics that could lead to war. Christians must keep peace in their nations.

5.0 SUMMARY

Christians prayed and took care of the sick and the poor in the war zones.

Adherents of Christianity must be peace keeper in his or her domain.

6.0 TUTOR – MARKED ASSIGNMENT

Discuss the Ijaye war.

7.0 REFERENCES / FURTHER READING

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**UNIT 2 MISSIONARIES AS PATHFINDERS FOR BRITISH COLONY IN
YORUBA LAND**

CONTENTS

- 1.0 Introduction
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- 3.0 Main Content
 - 3.1 The double loyalties of the Yoruba Missionaries towards their Chiefs and the Colony.
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 - 3.3 Missionaries as agents for the Crown Colony.
 - 3.4 The British Government hates the Ijebus.
 - 3.5 The molestation of the Ijebus by the colonial Labourers
- 4.0 Conclusion
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1.0 INTRODUCTION

In the previous unit, you have learned about how Christianity was planted in Yoruba land. You also learned about the Yoruba – Oyo war that destroyed Ijaye land. Besides, you have also learned about the involvement of Christians in the war and how the participated citizens of Yoruba – Oyo became the subject of Lagos colony after the war. In this unit, you will learn about the roles of missionaries in preparing the ground for the Crown Colony to take over the entire Yoruba land.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- identify the problems of the Yoruba people
- state the roles of missionaries to the chiefs of Yoruba land.

3.1 The double loyalties of the Yoruba missionaries towards the Colony and their chiefs

The missionaries in Yoruba land found themselves in double loyalties in order to achieve their aims and objectives in the land. Firstly, they had their loyalty to the Lagos British colony and secondly to the local chiefs of any area visited by them in order to plant Christianity. They had to be dutiful and faithful to the chiefs who would permit them to establish mission stations on their land. As they moved from place to place they had to bribe the chiefs with white man articles, such as, gun power, hat, walking staff, cap and mirror (Ayandele, 1966), (Owolabi, 2012). The missionaries were always consulted by the chiefs who need either political or economic advice to run their administrations in the Yoruba kingdom. Missionaries were appointed as secretaries by the chiefs for both local administrations and for the British government affairs. In regard to the roles that the missionaries played in the local administration and in the British government administration in Yoruba land, they were seen as agents of the British government and Christian missions. Some missionaries also participated in the Yoruba tribal politics. The roles of the missionaries as advisers to chiefs in the Yoruba administration enhanced their prestige in the society. However, a few of the indigenes who were advisers to the chiefs felt reluctant to involve missionaries in their local administration. For they had viewed it that if missionaries were allowed to participate in their local affairs, it would be a great disaster to the accepted norms and customs of the Yoruba race. For instance, it has been observed that those

Europeans who were in their land were involved in moral laxity, such as drunkenness (Ayandele, 1966). Such attitudes were against Yoruba likeness.

Besides, the missionaries could not always have good relations with the chiefs in terms of the practice of religion. Some chiefs attached importance to African Religion from which they got political influence over other chiefs and missionaries. For instance, the administrative policy of Glover, the agent of the British government in Lagos was not accepted by the Egba in 1865 and 1872 (Ayandele, 1966). He paved way for British traders, teachers, exploiters and consuls to promote the interest of the British colony against the interest of the inhabitants of Egba land.

3.2 The non conformity of British Customs with the Yoruba norms.

The social and religious activities of the white men did not conform to the natives in Egba-Ijebu areas. For the chiefs observed that the missionaries were working for the British government for introducing white man's religion and administration into their own affairs. In order for the missionaries to continue expanding their missions in Yoruba land, they had to seek for the cooperation of the British agents in Lagos and the chiefs. Also they must be willing to render any service that may be demanded from them by the British agents in Lagos. For instance, missionaries were protected by British agents from being harmed by the chiefs. Chiefs could not sacrifice any missionary to their gods in Egba –Ijebu land for the fear of the British government wrath. The missionaries were against human sacrifice in Yoruba land, and as a result they were at alert to report any Chief that was involved in such religious ritual to please his ancestral worship to the British agents who resided in Lagos. Hence, the missionaries lived among the Egba –Ijebu people they could speak their language and observed their activities. For these reasons, the missionaries were suspiciously looked upon by the chiefs in Yoruba land as dangerous agents of the British government in their society (Ayandele, 1991).

3.3 Missionaries as agents for the Crown Colony

Although the missionaries were political assets for chiefs in Egba – Ijebu land, but they were also viewed as the political agents of the British Government who served as intermediary between the local Chiefs and the Crown colony in Lagos. For example, in Abeokuta where missionary programme was successful, a few chiefs observed that they had lost their norms, customs, values and political power to missionaries and Christians. In order words, the

adherents of Christianity had transferred their loyalty from the chiefs to the missionaries, especially, to the priests who then settled disputes among the indigenes of Abeokuta environs.

Besides, Ayandele, 1966, ascribed to a learner in England that whenever any missionary arrived in Africa, such as Nigeria, for instance at Abeokuta and Badagry, he calls all the inhabitants to himself, when they gathered, he prayed for them, then hoists the British flag and proclaims the town or village the British colony or territory. The hoisting of the British flag in Egba around 1898 by Governor MacCallum which he forced them to form the Egba United Government led to a revolution in Egba land. It was an indication that Egba land had been colonised by the British Government through the missionary activities in the area. The Ijebu people did not welcome the missionaries because they were convinced that the moment they allow them to establish mission station in their land, it will lead to the seizure of their kingdom for the Crown government as the colonial masters did to Lagos kingdom. The British government forced Oba Dosunmu to cede Lagos around 1841. The Ijebu people controlled their trade and markets and forbid foreigners to trade with them for security reasons between 1891 and 1892 respectively. However, any trader who hailed from other area to buy or sell goods in Ijebu land pays toll fees. For these reasons, the white men hate Ijebu people.

But in August 1861, Reverends Thomas Champness and Bickersteth were accompanied by Turner to Ijebu land. On seeing the missionaries in his palace, the king guided himself with gods between himself and the missionaries. As the missionaries try to let Awujale see the advantage of accepting Christianity, the king tactfully told the team that Ijebus never do things in a hurry, hence they had their own indigenous religion. The king told them that they could not give up their religion in a hurry. But the Methodist missionaries should allow them to consider the time that is suitable for them either to accept Christianity or not (Ayandele, 1966). In 1872, the Ijebus deprived Bishop Ajayi Crowther to pass through Ijebu land. Besides, the Oba also sent to Olubadan of Ibadan land to send Crowther back to the Niger area where he planted Christianity that paved way for the colonial masters to colonise the area (Hinderer, 1856). Besides, the King viewed the presence of the missionaries in Lagos as agents of British that paved way for Crown government to humiliate Oba Dosunmu after colonisation of Lagos. He appealed to the British government in Lagos to restore the

traditional ruler to his former power. Instead, they became very hostile to Awujale of Ijebu land and the Ijebus at Epe land.

3.4 The British Government hates the Ijebus

The hatred that the British government had for the Ijebu worsened the peace Treaty of 1886, that would have been signed between the Ijebus and the missionaries on behalf of the British Government (Johnson, 2009). Awujale preferred the Roman Catholic missionaries to other missionaries to establish their mission in Ijebu land. This is because he heard about the kindness of the Catholic priests to the Egba people. Besides, the Ijebus wanted the French nation to colonise them. As a result of these reasons they paved way for the traders of French and the Catholic priests to use their routes free of charge to Oyo kingdom. Around September 1891, Carter arrived Lagos with the bad news he previously heard about the Ijebu people that they were against the British government and their agents, he hated them the more. He informed the missionaries and the British traders that he would deal with the Ijebus who were adherents of 'Juju' god and addicted to human sacrifices to the god. In order to force the people of Ijebu to accept the white man's civilization, he wrote to the Awujale of Ijebu land to send representatives of Ijebu inhabitants to apologise for the insult that the Acting Governor Denton suffered in their land. In addition, the representatives of Ijebu kingdom were to discuss the possible way for the British traders and missionaries to pass through Ijebu land to other places for carrying out their businesses in Nigeria.

On 18 January, 1892, the Ijebu government sent a deputation to apologise for the insult and inform the British government agent that the market routes were open to the Crown colony. The representatives were also sent to tell the governor to call back the deported Ibadan warriors at Offa in Kwara State to return to Ibadan land in Oyo State. The Ijebus offered the governor ten sheep but he rejected the offer. He did encourage them to accept Missionaries who would enlighten them through the establishment of schools (Ayandele, 1966). Besides, the faith of the missionaries if accepted by the Ijebus would promote morality and norms among them. After the treaty was signed by Otunba Payne a representative of the missionaries, Jacob Williams a representative of British Commerce but both indigenes of Ijebu and the British Consul at Lagos a kola nut was shared among the participants. The sharing of the kola nut indicates that all the people who ate it participated in Ijebu indigenous religion (Johnson, 2009). As a result, the god of Ijebu has agreed that the white could take

Ijebu routes for their businesses. Immediately the ceremony, some carriers and mission labourers were sent to take Ijebu routes to Ibadan.

3.5 The molestation of the Ijebus by the colonial Labourers

However, on getting to Ijebu land, the labourers began to molest the Ijebu saying that the routes then belong to the British government and the Ibadan people. On hearing that the Ijebu land then belong to the whites, they beat the missionaries and their labourers. Besides, the Ijebus plot to kill one of the protestant missionaries that resided in Ijebu but he escaped at night. In April 1891, the Acting Governor Denton paid a visit to Awujale of Ijebu land. While Denton was at Ijebu, the people refused to discuss trade issues with him. The Ijebu king and chiefs refused to take the one thousand pounds he presented to them as gifts in order to hoist the British flag at Ijebu land. Their refusing to collect the money from the Acting Governor was regarded as an insult to the Crown of England. The Agent of the British Government left Ijebu for Lagos the very day that he was disgraced at the kingdom. After some times, the commercial experts of Ijebu land sent words to him that they were prepared to dialogue with him on trade issue and routes. He remarked that his government would not wage war against the Ijebu in order to gain access to the routes at Ijebu land. Since March, 1892, when Moloney became the administrator of Lagos colony, the missionaries could not use him to stage war with the inhabitants of Ijebu kingdom. He handled the inhabitants in friendly manner. In 1890, he appreciated the efforts of James Johnson and others who were agents of both the missionaries and the Crown colony of Lagos for enlightening the Ijebu on the benefits of Western education and Christianity. The delegates of Ijebu visited him to apologise on behalf of the Ijebu for beating the missionaries who molested them for allowing them to pass through Ijebu land to Ibadan. He accepted their apology and the British Government flag and white flag that signify peace were hoisted in Ijebu land in Ogun State. In 1891, Moloney was replaced by Guilbert Thomas Carter as the Lagos Governor by the Crown Government (Ayandele, 1966).

After the Ijebu submission to the British rule, the missionaries and traders proceeded to Ondo area. The missionaries were able to convert the worshippers of Oramafe god to Christianity in Ondo land. The Ondo people also accepted the sovereignty of the British Government. The Crown colony flag and white flag that indicate peace were hoisted in Ondo town in Ondo State Nigeria. Since then the chiefs in Ondo area respect missionaries, educated Nigerians

and soldiers whom they believed that they were agents of the British Government. The British Government in Lagos sent representatives to Ondo, Ibadan and Odo Otin land to act on their behalf. The British flag and the white flag were hoisted on those lands to indicate that such place has been ceded to the Crown colony. Politically the powers of the chiefs of the named places were reduced. The inhabitants were administered by the agents of the Crown colony. In addition, missionaries established mission stations in those areas. Schools were built in each towns and villages by the missionaries to educate children and convert them to Christianity.

SELF – ASSESSMENT EXERCISE

Discuss the roles of the Christian missionaries among the Yoruba Chiefs

4.0 CONCLUSION

British Government in Lagos sent representatives to Ondo, Ibadan and Odo Otin land to act on their behalf. The British flag and the white flag were hoisted on those towns to indicate that such places have been ceded to the Crown colony. Politically the powers of the chiefs of the named places were reduced. The inhabitants were administered by the agents of the Crown colony. In addition, missionaries established mission stations in those areas. Schools were built in each towns and villages by the missionaries to educate children and convert them to Christianity.

5.0 SUMMARY

The political powers of the Yoruba Chiefs were reduced after their colonisation by the Lagos colony. The inhabitants of the Yoruba Empire became the subjects of the Lagos colony after they were conquered.

6.0 TUTOR – MARKED ASSIGNMENT

Explain the “divide and rule policy” played by the Christian missionaries in Yorubaland. Account for the double standard roles played by the missionaries in the Yoruba land.

7.0 REFERENCES / FURTHER READING

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UNIT 3 THE ROLES OF THE MISSIONARIES AND TRADERS IN NIGER DELTA AREAS BETWEEN 1875 AND 1900.

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The establishment of Christianity in Bonny Kingdom
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 - 3.5 Jaja supported the Western Civilisation
 - 3.6 Preachers incited slaves against their masters in Delta
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor- Marked Assignment
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1.0 INTRODUCTION

In the previous unit, you have learnt about the double loyalties of the Yoruba Missionaries to their Chiefs and the Colony. You have also learnt about the hatred of the Yorubas by the British Government. Besides, you have also learnt about how the Ijebu routes were taken over by the Colony. In this unit, you will learn about the establishment of the Delta Empire and the missionary activities in Bonny Kingdom.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- state how Christianity was established at Bonny Kingdom
- discuss the interest of the Bonny people in Christianity.

3.0 MAIN CONTENT

3.1 The establishment of Christianity in Bonny Kingdom.

In 1864 Bonny kingdom was established in Delta Empire. In 1868 the Brass Empire was established in Delta kingdom. In 1874 the New Calabar was established in the Delta kingdom. In 1880 Okrika was established in Delta territory. The inhabitants of the Empires were impressed on the progress made by Christians in other parts of Nigeria. For this reason they invited the missionaries to plant Christianity and establish Western Education in their areas. The inhabitants were ready to bear half of the initial expenses of mission planting in order to benefit from the missionaries. On the other hand, Chief Jaja of Opobo land saw the danger of Christian missions to the social and political heritage of the people of Delta, so he kicked against establishing mission stations in Delta areas (Schon, 1842).

In the nineteenth century, the Bonny was a troublesome area that was involved in political disturbances in Delta area. The mission activities also began at Bonny in the early period of the establishment of Christianity and Western Education in Delta territory.

3.2 The item for sacrifice at Calabar

In the Old Calabar, human enemies were often eaten by the traditionalists as part of the sacrifice offered to their gods before the acceptance of Christianity. As soon as Peter, a Pastor of the Presbyterian Mission in the region converted the inhabitants into Christianity, they stopped eating human flesh. This is because Christianity forbids believers to kill human beings and eat his or her meat (Ayandele, 1966).

3.3 Missionaries as agents of the British Government at Calabar area.

Around 1874, Christianity was established in the Old Calabar. School was established to educate their children by the mission. Politically, the British Government also aided them in governing their subjects. For instance, when the Okirikans appealed to Macdonald the Higher Commissioner to remove the Church and the converted Christians away if not they would attack them. The Commissioner told them that if they attempt to kill the Christians in their midst, he would send soldiers to eliminate all the traditional worshippers in the area. Consul Annesley said to them that the era of the Cross going before the Flag had passed. He said that the urgent need to pacify the Okirikans was not the Bible, but the sword. When there is peace in the Oil Rivers, then the Bible may be brought out with the Western civilisation, but not during war. The Consul ordered soldiers to accompany the missionaries in their missionary enterprises in order to protect them (Ayandele, 1966). This also indicates that the missionaries were agents to the British Government in the area. Whoever, attack them indirectly has attacked the British Government. When King William Pepple of Bonny noted the progress made by the Old Calabar, he and his chiefs offered to sponsor educational activities of the Presbyterian Mission of Edinburgh. So, they appealed to the mission to establish mission stations in Bonny for twenty years. Between 1849 and 1860, the community also pledged that they would be ready to take up the payment of the salaries of workers in the school (Ayandele, 1966).

But for the worship of Ikuba, the god of Bonny people, the Presbyterian mission was not ready to accept the invitation of the Bonny people. In 1864, Samuel Ajayi Crowther a liberated slave of Yoruba descent had begun the Niger Mission exercise in 1857. He accepted King Pepple's invitation. Crowther did plant Christianity and established Western education in Bonny land. However, Jaja saw the coming of the missionaries into Bonny as a political defeat and eradication of the indigenous religion in the land. He refused to sign the invitation letter that was sent to Crowther in 1864 (Schon, 1842). For these reasons, Jaja left Bonny to establish his kingdom called Opobo. He was strict in practising indigenous religion. However, Manilla Pepples and Oko Jumbo accepted the Christian religion in Bonny land. Mr. Jumbo had Western education and went to Qua Ibo River to plan Christianity in the oil market area. In the area, school was established to educate children and convert them into Christianity. In 1870, the worship of Ikuba god was neglected by those who had accepted Christianity in Bonny land. Around 1869., Jaja waged war against the Manilla Pepples who accepted Christianity. His people were killed by joint efforts of the town people and soldiers

of the British Government that protects Christians. But the children and women of the Manila Pepples were taken to the mission house for protection.

In this incident you could see how missionaries who were agents of the white protected the Christians. While non Christians were killed by the army of the British Government. After the incident, Jaja fled to other part of Bonny. There he established his kingdom known as Opobo. He became the administrator of Opobo areas. He combined both spiritual and administrative roles in Opobo land. Jaja did not respect the authority of the Consul at Lagos. He ignored the 1873. treaty that was signed between the inhabitants of Bonny and Crown Government in Lagos. He made it known to the white men who were merchants; that he was their superior master. Jaja allocated a piece of land that was five miles away from Opobo township to them for settlement. He taxed them as he wished. In addition, Jaja gave the merchants strict rules that they must abide with. For instance, he warned them not to keep late in the night before each of them enters his house to rest or sleep. Jaja did that in order to make them observe the traditional morality of the god of 'Ikuba' which he carried along from his old house at Bonny to Opobo land. Furthermore, Jaja also took over all the markets at Qua Ibo that a treaty was signed on 2 December, 1826, whereby it was agreed that the white traders could buy oil from bonny traders. He allowed the indigenes of Bonny only to buy the oil at the market. Jaja also warned the white traders in his land never to give him advice on anything for he did not trust them (Ayandele, 1966).

3.4 Chief Pepple 1 supported the missionaries

Chief Pepple 1, knew that the British Government had power to defend his territory and people in war period. He also believed that the British Government would support the Consuls in their pro- missionary efforts. For this reason, Pepple supported the missionaries' activities in Bonny land. This is because by his experience with the white, he believed that they had good knowledge which Jaja did not acquire. Pepple1 also wanted the missionaries to build school in Bonny, so that they could also impact Western education and Scriptural morality on the children of Bonny. Besides, he was sure that the presence of the missionaries in the land would also bring material gain to the entire people in Niger Delta land. For these reasons, he pleaded to his subjects to accept Christianity brought to them by the missionaries. George Pepple 1 was educated in England. His teachers did impact sound knowledge on him in the school that he attended. Pepple 1 then wanted the missionaries to bring the Western civilization which Jaja and others lacked in Niger Delta area to his people. Pepple 1 used his

western education knowledge to eradicate secret societies among his people. He was a true faithful king. Pepple kept to tenets of Christianity while on the throne. Pepple 1 did not make any sacrifice to gods neither take oaths in the traditional method. Chief Pepple 1 also replaced the traditional constitution with the Christian constitution to govern his subjects in the Delta region. He changed the Bonny Constitution and laws of 1867 that were socially and ethically unjust for treating the slaves and the freeborn people in the region. In the old constitution, chiefs were partners in the affairs of governing the subjects in Bonny land. But in the new constitution, chiefs had no role to play in the land. They were rendered powerless by the new constitution. Everybody was equal before the new constitution in Delta area. His chiefs were rendered useless in terms of offering sacrifices to the god of Delta land. He converted them into Christianity (Ayandele, 1966). Pepple 1 was an upright king who feared the Lord. He was a Sunday school teacher, as well as, a member of the Finance Committee of the Niger Mission. Pepple depended on the missionaries for godly advice than the traditionalists of the land. Despite the critics, that opposed his Christianizing policy between 1870 and 1884, he stood upright to bring light to Niger Delta area. He strongly believed that the political and social progress of Niger Delta region lay in the Christianization of the area.

In 1875, Pepple introduced nut-cracking machines in Niger Delta area. Instead of using human energy to crack nuts, it was a machine that does it. He turned Niger Delta into an egalitarian region. He patronised the missionaries to establish godly political government, schools were established to enlighten his people and advanced economically than other people in Niger areas. Pepple and his subjects found favour with the Crown Consul in Lagos and the British Government in England (Ayandele, 1966). At times of needs, he received their support materially and spiritually in Bonny. The training of Pepple 1 by the British paved way for him to act as their agent through the missionaries in the Niger Area. The reign and tenure of Pepple 1 witnessed peace and commercial prosperity in places where missionaries established mission stations in Niger Delta kingdom (Allen and Thomas, 1841).

3.5 Jaja supported the Western civilisation but rejected Christianity

Despite the hatred that Jaja had for the missionaries, he saw good aspects of their activities. In fact, he allowed one of his children named Sunday Jaja to go to school in Glasgow, where he received western education in a Christian School. Jaja also allowed Miss White, later known as (Emma Jaja) to establish a school at Opobo land around 1887. However, he did not allow

her to include Bible Knowledge in the curriculum. Chief Jaja also sought her advice on occasions when it was necessary on how to govern his subjects. He appointed her the 'prime minister' of his government in Opobo land. She was Jaja's spoke person whenever the white visits him in his palace at Opobo kingdom.

Furthermore, Jaja also adopted some cultures from the white cultures. Such as the wearing of English dress, disapproved the wearing of semi-naked dress worn by the females in his kingdom. He accepted the English technology in doing things in his kingdom. For instance, he built European-style house that he lived. Probably it was Sunday that introduced such to him when he arrived Opobo after completing his course at Glassgow. Jaja did provide cutlery for the white while entertaining them in his palace. He served European alcohol drinks with decent Opobo-made plates to white visitors. While his chiefs take palm-wine with calabash. Jaja eat with his hands while his visitors use cutlery in eating food at his palace. He abstained from taken any drink but water. But he did not accept Christian faith, for he viewed it that in future adherents of Christian faith will encounter some problems, such as moral decadence and religion unrest which some parts of Nigeria is experiencing at the moment. Jaja was a chief and a traditional adherent of his time. He never subjected his people to European control. Jaja had able-bodied African trained soldiers that defended his territory.

Traders in his land did not favour the entrance of missionaries to Opobo area. This is because they were not willing to use their incomes to support missionary' activities, hence they were seen as agents of the British Government in Delta Area. Traders at Opobo land do not want intermediaries between them and their sellers and buyers of goods that some missionaries use to do with traders in the Christian dominated areas. At Opobo, the inhabitants did not enjoy their human rights, such as justice, honour and freedom of movement. This is because they were controlled by Jaja the dictator of the land. Traders in Opobo markets paid taxes direct to Chief Jaja. He enjoyed economic boom and peace in Opobo land for a long period before he was dethroned by the consul of Lagos Government. But where Christianity had been planted, the subjects enjoyed all human rights. For instance, the people of George Pepple enjoyed liberty of speech, contract and movement which the inhabitants at Opobo were denied off by Jaja the master of the kingdom. However, between 1901. and 1916., slaves in the Niger Delta embraced Christianity as a means of escape from slavery (Ayandele, 1966).

3.6 Preachers incited slaves against their masters in Delta

The early preachers in the Niger area incited the slaves against their masters through sermons. When the incitement was noticed; the preachers were cautioned to desist from such un-acceptable acts..

In 1891, more than eighteen churches were established in Opobo after the exile of King Jaja to West Indies. Chiefs in Opobo sponsored the construction of some church buildings in the land. For instance, Chief Samuel Oko Epelle built Churches at Aba. Around 1931., F.D. Jaja who was from King Jaja's family was ordained as an Anglican Priest at Opobo. In 1887, Chief Cookery Gam was converted into Christianity. On 4 September, 1932, Chief Mac Pepple Jaja who was a grandson of King Jaja was converted into Christianity (Ayandele, 1966). The missionaries treated the kings, slaves and freeborn equally with their masters in the Christendom in the Niger Delta. In 1874 , adherents of Christianity built Saint Clements Church. In the Niger Delta traders were used as middle men for both the Christians and the European Government to colonise the citizens in the nineteenth century.

SELF- ASSESSMENT

Discuss the behaviour of the missionaries towards the people of the Niger Kingdom.

4.0 CONCLUSION

In this unit, you have learnt how traders were used as middle men for the Missionaries and the Crown Government in the Niger Delta area. You have also learnt about the planting of Christianity and the establishment of schools in the area by the missions. Besides, you have also learnt about how Chiefs were converted into Christianity and their contributions to the progress of the spreading of Christianity in the Delta area.

5.0 SUMMARY

Chiefs of Niger Delta were converted into Christianity and they sponsored the building of churches and schools in their areas.

6.0 TUTOR – MARKED ASSIGNMENT

Is Christianity is a curse or blessing to the people of Niger Delta. Discuss.

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UNIT 4 MISSIONARIES, TRADERS AND CONSULS

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Hope Waddell arrived Calabar in 1846
 - 3.2 Decisions for the rulers to make a choice between slave trade and compensation
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 - 3.4 The reason for welcoming missionaries in Calabar
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor – Marked Assignment
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1.0 INTRODUCTION

In the last lesson, you have learnt about Christian traders who were used as intermediaries between the people of the Niger and the British Administrators in Niger Delta area. In this unit, you will learn about the activities of Hope Waddell in Calabar area.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- identify the type of trade that was available in Calabar before the arrival of Waddell at Calabar
- state the interest of the Chiefs and their demands from the missionary

3.0 MAIN CONTENT

3.1 Hope Waddell arrived Calabar in 1846

Hope Waddell arrived Calabar in 1846. He noticed that the palm- oil business could bring prosperity to the inhabitants of the city. At Calabar, settlement had brought new political divisions among the people in the town. In Calabar kingdom, there were three main establishments: these were the Creek, Old Town and Duke town. There was competition over the control of the British trade between Creek and Duke towns in the area. Besides, there were internal rivalries between the various houses in each town. However, in spite of these divisions, the Efik developed in the Egbo or Ekpe society an organisation covering the entire land of Calabar that superseded the sectional interests of the three towns.

In addition, the society also superseded the personal ambitions of the ‘gentlemen’ the heads of the houses, of whom it was largely composed. In that way Calabar dominated the original inhabitants of the mouth of the river Kwas. Calabar also controlled the markets in its hinterland. English was the only European language spoken in Calabar. The Calabar traders attached themselves with the British merchants in the area. When Waddell got to Calabar, he found an important journals dated 1767 that deals with the affairs of the Calabar kingdom that were written in English language and kept by the rulers (Waddell, 1849). In the journals, one could read about some English traders who embarked on slave trade while the palm oil was abounding for them to trade with. In 1839, the British Government embarked on the policy of signing treaties with the coastal rulers, it was at Calabar that the readiest response was found (Owen, 1829).

3.2 Decisions for the rulers to make a choice between slave trade and compensation

The rulers were asked to make a clear choice between renunciation of slave trade in return for some compensations, as well as, English trade and friendship on the one hand, and the persistent menace of the warships on the other. To them the British campaign was only another phase of the struggle that had been going on for generations between "various European nations competing for the lion's share of the trade on the coast. The English had changed their article of trade; for reasons not quite clear to the Delta people, they began to refuse to deal in slaves and were calling more and more for palm-oil, for elephant's tooth, camwood and gum copal. Their intention to capture the market remained the same, however; they brought warships to fight their Portuguese and Spanish, Brazilian and French rivals.

The new proposals that England began to make in 1839 were examined very critically. It appeared that England was offering not only hope of increased trade, but also hope of a more equitable, less one-sided trade than the merchants on the coast had hitherto engaged in (Ajayi, 1964).

The coastal traders had long complained of the quality of goods the Europeans brought them and their refusal to bring them the things they needed most. The coastal chiefs amassed capital from their trade but could not obtain the goods they wanted.

Several chiefs imported houses they did not live in, filled like museums with European furniture and fineries. The more enterprising ones began to look for other ways of spending their money. In 1828 Captain Owen, who was making a survey of the coast for the Admiralty, reported that the chiefs of Old Calabar wished to be instructed in the methods of making sugar and to obtain the necessary machinery for which they say they have repeatedly applied to their friends in Liverpool without success. For these advantages they are ready to pay handsomely (Owen, 1829).

3.3 The needs of Chiefs

The chiefs and traders wanted not just worthless finery but tools and machinery and they wanted also that their children should be taught European languages and how to keep account. When officers of the British navy came to negotiate the slave-trade treaties, it was these very things they offered. They also spoke of Buxton's 'confidence between man and man', of missionaries and teachers who would come and create a new era of things in place of the age of the slave traders and the hulk-dwelling palm-oil ruffians (Ajayi, 1964).

Many of the rulers were attracted by these new proposals. But even in Calabar, they regarded the British as valuable and reliable customers, they still hesitated to sign the slave-trade treaties (Blount, 1841). To give up their right to trade with whomsoever they wished and in whatever commodities they chose was a diminution of their sovereignty. Worse still, there was a distinct threat in the clause of the treaties which spoke about the 'severe displeasure' of the Queen of England, who claimed the right to use her navy to enforce the treaties unilaterally if she thought they were violated. The chiefs tried to negotiate cautiously. Bonny agreed in 1839. to sign a treaty, but with so many reservations and with such evident hesitation that the British officials themselves did not expect the treaty to be kept and so the government refused to ratify it.

It was not until 1844, after repeated attempts that Bonny agreed to sign another treaty. The Calabar chiefs were more ready to negotiate. After some hesitation, they were willing to accept the slave-trade treaty provided it would in fact usher in the era of economic and industrial development promised (Admiralty, 1843).

Asked in 1842 . what they wanted for the annual 2,000 dollars compensation agreed to in the treaty, they replied:

Now we can't sell slave again, we must have too much man for country, and want something to make work and trade; and if we can get seed for cotton and coffee, we could make trade. Plenty sugar cane live here, and if some men can teach we way for do it, we get plenty sugar too

Mr. Blyth tell me England glad for send man to teach book and teach for understand God all same as Whiteman. If Queen do so, I glad too much (Raymond, 1842). (please check the quotation again)

3.4 The reasons for welcoming the missionaries in Calabar

In fact, the chiefs welcomed the missionaries to Calabar principally because they wanted agricultural development, sugar industry and schools. They realised that missionaries brought their own hazards (Waddell, 1846). Unlike traders who could be kept at arm's length, missionaries came not only to visit but to settle, to build a house and live all the year round in Calabar and to cultivate in Calabar soil. King Eyo and his chiefs took all the precautions they could. They told Captain Turner that selling land to the missionaries was 'out of question' (Waddell, 1846). They declared themselves willing to pay for services they received. Like

shrewd businessmen, they haggled over the terms on which the missionaries were to be allowed to settle. King Eyo asked Waddell that if someone left his master for the mission house at Calabar must he accept him in his kingdom. In reply to Eyo, the missionary said that he would not accept bad people in his house. But if any servant ran away from his master to him for refuge, he would convert him and make him to repent, then send him back to his master and behave Christian like. He would advise his master to forgive him and accept him as his brother in Christ. King Eyo said to him that was good of him. Waddell further said to the king that if he begs him not to kill a bad person, but to tell him to turn from his bad behaviour will the king still kill the person? The king answered no. 'We no kill man again, only for some very bad crime, same as you kill him in your country (England) (Waddell, 1846).

In 1848 the chiefs of Bonny wrote to Liverpool to ask for missionaries. In the letter they told the recipients that they would let out a piece of land for them to build mission house, school and also use it for agriculture for twenty years, then take over the land from them after expiring time. They also said that they were ready to pay the school fees of their children in order for them to receive western civilisation. In short, the people were ready to assist the mission in all aspects at their disposal except house builders and carpenters that they do not have. In Bonny, traders and missionaries were independent. However, the Christian missions made a considerable impact on the trading situation. In turn, the expansion of European trade and political influence greatly facilitated the work of missionaries in Bonny land. Traders and missionaries often quarrelled, yet they had to co-operate most time. Hence, missionaries do receive financial aids from the merchants. Besides, missionaries also generate fund from their congregation for their welfare and expansion of their missions in Bonny land and Abeokuta. The presence of the missionaries in Bonny indicated the control of the empire by the colony; hence missionaries were agents of the Crown in any place they find themselves.

SELF – ASSESSMENT

Discuss the panting of Christianity in Bonny.

4.0 CONCLUSION

The Bonny and Calabar chiefs invited the missionaries to plant Christianity, establish schools and agriculture in their land. They also aided the missionaries financially. The missionaries also acted as agents for the Crown Colony.

5.0 SUMMARY

In this unit, you have learnt that Christians do not harbour criminals in the mission house; instead they would make him to repent and live a godly life. Besides, you also learnt that the merchants and missionaries were agents of the British Government in Bonny and Calabar land.

6.0 TUTOR – MARKED ASSIGNMENT

Comment on the roles of the Chiefs in the planting of Christianity in Calabar and Bonny.

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Owen,(1829) *to the Colonial Office, 28 April, 1829; CO82.*

Blount. C. reported in 1841 *that Calabar chiefs wanted a treaty of amity.*

UNIT 5 THE MISSIONARIES ATTEMPT TO CONVERT IGBO PEOPLE INTO CHRISTIANITY IN 1857

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
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 - 3.4 The use of force labour on Igbo led some of them to convert into Christianity
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- 4.0 Conclusion
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1.0 INTRODUCTION

In this unit, we shall discuss the attempt that was made by the Missionary to plan Christianity in Igbo land in 1857. but it made little fruitfulness. Also, you will learn about the Consul men who imposed hard labour on the people of Igbo. Besides, you will be taught how missionaries used schools to save the youths from hard labour that was imposed by the British agents on Igbo people. Furthermore, you will learn about various denominations that established mission stations in Igbo land and the impact of their faiths on the lives of Igbo people.

2.0 OBJECTIVES

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

- How did Christianity get to Igboland?
- Discuss the role of the Consul in Igbo land.
- State the impact of Western Education in Igbo land.

3.0 MAIN CONTENT

3.1 The missionaries attempt to convert Igbo people into Christianity in 1857

Missionary attempts to convert the Igbo people to Christianity began in 1857. But it seems fruitless because the new religion was irrelevant to meet the needs of the people. The people believed that traditional religion was better for them than Christianity; most of the Igbo people listened to missionary propaganda but remained outside the Christian Church. Those who embraced Christianity prior to 1900 were mainly people who, perhaps, were alienated from the traditional society; or suffered from certain social disabilities; or experienced certain natural misfortunes.

It was largely these, perhaps, that Archdeacon Henry Johnson had in mind when he wrote in 1881 with some exaggeration, that there was a 'general awakening' to missionary evangelism. 'Christianity', he assured his sponsors at Salisbury Square, 'is proving itself to be more than a match for the ancient faith of the country. The heathens are looking on, bewildered, and powerless to stem the torrent of enthusiasm that is flowing like a river towards the religion of the Lord Jesus Christ.'

As the records reveal, however, it was in the period following the extension of British political authority into the Igbo country that missionary evangelism prospered. Prior to that time, in fact, it may be safely said that most Igbo people treated missionary propaganda with

'respectful indifference'. But during the period under review, 'indifference' to the Christian Church seemed to have changed dramatically to a mass movement (Taylor 1863). According to (Taylor 1863), the population of Onitsha in 1874 was estimated at 13,000, but the number of active Christians was 177.

3.2 The impact of the British Colony in the growth of Christianity in Igbo land

Leslie Probyn, who had been High Commissioner of Southern Nigeria, in one of his criticisms of the Christian missionaries, remarked that the failure of the Christian missions to convert the Africans lay in the missionary's almost unrealistic assumption that the Africans could easily be persuaded to change their traditional religion by simply introducing the Bible in their midst. This assumption, he observed, never worked because the Africans 'are a very cautious race, and . . . will not accept new ideas merely because they were presented to him by a white man'. Indeed, continued the High Commissioner, 'new ideas' (including Christianity) are acceptable only when the Africans see that they are 'obviously useful'. But 'beyond that', he insisted, 'they are not receptive'. What Probyn said of the Africans in general may be applied to the Igbos in particular. For although it has been said that the Igbos are remarkably receptive to change, their positive response to innovation is indeed determined by their uncanny sense of the comparative advantage involved.

People do not accept change for change's sake; they do so essentially because of the anticipated rewards that follows any innovation. To quote an Igbo anthropologist: "The crucial question is this: Will the acceptance of this innovation "make the individual or the town get up"? If the answer is in the affirmative, there is a great possibility of immediate acceptance; but to be retained, the innovation "must work", the material and symbolic evidence of "getting up". British military occupation of the Igbo country; and the political and social disruption that followed, were indeed far-reaching and quite un-settling. While engaged in the frequent military patrols, the soldiers molested the villagers, seized their animals, and often destroyed or ravaged their farm crops. The new social environment made it relatively easy for the so-called 'Consul men' to impersonate either the soldiers or Government officials and thereby commit great havoc in various communities (Uchendu, 1965), (Retrieved on 13 – 8 – 2014).

3.3 The evil activities of the Consul in Igbo land between 1900 – 1915.

Between 1900-1915 the Consul caused several havoc in several districts in Igboland. In several Districts evil complaints against 'Consul men' were noted by the Igbo people. It was reported that some Consul Masters do collect things by force from Igbo people by using gun to force them to surrender any object they wish to collect from the Igbo people. The Consul men do a great deal of harm among the native population and are difficult to catch. Although initially the entire populace was subjected to military expeditions and wanton exploitation, in due course, however, it appeared that Christians became immune to certain local exactions. Some 'Christian' villages were indeed treated with some measure of respect by British officials and in a few cases were freed from military patrols. To most people, therefore, it became quite obvious that those who were associated with the Christian missions received preferential treatment. Fear and insecurity coupled with the realization that Christianity had suddenly become a badge of honour, persuaded many people then to reconsider their position vis-a-vis the Christian missions. Hence, it was that there was indeed a 'run to the Church' in order to avail oneself of the rewards of being a Christian. 'A remarkable movement towards Christianity', one C.M.S. missionary observed in 1903, was the result of a strong belief that acceptance of Christianity would 'mean immunity from Government Expeditions'. To avoid such expeditions which were dreaded because of their destructive effects, many people, especially young men, began, therefore, to associate themselves with the Christian missions. From various towns and villages, requests were sent to the Christian missionaries to come and open mission stations. And within a short space of time, churches began to spring up even 'in unexpected places'. In fact, by the end of 1915 the Christian missions were overwhelmed with requests for station-teachers and, to their dismay, they were ill-equipped to comply with the various demand (Uchendu, 1965).

3.4 The use of force labour on Igbo who refused to embrace Christianity made people to convert into Christianity.

Apart from the military expeditions which provided a new impulse to embrace Christianity, other forces were at work. Of special significance was the forced labour which the new regime had imposed upon Igbo people. 'The use of forced labour for construction of roads and for building government stations and quarters, the use of conscripted carriers as the main means of transportation for more than two decades and a half, the depredations of the licentious court messengers, and the use of the Native Court itself' actually exasperated many people (Bedwell, (1902) in C.M.S., G3 A3 Report).

But for the intervention of the missionaries a large number of Igbo young men embraced Christianity in an attempt to circumvent the new colonial situation.

Imbued with the belief that the Christian missionaries would act as a protective shield against the exploitative mechanism of the colonial administration, individuals Ibo then swarmed into the churches. In 1912 for instance, the C.M.S. stationed teacher at Egbu and Owerri. Bedwell reported that on one Sunday service, over 3,000 people were in attendance at Owerri. This unusual augmentation of the church congregation, Bedwell explained that the joining of Church by many Igbo people would pave way for such people to escape Government work, or be freed from the exactions of the chiefs. Other forces that brought about the remarkable mass movement of the early twentieth-century included fear of being flogged or imprisoned for refusal to comply with the government's forced labour ordinance or failure to pay local fines. Here again, the influence of the Christian missions was quite considerable. In several cases the missionaries intervened on behalf of their converts, arguing that a 'pagan' chief had no jurisdiction over Christians. By intervening so forcefully, the missionary thereby saved Christians from the hazards of imprisonment and public flogging.

3.5 The importance of Formal Education in Igbo land

Realizing therefore that the only means of possible escape from some aspects of colonial exploitation was to associate oneself with the Christian Church, many young men began to go to schools and attend Sunday services in large numbers. Perhaps the most significant force that brought about what might be called massive 'rural conversion' was the mission school. Its impact as a generator of social change, and the awareness that those who went to school became immune to certain local demands by the chiefs, helped to revolutionize people's attitude towards Christianity. With the extension of British political authority and Igbo acceptance of Christianity as the lesser of two evils, Christian missions, on the other hand, intensified their campaign for territorial influence.

Moreover, the destruction of the Aro Chukwu oracle, known to Europeans as the 'Long Juju', seems to have provided a new impetus for missionary (Dilim, 1965).

4.0 CONCLUSION

In the early 1857 Christianity was irrelevant to the people of Igbo. However, the religion later gained ground in Igbo land when the British Consul men mal-treated the people. In order to escape hard labour that was imposed on the youths by the British agents, many of them

embraced Christianity so that the missionaries could protect them from the British agents. Many youths enrolled in the mission schools and they were freed from hard labour.

5.0 SUMMARY

We have discussed the hard treatments of the agents of the colony that was imposed on the Igbo people. Also, in this unit, you have learnt that the enrolment of many Igbo youths in the missionary schools saved them from the imposition of hard labour on them by the British agents in Igbo land. In other words, the people of Igbo did not accept Christianity willingly, but by circumstances.

SELF ASSESSMENT EXERCISE

State the role of British agents in the spread of Christianity in Igbo land.

6.0 TUTOR MARKED ASSIGNMENTS

Discuss Christian Missionary Education as a means for enlightenment in Igbo land.

7.0 REFERENCES/ FURTHER READINGS

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Date Retrieved: 13 – 8 – 2014.

In this unit, we acknowledged all Authors and the JSTOR

**UNIT 6 ACTIVITIES OF THE MISSIONARIES IN EAST AND WEST OF THE
CROSS RIVER 1900- 1915**

Adapted Articles: JSTOR C.M.S. C.A. 3/030, Simon Perry's Journal Extract, entry for 2 Nov. 1878. C.M.S., G3/A3/o, Niger Mission, Archdeacon Crowther to Baylis, 5 Oct. 1903; Bulletin, xx (1903-4), 509; Holy Ghost Fathers Archives

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 - 3.5 The Catholic mission used schools' evangelism methods to dominate othermissions
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 - 3.7 Education Programme of the Catholic mission
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1.0 INTRODUCTION

In the previous lesson, you learnt about the attempt made by missions to plant Christianity in Igbo land. Also you learnt about the activities of the consul that led to the conversion of some Igbo into Christianity. Besides, you learnt about the importance of Western Education in Igbo land. In this unit, you will learn about the activities of the Aro priests in Igbo land. You will also learn about the competition among missions in order to convert Igbo into Christianity by using school methods. This led to the establishment of many schools in Igbo land.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- Identify the aims of the missionaries in Cross River State
- State the missionaries' works in Cross River State

3.0 MAIN CONTENT

3.1 The activities of the Aro Priests in the Cross River

Activities of the Aro priests, in East and West of the Cross River succeeded in resisting the intrusion of the Christian missions in their areas. However, the British colony destroyed the citadel of their influence and power. As Aro influence was then undermined, and as the British 'pacification' appeared to open new frontiers of opportunity, missionary anxiety to reach Igbo 'heartland' became almost an obsession. Predictably, the widening of the frontiers of Christian proselytization brought with it intense missionary rivalry for spheres of influence. Rivalry and competition, as we shall see later, especially between the Roman Catholics and the Protestants, tended to exacerbate the endemic friction between these religious denominations. It is against this background-interfaith rivalry and competition-that the question of the expansion of Christianity in Igboland must be considered. Because the missions were competing with one another for converts, they were obliged to provide what the Igbos most desire from them, and after the 'pacification' of their country, this was western education. It was this desire for education, coupled with the competition between the denominations, rather than the ambition to embrace the new faith, that led to the rapid spread of the Christian churches in Igboland.

3.2 Igbo demanded for Western Education

The Roman Catholics, perhaps just because they were faced with the necessity of competing with the longer established Protestant missions, adapted more quickly than their rivals to Igbo demand for education. In their view, one of the principal obstacles to the growth of mission work had been the power of the Aro-Chukwu oracle. In 1902, as soon as this had been destroyed by the Aro expedition, the Holy Ghost Fathers made a desperate attempt to establish a missionary base at Calabar. The attempt at this time seems to have failed, however, because of the opposition from the Protestants who had established mission stations there. The Protestants were Presbyterians, Primitive Methodist Missionary Society and Qua Iboe who had been in Calabar since 1846, looked with disfavour upon the Roman Catholic Missionary who wanted to establish mission station in Calabar area. However, the Catholic faith missionary established a mission station at Calabar in 1905. When that was done, the Roman Catholic Vicar, Father Joseph Shanahan (Later Bishop), boasted that he would use the newly established Catholic schools to 'strike the last blow at the Presbyterians'(Coleman, 1932).

3.3 The Scramble for establishing Mission Stations

The scramble for territorial spheres of influence among the different Christian missions produced, as one Roman Catholic priest aptly put it, 'an atmosphere of war'. For all the denominations, the 'open door' in the Igbo country was a signal for unlimited and 'natural expansion'. Thus it was the Methodists, who, hitherto, had confined their operations to areas east of the Cross River, began in 1902 to stake out territories in the Igbo districts (Dennis, 1913). Efforts by other missions to prevent their entry were vehemently resisted. From the point of view of the Methodists, their expansion into Igbo country and elsewhere was indeed a 'natural and proper' thing to do. Suggestions that they were intruding into other societies' spheres of religious influence, or that their ambition smacked of missionary rivalry, were immediately denied. In spite of denials, however, the Methodists were consciously pursuing a policy of using education as a tool for expanding mission stations in the area as they continue building schools in Igbo land. For instance, during the period of missionary haggling, the Methodist missionaries were urged from their Headquarters never to allow other Christian missions to send them out of Igbo land (Kalu, 1938). Although, the Methodists consistently claimed the right to 'natural development', they were, ironically, very protectionist. When, for instance, other missionary societies attempted to open mission stations in the Ibibio and Efik areas in 1907 the Society appealed to the colonial administration to restrain them from

intruding into its supposedly exclusive preserved area. Mutual exclusivism, to be sure, was a common practice among the various denominations. Each was anxious to exert its particular influence in a particular area or district. But no Christian mission wanted to be left in the lurch while others gained converts and spread their denominational influence. Bishop James Johnson established mission stations in Aba, Arochukwu, Bende, and some other towns. Consequently he recommended that the C.M.S. should also open up mission stations in these towns, certainly to forestall Roman Catholic assumption of total control. Other Protestant groups like the Methodist Missionary Society and the Presbyterians also joined in the scramble (CMS G3/A3/0).

3.4 Missionaries possessed more Mission Stations in Igbo land between 1900 - 1915.

In Oka (Awka), Udi, and Okigwi the situation was the same: all the societies vigorously scamped for prior possession. When the C.M.S., for instance, effectively occupied Oka in 1903 before the others could do so, it was for Father Lejeune, who had seriously wanted to use Oka as a base for missionary expansion into the interior, 'un veritable creve-coeur'. The same was true of the Methodists, who blamed the C.M.S. for also forestalling their plan by occupying Udi just before they could do so. 'For the C.M.S. to do that', R. Banham of the Methodists wrote to the Secretary of his Society, 'meant shutting the door in our face for further advancement (C.O. 591/2). While it is true that the Protestant denominations haggled among themselves for the occupation of certain towns and villages, they seemed however united in their opposition to the expansive propensities of the Roman Catholics. For the Protestants, in fact, it was quite disconcerting to see the Roman Catholic missionaries 'vigorously pushing forward among the Ibo-speaking people' and opening mission stations everywhere. At an all-Protestant Missionary Conference held at Calabar in 1911, the Protestant denominations sought to enter into some sort of working arrangement as to the partition of territories (Kalu, 1938).

This endeavour was made, of course, to eliminate the apparently anarchic situation which had intensified since the advent of British rule. Although the different societies agreed in principle to co-operate among themselves, no such co-operation seemed possible with the Roman Catholics whose apparent aggressive drive for pre-eminence displeased them. But singly or collectively, attempts to prevent the Roman Catholic Fathers from 'intruding' into Protestant spheres of influence proved abortive. By the end of Father Shanahan era, the Roman Catholic Church had indeed challenged effectively the pre-emptive position of the

Protestants, especially that of the Church Missionary Society. As far back as 1882 when rumours were in the air of the advent of the Roman Catholic missionaries, Archdeacon Johnson had in fact predicted that the coming of the Catholics would mean 'great trouble' for the C.M.S. In 1912, (CMS G3/A3/0) Father Shanahan, observed that the rapid growth of the Catholic Church was due largely to the use of schools as instruments of evangelization. Before 1900, the Church Missionary Society appeared to have dominated the field (Manley, 1913).

3.5 The Catholic mission used schools' evangelism method to dominate other missionaries in Igbo land.

To allow the C.M.S. to build schools, particularly in Onitsha, without any challenge, seemed to the Catholics as tantamount to unconditional surrender. To do so, Father Pawlas argued, would certainly make the C.M.S. 'the master of the town'. Consequently, more Catholic schools were considered advisable not merely to ensure the propagation of the Catholic faith, but more so to prevent the possibility of a Protestant control in Onitsha. It was indeed through the school that the Roman Catholics appeared to have dominated the missionary field. Between 1890 and 1906, for instance, Catholic schools and their intake increased at a very rapid rate. In 1899 there were only seven schools with an enrolment of about 334 children. By 1906, on the other hand, there were a total of twenty-four schools with 2,591 in attendance (C.O. 591/2). The underlying causes for this remarkable growth were twofold: first, the Catholics succeeded in attracting a large number of people to their schools because of the use of English language, which, the C.M.S., for instance, resisted in their schools until later years. This reluctance to teach English, especially at the time when knowledge of the English language was a passport for higher economic and social status, led to the C.M.S. loss of ground. Thus the Catholic Fathers reported in 1890 with evident jubilation thus: Even one of 'the most fervent' Protestant women, the report continued, had sent her son to the Catholic school to be educated. The second factor was that the Catholic schools were well subsidized by the government grants-in-aid, especially after 1901. In fact, Father Shanahan acknowledged this in 1906 and added that the receipt of government grants provided the lever for the Catholic 'victory' over the Protestants. For the missionaries formal education was a means to an end. Through a sustained education programme both religious proselytization and social transformation might be realized. For, as Father Shanahan suggested, 'Those who hold the school, hold the country, hold its religion, and hold its future.' For the Africans, too,

the acquisition of Western education was a means to an end; education would provide the weapon with which to fight colonialism (Coleman, 1932).

3.6 The importance of education among the Igbo people

Scholars have tended to stress the utilitarian aspect of Western education as a means to higher jobs and overall economic improvement to the neglect of its ideological aspect. During British colonial rule, to be sure, many Igbo polities responded favourably to European education. In one sense, education was looked upon, in the new white man's world, as the *sine qua non* for personal betterment (Lenon). It enabled young men to become clerks, engineers, and teachers. In another sense, as a Lagos newspaper put it succinctly in 1923 it was through education that 'we Africans can hope to make sure our ultimate Redemption' from colonial rule (Clifford, 1919). It has been indicated earlier that British over-rule provided the impulse for change. Onerous exactions and exploitation, either from the Europeans or African officials, exasperated many people. Some Native Court clerks, especially those who were non-natives of the areas they served, exploited the local communities to such an extent that many felt that the best remedy for colonial oppression was to educate 'sons' of the village. Hence the extraordinary demand for missionaries and mission schools. The following passage from Eke Kalu of Ohaffia in the former Bende Division may help to illustrate the point. There was one C.N.C. (Clerk of the Native Court), a Sierra Leonean, by name Vincent. He very much ill-treated the Ohaffia people (Kalu, 1938).

On one occasion Clerk locked several of the Igbo in the prison yard for a very trivial cause. They broke out from the prison, and were intent upon beating the C.N.C. when the latter instantly reported the situation to Major Cobham, who very quickly despatched policemen to his rescue. Much was the fine imposed upon the culprits. After this experience the Ohaffia people appealed to Eke Kalu for a way out of such torture occasioned by a fellow blackman. Kalu therefore began to lecture them on the necessity of educating their children by establishing and supporting schools. The political and social changes, therefore, provided the climate within which mission education thrived. Igbo receptivity to formal education, which meant acceptance of Christianity, spurred Christian missions to adopt education as the most expeditious means of spreading Christianity. From 1901. both the C.M.S. and the R.C. Missions were intent on expanding their education programme, especially in Onitsha. Many chiefs, in particular, sent their sons to school precisely for this purpose.

The government, too, under the direction of Sir Ralph Moor, became interested in the education of the Africans. The Christian missions, however, were faced with a dilemma: what kind of subjects were to be taught in these schools? The government had expressed a desire that the mission schools should include in their curriculum, such subjects as, English, mathematics (algebra and geometry), and other 'technical' subjects (carpentry, book-keeping and accounting). For the C.M.S., these subjects were too 'secular', and as such seemed geared to serve government and commercial interests. Hence their resistance to the teaching of English and these so-called 'ambitious subjects' which would prepare the Africans for jobs other than serving as teachers and catechists.

The Roman Catholics, on the other hand, apparently unaware of the C.M.S. position on 'advanced' education, were amenable to the government suggestion. Unless advanced education was provided in Catholic schools, Father Lejeune informed the Directors of his Congregation, Catholics might be forced to attend Protestant colleges to continue their studies. Anxious to prevent this unpleasant possibility, therefore, a Roman Catholic secondary grammar school was established at Onitsha (Kalu, 1938).

In the primary schools, too, changes were made according to government specifications: English and industrial education were added. The High Commissioner, Sir Ralph Moor, seemed satisfied with the Catholic scheme and so informed the Colonial Office that the government would support the Catholic schools with grants-in-aid so as to render them 'effective'. Perhaps the Catholic schools, particularly the new secondary school, needed this government financial backing, for admission to the school was free. The policy to admit students without charge seems, however, to have been a Roman Catholic strategy not only to attract students but also, perhaps, to attract Protestants as well. In any case, the C.M.S. thought that this was so. Not only did the C.M.S. missionaries propose building a secondary school of their own, but they also considered it imperative that education in C.M.S. schools should be free so as to get even with the Roman Catholics. 'The deliberate attempt on the part of the Romanists to capture the children by offering secondary education free of charge made it of paramount importance that C.M.S. schools should be improved.' In other words, the Anglicans were now poised to 'compete. An exception here is the Catholic Society of African Missions in Asaba, which claimed that the Catholic Church would be 'committing a crime' against African souls by introducing education (Kalu, 1938).

3.7 Education Programme of the Catholic Mission

Between 1910 and 1915 Roman Catholic paramount in education became quite evident. Recognizing the great demand for Western education in Nigeria, and realizing that the school was the most expeditious way to gain people to Catholic faith, the Catholic Church launched an ambitious education programme. The Roman Catholic built schools in many places and used them for worship as well in Igbo land (Father Okoronkwo). The Roman Catholics, invariably, had chosen a quick route to victory: 'if we go from town to town talking only about God', said Father Shanahan in 1909, 'we know from experience that much of our effort brings no result. But no one is opposed to schools.' That no one was opposed to school might indeed be substantiated from the report of a C.M.S. Archdeacon, who blamed his society for lack of comparable progress in opening new schools like the Roman Catholics. 'Deputations besiege this house-with money in their hand asking for teachers and it cuts to the heart to have to refuse help. To the Archdeacon, certainly, this sort of thing was 'unbusiness-like'. Particularly frustrating to the C.M.S. missionaries were Salisbury Square's 'curbing policy' when 'the Romanists were making great effort to capture the country through the establishment of schools. 'Indeed', said the C.M.S. Bishop, Herbert Tugwell, 'The Romanists have practically captured education in the primary standards ... whilst the C.M.S. schools are mainly infant schools. Many of our children pass from these infant schools to the Roman schools as soon as they leave the sub-standards.' The C.M.S. concern about their students going to Roman Catholic schools is very understandable. While all the mission schools 'had the common aim of propagating the ideals of Christianity', each school, however, had to teach 'the basic doctrines of the particular denomination' that established it. The 'determined effort' of the Roman Catholics in training and employing their graduates as teachers seems to have encouraged the C.M.S. missionaries to embark on establishing more schools as well as employing their graduates as teachers in the land of the Igbo (Tugwell, 1914). However, the employment of African teachers was ordered to be stopped by the Church missionary Society. According to Salisbury Square, English money was not to be used in paying the salaries of the teachers. For this reason, many pupil teachers were sacked. But those who were retained were to be supported by the Africans themselves (Tugwell, 1914).

Considerations of economy, however, seemed to have persuaded Salisbury Square to react negatively to the pressures from the missionaries. Furthermore, cynicism about the 'educated African', which had become pervasive in both government and missionary circles, may have been another restraining factor. But for the ambitious missionary, who did not wish to be

superseded by the Roman Catholics, refusals on educational projects based on economy, real or otherwise, became indeed very disquieting and disappointing. For the Roman Catholics to progress at the expense of the C.M.S. was definitely distasteful to the Anglican bishop too.

I am always impressed when I visit Onitsha with the development of the work of the Roman Mission Bishop Tugwell wrote in 1914 and although their work cannot ultimately benefit the great Ibo speaking people, it can greatly hinder and mar our work.... Educationally our position on the Niger is far from being satisfactory, and I cannot say that there is any prospect of immediate improvement.

Even though elaborate statistics are not available at this time to compare the actual rate of growth between the Catholics and the Protestants, evidence at our disposal tends to suggest that the Catholics outstripped the Protestants. Evidence from Protestant sources may give some clue. It is interesting to note that the Roman Catholic Mission seems to have flourished since the advent of the Government.

In years (1900-1901.) the Roman Catholic pupils have increased from 2,450 to 32,781, and average school attendance from 156 to 5,421. In about the same period 1901-12, The Protestants Schools have increased from 5 with 392 pupils on the roll, average attendance 142 to 46 schools with 4,066 pupils on the roll, average attendance of 2,223. This dynamic growth of the Roman Catholic schools, which invariably tended to give them more influence in the Igbo country, alarmed the Protestants, especially as Protestant schools were slowly fading into 'insignificance' vis-a-vis Roman Catholic schools. 'Fine-looking substantial buildings have been erected in commanding situations,' wrote Archdeacon Dennis, 'and some of the priests and European lay helpers have all the time been devoting themselves exclusively to the work of teaching . Besides, the fear of the Romanization of the Igbo land ultimately persuaded the C.M.S. Authorities to launch the programme of Anglicanism through the establishment of schools in Igbo land. (Kalu, 1938)

4.0 CONCLUSION

A critical examination of the forces behind Igbo acceptance of Christianity during the first decade of the 19th century reveals that British military imperialism and other forms of colonial exploitation were in fact basic to the decision of many Igbo communities to embrace Christianity. The adoption of the Christian religion, especially by the male adults, may be seen as a clear method of adjusting to the new colonial regime in which Christianity offered visible social advantages. Communities which embraced the new religion believed that by

associating with the Christian missionaries, they would perhaps escape various forms of colonial over-rule. The expansion of British political authority in the Igbo country, therefore, widened the frontiers of missionary enterprise. Each denomination was more than anxious to impact its denominational influence on the people. Thus interdenominational rivalry, especially between the Roman Catholics and the Protestants, was acute. For various reasons, the Roman Catholic missionaries seem to have established a more preponderant influence than the Protestant societies.

5.0 SUMMARY

At the initial stage, the activities of the Aro priests in the East and West of the Cross River affected the planting of Christianity in the area. But the introduction of Western education by missionaries encouraged the spread of Christian faith in Igbo land.

The free education programme that was introduced by the Catholic mission aids the rapid spread of Roman Catholic faith in the Western and Eastern areas of Igbo land.

SELF ASSESSMENT EXERCISE

Discuss Education as the instrument for the spread of Christianity in Igbo land.

6.0 TUTOR MARKED ASSIGNMENTS

Discuss the Interdenominational rivalry between the Church Missionary Society and the Roman Catholic Missionary that aided the spread of Christianity in Igbo land.

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**UNIT 7 RELATIONS BETWEEN THE CROWN COLONY
ADMINISTRATION, MISSIONS AND EMIRS IN THE NORTHERN
NIGERIA**

CONTENTS

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- 3.0 Main Content
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 - 3.3 Re – organisation of Northern Nigeria by Lord Lugard
 - 3.4 Lord Lugard instructed Tugwell
 - 3.5 Lord Lugard organised an expedition to Kano in 1903.
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 - 3.7 The planting of Sudan Faith (ECWA) in Jos in 1904
 - 3.8 The departure of Sir Frederick Lord Lugard in 1906 .
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References/ Further Readings

1.0 INTRODUCTION

In this unit, you will learn how the C.M.S. began to prepare some evangelists for pioneering work in Hausa Empire in the eighteenth century (please check the date. I think it should be 19th century). Miller was sent to learn Hausa language in Tripoli. There he came in contact with Abdul Majid who was on his way to Mecca. Miller sent an invitation letter to Abdul to come to England. Miller was accompanied by Majid to Zaria where they met Hausa – Fulani families around 1899. Also, you will learn about the rivalry between France and the British over the scramble for Hausaland at the period. Besides, you will learn about the negotiations that took place between the Royal Niger Company and the British Government to handover the Niger area to the Crown Colony. On the first of January, 1900, the Royal Niger Company leased the Niger area to the British Government. It became the British Protectorate in the Northern Nigeria. Finally, you will learn about the first Governor General named Sir Lord Lugard who was appointed by the British Government to rule over the Niger area and the roles he played among the Muslims and Christians in order to be able to control the subjects. His method of ruling the people was through indirect rule. Since Lugard would not want to lose the benefits he derived from the Emirs, he promised not to allow any religion to spread in the Northern Nigeria except Islam. For this reason it appears that his promise to the Emirs not to allow any religion planted in Northern Nigeria, except Islam appeared to have caused religious unrest in Northern Nigeria as we shall examine in this course.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- explain how Christianity was planted in Northern Nigeria,
- how the Royal Niger Company authority handed over the Niger area to the British Government on 1st January, 1900.
- state the role of Lord Lugard in the restriction of Christian bodies in planting of Christianity in Northern Nigeria.

3.0 MAIN CONTENT

3.1 Tugwell and Doctor Miller's Expedition to Hausa Empire.

In 1894, the Church Missionary Society planned to spread Christianity to Northern Nigeria. In 1897, some missionaries were chosen to explore Northern Nigeria for evangelism. Among the chosen missionaries was Doctor Miller. He was assigned to study Hausa language among

the Hausa natives who resided at Tripoli in order to be able to interpret the Good news in their native language to the Hausa- Fulani people in Northern Nigeria. Some Hausa people who were travelling to Mecca via Tripoli did spend some times at Tripoli and Egypt. At Tripoli, Miller had contact with a thirteen year old boy named Abdul Majid who was going to Mecca. As Miller had contact with consul or British official and some missionaries, he used the opportunity to facilitate Abdul's journey to Mecca. While Abdul was returning from Mecca, he got to Alexandria; an invitation letter that was written by Doctor Miller inviting him to England and handed over to him. Majid left Alexandria for England to meet Miller. Both Miller and Abdul journeyed from England to Zaria, Niger area (Nigeria). There they met some Hausa – Fulani people who were Christians (Crampton, 1976).

3.2 Miller and the chosen missionaries set for Northern Nigeria mission around 1899

Towards the end of 1899 Doctor Miller, Reverends Dudley Rider, Richardson and Mr. Burgin left England for Nigeria by sea. When they got to Lagos, Bishop Tugwell joined them. They journeyed from Lagos to Northern Nigeria by foot. However, in the early period of the nineteenth century, on their way to Northern Nigeria, the missionaries came in contact with the Crown Colony's soldiers who were under the command of General Sir Lord Lugard. At the period in question, there was rivalry between France and the British Governments over the control of some places in Northern Nigeria. These include the Niger area that was controlled by the Royal Niger Company. Hence the business men that established the company hailed from England, they voluntarily invited the British Government to take over the Niger area that was controlled by them instead of losing the area to the French Government.

Besides, the British administrators in Lagos were also advancing towards Ilorin area of Northern parts of Nigeria in order to take over the area from the Fulani warriors. It has been observed that the Fulani were very hostile to the Yoruba people in the West of Nigeria. Hence nothing was done to the Fulani people to stop their hostilities against the Yorubas. Both Governors Carter and Denton planned to wage war against the Fulani emirates at Ilorin, conquer them and handed Ilorin kingdom over to the Yoruba Empire. However as the plan to over throw the Fulani warriors was on, Goldie opposed the ideal and used his position at the foreign office stopped them to conquer the Fulani empire at Ilorin. However, between 1898 and 1899, negotiations were on between the Government and the Royal Niger Company to possibly hand over the company and its environments to the Crown Colony. In 1st January,

1900, the British Government finally took over the Royal Niger Company and its environments. Sir Frederick Lord Lugard was appointed the first High Commissioner for the area. He paid compensation to the Royal Niger Company authority. The British Government reorganised the management of the company for commercial purposes (Apata, 2011).

3.3 Re- organisation of Northern Nigeria by Lugard

Before the re-arranging system of governance in the vast Northern Nigeria, Ilorin, Borgu and Kabba Provinces were organised areas and controlled by Kings. While other areas in the Northern Nigeria were mere large places and probably let lose without formal or little controlled by the Emirs; Lugard determined to arrange how the vast areas would be managed by his government. Lugard first subdued the power of the Emirs, then stopped slave trade in the vast areas and put an end to endless war between the Nupe raiders, Afonja in Ilorin and the Okun in Kabba areas (Apata, 2011). Tugwell and his evangelism groups were anxious to stop the crisis and slave trades among the Northerners. So, he and his company proceeded to Kano in order to proclaim the gospel to them. Kano was dominated by Muslims. For this reason, the Colonial Secretary and Marquess of Salisbury advised the missionaries not to enter into the Muslim towns yet. For they feared that their entering into dominated Muslim areas would cause religious unrest. Besides, Lugard felt uncomfortable when he heard that Tugwell and his missions had gained access into Kano city because the black people could attack them there. If the white men were attacked by black Muslims in Kano, it would be an insult to the British Government in London. Furthermore, if riot breaks out in Kano area, as a result of planting of Christianity in the Muslim domain, it will also affect white men who planned to extend legitimate trade to the area. In addition, the preaching against alcoholic drink by the missionaries would also lead to a loss in alcohol business of traders from Britain.

The lost of gain in alcoholic trade also made the traders not to have enough money to pay for tax and custom duties that were levied by the colony. For this fact, it was reported that Mr. Morel who was the editor of the African Mail got annoyed with the Missionaries in Northern Nigeria. He became anti – missionary in Nigeria. Likewise, the newly formed West Africa groups were also against the missionaries that were led into Northern Nigeria for they considered their behaviours as none conformed with the laid down principles of the British Government to extend their territory to West Africa (Crampton, 1976).

3.4 Lord Lugard instructed Tugwell

Sir Lugard instructed Tugwell to contact the British Soldiers at Jebba before his team moved forward to other parts of Northern Nigeria for evangelism. As the missionary continues moving toward the North, they were welcomed by the people. They told them that they could continue planting Christianity in any part of the region. The evangelists also used the opportunity to inform their hearers that the British explorers were in their territory to introduce legal trade to them. The Emir of Zaria received the missionaries wholeheartedly and treated them as his friends. He believed that the presence of the white men in the region would help him to wage war against the Sultan of Sokoto who was a threat to him.

The Sultan of Sokoto was assured by Miller that the British Government would help him to protect his subjects from their enemies only if he allowed the Crown Colony agents to reside in his area. Miller instructed the Emir to write a letter to Lugard requesting the Crown Colony to protect them from their enemies. As Lugard assured the Emir of Zaria that he would protect him and his subjects from their enemies, the British soldiers captured the Emir of Kontagora who was involved in slave trade in Northern Nigeria. For the good roles played by the missionaries for connecting the Emir of Zaria to accept the British rule in the area, Lugard was pleased with the missionaries. The missionaries, however, ignored the advice given to them by the Emir of Zaria to stay for some times in Zaria before they moved to Kano. As they got to Kano, the missionaries were not welcomed by the people. The Emir, Aliyu and his subjects were very hostile to the missionaries in Kano. This is because Kano was dominated by Muslims who would not welcome Christians in their areas. Aliyu addressed the missionaries thus:

We do not want you: you can go. I give you three days to prepare:

A hundred donkeys to carry your loads back to Zaria, and we never

Wish to see you here again (Crampton, 1976).

Ayandele views the move of the missionaries from Zaria to Kano as an embarrassment to Lord Lugard. This is because he was not informed by them before they moved there. He read the action of the missionaries in the newspapers. For this reason, he was not pleased with the missionaries. However, one of the missionaries, Dudley was invited by the Crown to report at London to explain why the Governor General, Lugard was by passed by the missionaries as they left for Kano where they were humiliated without his authority (Ayandele, 1966).

3.5 Lord Lugard organised an expedition to Kano in 1903.

In 1903, Sir Lord Lugard organised an expedition to Kano in order to subdue the Emir probably to retaliate his humiliation of the white men who were among the missionaries. After the Emir of Kano had dismissed the missionaries at city of Kano, they returned to Zaria. Lugard sent to the missionaries to leave Zaria city for Girku in Kogi State and stayed in the British military camp. At Girku, Tugwell left other missionaries there and left for Lagos. However, when the British soldiers left Girku for an assignment, Lugard ordered that the missionaries should re locate to Lokoja the confluence of River Benue and Niger. The Governor General sent Miller for treatment at London. When he recovered from his illness, Miller went back to Lokoja to meet the missionaries. Miller sought for permission from Lugard to return to Girku. While at Girku, he was compelled by Lugard not to go to restricted areas (Muslim dominated area). He later returned to Zaria to continue evangelising those who reside at the town (Crampton,1976).

3.6 The missions of Sudan Interior Mission and Sudan United Mission in Pategi, Kwara State.

In 1900. Bingham, Antony, Banfield and Taylor visited Lugard at Lokoja. He promised to protect them while planting Christianity in Northern Nigeria. Lugard offered them government boat which they sailed from Lokoja to Pategi.

The Sudan Interior missionaries were able to establish mission station in Pategi Emirate. The Muslims in the area were very friendly to the missionaries. They were able to convert some people into Christianity in the Emirate (Crampton, 1976).

3.7 The planting of Sudan Interior Mission(ECWA) in Jos in 1904

In 1904, Kumm, Doctor Bateman, Mr. Burt and Mr. Maxwell arrived at Lokoja to discuss with Lugard, on the possible way of establishing their denomination in Northern Nigeria. Governor Lugard advised them to begin the planting of the denomination in Wase. The missionaries went to Wase, but they were not accepted by the Emir. The people of Wase ordered the missionaries to quit the place as instructed by the Emir that controlled the area. In 1909, the missionaries left the place searching for towns and villages where they would be accepted (Crampton, 1976).

3.8 The departure of Sir Frederick Lord Lugard in 1906

Lugard left Nigeria for London in 1906. He was succeeded by Sir Percy Girouard. The latter encouraged the Native States to develop in line with the agreement that Lugard signed with

the Northerners in 1903 that only Islamic religion would be encouraged to continue spreading in the Northern Nigeria. For this reason, the planting of Christian faith met hard time. Missionaries who tried to spread Christianity in the area were hated by the Muslims. This is because they must not allow the spread of Christianity in the area but Islam (Crampton, 1976).

SELF –ASSESSMENT

Assess the administration of Lord Lugard in Northern Nigeria.

4.0 CONCLUSION

5.0 In 1897, some missionaries in England were chosen to explore the possibility of evangelisation of Northern Nigeria. Towards the end of 1899, the party left England for Nigeria. The Royal Niger Company invited the British government to take over their company and the territory. On 1st January, 1900, the British government took over both the company and the territory. It became a British colony.

Lord Lugard re-organised the territory by reducing the powers of the Emirs. He also put an end to slavery and frequent raid of Kabba and Ilorin areas by the Nupe raiders.

Lugard supported Tugwell mission in spreading of Christianity towards the North. This action appeared to be contrary to his earlier promise that he would not allow Christianity to gain ground in Northern Nigeria. The British soldiers were instructed by Lugard to protect the missionaries in their spread of Christianity towards Northern Nigeria. The Emir named Aliyu of Kano sent away the missionaries from his empire. In 1903, Lugard re-organised an expedition to Kano in order to deal with Aliyu, the Emir of Kano for his harsh behaviour towards the missionaries.. In 1900, Lugard offered the missionaries a government boat to sail from Lokoja to Pategi in Kwara State. In 1906, Lugard left Nigeria for London. Sir Percy Girouard took over power from him in Nigeria.

5.0 SUMMARY

In 1899, Miller and other missionaries set for mission in Northern Nigeria. They were turned back by the Emir of Kano named Aliyu. In 1903, Lugard re-organised an expedition to Kano Empire. The party were accompanied by soldiers in order to protect them from attackers. Lugard put an end to slavery and endless raid by Nupe raiders in Kabba and Ilorin areas. In 1906, Lugard left Nigeria for London. Sir Percy Girouard took over power from him. He became Governor for the colony in Nigeria.

6.0 TUTOR – MARKED ASSIGNMENT

Discuss the role of Lord Lugard in the planting of Christianity in the Northern Nigeria.

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MODULE 3 NIGERIA AS A NATIONAL ENTITY

Unit 1 The formation of Nigeria as a Nation

Unit 2 Pacification and Protectorate

Unit 3 Amalgamation

Unit 4 Lugard's military rule in Northern Nigeria

Unit 5 Factors Responsible for Nationalism in Nigeria

Unit 6 British Government conquered Tiv Empire in the twentieth century

Unit 7 Colonialism and Heritage of Multiparty in 1914 – 1951

Unit 8 Unequal Educational Development in Nigeria

Unit 1 THE FORMATION OF NIGERIA AS A NATION

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 The beginnings of National building

3.2 The coming of European traders

4.0 Conclusion

5.0 Summary

6.0 Tutor – Marked Assignments

7.0 References / Further Readings

1.0 INTRODUCTION

In this module we shall discuss the various processes that took place before Nigeria became a nation. In the unit, we would also consider the early beginnings of Nigeria's continuing journey into a coherent and united entity, a place where people live together, share common aspirations and destiny. We shall discuss all the events, gains and problems pertinent to the building of the foundation of Nigeria and the various contributions in laying those foundations.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- identify the stages of development Nigeria underwent before the name Nigeria came into existence;
- describe the rise of Nigeria as a nation from the collection of different ethnic groups engaging in inter-tribal wars;
- Describe the roles of early patriotic Nigerians to see Nigeria grow as a nation and analyse the roles of Nigerians and colonial agents in bringing about the existence of Nigeria as a nation.

3.0 MAIN CONTENT

3.1 The beginnings of National building.

The political entity known presently as Nigeria did not emerge overnight. It took many years to evolve in its present form and shape. Apata, 2011 stated that there was a population that engaged in different political and economic activities in the land before 1900, when Lord Lugard began to shape and re-shape the Niger area with the Southern areas to form the nation in 1914. It took a long time to incorporate various kingdoms with their political boundaries to form the nation. The whole Niger area was a merely a geographical expression. How did this vast area transform from a mere geographical location to a politically identifiable entity? In order to answer this question, we must realise that there were communities living in the area before the arrival of the agents of the British government to scramble for the area in order to take over the control of both political power and the economy. These communities lived either independently of one another, but more largely in contact with one another by way of trading, religion, wars, festivals, peaceful co-existence, immigration and marriage. They organised political systems suited to their ways of life. This

ranged from the small- city- states of Okun, Ebira, Akoko Gbagiri, Nupe and Igala of Kogi state. In addition, we have the Tiv kingdom in Benue State. Besides, among other city states are the Hausa - Fulani caliphate, in the Northern Nigeria, Yoruba Kingdom in the West and Igbo kingdoms in the East. Their horizons were limited, so also was the extent and scale of their contacts. These kingdoms were wide and complex. However, the coming of the British agents, their activities either good or bad contributed to the early beginning of Nigeria's evolution into political, economic and social entity.

3.2 The coming of European traders.

European traders constituted the first incoming of the groups whose role contributed to laying the foundation of the Nigerian nation. Those competing in trading were mainly French, Germany and British. However, they were limited to the coasts. They stayed at the West Coast using the middle men to buy raw materials that were shipped to their home countries for manufacturing. In addition, they also planned to move into hinterland, trade directly with the local people unlike in the West Coast that they engaged middle men. The middlemen and people of the interior violently resisted this. This resulted in cashes. British traders appealed to their home government for protection from the local people. This took place in 1830 and 1840's when the British had taken a stand not to move into the West African interior, in order not to add to its commitments overseas. To protect British agents and property, the British government from the late 1840's sent consuls to protect British traders. The consuls focused on achieving many things for the Crown government.

They were arbitrators between traders and the local people. Native Courts were established for this purpose. Secondly, the consuls were 'diplomats' empowered to make commercial agreements or treaties with local Chiefs. Difficult chiefs were removed as heads of their communities and replaced with those chiefs that were appointed by them. By the end of the 19th century, the legal basis of the Crown Colony influence had been established along the Coast, using British laws and system to settle cases or disputes. By this system the consuls had replaced the native methods of settling disputes among their subjects with their method. Such method was alien to Nigerians. For this reason, some chiefs do disagree with the consuls in matters. Their act of trying to retain their culture was seen as been stubborn and inconformity with the British agents. As a result, such chiefs were forcedly removed from their thrones and replaced with those who agreed to obey the white agents. This pattern was to be reinforced. The Crown government commercial influence was laid in Nigeria. It marked the beginning of multinational hold in Nigeria, a feature of the Nation till date.

4.0 CONCLUSION

In this unit, you have learnt that the political entity called Nigeria took several years to evolve in its present form and shape. Before the arrival of the white men traders in Nigeria, there were various settlements of human population engaged in political and economic activities. The people lived independently of one another and had contact with one another in trading, religion, wars, festivals, marriage and co- existed in peace. They also had their own organised political system and method of settling disputes among themselves. Their chiefs were not appointed for them by the foreigners but by their lineage. However, the coming of the white traders into Nigeria contributed to the early beginnings of the nation's evolution into a political, economic and social entity.

5.0 SUMMARY

The role of European traders contributed to the laying of the foundation of the nation called Nigeria. Among those nations that competed in trading on the soil of Nigeria were the French, Germany and British. But the British later had upper hand on the other named two nations. This we shall discuss in this course later.

SELF ASSESSMENT EXERCISE

Name three ways by which various Nigerian people were able to establish contact with themselves prior to the coming of the agents of Crown government.

6.0 TUTOR- MARKED ASSIGNMENTS

Discuss the reasons why European traders decided to make use of Nigerians as middle men in trading.

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UNIT 2 PACIFICATION AND PROTECTORATE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 British at the Berlin Conference 1884- 1885
 - 3.2 The setting up of commercial firms.
 - 3.3 The needs of Lugard for the smooth take off of the Provinces.
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor- Marked Assignments
- 7.0 References / Further Readings

1.0 INTRODUCTION

In this unit, you will learn about the stages of development of Nigeria before she became a nation. You will also learn about the Berlin conference between 1884 -5 in which Nigerian territory was allocated to the British Government. Besides, you will also learn about the settlement of Merchants in Nigeria for the purpose of exporting raw materials and importing finished goods into the country.

2.0 OBJECTIVES

At the end of this unit you should be able to:

- state the various stages of the development of Nigeria into a full nation.
- identify the roles of Merchants in the development of Nigeria.

3.0 MAIN CONTENT

3.1 British at the Berlin Conference 1884 – 5.

The British interests increased in the scrambling for the Coast and towards the hinterland in Africa. But in order to avoid rivalry from other traders in Africa, the Europeans allocated the Nigerian territory to Britain at the Berlin conference that took place between 1884-5. The British undertook a forcible penetration of Nigeria's hinterland. In gradual methods the Britain conquered Nigerians from 1890 to about 1910. In 1900, the Crown government sent Sir Lord Lugard to take charge of Nigeria. In 1903 the British governor general Lugard assured Lamido of Adamawa that the British government would not interfere with Islamic religion that was practiced by him and his subjects. After 1910, all the existing Emirates and kingdoms in Nigeria were brought under the control of the Crown government Commissioner named Sir, Lugard.

The people of diverse culture in the Niger area were brought under control by the British. People of diverse culture were united by conquest under British influence. This served as the early beginnings of national integration which still remain part of Nigeria's struggle towards nationhood. Peace was restored; interpersonal and societal relations became more harmonious among the foreigners who were traders in Nigeria. British administration followed. Other British influences set in. British Merchants settled down for trade by bringing finished goods in exchange for local materials, groundnut in the North, cocoa in the

West, palm oil in Delta, rubber and timber in the South and palm oil from the East (Apata, 2011).

3.2 The setting up of commercial firms

Multi – nationals like the UAC, established commercial firms. Furthermore, British administration was established in Lagos, Warri and Lokoja respectively. In 1st January, 1900 Sir Lugard announced that he has taken over the administration of Niger area from the Royal Niger Company authority. According to Apata, 2011, What Lugard really took over was a restricted territory of Northeast, that is Yorubaland and (Afonja land) Ilorin, together with a strip on either side of the river Niger and Benue. While the remaining parts of the Protectorate were outside British control. Lugard divided Northern Nigeria into five Provinces, namely, Middle Niger, Benue, and Kano which were described as “Civil Provinces” others were Borgu and Borno. These were known as ‘Military Provinces’ The ‘civil provinces’ were assumed to be areas where the British had some form of control which made it possible for a regular administration to be introduced in the Provinces. In reality the British presence was only felt in few areas in Middle Niger and Benue. The former included Kabba and Ilorin, and the latter comprised the middle Benue region. The Fulani emirates of Sokoto, Gwandu, Zaria, Kano and Katsina were classified as Kano Province. These emirates were still powerful and the British control was yet to be established over them.

3.4 The needs of Lugard for the smooth take off of the Provinces

For the smooth take off of the newly created Provinces, Frederick Lugard required capable and experienced men. In consultation with George Goldie, men like William Wallace, Watts and H.P. Hewby were requested to transfer their services to the new administration. These men had wide and varied experiences, having served in various capacities under the defunct Royal Niger Company at Lokoja. There he rose through the ranks to become the Agent General. He and Hewby transferred their services to the new administration while Watts chose to remain with the company (Apata, 2011).

The Colonial Office also assisted in recruiting staff and in 1900 nine administrative officers were employed. Three of them hardly reported for duty before they were re- posted to South Africa. The following six officers were deployed to the Provinces in the following order: William Wallace, who was promoted to the rank of first class Resident and also made the Deputy High Commissioner, headed the Middle Niger Province. He was assisted by two Assistant Residents namely, H. Cummings, and Dr. D.W. Carnegie. In charge of Benue

Province were W.P. Hewby, a third Class Resident, and Major A. Burdon, while Lieutenant – Colonel G.V. Kemball was assigned to the ‘ ‘ military provinces’’. No officer was assigned to Kano Province (Tmuno, 1972).

Lugard staffed the Middle Niger Province with about fifty percent staff. This is because it was the only region in which the British could boast of any form of control. Lokoja became the headquarters of the Province and the capital of Northern Protectorate. Since Ilorin remained hostile to the British administration, after its defeat by the Royal Niger Company troops in 1897 A.D., the attention of Wallace was focused on Lokoja and Northeast Yorubaland. The indigenous laws were replaced by the British laws in Lagos and other provinces that were controlled by the British agents. Schools were established by missionaries in all the provinces. Educated men who were to fight the British colonialists in the future were produced. Some with University degrees from Britain. There was a boom in construction. The Lagos port was built about 1905. The Western railway system’s construction started from Lagos in 1896 and had reached Jebba on the Niger by 1912. Another construction of railway started from Borno to Kano in 1911. The Eastern line began from Port Harcourt in 1910 and reached Enugu in 1914; from 1920s, this line reached the Jos Plateau. These encouraged the spread of ideals, fostered wider contacts, removed suspicions and mistrust. Roads were also constructed in the country. These help in opening up the nation and it encouraged movements across Nigeria. Furthermore, Government departments were established to carry out day –to-day administration. Nigeria was divided into three units, the Lagos Protectorate, the South and the Northern Protectorates, each with a commissioner with the governor resident in Lagos. Since then Nigeria became a colony and was to remain so until 1960 when she gained independent. The British imposed the present boundaries which have remained so with little adjustment since Nigeria identity in 1914. Its many subjects were confined and contacts were expanded. Besides, Civil service, a feature of today, started. While the export – import patterns of the economy also began. The early division of Nigeria into small units for easy administration, which reached an advanced stage with states creation by General Yakubu Gowon in 1967 (Apata, 2011).

4.0 CONCLUSION

By 1910, some of the major features for which Nigeria as a nation was to be known had appeared. Multinationals had established a control over the economy. Cocoa, Oil palm, kernel, timber, and groundnut had emerged as the basis of Nigeria export industry and

wealth. This was the pattern of the economy for the next sixty years. In 1960, Lagos became Nigeria capital and it was also the seat of several big commercial houses. Furthermore, it housed the biggest library, and Lagos was the city of clerks with the highest concentration of schools. All the infrastructures for a nation – in – the making had practically emerged; the court, a net- work of roads linking the railways to provide facilities for greater movement and contact among Nigerians. British Commissioners were in charge of Government. However, the British agents later disappeared on 1st October, 1960 when Nigeria obtained her independence.

5.0 SUMMARY

In this unit, you have learnt about the interest of the British traders who over thrown other traders and took full charge of commercial activities in Nigeria. You also learnt about the outcome of the Berlin conference 1884-5. Merchants settled down for trade importing finished goods in exchange for raw materials that were exported to their home countries. Nigeria was divided into three units, namely, Lagos colony South protectorate and Northern Protectorate in with a Commissioner with the governor resident in Lagos for easy administration purpose. However, in 1960, Nigeria obtained her Independence.

SELF – ASSIGNMENT EXERCISE

The contribution of Nigerians to the evolution of Nigeria as a nation before 1914 was negligible. Discuss.

6.0 TUTOR – MARKED ASSIGNMENTS

Discuss the outcome of Berlin Conference between 1884 to 1885.

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UNIT 3 AMALGAMATION

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Amalgamation
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor- Marked Assignments
- 7.0 References/ Further Readings

1.0 INTRODUCTION

In unit 2, you have learnt that a nation was being born based on a combination of forces from merchants and commissioners interacting with indigenes, externals with internals. The creation of administration units were further expanded and made used in the period of amalgamation through indirect rule, and the introduction of political activities based on British model. In this unit, we would highlight the contributions of national identity of the inter-War years from 1914 – 1945 .

2.0 OBJECTIVES

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

- identify the major gains of the inter-war era to the growth of Nigeria as a nation;
- identify the factors that led to the amalgamation of Northern and Southern Nigeria, and
- describe the concept of indirect rule.

3.0 MAIN CONTENT

3.1 AMALGAMATION

The creation of the South and North protectorates seemed as if they were two countries, co-existing side by side. Disagreement always arose and Sir Lugard was mandated to propose solution by the British Government. He submitted a document to the Crown colony suggesting that the two Protectorates be merged into one protectorate. But it should be governed by one governor instead of two commissioners. When his write up was considered by the house, the amalgamation was approved on January 1, 1914.

The amalgamation of the Northern and Southern Nigeria became a united entity. As a result, it ceased to be as if there were two countries. The amalgamation brought the two protectorates together as one nation and it was named 'Nigeria'. The name 'Nigeria' was coined from the phrase 'Niger area' by Mrs Lugard in 1914. Lord Lugard was appointed the first Governor – General of Nigeria. He was assisted by two Lieutenant Governors, one for the North and one for the South. The Northern area was divided into 12 Provinces. Each was administered by a Resident. Furthermore, each province was sub-divided into divisions and districts. The splitting of the nation into 21 provinces laid the foundation for the future administration of Nigeria. It is not without reason that Nigeria today is composed of 36 States. The divisional and district administrations foreshadow the 774 local government areas

of contemporary Nigeria, so that administration can be nearer to the people at the grass root levels.

4.0 CONCLUSION

You have learnt that since the creation of the Northern and Southern Protectorates, it appears that each Protectorate behaved like autonomous country. For this reason, crisis does occur between the two Commissioners that were in charge of the protectorates. In order to restore peace in the two Protectorates, Lugard sent a report of the crisis which he had witnessed in both of the areas to the British Government suggesting that the two Protectorates be merged under a unified government. In January 1, 1914, the Crown government approved that the two Protectorates should be merged together. The wife of Governor- General, Lugard named the nation 'Nigeria' which is derived from 'Niger area'. The nation was divided into 21 Provinces for easy administrative purpose.

5.0 SUMMARY

In this unit, you have learnt that the Northern and Southern Protectorates were merged together by the British Government in 1 January, 1914. The governor's wife Mrs Lugard named the nation 'Nigeria' which means Niger area.

SELF- ASSESSMENT EXERCISE

Write briefly on the administration of Lord Lugard in Nigeria.

6.0 TUTOR – MARKED ASSIGNMENT

Was the Amalgamation of Nigeria in 1914 a blessing or curse ? Discuss.

7.0 REFERENCES/ FURTHER READINGS

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UNIT 4 LUGARD’S MILITARY RULE IN NORTHERN NIGERIA

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Lugard conquered the Emirs and Nupe land.
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor – Marked Assignment
- 7.0 References / Further Readings

1.0 INTRODUCTION

In this unit, you will learn how Lugard first dealt very hostile with the Emirs in the Northern Protectorate between 1897 and 1903. He embarked on conquering the emirates stage by stage. After he had won the Emirs, he then imposed on them taxation.

Lugard had no sufficient funds and personnel to run his administration in the area. The only possible means for him to succeed in manning Northern Nigeria was to impose taxation on the subjects and use the Emirs to assist him in governing the people.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- identify why Lugard adopt the system of indirect rule in Northern Nigeria,
- why Attahiru rebelled against Lugard's policy.

3.0 MAIN CONTENT

3.1. Lugard conquered the Emirs and Nupe land.

Sir Lord Lugard who was the first Governor for the Northern Protectorate was very hostile to the Northern Emirs when he was assigned to rule the Niger area. He accused the Emirs of involving in slave trade business. In order for him to subject these Emirs, Lugard embarked upon using the military tactics to conquer all emirates beginning from the Nupe kingdom to (Afonja) Ilorin to other areas of Northern Nigeria. In 1903, the British soldiers who were under Lugard confronted with Attahiru's army around Sokoto emirate. The Crown forces overpowered the army of Attahiru. However, Lugard retained the court system, administration and taxation that were used by the Emirs to hold their subjects under control in the Northern Nigeria in the indirect rule. Lugard and the Emirs in Northern Nigeria had agreed that their political system of governing their subjects would be retained. In addition, he promised the Emirs that their main religion, Islam would not be interrupted by any religion in Northern Nigeria (Crampton, 1976). For this reason, whenever the planters of Christianity in the area embark on evangelism, they are often confronted by some sects of Islam religion till date. For such sects view the action of Christians on evangelising the inhabitants of Northern Nigeria as deviating from the signed agreement between the Emirs and the then government. From 1903 till date, the powers of the Emirs were strengthened and consolidated. Lugard made them more powerful over their subjects than they had been before his taken over the emirates. He promised them that his government would keep to the

agreement which he had entered with them around 1903 throughout his period as their Governor (Apata and Akinwumi, 2011).

3.2 Emirs became advisers to the Residents

The adoption of indirect rule in Northern Nigeria placed the Emirs in control of affairs with the Residents. In the 19th Century, the Emirs became advisers to the Residents in their emirates. At the period in question, majority of the inhabitants of the Northern Protectorate were illiterates, who had no western education. But the Emirs, who had the opportunity to receive western education, limited it to themselves and their family. However, the situation of learning in the Southern Protectorate was different because the inhabitants had the knowledge of western education since the mid of nineteenth century when the missionaries continue establishing schools to serve their purposes.

Besides, in the South there was the need for expansion of commercial trades, this encouraged the inhabitants to continue sending their children to schools. In the South, there was a need to train workers, such as teachers to teach and interpret the gospel to the people. Besides, clerks were needed for employment in new organisations. For these reasons, many primary schools were established. While many people were encouraged in the South to receive western education, the Northern rulers only limit it to their royal family. The hindrance of many people not to receive western education by the Emirs brought a set back to the Northerners. For this reason, till date there is educational imbalance between the North and the South in Nigeria.

In the early 1900 only literate men were employed by Colonial masters to serve in their governments. For instance, Major Sergeant Paul Ajala, (soldier) served under Lugard. While Pa Agbogun, (Bricklayer) Gabriel Akerejola (Clerk) Babatunde Osheidu (Native Court officer, Lokoja) and Pa Obasi (Teacher) were employed by other colonial masters to serve in the Northern Protectorate between 1903 to 1906 (Osheidu, 1977). These people received western education in the Anglican Primary School at Ogori. With other literate men, Sir Lugard and other rulers in both South and Northeast areas had no choice other than to accede to popular agitations in Lagos and Calabar for participation in ruling their nation. This led to the Legislative Council of 1922 where Nigerians were democratically elected to represent their people. It was Governor Clifford that constituted the members to write the Clifford Constitution in 1922. The Constitution paved way for the democratically elected people who

represented their people in the Legislative Council. The introduction of the Legislative Council in 1922 came under Governor Clifford Donald Cameroun. However, his successor also pushed further the policy of Nigerian participating in their own affairs. The Constitution paved way for indigenous men to rule their subjects. During his era, 1929 to 1937, some illiterates Hausa emirs in the middle belt were replaced by indigenous people who had western education. The era was the preparation of people in the area to participate in the administration of their governors. The 1939 constitution also granted more concessions for Nigerians to participate in the Nigerian government. The period paved way for more Nigerians appointment into executive council for the first time. In 1939, more Nigerians were placed in the senior levels rank of the civil service in Lagos. However, the people in the Northern Nigeria were not included in the appointment. But the period could also be referred to as the time when Nigerians were trained for 1960 independent and united political entity.

4.0 CONCLUSION

In this unit, you have learnt that Sir Lord Lugard was hostile to the Northern Emirs. He used military tactics to conquer the Emirs. However, Lugard retained the Court system; administration and taxation that were used by the Emirs in his indirect rule system governed the Northern Nigeria areas. He promised them that he would protect Islam and Northern Culture. Lugard signed an agreement in 1903 with the Emirs not to allow any other religion planted in the entire Northern Nigeria, except Islam. Henceforth, it seems that whenever the missionaries attempt to embark on evangelism in the area, they are often confronted by Islamic sects of the period. Lugard assigned the Emirs more power in ruling their subjects after signing the above treaty. The adoption of indirect rule in the Northern Nigeria places Emirs in control of affairs with the Residents in 19th century. In the South, Local people were trained by missionaries to assist their Residents in the administrative affairs of Nigeria.

5.0 SUMMARY

Lord Lugard had introduced indirect rule to govern Northern Nigeria. He used trained people to assist the Residents in Southern Nigeria to govern them.

SELF- ASSESSMENT

State how Lord Lugard ruled Nigerians in the early 20th century.

6.0 TUTOR MARKED ASSIGNMENTS (TMAS)

Comment on the role of elites in the administration of Lord Lugard in Nigeria.

1.0 REFERENCES/ FURTHER READINGS

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Chief Gabriel Olobayo (aged 80 years) Private interview at Ogori 23/11/ 2014.

UNIT 5 FACTORS RESPONSIBLE FOR NATIONALISM IN NIGERIA

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Nigerian Elites demand for Political freedom
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor- Marked Assignment
- 7.0 References / Further Reading

1.0 INTRODUCTION

In the previous unit, you have learnt about the activities of Governor Lugard in Nigeria. He enforced indirect rule on the Emirs in Northern Nigeria. The ruling system of the Colonial master was much harshed for Nigerians. For this reason, the elites in Nigeria began to struggle for Political freedom for Nigerians. In this unit, you will learn about the movements that championed the struggle for political freedom in Nigeria.

2.0 OBJECTIVES

At the end of this unit, you should be able to;

- explain the reason why the elites struggled for political freedom in Nigeria
- state the roles of the ex- service men in the struggle for political freedom in Nigeria

3.0 MAIN CONTENT

3.1 Nigerian Elite demanded for Political freedom

Since the 20th century when the Europeans wanted to inhabit Nigeria, Nigerians have been trying to stop them from doing so. For instance, some Nigerians who received western education in Britain formed Political Movements and Associations to work against the white men take over of Nigeria. These men led both organizations because they had acquired the tricks of Europeans while studying in the European countries. The Nigerian Students could draw from their reading experiences and make powerful speeches to arouse political awareness of the people. These Nigerian elites led the way in Nigeria and other West African nations agitating for political freedom in Africa. For examples Obafemi Awolowo was a nationalist in the Nigerian Youth Movement in which he arose to become Western Provincial Secretary. He was responsible for much of the progressive social legislation that has made Nigeria a modern nation (wikipedia). Among these elites was Benjamin Nnamdi Azikwe who was one of the leading figures of modern Nigerian nationalism. He was head of State of Nigeria from 1963 to 1966(www. Google nnamid + azikiwe). Herbert Macauslay was a Nigerian nationalist, Politican, engineer, journalist and musician who was among the founders of Nigerian nationalism (http:// www. Google. Com. Search q = Herbert+ macaulay). The activities of these movements for freedom members led Nigerians to see the economic and political injustice that were committed by the Colonial Government in Nigeria.

However, as soon as many illiterates in Nigeria were aware of these atrocities of the colonial administration, their national feelings became stronger than the elites that were used by the colonial masters to achieve their self- fish aims. You should also learn that the policies affecting Nigerians and the development of the nation were made by the white men who had no knowledge of the cultural background of various people in the North, South and Eastern Nigeria. The few elite were directed by the white men to implement those policies that the colonial government had planned for Nigerians whether they were inimical to progress and interest of Nigerians or not. For example, in 1902, the colonial government seat was transferred from Lokoja to Zungeru; and in 1917, the same seat was transferred to Kaduna in line with the plan of the colonial government without considering its setbacks to the inhabitants. According to Apata, 2011, another administrative restructuring took place within Lokoja area. It was the creation of administrative divisions between 1902 and 1906. Four provinces were created by the colonial master; these were Lokoja, Koton Karfe, Okene and Kabba respectively. Lokoja was made an administrative unit under specially constituted Magistrate Cantonment; Koton Karfe included the Northern section of Oworo, Kakanda and Bassa Nge. While Ebira Tao, Kukuruku (Afemai) and Ogori – Magongo were grouped under Okene division.(Ogori – Magongo area consists a Yoruba speaking people, for the colonial master grouping them with the Ebira Tao people was not conducive to the people for they have different culture and customs being practised) Kabba division comprised the Yoruba speaking areas of Owe, East Yagba, Ijumu, Akoko and the southern section of Oworo (Apata 2011).

West Yagba was grouped with the Pategi (Nupe) divisions, in Ilorin Province. However, of the four administrative divisions, only Lokoja and Kabba had District Officers. While Koton Karfe and Okene were controlled from Lokoja and Kabba. In Kabba and Okene areas there were educated people but for the inferior complex the white men had for the blacks, they preferred white administrator that was stationed in Lokoja to oversee Okene and Kabba divisions (Dare,1978). For instance, the District officer at Lokoja do visit Ogori town quarterly in a year. He lodged at the rest house built behind ‘Omoneyen’ the dual god. Ogori people loved the white man; therefore, they protected him from been harmed. The presence of the white man at Ogori land brought hope for the people hoping that the frequent Nupe raid on Ogori people would soon come to an end because they believed that the white man would bring soldiers from Lokoja to fight the Nupe raiders in their land whenever they are there to carry them away to Bida.

Another example of the White men looking at the Nigerians as inferior people to them and other nations was the appointment of Reverend Lennon (Jamaican) who was a Priest at Saint Stephen Church, Ikare –Akoko to be in charge of Ikare – Owo mail service. He employed trained teachers from Oyo to assist him in 1924 to 1935. In addition, he was also appointed as a parliament member in the House of Parliament in Lagos in 1943 representing Western – Region in the House of Parliament in Lagos. As an agent of the colonial masters, he requested for amenities of Pipe borne water and Electric Light for Ikare – Akoko Communities in 1940 – 1950. His request was granted by the Lagos Colony (Owolabi, A.J 2012). You could learn from the ongoing lessons that Nigerians were denied opportunities to participate in the political life of their societies by the colonial masters. There were no elected assemblies and no franchise for Nigerians. For these reasons, the nationalists demanded for their rights and representations in Nigerian affairs.

Another reason for the nationalists demanding for the rights of Nigerians was that Nigerians dissatisfied with the economic policies of the colonial administration because of the following factors: the legal trade was monopolized by the British companies, the Colonial traders bought raw materials at a very cheap price but the prices of the finished goods imported to Nigeria by the British traders were sold in exorbitant rate. The Nigerian civil servants were regarded as inferior and subservient to European civil servants. The discrimination between the salaries of the Europeans and Nigerians led to Nigerians asking for freedom from the British colony. Nigerian Students, who went to School abroad, discovered a lot differences between lives in overseas nations. Nigerian and other West African students overseas formed themselves into powerful unions to agitate not only for political reforms but also for political freedom in their home countries (Lawal,1982). After the Second World War in 1945, trade unions began to provide for the welfare of workers. In Nigeria, the Trade Union Congress was formed. The Unions fought for better conditions of service for the workers. Besides, they also teamed up with the nationalists to fight all forms of imperialism and nationalism.

The ex-servicemen who travelled to several overseas countries and had had the life styles of the white men whom they fought alongside in the war front; witnessed the white men crying in hot battle. The ex- service men noted that sometimes they endured more hardship than the Europeans. They lived in the same trenches and ate the same food with the Europeans. These

experiences made them to question the superiority of the Europeans over the black men. As soon as the ex-service men returned home, they told their stories and these encouraged Nigerians at home to have more serious minds to demand for national freedom for their nation. Some of the ex-service men joined the national movement and became militants against the Europeans.

Furthermore, Some Nigerians also used newspapers to whip up national feelings for others. Many articles were published to attack the British colonial administration. These newspapers revealed many evil effects of imperialism and colonialism to win the hearts of Nigerians to seek for political freedom and possibly obtain independence. With massive support they were able to bring pressure to bear on the Crown colony for self – rule. Gradually, Nigeria progressed to attain independent on 1st October, 1960.

4.0 CONCLUSION

In this unit, you have learnt that since the 15th century when the Europeans came in the 20th century planned to inhabit Nigeria, there have been efforts to prevent them from doing so by some Nigerians. Many Nigerians were opposed to foreign control. For this reason, nationalist movements were organised by students, ex-service men and elites. Likewise, the newspapers also aided Nigerians to achieve their aim of freedom from the British government for the papers revealed their strengths and weaknesses to Nigerians who saw it as an opportunity to struggle for their independence which they obtained on 1st October, 1960 .

5.0 SUMMARY

In this unit, we have discussed about the concept of Nationalism. We also learnt about the characteristics of nationalism. Among these were the struggle for Nigerian self government, needs for Nigerian unity, dominance of westernized elements in leadership roles and ruling since the white men came to introduce the legal trade to Nigerian. The country obtained her independence in 1960.

SELF ASSIGNMENT EXERCISE

Discuss the features of nationalism in Nigeria.

6.0 TUTOR – MARKED ASSIGNMENT

How did the nationalists gain the support of other Nigerians?

7.0 REFERENCES / FURTHER READINGS

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**UNIT 6 BRITISH GOVERNMENT CONQUERED TIV IN TWENTIETH
CENTURY**

CONTENTS

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
 - 3.1 British Government conquered Tiv
 - 3.2 Tiv land taken over by the British Government
 - 3.3 The establishment of British monopolistic control on the Niger and Benue
 - 3.4 The establishment of a garrison at Abinsi
 - 3.5 The Colonial economy
 - 3.6 The Communal mode of Production changed
 - 3.7 The imposition of tax on adult males
 - 3.8 The impact of Colonial economic structures on Tiv Society
 - 3.9 Colonial Capitalism created ill educated Scholars for Tiv
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor – Marked Assignment
- 7.0 References / Further Reading

1.0 INTRODUCTION

In the previous unit, you learnt about the elite who organised themselves into Political Movements and Association to set Nigerians free from the British Power. In this unit, you will learn about how the Tiv Empire was set freed from the power of the Crown colony in the twentieth Century.

The Tiv were conquered and brought under British colonial rule by the beginning of the twentieth century. The economic policies put in place by the colonial administration distorted and disarticulated the modes of production and distribution that formed the bedrock of pre-colonial Tiv economy formations.

In this unit, we examine the colonial conquest of Tivland and the imposition of a colonial ceremony on the area. We also look at the impact of the colonial economic institutions hoisted on the Tiv by colonial administration. We then propose that the colonial economic policies put in place by expatriate trading companies and the linkage of the economy to the international capitalist system softened the ground for the social, political and economic crises that engulfed the society manifesting in anti-colonial movements, such as the Nyambuan, the Namaka and the so-called Tiv riots of the 1950.

2.0 OBJECTIVE

At the end of this unit, you should be able to:

- state how the Tiv were conquered
- state the two types of education in Tiv land.
- discuss the economy of the Tiv.
- discuss the establishment of the British monopolistic control on the Niger - Benue

3.0 MAIN CONTENT

3.1 British Government conquered Tiv

The Tiv were conquered and brought under British colonial rule by the beginning of the twentieth century. The economic policies put in place by the colonial administration distorted and disarticulated the modes of production and distribution that formed the bedrock of pre-colonial Tiv economic formations.

In this unit, we examine the colonial conquest of Tivland and the imposition of a colonial ceremony on the area. We also look at the impact of the colonial economic institutions hoisted on the Tiv by colonial administration. We then propose that the colonial economic policies put in place by expatriate trading companies and the linkage of the economy to the international capitalist system softened the ground for the social, political and economic crises that engulfed the society manifesting in anti-colonial movements such as the Nyambuan, the Namaka and the so-called Tiv riots of the 1950.

3.2 Tiv land taken over by the British Government

The colonial subjugation and conquest of the Tiv began by the middle of the nineteenth century with the activities of European explorer's missionaries and traders who saw in the area, potentials for trade and commercial relationships. By the late nineteenth century, European firms were very active on the Benue and her tributaries, the Donga and Kastina-Ala rivers. They established centres of operations at Loko in Basa territory, Abinsi, Kastina-Ala, Donga and Ibi, all Jukun settlements with generous Tiv population.

The amalgamation of the British Companies to form the UAC (United Africa Company) greatly expanded the scope of activities of these companies in Tiv area. In 1886, the company opened an administrative centre at Ibi from where her activities in the Tiv region and the surrounding areas were coordinated. In the same year, the firm brought out the French and German concerns in the area, thus giving the British virtual monopoly of trade in the region and enabling Sir George Goldie to realise his ambition of establishing British commercial hegemony on the Niger and the Benue rivers.

3.3 The establishment of British monopolistic control on the Niger and Benue

The establishment of British monopolistic control on the Niger and Benue, and the attempt by the British government to extend that control into the hinterland brought them to direct conflict with the Tiv. In 1900 the new Northern Protectorate administration was created. British assumption of responsibility for the former northern territories, sought to establish a communication system to link its headquarters at Lokoja with the outpost at Ibi. In the course of construction, the workers destroyed the farmland belonging to the Tiv that was near Akwanaja, a settlement close to the Tiv-Bassa border. In a swift reaction the Tiv attacked the construction party (Aliyu and Ochefu, 2002).

Captain canal of the Norfolk Regiment and 150 men of the WAFF, while escorting the telegraph construction staff north-east of Lokoja, were attacked on January 7th, 1901 by 2,000 Mitshi, Munshi or Tiv and Bassa tribesmen. Captain Eaton, of the East Kent regiment was severely wounded... one man was killed and 12 wounded.

Expenditure' was sent against the Tiv. For example, in 1901, Lugard the Governor of the Northern Protectorate sent a contingent of 500 men of the 2nd Battalion with "three Maxim guns and two seven pounds". As was to be the custom in the series of conflicts involving the two groups, the British forces encountered stiff opposition. Although they were able to destroy and burn several towns and villages with casualties recorded on both sides, no decisive victory was recorded.

Lord Lugard was of the belief that the Tiv were a "lawless treacherous, intractable, unresponsive" group who must be "pacified" by whatever means available. However, following his exist in 1906, his 'burn and follow' policy was abandoned for the so called *festina lente* or 'simple penetration' method involving persuasion and negotiation the force of harms. This policy was adopted by Sir Percy Girouard his successor (Ochefu, 2002).

Following the adoption of this policy backed by the occasional show of force, Captain Gordon the residence steadily advance south ward from Wukari. By 1907, he had reached Kastina-Ala river he conquered the place and steadily brought it under the British government control (Ochefu, 2002).

3.4 The establishment of a garrison at Abinsi

In 1900, Gordon established a garrison at Abinsi which served as a base for the extension of British in Southern and Western Tivland. The conquest of this area was accomplished through patrols and a policy. Through this policy, the iharev, the Nongov Masev and all the neighbouring area fell. The establishment of an administrative machinery in 1950 with headquarter at Abinsi signalled the formerly colonial conquest and subjugation of Tiv. In the year that followed the conquest, task collection machinery and all the other paraphernalia of a colonial economy were put in place to explore the resources of the area.

3.5 The Colonial economy

Pre- Colonial Tiv economy was based on the communal mode of production. Under this system, there was joint or common ownership of the factors of production, i.e land and labour, by all the social groups within the society. This cooperative ownership operated in

such a manner that the relations of productive forces had not yet fully developed and the social surplus was small and controlled by the household, the biggest unit of production. This productive system and the ownership structure in Tiv society were punctured and distorted by the colonial structures put in place by the British.

A major step in the fulfilment of British objectives was the control and redirection of the economy, the British however believed that their African possessions should be self-sufficient and should pay for the cost of their administration. In addition, they should provide the new material needs of metropolitan industries.

To estimate production, a tax structure was instituted. The first tax in the Tiv area were collected among the Hausa trading community of Kastina-Ala in 1909 when about thirty pounds was collected. In 1910, the Rumbuv district of Ukum area were assessed and taxed. The force of arms facilitated the extension of this system to the other clans to the East of the Kastina-Ala River. By 1918, almost all parts of Trivland had been brought under assessment and taxation. As a result of this, the value of tax collected in Munshi division rose from a mere one thousand, five hundred and forty-nine pounds in 1912 to a whopping eight thousand and sixty-two (check) pounds in 1914 and to eleven thousand, seven hundred and thirty-eight pounds in 1918 (Makar, 1975)

The stabilization of the tax collection system prepared the ground for the establishment of efficient machinery for exploiting other resources of the area and its eventual linkage to the international capitalist system.

An important aspect of the capitalist penetration of pre-capitalist economies like that of the Tiv was the monetization process. Through this, the production of goods and services were redirected to the output of commodities exchange in the market. Monetization implies the introduction of a modern economic system and wage labour to replace trade by barter and similar trade practices (Buxton, 1913).

3.6 The Communal mode of production changed

The communal mode of production, a feature of pre-colonial Tiv economic structure was changed. Emphasis shifted from food crop production to commodity production. By 1908 and 1909, several export commodities had emerged. These were sheanuts, ivory, rubber and benniseed. They were actively encouraged and promoted by the colonial administration either through seed distribution or favourable pricing policy. By 1932, groundnuts had joined the

others as an economic crop. By 1948/49 buying season some 166 tons were purchased for two thousand, six hundred and fifty-six pounds. Soyabeans, another of the cash crops that were to later feature prominently in the Tiv export economy was introduced to the Tiv in the 1930. Export production began in 1947 when ten tons valued at twenty-four pounds, seventeen shillings per ton with an export value of two hundred and forty-one pounds, seven shillings were exported. This rose to some 3500 tons by 1950/51 and 14,800 by 1956/57.

The commoditization process was closely followed by the hurried introduction of British currency. This was to enable the British collect taxes in more convenient and transportable form. For example, the 1913 tax to the value of five thousand, seven hundred and forty-two pounds, one shilling and nine pence was collected in cumbersome kind through 115 Munishi cloth valued at four shillings each, 11,480 others valued at two shillings while other articles included 17,800 bags for benniseed, 1092 iron bars, and 1920 bags of guinea corn (Sargentt, 1975).

3.7 The imposition of tax on adult males

By the end of the First World War,(when?) a money tax was imposed on all adult males in Tivland. However, the main task of introducing coinage into the Tiv economy fell in the bosom of British firms operating in the area. Although the firms were reluctant initially to pay the local producers in coinage preferring barter, by 1914 agreement had been reached with the government to make all payments for purchase of produce in cash (Ochefu, 2002).

Wage labour was also introduced into the economy by this period. Wage labour began to feature in such areas as railway and bridge construction, conscription into the army for the first and second world wars, forced labour for the Tin mines on the Jos Plateau (The kwaza) and for such other activities as public works and public buildings. By 1913 some 500 Tiv were employed as porters for the survey party working on the Eastern Nigerian rail route. About 28,000 worked on the rail-line itself (The Adogun) when actual construction started. Conscription was at the rate of 3,000 monthly between January and March 1923. There was a steady recruitment for the Tin mines from 1930 onwards. The Tiv population rose from 153 in 1930 to over 5,000 by 1943. Each clan was ordered to provide one person for every 100 of the population for conscription.

The rail workers were paid a daily wage of seven pence for working 226 days of the year with the exception of Sundays. In other words, they earned fifteen shillings and two pence a month or nine pounds two shillings per annum. Out of this amount, they paid three pence for every pound or four shillings six pence as tax per year.

The commoditization process and the introduction of a cash economy were aided by the abolition of exchange marriage, Yam ishe in 1972 . This phenomenon forced the youth to look for cash income, to enable them pay for bride price. Faced with the cash crunch, the youth turned to agriculture and to cash crop production (Gordon, 1907).

The introduction of a cash economy and the infusion of cash into Tiv society was helped by the British firms CFAO, UAC, John Holt who began to establish buying centres of trade such trade such as Aliade, Igbor, Adikpo, Ihugh, Tarku gbinde abinsi, Ksstina-Ala which also began to emerge as burgeoning urbarn centres. Road development was initiated to link up other areas in Tiv land. The Abinsi-Kastina/Ala road was constructed in 1912 . In the 1928-29 dry seasons, the Wukari-Takum-Donga-Gana-Tor Donga road, the Rafin-kada-Donga road was as well as the Wukari- kastina-Ala roads, the Zaki-biam-sevav and the Kastina-Ala- Turam roads among others were constructed. A ferrying point was established at Kastina- Ala in 1929 and a steel pontoon was purchased from the marine Department in Lagos by the Wukari Native authority for use there. The Abinsi Native crossing point. By the 1950s, the roads were classified into A,B,C depending on their importance. Category A was provincial roads while B and C were link roads (Makar, 1975).

No other infrastructural development worth of note was constructed in the Tiv area except the Tiv divisional headquarters in Gboko, the provincial buildings in Makurdi and the construction of Native Authority buildings in the districts such as dispensaries, court houses . Between 1912 and 1945 the state began to take an active interest in commerce. After the Second World War (When), a closer marriage was enacted between the imperial government and the European commercial firms. The commonly Marketing Boards were created in 1947 to avoid price fluctuation during the buying season. The firms became Licensed Buying Agents (L.B.As) to the Marketing Boards. This role gradually passed into African hands as the European business interests shifted from commodity trade to the import sector. It is worthy to note that until the early sixties, no single Tiv was appointed as a Licensed buying Agent by the British firms as middlemen in the commodity trade that catapulted some of them into Nigeria emergent bourgeoisie. The absence of this group among the Tiv was not therefore their inability to rise up to the challenge but a build up of the distrust sowed in the

minds of Europeans by hostile propaganda from Tiv neighbours. The Marketing boards helped several Ibo and Hausa businessmen to emerge as the emergent wealthy in Tivland.

We can thus say that as it operated in the Tiv area, the colonial economy laid the ground for the underdeveloped nature of the Tiv economy today. The activities of expatriate firms led to the emergence of food shortage, the beginning of land alienation and the redirection of the Tiv economy from food production (Gordon, 1907).

3.8 The impact of Colonial economic structures on Tiv Society

We have so far established the fact that certain economic structures were put in place by the colonial administration in Tivland designed to legitimise colonial rule. These institutions include the trading companies, tax administration and trade monopoly. These colonial institutions prepared the ground for the full integration of the pre-capitalist economic formations in Tivland to the capitalist one.

We wish to establish the fact that the establishment of a colonial economy was aimed at dislocating the fundamental cohesion of Tiv family life. The political changes that occurred affected the economic base of Tiv society in such a way as to tamper with and reshape them resulting in conflict between the old forces and the new in what the old men termed 'the whiteman has spoilt the land' (Gordon, 1907).

Commoditization, the introduction of a money economy and taxation dislocated the economy to make it possible for the traditional ruling class, the Tor Agbande, the Orya or Tar Council to maintain dominance and control. Western education had opened new opportunities for a few Tiv in the Native Authorities and in colonial administration as scribes, tax collectors, messengers, and this new group accumulated wealth through extortion, bribery and other methods became the men of substance. In other words, the colonial economy unleashed forces destruction on the Tiv society. New social groups and new leadership positions were created in clan and district heads. They were aided in the performance of their extortionist duties by the Dugeri (Makar, 1975).

According to Gbasha, the incorporation and gradual destruction of the pre-colonial power base was a direct consequence of British colonial policy and the emerging commodity economy which contributed decisively in the slow disintegration of the former social organization.

The various colonial officials were coercive more often than not receive the support or sanction of their people. They were regarded as usurpers who had supplanted the traditional authority.

The youths were opposed to the tyrannical rule of the Whiteman's chiefs and decided that the land needed purification. The Haakaa Namakaa of 1992, the Nyambuan of 1939 and the Hoyo and other similar movements were protests against foreign rule.

The sharp contradictions created by colonialism and the colonial economy enabled the emergence of a new class structure in Tiv society. These were the petty bourgeois retailers and big-time farmers. They opened up retail shops, dominated the transport system and trade in foodstuff. It is worthy to note that while the farming group were wholly Tiv, the commercial class were mostly Ibos. While some were Hausa and Bafum. They were highly organized and alienated the tip from actively participating in the economy of their area. And because they received the support of the expatriate companies, they were able to establish lucrative retail businesses dealing in household products, bicycles and clothes. In the major urban centers in the village they also traded in foodstuff between the Tiv area and Eastern Nigeria.

3.9 Colonial capitalism created ill educated Scholars for Tiv

Colonial capitalism created an ill educated, ill equipped and half-baked lot who had been white washed by the school system to look down on manual labour. The graduands of these warped of these school system prefer employment of whatever form in the colonial service than work on the farms. They therefore migrated in large numbers to the towns or urban centers where opportunities for such existed. The population densities of these urban centers swelled rapidly, for instance by 1914 the population of Makurdi was a little over 5000 by 1952 it has raised to over 16000. Gboko founded a little over three decades earlier had a population of over 5000 by the 1950 . Another phenomenon that crept into society especially with commodity production was the commercialization of land. Land in traditional tip in society was not a commodity to be sold in the market neither was it individually owned. As a consequence of new development, land alienation and the commercialization of hitherto communal land holdings became a permanent feature of Tiv society. Individual and family groups began to assert more and more individualistic claims to what was before now, communal lands. The elders who were custodians of land as part of their leadership

obligation began to convert them to their private and for cash crop production. Land dispute therefore became frequent and rampant.

Individuals who could not convince push their claims for parcel of land forward began to migrate out of Tivland to neighbouring areas in Wukari, Takum, Donga, in Wukari division or to Doma, Lafia, Awe and Nasarawa in Plateau division to join their kids and kin who had settled there centuries earlier, and where land was easily available. The migratory trend and land dispute has now become a permanent feature of Tiv society.

4.0 CONCLUSION

We have attempted to show that the colonial economy introduced some monumental changes into Tiv society, such as the emergency of new social groups, increase in the rate of urbanization, land alienation and commercialization and commoditization of the agricultural system.

The most disturbing aspect of these developments was the individualistic as opposed to the communal ownership of the means of production- land and labour, and how this led to an upsurge of land disputes and communal clashes. There is the need to redress the phenomena by adequate land legislation guaranteeing every individual access to land. There is also the need for Tiv entrepreneurs to seize the economic opportunities available in the environment to take over the commanding heights of the Tiv economy. Until this is done, Tivland will remain underdeveloped inspite of the great potentials that exist.

SELF – ASSESSMENT EXERCISE

Discuss the colonialism of the Tiv people.

5.0 SUMMARY

The sharp contradictions created by colonialism and the colonial economy enabled the emergence of a new class structure in Tiv society. These were the petty bourgeois retailers and big-time farmers. They opened up retail shops, dominated the transport system and trade in foodstuff. It is worthy to note that while the farming group were wholly Tiv, the commercial class were mostly Ibos. While some were Hausa and Bafum. They were highly organized and alienated the tip from actively participating in the economy of their area.

6.0 TUTOR – MARKED ASSIGNMENT

Discuss the implication of colonialism on the economy of Tiv.

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UNIT 7 COLONIALISM, MULTIPARTISM AND HERITAGE OF UNEQUAL EDUCATION SYSTEM IN NIGERIA 1914-1951.

(Adapted from Akinola Anthony and personal dialogue with Father Okonronko).

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
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 - 3.1.2 Nigeria was administered in three separate units
 - 3.1.3 The Lagos colony and Southern Nigeria were merged in 1906
 - 3.1.4 The main ethnic groups in Nigeria are Hausa –Fulani, Yoruba, and Igbo
 - 3.1.5 The indirect Rule System
 - 3.1.6 Lugard divided Nigeria into Provinces
 - 3.1.7 The success of interest rule in the Northern Nigeria
 - 3.1.8 The splitting of the Southern Provinces into two
 - 3.1.9 The British Government bequeathed unequal Educational Development to
Nigeria

1.0 INTRODUCTION

In this unit, you will learn about the different ethnic groups in Nigeria. You will also learn about the period that Nigeria was administered in three separate units. Besides, you will also learn about when the three provinces became a country named Nigeria. Furthermore, you will also learn about the uneven distribution of educational development in Nigeria by the Colony. You will also learn about the political parties in Nigeria.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- State the various ways in which the three provinces were developed into a country called Nigeria.
- Discuss the development of political parties in Nigeria

3.0 MAIN CONTENTS

3.1 Nigeria comprises of ethnic groups

Nigeria is a vast country in both size and population. It is an amalgam of diverse ethnic groups, large and small, with its own language, customs and culture. Therefore the country Nigeria is made up of diversified ethnics and languages that were forced by the British as one entity.

The above summary presents an ethnological picture of Nigeria. The history of Nigeria is a history of British adventurism. The various Kingdoms: Yoruba, Ibo, and Hausa, and among others, were occupied at different times, but were ganged together in a progressive merger which culminated in the grand amalgamation of the Northern and Southern protectorates on the 1 January, 1914(Odumosu, 1963).

3.2 Nigeria was administered in three separate units

By 1900, when conquest had almost been accomplished, the country was administered 'either directly or in directly' in three separate units:

1. The colony and protectorate of Lagos, which consisted of the areas of authority of the present six geopolitical zone, excluding former Egba division that is now in Ogun State.

2. The protectorate of the Southern Nigeria which comprised roughly the areas of authority of the present five states in the South -Eastern and six states in the South-Southern geopolitical zone, respectively.
3. The protectorate of Northern Nigeria which was more or less the same as the present nineteen states of North-Eastern, North-Western, and North Central geo-political zones, as well as the capital territory, Abuja (Awolowo, 1963).

3.3 The Colony and Protectorate of Southern Nigeria were merged in 1906 .

The colony and protectorate of Lagos and the protectorate of the Southern Nigeria were merged into a unit known as the protectorate of the Southern Nigeria in 1906 . This grand amalgamation, which led to the birth of Nigeria, in 1914 was compelled by financial circumstances. The Northern protectorate could not generate enough funds to maintain its own administration "in spite of the annual grant from the imperial treasury" and from the Southern administration,". While on the other hand, the South had a satisfactory fund due to its rapidly developing trade. The immediate objective of amalgamation was therefore to relieve the imperial treasury of its growing commitment to the North (Ojiako, 1981).

It can therefore be inferred that if the North had been economically viable to stand on its own, amalgamation would probably not have taken place.

3.4 The main ethnic groups in Nigeria are Hausa- Fulani, Yoruba and Ibo.

Nigeria consists of innumerable ethnic groups; there are more than one hundred, of which Hausa-Fulani, Yoruba and Ibo are the largest. Languages vary with these groups, and so do religious practices. The prominent religions are African Traditional or indigenous, Islam and Christianity. (Joseph,1981) sums it up thus:

*when it comes to diversity, Nigeria is probably second to none
in the whole world (Joseph, 1981).*

After weighing all the various contradictions concocted into a single entity by the British administration. Odumosu contends that:

*....marked difference in language, religion, custom
and culture could not be obliterated by the mere fact
of amalgamation. It could therefore be said that the
Real importance of amalgamation was that it created
real importance of amalgamation was that it*

*created the framework within which a single
virile and united nation could emerge in the future.*

3.5 The Indirect Rule System

The inherent problem in amalgamation was immediately felt by Governor-general Sir Lugard, the architect of Nigeria's amalgamation. The political governance of the diverse groups could only be facilitated through the application of the "indirect Rule System," which sought to govern through the existing traditional administration. Whitaker (1970) presents a clear illustration of the strategy of indirect rule in the following words:

*Lugard perceived that a solution for his problem
presented itself in the form of the already effectively
functioning system of government, which by then
Offered such obvious additional advantages of
religious justification for authority, a formal code
Of law (the Islamic sharia), specialised judicial
constitutions, a more centrally controlled apparatus
of administration, the custom of taxation, and above
all, the peoples' habit of obeying state authority...(Emirs).*

3.6 Lugard divided Nigeria into Provinces

Lugard divided the territory into units called provinces, each headed by a British Resident. These provinces were further subdivided into administrative divisions, with a District Officer in charge of each. Organisation at the grassroots level was entrusted to the chiefs or natural rulers, who were assisted by their subordinate chiefs.

3.7 The success of interest rule in the Northern Nigeria

Indirect rule was a huge success in the North, where the conditions experimented upon had existed for a very long time. In Yoruba land, the experiment met an initial confrontation in some areas, but such impediments were quickly suppressed by the British, and the natural rulers, who loved the new administrative power bestowed upon them by their colonial masters, quickly established their grip over the system. In most part of Ibo land, there were no natural rulers, but Lugard, in his desperate bid to administer the area with minimum human and financial resources, resorted to 'manufacturing' some 'natural rulers', known as 'warrant chiefs' who were from the less privileged class of the community that were trained

in schools that were established in Igbo land (Okonronko, 2014). After an initial success, the practice was to receive a setback when the privilege extended to some dubious and inconsequential characters. Although, Lugard left Nigeria in 1906, his system of indirect rule, “with various degrees of malpractice and readjustment was on the forward march throughout the country, except Lagos.” The system lasted until the early 1950.

3.8 The splitting of the Southern Provinces into two

The year 1939 is another significant date in the history of Nigeria. The Southern provinces were split into Western and Eastern provinces, each under a chief commissioner, with headquarters at Ibadan and Enugu. These two provinces, together with Northern Province ‘headquartered’ at Kaduna, marked the birth of three geographically distinct politically hostile cultures (Akinola, 2014).

Considering the objective of this tripartite arrangement, politically designed to keep Nigeria perpetually within the British sphere of influence, Ademoyega asserts:

It must be noted that this political arrangement by the British was not necessary. They could, for instance, have carved out a region for the Kanuri in the North-East, since that area was never captured by the Fulani. They should also have carved out a region for the Yoruba Ilorin and the Tiv of the Benue, since their areas were geographically and ethnologically distinct from the Hausa area, further North..

What you need to know about the system is that it provided infrastructure for the multiplicity of political party in Nigeria. It is to the discredit of the colonial administrators that having brought a group of diverse cultures together with its attempt at ‘amalgamation’, their system of ‘indirect rule’ perpetuated the preservation of cultural differences. If the British had attempted a monolithic approach to the administration of the country, the pattern of political parties that emerged at the inception of nationalism would probably have been other. With the various cultures neither exposed to each other, nor given a direction of unity, suspicion was likely to develop. Irving Leonard Markovitz postulates a similar view in his analysis of the historical of colonialism and imperialism on Africa:

Colonial policies and structures of rule differed among the European power and over time these policies conditioned the nature of the nationalist movements that emerged in Africa before independence. The objectives and methods of imperialism also affected the continuities between ongoing African indigenous systems and post independence.

Colonialism thrives in division. A policy of national unity or national consciousness, if pursued by the British, might have resulted in a violent and untimely extermination of the benefits of colonialism. You can then understand, from the perspective of political realism, why the British administrators preferred to “refer to their subjects as Yoruba, Ibo, or Hausas, and not as Nigerians (Akintoye, 1976). The psychological effect was that loyalty to the ethnic group took precedence over national loyalty.

3.9 The British Government bequeathed unequal Educational Development to Nigeria

The dual approach to education must be considered as the greatest legacy of disunity bequeathed to Nigeria by the British administration. If, for a long time after independence, Nigerians found it difficult to relate to themselves without suspicion, this foundation of Unequal Educational Development merits substantial blame. Education, being a supreme force of socialization and integration, would appear to have been deliberately ignored as a tool for unifying the intermixture of cultures loosely compounded under amalgamation. The reason for this cannot be gainsaid.

Education in southern Nigeria was spearheaded by missionary organizations “which have established village teachers, primarily with a view to train natives in the principle of Christian religion. (Buell, 1928). Education in the North took a different dimension. The missionaries were discouraged from entering the North, except from non-Muslim areas, “lest they should defend Islamic susceptibilities (Buell, 1928).

Education in the Muslim areas of the North was in government hands. The hostility of the Emirs to Western education was appreciated and respected by the British administrators, education was designed to accommodate their religion and language. The South, on the other hand, developed a highly receptive attitude to Western values and ideas, to the extent that any

attempt to provide a system of education which differed from that given to Europeans was considered as “an attempt to hold them in a kind of intellectual serfdom (Buell, 1928).” Letters of appointment to Emirs were not without a promise from Lord Lugard, that the government would “studiously refrain from any action that will interfere with the exercise of Mohammedan religion by his adherents, or which will demand them action that is opposed to its precepts (Buell, 1928).” You should learn from the written records of Lord Lugard that such records are suppose to be revised to allow freedom of religion for Northerners, hence the Nigerian Constitution granted it for every citizen.

Besides, Lugard wanted to use the Emirs as agents for his administration to sort for money and personnel to serve his purposes. Hence he was not given enough funds or personnel for the vast Northern Nigeria; Lugard has to use the Emirs as agents to run the affairs of the subjects in their areas. Therefore, one could properly not find any fault in assuring the Emirs not to allow other religions planted in the Northern Nigeria, except Islam. For the Islamic fanatics now capitalized on Lugard,s promise of 1903. causing religious unrest often in Northern Nigeria is unacceptable to man and God. Besides, such act is unconstitutional, therefore, religious leaders in the Northern area needs to come to a round table to discuss the way out of the religious unrest in the area.

After the departure of Lugard in 1906, his successor would later hold his pledge to mean a total exclusion of Christian missionaries from the North. In a letter written 1919 , the colonial office justified this “new interpretation” on two grounds:

First, because of the pledge to the Emirs, which should be constructed in the light of the fact that Christian missionaries were of the same race with Lugard and they were also officials of the protectorate.

One probably thought that if they should be granted permission to plant Christianity in the area, the native would arrive at the conclusion that the missionary propaganda had the support of the Government and that the Government was false to its pledges.

Second, because any action which weakened the authority of the Muslim religion would weaken the authority and prestige of the Emirs with the result that the present system of indirect rule would be a failure.

Because of the higher stake of preserving the indirect rule system, it was always unlikely that the British would persuade religious adherents to attend government schools. Government involvement in Northern school was therefore to little effect. The total attendance of the fifty-

two government schools was less than two thousand-a figure far below the attendance in the South.

The impact of this ambiguous educational policy on Nigeria's party system can be viewed from two perspectives: first, the entrance of Christian missions to the non-Muslim areas of the North effected an antagonistic culture of the Muslim areas. Second, because the South had produced more educated men, well nurtured in the dynamics of Western democracy, a feeling of suspicion and political incompatibility was developed by the North against the South. These effects, coupled with other tribal contradictions, would later translate into different political loyalties (Akinola, 2014).

3.10 The Emergence of Political Parties

Although local political organizations started in Nigeria as far back in 1922 ; this section of the unit will be concerned with political parties in their struggles for independence and for political power. Such political parties emerged during and after the Second World War. When?

If World War II was a disaster for Europe, it proved to be a blessing for some of the colonies, including Nigeria. Europe became economically weakened, to the extent that the wisdom of managing overseas territories was questioned. Consequently, there was a need to hasten withdrawal from overseas continent. At this point, the policy of self-government and ultimate independence for Nigeria became the declared objective of the British colonial masters. Nigerians who had received higher Education in Britain and America became the major voice for independence. This group of educated men, having observed the politics of these nations (America and Britain) had come to appreciate the role of political parties in the governmental process. Apart from the common goal of independence, the desire for influence and prestige associated with office provided an additional impetus for competition between political parties and among individuals (Akinola, 2014).

The diverse nature of Nigeria expressed itself in the nature of political parties that proliferated in the political arena in the search for political power. For the purpose of this unit, discussions will be limited to those political parties which impacted on the politics of Nigeria. Such political parties were: the National Council of Nigeria and the Cameroons (NCNC), the Action Group (AG), the Northern Peoples' Congress (NPC), and to some extent, the Northern Element Progressive Union (NEPU) and the United Middle Belt

Congress (UMBC). A brief analysis of the background and objectives of these parties is important for understanding their subsequent behaviour.

(a) The N.C.N.C

The national council and the Cameroons, as the name implies, sought a national character. It was formally inaugurated in August 26, 1944 , with the following objectives:

1. To extend democratic principles and to advance the interests of Nigeria and the Cameroon under British mandate.
2. To organize and collaborate with all its branches throughout the country.
3. To adopt suitable means for the purpose of imparting political education to the people of Nigeria with a view to achieving self-government.

To afford the members the advantages of a medium of expression in order to secure political freedom, economic security, social equality and religious toleration in Nigeria and Cameroons British mandate, as a member of the British Commonwealth of nations (Azikwe, 1937).

SELF – ASSESSMENT EXERCISE

Discuss the roles of the Consuls in the development of Nigeria 1903 – 1922.

4.0 CONCLUSION

Nigeria comprises three major ethnic groups, Yoruba, Fulani – Hausa and Igbo. In 1900 , the country was administered in three separate units. In 1906, the Colony and Protectorate of Southern Nigeria were merged together as one colony. The introduction of interest rule by Lugard succeeded in the Northern Nigeria but unsucceeded in the Southern Nigeria. In 1939 A.D., the Southern Provinces were split into Western and Eastern Provinces. The British Government bequeathed unequal Educational Development to Nigeria in 1922 .

5.0 SUMMARY

Having gone through this unit, you would have understood the following points:

- The Political governance of these groups, Yoruba, Fulani- Hausa and Igbo could only be facilitated through the use of ‘interest rule’ method.
- Lugard divided the country into Provinces and each was headed by a British Resident.

- The British Government bequeathed unequal Educational Development to Nigeria. This led to the forming of Political parties in each region in Nigeria.

6.0 TUTOR – MARKED ASSIGNMENT

Examine the role played by Lugard in the development of Nigeria 1900 – 1906.

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- 3 Check the typographical errors and spellings in the work
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