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# Britain and Nigeria: A Study in International Relations

By: Sulaiman, Rafiu

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INTERNATIONAL RELATIONS, 1851-1960**

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**HISTORY AND DIPLOMATIC STUDIES  
COLLEGE OF HUMANITIES,  
TAI SOLARIN UNIVERSITY OF EDUCATION,  
IJAGUN, IJEBU-ODE, OGUN STATE.**

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**HISTORY AND DIPLOMATIC STUDIES EDUCATION**

**A PROJECT SUBMITTED TO THE DEPARTMENT OF  
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## CERTIFICATION

I certify that this study was out by Sulaimon, Rafiu of the Department of History and Diplomatic Studies, College of Humanities, Tai Solarin University of Education, Ijagun, Ijebu-Ode, Ogun State under my supervision

SIGNED

2009

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Dr. R.O. Ajetunmobi  
Supervisor

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Date

## **DEDICATION**

This study is dedicated to Almighty Allah who has been of tremendous help to me throughout my career.

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First and foremost, I acknowledge the invaluable deeds of Allah, the Almighty God in my life from creation to the present stage. I also want to thank my parents for bringing me to this world.

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**Sulaimon, Rafiu**

**2009**

## **ABSTRACT**

No nation is an island. This has been determined by inequality in the location and distribution of national resources. The need to achieve human needs has brought peoples, communities and nations into a complex web of relations. This brought together Britain and Nigeria in international relations in the nineteenth century. There is the need to reexamine conflicting views in literature of the gains and negative aspects of this intergroup relations. The objectives of the study are: to the historical origin and motives of colonial conquest of Nigeria, examine the nature of colonial administration and patterns of intergroup relations as well as theories involved in colonial conquest and independence. The study relied much on secondary source materials in the University. This was complimented by information from oral interviews and discussions in conference. The study revealed that Britain and the people of Nigeria needed one another for satisfaction of needs. The colonial conquest was resisted by the people but superior weapons subjugated the Nigerians.

Western education, culture and values are some of the legacies of the international relations. This relation has shaped the course of the history of Nigerians up to the 21<sup>st</sup> century.

Researcher: Sulaimon, Rafiu

Supervisor: Dr. R.O. Ajetunmobi

## CHAPTER ONE

### **Historical Antecedent**

Much is not known about the early inhabitants of what is known as Nigerian today. Information on early inhabitants are based on oral traditions', such as the legend of the Yoruba and many others who occupied the Western part of Nigeria. Today there are more than 350 ethnic and subethnic groups in Nigeria. Some of the major ones are the Hausa, Fulani, Nupe, Ibariba, Ijo, Edo, Ibo and the Yoruba. The Yoruba for instance, are within the areas covered by Oyo, Ondo, Ogun, Lagos and part of Kwara States and the Eastern section of the Republic of Benin. Until 19<sup>th</sup> Century, the people did not have a common name for themselves, the name "Yoruba" which they are now known was derived from "Yarba" used by the Hausa to refer to the people of Oyo who were their Southern neighbours. The name was popularised as a nomenclature for the people among whom they worked, by the C.M.S. missionaries and Europeans travelers who came to Yorubaland in the

Nineteen Century<sup>2</sup>. The name has since gained wide acceptance among all the sub-groups of the Yoruba.

However, many attempts have been made by some scholars to study Yoruba History, various folk tales had been put forward as regards the origin of the Yoruba. Some historians claimed that they came from Mecca and settled at Ile – Ife, while others claimed that the ancestral home of the Yoruba was Egypt and that Oduduwa led the Yoruba out of Egypt to settle down at Ile - Ife<sup>3</sup>.

Whatever might be the case, it was whoever agreed that by 1000A.D. The Yoruba had occupied the Western part of Nigeria. Their neighbours include Edo in the East, Dahomeans in the West, Nupe and Igala in the North<sup>4</sup>.

As a result of overpopulation and a political revolution, the children of Oduduwa were said to have dispersed to other parts of Yorubaland either founding their own dynasties or conquering and imposing their political authority on the indigenes wherever they reached<sup>5</sup>. In these ways many kingdoms emerged in Yorubaland,

prominent among these are Oyo<sup>6</sup>, Ondo<sup>7</sup>, Ekiti<sup>8</sup>, Ijebu<sup>9</sup>, Ibadan<sup>10</sup>, Egba<sup>11</sup>, Awori<sup>12</sup>, Ijesha<sup>13</sup> kingdoms. The kings of these areas traced their origins to Ile – Ife or Oduduwa. The Yoruba organised themselves in kingdoms. A kingdom consisted of the capitals which was called *Olu-Ilu* and sub-ordinate territories *Ereko*. At the helm to the government was a king called *Oba*. In theory, the *Oba* was a divine ruler whose Authority cannot be challenged and who had power of life and death over his subjects. He was addressed as *Kabiyesi*. He also has following attributes “*Oba Alase Ekeji Orisa*” (king the ruler and the companion of the gods).

However, in practice, he was a constitutional Monarch who ruled the kingdom with the advice of his council of chiefs. He could not take decision on his own without consulting his chiefs. If he fails to consult the chiefs he could be punished. The whole kingdom might be raised against him<sup>14</sup>.

Economically the Yoruba were principal Agriculturists growing crops like Yam, Cassava, Rice, Maize, Vegetables and Pepper, some

engaged in artifact works like wood carving, blacksmith, leatherwork and some engaged in trade. They acted as middle men between the Europeans at the coast and the other ethnic groups in the interlands<sup>15</sup>.

They are traditionists, worshipping gods like Sango<sup>16</sup>, Ogun<sup>17</sup>, Obatala<sup>18</sup>, Osun<sup>19</sup>, Yemoja<sup>20</sup>, Ela<sup>21</sup>, Esu<sup>22</sup> and a host of others. These gods and goddesses were the community heroes and heroines who lived exemplary lives.

Apart from the Yoruba, the Hausa were the next people to settle down in what later came to be known as Nigeria. This group covers several kilometres of gently undulating landscape with grassland savannah lying in the Northern part of Nigeria between River Niger in the West and Lake Chad in the East. It is not known exactly when people began to settle there, archeological evidence shows that people have been smelting and working iron in the areas as far back as the 16<sup>th</sup> Century or a little earlier. Like the other people inhabiting Nigeria, the Hausas have their own traditions or origin. The most popular of these is the Bayajida legend. The legend relates the story of Bayajida Abu yazid

whose descendants founded the seven original Hausa states known as Hausa *Bokwai*. It seems that the Hausa states were formed through a gradual evolution from Hamlets to cities. The first stage in the formation of Hausa states was the emergence of Hamlets. The Hausa people were organised in the early period of their history in small communities each of which was a nucleated hamlet. In the hamlets, kingship ties were very strong. Authority seems to have been resided in the heads of individual families.

The second state was reached when larger communities than Hamlets emerged as a result of interaction of related group of families to form a *Gwari* (town), while the third stage was the emergence of the *Birni* (city). The city developed in defensive sites which afforded protection against invasion. In the way, Hausa city states such as Kano, Zaria, Katsina and host of others emerged. Each Hausa state developed a central government with a hierarchy of *Sarki*. The “Sarkiship” was rested on the oldest clan. That is, the clan that first settled down in the city state. The *Sarki* (king) was advised by a council of chiefs and

territorial officials whose advise he could not ignore, some of the chiefs and the official include the *Maduaki* who was commander in chief, the Galadima who took charge of the city when the was out in Military Campaign, the *Mogaji* who is the treasurer, the *Sarki Dogarai* the head of *Sarki's* body guard and the *Sarki Yan Doka* the chief of the police who was also in charge of prisons. The *Sarki* exercised control over the outlying villages and towns through the District Heads, who were appointed by the *Sarki*. Those appointed are always from the members of his family or other important families<sup>26</sup>.

Before the introduction of Islam, the Hausa were purely traditionalist, worshipping objects like sun, moon, rivers or any strange objects, but with the advent of Islam, majority of them were farmers cultivating crops like millet, rice, groundnut and beans, while few of them engaged in Trans-Saharan-Trade.

Another set of group in the pre-colonial Nigeria were Igbo group who inhabited the Forest Belt area between the Cross River East of River Niger and Benin West of the Niger, between Igala in the North

and Niger city in the South. There was no certain idea of the early settlers of the Ibo but recent archaeological evidence in Ugbo Ukwu village 33 kilometers south east of Onitsha carried out by Professor Thurstan Shaw of University of Ibadan and his group showed that people had settled there earlier than 9<sup>th</sup> Century A.D.

However, the Igbo lived a scattered pattern of life settlement, they lived in village and village groups. According to traditions, they trace their origin to common great grandfather who formed a village and a number of villages formed a village group or a class, every Head of lineage had an *ofò* stick which symbolises common descent.

Politically, the people had a village democratic type of institution where by every male adult in the village had a right to voice out his opinion at the village assembly and he took part in decision making. This political institution was divided into two group viz Council of Elders who took charge of any decision pertaining to the rituals, and the traditions, while the second group, the village Assembly of men decided on the issue that affected the village life and any construction

needed to be carried out by the Age Grade in the village. Through their way of decision making there was evidence that they never tolerated any despotic ruler like in the Yorubaland or Hausaland.

These groups of people are traditionalists who worshipped oracle like *Ibini Akpabe* oracle at Arochukwu and they also practise Agricultural farming, having food crops like Yam, Palm tree and others favoured by their fertile land of forest region.

Added to the aforementioned groups were the Niger Delta people who are a group of Edo speaking people and part of Delta province numbered about two million. Many of them lived in Benin City. Like the Yoruba they also had various accounts of traditions of origin. One of them was the origin which stated that Benin was originally a Republic followed by a dynasty of kings which ended in tragedy and gave rise to Ife dynasty. The Edo share certain common cultural traits with the Yoruba and also engaged in long distance trade with the people of the interior before the arrival of the Europeans, apart from trading activities, they developed elaborate bronze culture as well as royal

costumes. Obviously, Nigeria is composed of many ethnic and sub-ethnic groups with significant cultural similarities and obvious peculiar identities.

However, a survey of pre-colonial period shows that Niger Benue confluence was not an isolated area. There was evidence of inter-group and inter-national trading activities known as Trans-Saharan-Trade, which existed between the Berbers of North Africa and the Hausa in the North who served as the middlemen to the other groups in the Southern Nigeria. The means of transportation was the use of Camel. This was chosen due to its suitability to desert condition and as it could stay for longer period without water to about 10-15 days and can take up to 227 – 3 litres of water at a time<sup>27</sup>. Products involved in this Caravan trade were gold, slaves, leather goods and so on, which were exchanged for salt, cowries and weapons from North Africa. Consequently, this trade led to the rise of states like Bornu, Zaria, Katsina and others. Lastly, the pre-colonial economy would not be complete without touching the Trans-Atlantic slave trade which was introduced by the European

Portuguese in the period between 16th and 17th Centuries due to the massive need for cheap and durable labour in their plantation at the discovery of new world<sup>28</sup>. When many of the new world natives died of stress, of unusual task and the diseases brought to their land by the Europeans. However, this trade did much to impoverish Nigerian communities when the able bodied men were sold as slaves leaving the dependent members of their families which undermined the labour supply of the country even those who were not captured either left their indigenous industries to join the slave raiding or run away to avoid being captured, this also hindered the development of indigenous economy.

Consequent to the economic interaction of the people, their existed inter marriages among the various ethnic groups and people. Apart from this, there developed cultural diffusion for instance, the Igbo name for cock is *Okwuko*, while Yoruba call it *Akuko* also Hausa word like *Mogagi* passes into Yoruba word which means *Baale* in Yoruba land as well as those of other communities they engaged in

trade with.

This trade also led to religious diffusion especially the introduction of Islam to Yoruba land, *Olokun* for instance worshipped in Benin as well as Yoruba land. Indeed, there developed high degree of cultural assimilation and diffusion among the early Nigerian. Politically, the interaction among the various groups made some groups to ask for political assistance from other groups. For instance, during the political interregnum in Benin when Benin was ruled by the Ogois Dynasty an appeal was sent to *Ooni*<sup>29</sup> of Ife to send one of his sons as a ruler, which led to the movement of Oranmiyan to Benin and his son Eweka I became the first of a succession of *Oba* starting in the second period and continuing till later time.

Apart from Intra-Nigeria intergroup relations, relationship also existed between the European and the various people of Nigeria. However, the Europeans had been interested in Nigerian before the 14th Century. The Portuguese were the first to land at the Bight of Benin in 1472, while other European nations followed suit 3°.

Initially, the European activities were limited to the coast. They subjected themselves to the ruler's protection and obeyed the law of those states and kingdoms. They often visited the courts of African rulers and presented them with gifts to secure their permission to trade.

From the above, we can see that the invasion of Nigeria by the British did not start in 1851 it was a situation which began longtime ago but whose momentum increased tremendously during the 18th century.

However, several factors were responsible for the invasion of Nigeria by the British, *for* the purpose of clarification the factors have been divided into three categories viz: Economic, Political and Social factors. The quest for raw material for the manufacturing industries in Europe began when the industrial revolution was lunched in Europe in the 19th century. The revolution involved the invention of machines to produce goods which was formerly produced by hands. To meet the high demand for raw materials to use in these machine industries, such as cotton, palm oil, rubber, ivory, groundnut, coffee and timber, the

British had to look on to African Continent and these raw materials are could be grown in large quantity in Nigerian. Hence, the Nation became focus of attention of the industrialized Britain.

Just as there was quest for raw materials, there was also the search for market. As many industries began to produce endless goods in Britain, the British markets were flooded with finished goods and in other to find outlets for their finished goods the British sort for new market in Nigeria. Also, the investment of surplus capital, which was as a result of industrial revolution made Nigeria to became the Target of British Authority.

Politically, Britain needed to expand her territories. Added to the factors that led to the invasion of Nigeria was the need to make territorial adjustment to maintain balance power or equilibrium. On the aspect of prestige, there was the general believe in Europe that the number of territories acquired will decide her size of greatness and the more powerful the nation becomes. This factor also partly motivated the British towards the conquest of Nigeria.

However, the need to solve socio-economic problems in Europe culminated to one of the reasons for the conquest of Nigerian communities. As they depended more on machines for the production of goods many people became jobless, indeed, Robert Th'omas Malthus, a British economist had indicated that the population in Europe increased tremendously in the 19th century with this, there was the need to return the slaves in Europe back to African (Nigeria) to alleviate the problem of jobless public nuisance in Europe.

Furthermore, the Europeans believed that African were inferior to them, Hence there was the need to civilize them, more over, they believed that through Education, trade and Christian Evangelisation as well as spread of civilisation will bring Nigerians to British level. However, if the sole aims of the Europeans were to abolish slave trade and civilize the people they had no justification for asserting political authority over Nigerian communities.

With aforementioned analysis of European motives in conquering Nigeria, the British had the erroneous notion that they had the divine

right to rule Nigeria.

In the method adopted by the British in conquering Nigerian communities, Nigerian rulers were made to sign treaties which were generally referred to as treaty of friendship and commerce, with the British. In the ordinary meaning the British and the kingdoms involved will establish diplomatic relations, involving exchange of political representatives (ambassadors) they were also to engage in bilateral commercial undertakings in which the British involved. However, some conditions prevailed in this treaty which includes the abolition of slave trade as well as undertakings to allow the British missionaries to preach Christianity. Whereas, the British intention was the eventual political occupation of the kingdoms. Also, to afford them more military resources, in 1884 this treaty was signed in Niger Delta which serves as prelude to British Declaration of protectorate over the area in 1885.

Consequent to the foresight of some rulers on the implication of the treaties without proper scrutiny. For instance King Jaja of Opobo in 1884 refused to sign the treaty with Hewth until the word protectorate

had been explained to him, to please these kinds of rulers, two texts of treaties were prepared with two different accounts of the same treaty.

Added to the above method was the use of force to subdue the stubborn rulers, through the Nigerians who allied with the British, some of the rulers found to be stubborn and who refused to sign the treaty were king Kosoko, and Attairu, the Caliph of Sokoto Caliphate, King Kosoko told the British frankly that he did not want British friendship. Consequently, the British had to bombard Lagos and forced him out of the throne. They allied with Akitoye who was installed as a puppet ruler, and he signed the treaty with the British in 1851. In 1861, Lagos was annexed by the British. Attahiru on his own was attacked in the early twentieth century because he refused to accept British's offer of friendship. Even King Jaja of Opobo who signed the treaty but did not take it serious was deported to West Indies in 1887, Ijebu-ode and Oyo kingdoms were relatively bombarded in 1882 and 1889 respectively.

In conclusion, for whatever reasons, the European used *force* to impose their political control on the various states. Force was used

decisively and successfully.

Like any Europeans else where in Africa, British incursion into Nigerian communities started before 1882, Slave trade was abolished partly because the slaves were no longer useful to their economy. The British diverted their economy from slave trade to legitimate trade which gave them inspiration to penetrate the interior and impose their rule on them. However, various kingdoms reacted in different ways, while some engaged the invaders in bitter military force to defend their territories and sovereignty, others collaborated with them. Prominent among those who confronted them were the Ijebu, the Igbo and the *Emir* of Sokoto Caliphate. The Ijebu group of Yoruba speaking people who were not ready to compromise their culture and independence, as well as protecting their position as middlemen between the British and the Hinterland, did not allow the British to penetrate their territories, which led to sending of expedition to Ijebu from Lagos by the British, where both met with force to force. However, the superior fire arms of the British prevailed over Ijebu land.

Furthermore, resistance in Igboland was another. Bitter military resistance between 1896 and 1914, when they used the available force at their disposal to resist the British. For instance, secret cult called Ekumeku, interpreted as "Invisible whirlwind" fought the British though as force was finally crushed. Also, the Aro, the Ezza, and Afikpo village, relied heavily on local gods and ancestral fathers for their defense, some even went to the extent of inviting powerful medicine men to prepare native bullet proof for them and to cause swarm of bees to sting the invaders to death <sup>31</sup>.

Moreover, in the Northern part of Nigerian between 1900 and 1906 the *Emirs* of Sokoto, Kano, Kotangora, Bida, Yola, Bauchi and Gombe put up strong resistance but were all defeated. The toughest among them was Caliph Attahiru who did not surrender his political sovereignty. In 1902, he wrote to Fredrick Lugard to declare war with him, thus in 1903 he was deposed, despite his deposition he was still regarded as the symbol of sovereignty which resulted in indecisive battle with the British. However, with the superior weaponry of the

British he was defeated in 1903.<sup>32</sup>.

However, the case of collaboration was discovered on the side of the Hausa ruling families who allied with the British to fight the Fulani, because of the defeat suffered from the Fulani *Jihad*. Furthermore, the activities of the Ibadan against the Ijebu in order to revenge the impediment they suffered from Ijebu to the Coast. Another example of collaboration can be seen in the Niger Delta State which enabled the British to secure allies among them due to the rivalry among the city states. By 1910, the conquest was virtually over.

Despite the determined effort of Nigerian communities to resist British conquest of their territories, yet they failed to drive away the Europeans from their territories due to various factors. Firstly, lack of unity among the kingdoms hindered their success. Since one community collaborated with the Europeans against their blood relations and neighbours. It is then needed to be realised that Nigerians were fighting their blood relations not the aliens. Example of this was the crisis between Ibadan and Ijebu.

Another factor that led to the success of the British was the contemporary political factor, there was rival contestant to the throne, hence they supported a leader who agreed to dance to their tune against the unpopular ruler, thus they deposed the unpopular ruler at the expense of their favourite. This practice was in vogue when Kosoko was dethroned with the help of the British and Akitoye was reinstated<sup>33</sup>.

The distance of the vassal state to the capital also led to the success of the British. For instance, despite the duty of the *Sultan* of Sokoto Caliphate to protect all his Emirates from foreign attack, this was not possible because of the distance between Sokoto and the Southern part of the Caliphate. Hence, Ilorin and Bida fell to the British without any significant response in 1910.

However, the political situation of Yorubaland in the 19th Century should not be over emphasized, this was the period of revolution in Yorubaland, some of the communities at this period were in the state of decline, among these crises were thirteen years of Ekiti

parapo war, the crisis between Egba and Dahomey which did not only weaken the Egba, but did not afford the Egba the sympathy of other Yoruba states. The political vacuum created in the Yoruba political climate after the decline of Old Oyo was the climax of political and economic rivalries among the Yoruba. Hence, they could not offer joint and string resistance to the British conquest, this called for British intervention.

Finally, diplomacy, superior army cum superior weaponry of the British earned them a great success over Nigerian communities who relied on sacrifices, charms and obsolete weapons in the presence of the maxim gun, rocket and cannons of the British that had the ability to clear thousand souls at a time.

From the above analysis it could be seen that political situation in Nigerian communities added to the British Diplomacy and Superior Military and Weapons led to the failure of Nigerian Resistance.

The collapse of independent Nigeria communities ushered in an era of colonial administration in which the British related to the

Nigerians politically, socially, economically and spiritually. The relations have become subject of controversy as to whether it was the main cause of Nigeria problems. Though several schools of thought agreed that the British were not Father Christmas, they were out to satisfy their selfish interest in Nigeria. For instance, the amalgamation of Nigeria in 1914 by Lord Lugard was a major factor that caused the problems of Ethnic conflict, because the amalgamation brought about cultural diffusion through, the integration of various ethnic groups in Nigeria without due consideration for the differences in the cultural background of more than two ethnic groups in Nigeria. Consequently, there arose the problem by Ethnicity and leadership that is undermining the development of Nigerian nation up till the present time. There are other schools of thought that who believed that the British were out to develop backward and static societies like Nigeria. And that the coming of the British was largely a blessing to the Nigerians.

According to Eurocentric scholars the British found themselves in Nigeria to pacify the various kingdoms that were at the climax of

political and economic rivalries in the 19th century. Added to this, was the mission to eradicate the inhuman activities like slave raiding, human sacrifices and the killing of twins that were rampant in the society then. This position was however criticised by the Afrocentric scholars who pointed out that colonisation was out to exploit and not to develop or socialise the communities. They went further to say that the infrastructural facilities like road, bridges, culverts, hospitals and others were to minimize the exploitative capacity of the British<sup>34</sup>. For instance, the amalgamation of Nigeria in 1914 by Lord Lugard was to maximize his cost of administration of Nigeria territories, which earned the country the problem of Ethnicity and leadership. Though there are more liberal scholars who agreed that colonialism has done a lot to impoverish the Nation in the post independence era. Their argument rested on the fact that despite the independence achieved by the country since 1960, they are still tied to the apron of the Europeans economically and politically. For instance, Nigerian hasn't political ideology, after independence, they adopted Britain parliamentary

system of government and after this, they changed to American presidential system of government, while economically the introduction of legitimate trade through which it fashioned its economy towards the colonial economy, earned it monosectoral economy whereby other viable economic sectors were neglected by the Nigerians.

However, it is doubtful whether the present day Nigerian leaders can do without the support of the Europeans with this thought the following questions needed to be answered.

- 1) What were the colonial enterprises in Nigeria?
- 2) Was the British out to develop Nigeria?
- 3) Did Nigeria actually benefit from colonialism?
- 4) To what extent did colonialism impoverish Nigeria, politically and economically?
- 5) Is the present day Nigerian political and socio- economic problems mainly as a result of colonisation if Nigeria?
- 6) What were the patterns of international relations?

Hence, the above questions form the basis of the study.

## **Objectives of the Study**

The objectives of the study therefore are to re-examine the nature of colonial administration on Nigerian protectorates and colony as well as enumerate the legacy inherited by modern Nigeria, examine the effect British conquest on Ethnicity and Leadership problem which was as a result of the amalgamation of Nigeria in 1914.

More importantly, this study is out to discuss the patterns of intergroup relations especially during the colonial era. (1851 - 1960), especially between the various ethnic groups in Nigeria on one hand, Nigerian communities and the British on the other which is very essential to the understanding of the economic, political spiritual and social problems in Nigeria.

## **Review of Literature**

The available works on the motives and effects of colonisation or colonial intergroup relations in Nigeria include works like Obaro keme

(1980), Ajayi and Crowther (1976), Falola (1987), Ajetunmobi (1989), Isechi (1978), Anene and Bron (1972) and a host of others. These works discussed the international relations between Britain and the nations later known as Nigeria in the period between 19<sup>th</sup> and 20<sup>th</sup> century. The works are very important for the present study on the area of colonial mission and administration in Nigeria. One could glean from the works that before the 19<sup>th</sup> century, the Europeans' contact with Nigeria communities was only felt at the coast which did not threaten to overthrow the traditional politics and culture of the people, though the relations brought about contact of alien ideas and culture.

However, by the middle of the 19<sup>th</sup> century, the British in their search for economic gain decided to penetrate the hinterland as explorers, traders and missionaries in which within a short period the Nigeria communities soon realised that they were strong men who were bent on becoming the rulers of the people at all cost.

As a result of the way they conquered the Nigerian communities, the motives and effects of their administration of Nigeria communities

the different schools of thought viewed colonial intergroup relations between Nigeria and Britain in different perception.

In spite of the value of these works, there is the need to revisit the works or proper analysis of the various views. The available views could be studied under the following schools of thought. Also, none of the works saw the various empires or major groups as nations in their own right. The limitations in literatures form the justification for the present study.

Obviously, literature works are very rich in areas connecting with motives behind the coming of the Europeans, advantages and the disadvantages of colonial administration and independence of Nigerian, but these works generally have common weakness. For instance they were not written to portray the patterns of intergroup relations. Most of the works were written either to consider the merits or demerits, therefore, the patterns of intergroup relations were largely not considered while others did not make reference to it at all.

The pattern of intergroup relations between Nigeria and Britain is

so important to our general understanding of the interaction between the Europeans and various Nigerian communities. It is necessary to know whether the interaction was turbulent or peaceful, whether it was solely on economic, political as well as spiritual. But these dynamics are virtually absent in the literature works. Therefore, there is the need to fill in the vacuum by researching into the colonial international relations between Britain and Nigeria.

Indeed, there is no way by which the history of Nigeria can be complete without such knowledge.

### **Significance of the Study**

Without a good understanding of the origin of Nigerian problems as a nation and the pattern of intergroup relations during the colonial era, hardly can the ruling class use appropriate options for solving the problem of National integration, economic and technological development. Therefore, a study of this nature at the present stage of Nigeria's socio-economic problem is not only timely but worthwhile

This study will give insightful information on the origin of

British relations with Nigeria. In addition, the historical knowledge of the various ethnic groups in Nigeria will be enhanced through this study. More so, the erroneous impression of the people that the present post independent problem has its origin only on the colonisation of Nigeria without other factors thus neglecting the weaknesses of the leadership class will be erotically reevaluated.

Furthermore the study will help to bring necessary suggestions needed to improve the socioeconomic problems of the nation. In addition, it will be a source of reference to the students and teachers of history and to researchers in the area of colonial history. By and large this study will add to available literature works on the effect of colonialism on Nigeria and Nigerians as well as other causes of Nigeria post independent socio-political and economic problems.

### **Scope of the Study**

The study focuses on the nature of intergroup relations between British colonial government and Nigeria between 1851 and 1960. it also

touches on the motives and processes of colonial government administration and patterns of integration up to the period of independence. Of particular interest in the study is the theory involved in the advantages and disadvantages of colonial administration in Nigeria.

### **Research Methodology**

History research effort is the most difficult of all academic research efforts, and since every discipline has its own rules and methods there is no other method more suitable for historical research work than history method itself consequently history method is adopted in this study. This method involves careful collection, collation, interpretation and analysis of primary and secondary sources.

The study makes use of analysis, classification and interpretation of information from the available sources of history. Since the period of study falls within a period of written record in Nigerian history, the bulk of the study is drawn from secondary sources, however the study will make use of oral information from historians as despite the

utilization of unpublished manuscripts. All in all, the study significantly rest on the interpretation and analysis of evidence the neglected areas of British-Nigeria relations.

## ENDNOTES

Yoruba History - Yoruba traditional of Origin as relate to Obatala and

Oduduwa in Ile - Ife. See *Nigerian History and Culture* (ed) Olaniyan R. Longman 1985.

Olatunbosun. P.O.: History of West Africa from A D. 1000 to the Present Day, Fatiregun Press and Publishing Company Ilesha 1979.

*Ibid*

*Ibid*

Obaro Ikime, Ground work of Nigerian History Heineman Educational Book Nigeria Ltd, 1980.

Aworiland

*Ibid*

Ijesha land is found in modern day Osun State

See for instance *Nigerian History and Culture* (ed) Olaniyan, R.

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Ajetunmobi R. O. "Origin, Development and Decline of Glass Bead

Industry In Ile - Ife". M. A. Thesis O. A. U. Ife 1989.

'Sango' the Yoruba traditional god of thunder

'Ogun' the Yoruba traditional god of Iron he lived and ruled in Ile - Ife.

'Obatala' is the Yoruba moulding deity, he was one of the early Ifes and the most celebrants sculptor

'Osun', the Yoruba traditional goddess of the river

'Yemoja'

*Ibid*

'Ela' is regarded as the son of Oluorogbo

'Esu' the Yoruba trick star deity.

Olaniyan, R. Longman (ed) Nigerian History and Culture 1985 OP Cit.

Hausa Bokwoi - The Seven Legitimate Sons of Bayajida the ancestral  
father of the Hausas.

Sarki traditional kingship title in Hausaland the highest traditional head  
synonymous to Oba in Yorubaland.

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Pre-Industrial Nigeria (1982).

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