

## **FIRST TERM 2024/2025 SESSION**

### **GOVERNMENT NOTE FOR SS2**

#### **SCHEME OF WORK**

Lesson One: Concept of Political Participation

Lesson Two: Organization of Political Parties

Lesson Three: Election Concept

Lesson Four: Pre-Colonial Political Institution in any of the West African Countries

Lesson Five: Yoruba Tribe

Lesson Six: The Igbo Traditional Political System

Lesson Seven: Sources of Constitution

Lesson Eight: Legislative process in a presidential system of Government

Lesson Nine: Action Group (AG)

Lesson Ten: The Action Group Crisis, 1962

Lesson Eleven: Colonial Rule

Lesson Twelve: The Main Patterns of Colonial Administration in West African Countries

Lesson Thirteen: Nationalist Movement

#### LESSON ONE

##### **CONCEPT OF POLITICAL PARTICIPATION**

Political participation is described as a process whereby citizens of a state get themselves involved in the political activities and the decision making processes of their country.

##### **POLITICAL PARTIES**

A political party is an organization of people of like minds united by the common desire to obtain the mandate of an electoral constituency to form and operate a government there on. The constituency could range from a small ward of a few hundred people to a whole country. Examples of political parties in the present political era in Nigeria are the APC, PDP etc

## **METHOD OF POLITICAL PARTICIPATION**

- i. Contesting elections: The individual or a citizen stands as a candidate for an elective post.
- ii. Voting in elections: Individual or citizen votes during elections.
- iii. Holding of public offices: The citizen participates in politics by holding public office e.g. Minister, Civil Servant, etc.
- iv. Membership of political parties: A citizen takes part in such activities as campaigns, rallies, etc.
- v. Supporting Political parties: A wealthy individual may sponsor a political party or candidate.
- vi. Protests and Demonstrations: When citizens demonstrate or protest against any policy of the government, the individuals are involved in political participation.
- vii. Holding meetings and discussions on political situations.
- viii. Serving as electoral official during elections

## **TYPES OF POLITICAL PARTIES**

A number of types of political party may be identified. The most popular of these are:

1. **Mass parties**: These are political parties that are structured to allow as many citizens as possible to take membership. To achieve this, membership requirements where they exist at all, are very easy to meet. Such parties take pride in the large number of their members. A good example can be found in the Communist Party of China which at one time had close to two million members.

While such a party guarantees almost full mobilization of the citizenry, it usually makes co-ordinates very difficult.

2. **Elite Parties**: These parties either deliberately or otherwise limit membership to a few elites in the society. The basis of their association may be their professional affinity, business interest, family background, etc. Such parties are invariably hardly interested in populist issues that are of interest to the generality of the people. A lot of Nigerians were concerned at the onset of the transition to civil rule programme of the General Abdulsalam Abubakar government, for instance, that the Peoples Democratic Party (PDP) may turn out to become an elitist party given the high number of retired military officers that took membership of the Party.

3. **Ideological Parties**: While it may be difficult to find a party that has no ideology, even if that is not too distinct, there are some parties that are formed purely to promote a particular ideological belief. Such are referred to as ideological parties. A good example would be Adolf Hitler's National Socialist Party (NAZI) which was out to promote the idea that the Aryan (German) race was superior to and must dominate all other races in the world.

4. **Oligarchic Parties**: These are parties that are formed by and which invariably revolve around an individual. The personality, for whatever reason, is usually the unit of attraction for other members. Invariably such parties end up being very parochial, as they find it difficult to attract whoever may not be willing to hero-worship or constantly defer to the leader who usually ends up exercising all the powers.

Most of the political parties in the Nigerian Second Republic (1979-1983) were to different degrees, oligarchic parties as they revolved around the leading politicians of the time. Example are the Peoples Redemption Party (PRP) of Alhaji Aminu Kano. The Unity Party of Nigeria (UPN) with Chief Obafemi Awolowo.

### **MEGA POLITICAL PARTY**

It is a political Party formed by an amalgamation of several splinter Political parties. It is a very large or big political party e.g. APC.

## LESSON TWO

### **ORGANIZATION OF POLITICAL PARTIES**

There is no standard format for organizing a political party. Nevertheless, the structures of a political party must be evolved and set up in such a way that it would be effective in persuading voters of the desirability of electing it to lead a government.

At the head of a political party is usually a chairman or president. This post is given the name general secretary in communist parties. There is also the office of a secretary, a treasurer, amongst others.

All political parties also operate through the committee giving specific mandates consistent with the overall objectives of the party.

Basic to a political party organization is the design of a manifesto or political programme, which forms the basis of the party's social contract with the people. A manifesto is usually a blueprint of what a political party intends to do if and when it is elected into office.

### **FUNCTIONS OF POLITICAL PARTIES**

#### (a) Interest Articulation

A political party carries out the duty of articulating the interest of a particular group or constituency. This is the first step in the production of a platform that forms the basis of the government such a party will run upon its election.

#### (b) Interest Aggregation

A political party must serve to synthesize the disparate voices, views and ideas obtainable in any average society. It is such aggregated positions that eventually constitute the views and aspirations of the constituency as a group.

#### (c) Leadership Recruitment and Training

A political party serves as a forum for recruiting individuals that would eventually serve as leaders of government at different levels. It is also a good training ground for such potential leaders.

#### (d) Watching Role

In a democracy, it is accepted that not all political parties could be in government at the same time. Those that are outside of government are expected to act as a watchdog to check the excesses of the ruling party.

(e) Rulership

Perhaps, the most important function or purpose of a political party is to form a government for the purpose of ruling a constituency. No other institution is expected to discharge this function in a democracy.

(f) Mass Mobilization

As an agency of interest articulation, a political party invariably serves the purpose of mobilizing the public. The most important forum for accomplishing this critical objective is the political rally. Mass mobilization also serves the purpose of generating the support of the populace for the political system.

(g) Mass Enlightenment

Related to the issue of mass mobilization is mass enlightenment. Either directly or otherwise political party

(h) Unifying Factor

Political parties everywhere constitute a veritable instrument of unifying people. This is especially the case for countries where there exists considerable differences in culture, language, religion, attitude, etc. For one, people from these different backgrounds are made to work together as members of a political party, canvassing the same agenda and seeking to operate within the same government. These are critical bonds of unity.

### LESSON THREE

### **ELECTION CONCEPT**

The meaning of the following concept as it applies to election. Election refers to the process whereby electorate of a democratic country votes to selection citizens to represent them in the legislative and executive arms of government.

1. **Primary Election**: This is a type of election held or conducted within a political party in order to choose representatives who will represent the party in the general election where the final leader will be elected.
2. **General election**: This is a type of election where all the electorates in a country participate at the same time at a given day to elect representatives into government position. In general election, the various political parties vie or contest for election at the same time. General election is different from primary election, Primary election only takes place within a given political party and only members of the political party concerned will participate.
3. **Bye-election**: This is a type of election conducted to fill a vacant seat in the parliament when a legislator dies or resigns or recalled by his constituency.
4. **Voting by Proxy**: This is a method of voting in absentia, in other words, it is a method of giving authority to somebody to enable him vote on behalf of a person who is not present at the time of voting.

5. Referendum: This is a type of election held to determine an important constitutional issue. It can also be defined as a type of election to ascertain the opinion of the people on an issue that affects them. In this type of election, the electorates are usually asked to say yes or No on the issue in question. Referendum is sometimes called Plebiscite.
6. Political Gerrymandering: This is the act of manipulating constituencies delimitation with the purpose of favouring a given political party in the election, e.g. sharing a country electoral constituencies in such a way as to make one party to win more seats more than the other.
7. Electoral Constituencies: is a geographical division of the country into electoral units.
8. Federal Constituencies is an electoral unit for electing members of house of representatives.
9. State Constituencies: this is an electoral unit for electing members of state of assembly.
10. Single-member Constituency: is a type of constituency where only a member or one candidate is elected at a time.
11. Multimember Constituency: is a type of constituency where more than one member or one candidate are elected at a time. This type of constituency has more than one or several seats to fill.
12. Senatorial district: This is an electoral unit for electing members of the house of assembly.
13. Presiding officer: is a person appointed by an electoral commission to be in charge of the conduct of election in a polling station or booth.
14. Returning Officer: this is a person appointed by an electoral commission to called the result of the election conducted in each polling booth from the presiding officer for onward transmission.
15. Party agent: is a representative of a political party whose duty is to ensure that there is no electoral malpractices to the disadvantages of his party.
16. Electoral ward: this is a geographical unit or electing local government chairman and councilors.
17. Decrees: These are laws made by the federal military government.
18. Edicts: These are laws made by the state military government.
19. By laws: These are laws made by the local authority or local government and act of statue. These are the laws made by the parliament.
20. Royal assent: is the signature of a president or a head of state which can make bills become an act of parliament.
21. Organization of election (This is performed by INEC).

#### LESSON FOUR

### **PRE-COLONIAL POLITICAL INSTITUTION IN ANY OF THE WEST AFRICAN COUNTRIES**

When we refer to the pre-colonial political institution of West African countries, we mean the system of political administration existing ever before the coming of the Europeans. The

native of the Africans had already organized themselves to basic administrative units for the maintenance of law and order, before the appearance of the Europeans in West Africa.

The pre-colonial political institution of Nigeria will be considered among three tribes or group of people, the Hausas/Fulani, the Yoruba, the Igbo and each shall be examined under following headings:

- (a) Historical background
- (b) Political administration
- (c) Judicial system

### **HAUSA/FULANI TRIBE**

The establishment of the Fulani emirates in the northern part of Nigeria was a result of the conquest of the already existing Hausa kingdom by the Fulanis in the holy war led by Uthman Dan Fodio, in the 19<sup>th</sup> century, In every state conquered, the former Hausa ruler was replaced by a Fulani emir. After the conquest, the old former Hausa kingdom was organized into Emirate and the two headquarters for all the emirates were Sokoto and Gwandu Allegiance.

The Hausa people were by birth Nigerians but the Fulanis were not. The Fulani's migrated from the western Sudan in the 19<sup>th</sup> century into the Hausaland. Before the Fulanis conquered the Hausaland, the Hausa people were pagans and practiced decentralized system of government. The Fulanis pre-colonial political institution in 1804 organized a Jihad and under the leadership of Uthman Dan Fodio conquered the whole of Hausa land. They replaced all the Hausa kings with Fulani emirs and converted all the Hausa people to Islam. The Fulanis settled and intermarried with the Hausa people after conquering them and this was how the name 'Hausa/Fulani' came about.

#### **POLITICAL ADMINISTRATION**

The Fulani introduced centralized system of government after conquering the Hausa land. This gave rise to the Hausa/Fulani traditional or pre-colonial system being known as a centralized government. The Hausa/Fulani traditional society was feudalistic, hierarchical and oligarchic in nature. The Hausa/Fulani traditional society was an empire which was divided into several kingdoms or emirates. Sokoto and Gwandu were the administrative headquarters of the Hausa/Fulani empires. The two administrative headquarters namely Sokoto and Gwandu were headed by Sultans known as Sultan of Sokoto and the Sultan of Gwandu respectively. Emirs headed by big emirates and the appointment of each emir were ratified or approved by either the Sultan of Sokoto or the Sultan of Gwandu. Each emir is expected to pay annual tribute or send a part of the tax collected to the Sultan. Any recalcitrant or disobedient emir can be deposed by the Sultan. Emirs had executives, legislative and judicial powers according to Muslim laws. Emirs had principal officers that assisted them in the administration of the emirates. Some of the principal officers include:

- i. Madawalaki (the commander of the calvary (Army))
- ii. Galadima (the administrator of the capital of the emirate)
- iii. Saraki-fada (the head of the palace worker/official)
- iv. Waziri (the senior official and closest advisor of the emir , a kind of prime minister)
- v. Sarkinruwa (in charge of fishing in rivers)
- vi. Sarkinpawa (in charge of burchers)
- vii. Dogari (the chief of the police)

- viii. Maaji (the officer in charge of the treasury)
- ix. Arkimi (in charge of district)

For effective administration of the emirates, the emirs imposed the following taxes on the people or subjects.

- i. Jangali (cattle tax)
- ii. Haraji (general tax)
- iii. Land tax

There was no democracy in the Hausa/Fulani traditional political system. The government was autocratic and an example of theocracy.

Theocracy is a mixture of religion/politics (i.e. where the religious head is also the political head at the same time).

#### JUDICIAL ADMINISTRATION

The judicial system was based on the Sharia, a body of rules dealing with civil and criminal matters based on the Koran. Offences include marriage and divorce, custody of children, inheritance, debt, slander etc. Minor offences are tried by Alkali, a trained judge who had administered the Sharia law serious offences such as murder, theft, homicide, witchcraft etc are tried in the Emir's court. The emir had the final say in judicial matters.

Village heads also settled minor disputes and punished minor breaches of the emir's order.

#### RELIGION

The emir is the religious leader of his people, whose duty is to ensure that commandments of Allah are obeyed in his territory. This accounts for the great authority which was wielded by the emirs and which made them suitable rulers even under the British protectorates. The official religion was Islam and Koran was used as the official bible were all the teachings of religions were contained.

Mohammed was seen as the founder of the religion. There were certain important teachings of Islam as contained in the Koran before the coming of colonial administration. These include:

1. A good Moslem must fight a Jihad at least once in his or her life time. If such a person dies in the process, he or she will go straight to heaven.
2. It is mandatory of all Moslems to perform Hajj or pilgrimage to Mecca, the holy land at least once in his or her life time.
3. A good Moslem must not marry more than four wives.
4. A good Moslem must abstain from drinking alcohol
5. A good Muslem must fast during Ramadan.

#### LESSON FIVE

#### **YORUBA TRIBE**

Oduduwa the founder of Yoruba kingdom Oduduwa had seven sons who later founded the first seven kingdoms of the Yorubaland and these kingdoms were united under a central leader known as the Alaafin of Oyo. Misunderstanding jealousy and hatred made the first seven kingdoms of the Yoruba to split into fourteen hew kingdoms and the central leadership

to change from the Alaafin of Oyo to Ooni of Ife. Oyo kingdom was the most developed kingdom in the Yoruba traditional society and its administration is accepted as a model or representation of the Yorubaland. Generally, the Yoruba kingdoms were headed by the Oba who must be a descendant of the Oduduwa. If you are not a descendant of Oduduwa, you cannot be allowed to be an Oba in the Yorubaland. The Oba of the Oyo kingdom has a special name known as the Alaafin.

### POLITICAL ADMINISTRATION

The Alaafin as the political head of the Oyo kingdom is assisted by his son called "Aremo" who is not allowed to succeed immediately he die. Oyomesi is the seven kingmakers headed by Bashorun – Regent (temporary ruler).

The Oyomesi is stronger than the Alaafin and can overrule any decision by the "Alaafin" which is not acceptable table to it. Bashorun is the chief minister and head of Oyomesi. Ilari is the male and female hereditary chiefs and advisers of the Alaafin. For effective government, the Alaafin relied on Bashorun, Oyomesi and Ilari for advice. Another important official who assisted in the administration of Oyo kingdom were Kakanfo (Army commander). Oyo had a standing Army which is ready to commit suicide in case of serious defeat in battle.

Eso (official who assisted in the Alaafin's court), palace eunuchs (domestic palace officials) etc In the Oyo kingdom, the provinces were headed by officials who had the title of 'Chief' or 'Obas'. The towns, villages and wards were headed by the Baales. The wards was the smallest unit of administration in the traditional Yorubaland. The Chiefs or Obas and the baales are not appointed but should receive his blessings. There are certain limitations or checks and balances to the power of the Alaafin. The limitations include:

1. If Alaafin disagree with Oyomesi and Ilari, the only option opened to him is to commit suicide.
2. Oyomesi could authorize the Bashorun to send empty calabash to Alaafin symbolizing the people's rejection. Alaafin is to commit suicide if this happens.
3. Disobedient Army commander could revolt

The system of government in the traditional Yoruba society was partially centralized and highly democratic.

### JUDICIAL ADMINISTRATION

Certain offences were regarded as serious offences. These include murder, burglary, land case, witchcraft, profaning the deities and homicide. These kind of offences that attract capital punishment is usually tried in the Oba's palace or court. The Oba's court is constituted by the Oba himself and members of his cabinet or council of chiefs. It is these people that adjudicate over the serious offences and punish the offenders.

Furthermore, minor offences such as family quarrels, exchange of abusive language, owing of debt were handled from the family level to the level where the parties involved feel satisfied with the justice they have obtained. This however does not go beyond the Oba's court which is the supreme court on the highest court in the land.

The age grades usually referred to as the "Elegbe" has the responsibility of implementing the decisions reached in the Oba's court. For instance, if anybody is to be executed or imprisoned it is duty to carry out the instruction or order to the last letter. these age grades can also be seen as acting as a standing army for the oba. This was how justice,



equity and fair play were maintained or carried out among the Yoruba before the advent of colonialism in Nigeria.

### RELIGION

The official religion was the traditional religion. The Oba was to perform sacrifice from time to time or as the need arises. The essence of the sacrifice is to appease the Oduduwa the founder, ancestors and deities. The Oba usually performs the sacrifice through same priests. The performance of this sacrifice is very important because it is the source of the Oba's power, legitimacy, respect and the basis of unity, solidarity and the progress of the Yoruba people. For instance, if the Oba fail to fulfil these religious obligations the deities, ancestors and the Oduduwa might be angry and will cause pestilence, epidemics, drought, famine and calamities among the Yoruba people. To prevent the gods from becoming angry the Oba usually perform these sacrifices. Some part of the Yoruba kingdom like Kwara and some part of Oyo were conquered by the Jihadist of Usman Dan Fodio and were forced or converted from the traditional way of worship to Islam. This was the religious politics of the Yoruba people before the advent of colonialism Nigeria.

## LESSON SIX

### **THE IGBO TRADITIONAL POLITICAL SYSTEM**

Anambra State is regarded as the ancestral home of the Igbos. In Nigeria, the Igbos generally occupy the formereastern region and a part of the former mid-western region. The Igbos generally had no kings or chiefs (i.e. Igbos enwe-Eze). However few towns like Onitsha had what looked like a recognized chief. The Igbos operated a democratic system of government. The highest democratic institution among the Igbos is the Oha-na-Eze (i.e. the town assembly). The Igbos has a decentralized system of government. The executive, legislative and judicial powers were vested in the Oha-na-Eze the council of elders, the Ofor title holders; the age-grade, the Umuada and the "Ala" or the Earth's goddess represented by a chief priest.

### POLITICAL ADMINISTRATION

The main political institution among the Igbos were the Oha-na-Eze (the town assembly) the king or rulers the council of elders or chiefs and the age grade.

The assembly of the whole town or village group is the highest platform for political decision and action. All adult males can attend and participate in the meetings of town assembly in the town assembly the titled elders presided over affairs. Deliberated over general decisions on a separate caucus consultation called "Igba izu" and family announced final decision which quite often won a general vocal approval of the people occasionally the final decisions of the elders are rejected and fresh efforts are started towards winning common consensus.

The ruler or king where they existed was the most important person in the town or village. He had judicial, legislative and executive powers but did not act alone. He was advised by his chiefs who could remove him in office if he did not rule in the public interest.

The council of elders were made up of chiefs and elders in the town. For example, the war chiefs, the religious chiefs, the marked chiefs the family or ward chiefs etc are all members of the council of elders. The functions of the council of elders include advising the

king on day to day administration, removing the king if need be, regulating trade by fixing prices for essential commodities and deciding on days for religious ceremonies and carrying them out. Others are trying offenders and ensuring that the punishment imposed on them are carried out; organizing age groups and assigning duties to them and negotiating peace with neighbours as well as planning for and engaging in war.

The age-grade are formed by males and in some cases female children born within a given age bracket. for example, children born between 1960 and 1965 can be grouped under one age-grade. Each age-grade usually is organized under a leader and other officials. The leader normally is the oldest or strongest member. The age-grades were called upon to perform public services and duties such as cleaning the bush path, repairing of the king's house and bridges preparing the town centre for ceremonies, religious duties such as taking part in rituals and dances, war duties and civic duties e.g. performing ceremonial functions.

#### JUDICIAL ADMINISTRATION

The family settled minor disputes within the family level. Council of elders or "Amala" handled major disputes. The final adjudication of cases was done by the deities. The age grades settled, minor disputes among themselves. The Ala (earth goddess) play a great role in judicial functions. For example offences such as homicide, murder and birth of abnormal children are crimes against the Ala. The chief also takes part in judicial settlement. The whole village may constitute itself into a court for the purpose of settling disputes. Finally, the 'Dibia' (native doctor) could also settle disputes among the people.

The Igbo practiced traditional religion. They had chief priests who performed sacrifice from time to time to appease the gods. The Igbos have great respect for the deities and the departed ancestors. The chief priests were the link between the people and the duties as well as the departed ancestors. The Igbos believes in reincarnation. Profaning of deities was a very serious offence among the Igbos. The religious life of the Igbos were surrounded by mysticisms and superstitious.

#### ROLES OF TRADITIONAL RULERS IN NIGERIA IN THE PRE-COLONIAL ERA

1. Law making in their areas of jurisdiction.
2. Maintenance of law and other in their areas of authority.
3. Organization of communal projects.
4. They performed religious functions
5. They settled disputes/administered justice.
6. They were custodians of the people's tradition and culture.
7. They acted as link between their people and other communities.
8. They led their people at wars
9. They were the supreme heads of their communities.
10. They performed ceremonial functions
11. Appointed lesser chiefs and conferred traditional titles on deserving subjects.
12. They generated revenue and expended funds.

#### LESSON SEVEN

#### **SOURCES OF CONSTITUTION**

1. Past Experience: It is necessary that the history of a people should be considered in preparing the basic rules that govern them. The geographical and historical experiences of a country serve as major source of its constitution.
2. Decrees: Laws made by federal military government in many countries where they seized power serve as a source of constitution.
3. Customs and norms: The behavior and ways of living of a people serve as important source of their constitution.
4. Constitutional conferences: Avenues where constitutional issues are discussed and resolved in preparation of a new constitution.
5. Judicial Precedents: Previous and important judgment passed and decisions taken by a higher court like the Supreme Court often form art of a new constitution.
6. Convention: These are rules and guides for behavior which are not written down with which people show their disapproval when violated.
7. Acts of Parliament or Statue: These are bills passed into law in the parliament.
8. International Laws: International Law such as the ones made by International organizations like the UN-International Law of the Seas and International Civil aviation and conventions serve as sources of constitution.
9. Intellectual Works: Works of intellectual like chief Obafemi Awolowo, Chief Rotimi Williams and others are useful for drafting of constitutions.
10. Historical Documents: e.g.  
 Amalgamation of Nigeria (1914)  
 Colonial constitution (1963)  
 Republican constitution (1979)

## LESSON EIGHT

### **LEGISLATIVE PROCESS IN A PRESIDENTIAL SYSTEM OF GOVERNMENT**

A bill is a draft law which is waiting for the consideration and approval of the parliament before it would become a law.

#### **TYPES OF BILLS**

1. Public bill
2. Money bill
3. Private members' bills
4. Private bills

**Public bill:** This is a proposed law which would apply to everyone within its jurisdiction.

**Private bill:** This is proposed for a law that would apply to a particular individual or group of individuals or corporate entity

#### **THE PROCESS BY WHICH A BILL BECOMES LAW IN A PRESIDENTIAL SYSTEM OF GOVERNMENT**

- i. Drafting and gazetting of the bill.
- ii. The notice of the bill is given to the Clerk of the House.
- iii. First Reading: the bill is presented to the clerk of the house who will also read the nature and purpose of the bill.
- iv. Second reading: here the bill is presented by the sponsor of the bill stating its importance/relevance.
- v. Committee stage: the bill is referred to the appropriate Standing Committee for detailed examination.
- vi. Report stage: the appropriate Standing Committee reports back to the House making recommendations and amendments where necessary.
- vii. Debate stage: The committee of the house debates the recommendations made by the appropriate Standing Committee and makes suggestions.
- viii. Third reading: further scrutiny and final amendments are made before going to the second chamber. If the legislature is bicameral, it undergoes the same process.
- ix. Assent: the bill goes to the President or Governor for assent so that the bill can become law.
- x. Veto: if the President or Governor refuses to sign the bill, the bill can be passed into law by two-thirds majority of the whole house.

### **THE ORGANIZATION OF AFRICAN UNITY (OAU)**

The OAU was formed on May 25, 1963 in Addis Ababa, Ethiopia and has its headquarters there. Prior to that time were three main groups notably

- i. The Casablanca
- ii. The Monrovia
- iii. Brazzaville groups

The Casablanca groups were the radical group, headed by Dr Kwame Nkrumah and Sekou Toure of Guinea. This group during the formation of O.A.U. advocated for pan-Africanist and super national organization for the people of Africa. In other words, members of the group advocated for a central or united African government which will take over the sovereignty and powers of all independent African states and exercise it on their behalf. The Casablanca group was Guinean, Ghana, Mali Morocco, the United Arab Republic, Egypt and Libya.

The second group was the Monrovia group consisted of countries like Nigeria, Sierra Leone, Ethiopia, Liberia, Tunisia, Togo and Somalia. This group was regarded as the moderates of conservatives and strongly opposed to the Casablanca group. While the Casablanca group supported the formation of one central government for all dependent states of Africa and their complete delink from their erstwhile colonial masters, the Monrovia group completely opposed the idea. The Monrovia group supported African state having link with their erstwhile colonial masters and also retaining their newly won political independence. The Monrovia group wanted the new organization to be formed to be simply a forum where African head of state can meet and discuss common interest and problems of their countries.

The third group was the Brazzaville group or the African and Malagasy union. This group comprises of all French speaking African states or the twelve ex-French colonial territories. This group completely supported the suggestion and ideas of the Monrovia group. Hence, they teamed up with the Monrovia group to defeat the Casablanca group during the formation of the organization of African Unity (O.A.U). It was the ideas of the two groups that dominated the charter of O.A.U. and its structural formation

### OBJECTIVES OF OAU

The aims of the OAU are spelt out in Article II of the charter as follows:

- (i) To promote unity and solidarity of African States
- (ii) To co-ordinate and intensify the co-operation and efforts to achieve a better life for the people of Africa.
- (iii) To defend the sovereignty, territorial integrity and independence of African States.
- (iv) To eradicate all forms of colonialism in Africa.
- (v) To promote international co-operation, having due regards for the charter of the United Nations and the Universal Declaration of Human Rights.

### THE PRINCIPLES OF OAU

The main principles of interaction among O.A.U member states are:

- i. The sovereign equality of all member states.
- ii. Non-interference in the internal affairs of other states.
- iii. Respect for territorial integrity of each by member states.
- iv. Absolute dedication to the total emancipation of all African states.
- v. Resistance to all forms of political assassination and subversion

### ORGANS OF OAU

- (a) Assembly of Head of State and Governments.
- (b) The Council of Ministers
- (c) The Secretariat.
- (d) The Commission for Mediation, Reconciliation and Arbitration

### ASSEMBLY OF HEADS OF STATE AND GOVERNMENT

This is the highest decision making body of the OAU. It is composed of the heads of state and government of member states. Issues of procedure require simple majority but substantive issues require two-thirds majority of member states present. The organ meets once in a year but run on extraordinary meeting can be convened if approved by two-thirds member states.

### THE COUNCIL OF MINISTERS

The council consists of foreign ministers of member states or such other Ministers as may be determined by a member state. It prepares programmes for the meeting of the Assembly of Heads of state and governments and implements decisions of the Assembly. It also prepares an annual budget of the organization.

The council meets twice a year but can hold an extraordinary meeting if favoured by two-thirds majority of member states. Decisions are reached by simple majority.

### THE SECRETARIATS

The secretariat which is headed by the Secretary-General is located in Addis Ababa. He is assisted by a corps of staff. The Secretary-General is appointed by the Assembly on the recommendation of the Council of Ministers for a period of three years subject to re-election.

### THE COMMISSION FOR MEDIATION, RECONCILIATION AND ARBITRATION

This Commission is responsible for the peaceful settlement of disputes between member states. It was set up in 1965 and has twenty-one members elected by the Assembly from a list submitted by the Secretary-General.

### SPECIALIZED COMMISSION

The OAU has specialized agencies which include:

- (i) The Economic and Social Commission
- (ii) The Educational and Cultural Commission
- (iii) The Defence Commission
- (iv) Scientific, Technical and Research Commission

These specialized agencies/ Commission should not be confused with the organs. They are two separate elements.

### ACHIEVEMENTS OF OAU

The achievements of the Organization of African Unity include the following:

(a) Resolution of conflicts: The OAU facilitates peaceful settlement of disputes among member states. Indeed, it has encouraged the peaceful settlement of disputes between member states, e.g. Somalia and Ethiopia, Tanzania and Uganda.

(b) Eradication of colonialism and apartheid: The OAU played an important role in bringing colonialism and apartheid to an end in the continent. It not only condemned them but supported liberation movements in countries such as Zimbabwe and Angola.

(c) Economic co-operation: The OAU encourages economic co-operation among member states. The African Development Bank (ADB) which renders assistance to member states is one of the economic co-operation initiatives of OAU.

(d) Promotion of African culture: The OAU supports efforts to project African culture to the world. The Festival of Arts and Culture (FESTAC) held in Lagos is a case in point. Similar festivals had been hosted in Ghana.

(e) Settlement of refugees: The OAU provides assistance to people displaced by war and environmental disasters. Such assistance include provision of relief materials to the refugees.

(f) Common voice: On some issues, the OAU has provided opportunity for common position in the international arena. Such issues as trade, and disarmament has attracted common and uniform stand by African countries speaking through the OAU.

(g) It provides African leaders forum for discussion on issues of importance to Africa and the entire world.

### PROBLEMS OF THE OAU

(i) Ideological diversities: Members states of O.A.U. have different ideologies. Some practice capitalism while other practice socialism or mixed economy. The ideological diversity makes it difficult for the member states to have a common stand on certain major issues.

(ii) Lack of Fund: The funds available to the organization for the performance of her numerous duties is very limited. This is because most member states do not meet up their financial obligations to the organization e.g. some member states fail to pay their annual contribution e.g. some member states fail to pay their annual contribution to the organization.

(iii) Political instability: Some of the member states are not stable. There have been military coups in some of the states.

In some cases there have been military reactions in form of counter coups or abortive attempts to topple ruling military governments. Some of the Head of States are afraid to attend meetings outside their states for fear of coup.

(iv) Border disputes: The smooth running of the organizations has been hampered by territorial border clashes or disputes between some of the member states e.g. the dispute between Morocco and Algeria, Somalia and Ethiopia etc.

(v) Different Political experiences: Member states have different political experiences because they were ruled by different colonial masters. For this reason, it takes much time to reach decisions on the issues that come before the organization.

(vi) Sentimental attachment to former Colonial Rulers: Some member states are still stooges of their former colonial masters because of political link they still maintain with them. This is common among Francophone countries. This is a problem to O.A.U. because some of these member state will require clearance from their former colonial masters because of the political link they maintain with them before they can consent or endorse certain decisions of the organization.

(vii) Religious differences: The interests of the predominantly Christian states do some times conflict with those of the predominantly muslim states. These states

tend to feel their own measure of loyalty to religious authorities or communities outside Africa.

Lack of clear definition of duty of various commissions of the organizations, coupled with inability of African Head of States to attend meeting, constitute major problems to the organization.

- (viii) Dependence on foreign powers: Most of the member states are economically depended on foreign powers especially on their former colonial rulers. It is common knowledge that foreign aid is seldom given without strings or conditions being attached.
- (ix) Lack of African high command (i.e. standing Army): The O.A.U. has no standing Army to enforce most of her resolutions on erring or disobedient members.

## LESSON NINE

### **THE ACTION GROUP (AG)**

The Egbe Omo Oduduwa, a cultural organization which brought the Yoruba elite together, had been in existence for about two years when the basic outlines of the Macpherson constitution were drawn up. Obafemi Awolowo was the general secretary of the organization. He was also the secretary of the organization's committee on constitutional reform. In March 1950, he called a meeting of the Yoruba elite at his residence in Ibadan. Only seven people, besides himself, attended the meeting. These were Abiodun Akerele, S.O. Sonibare, Ade Akinanya, J. Ola Adigun, Olatunji Dosumu, B.A. Akinsanya, and S.T. Oredein. It was not until after the ninth private meeting of the group, in March 1951, that the Action Group felt strong enough to announce its existence. At its first public meeting, held at Owo in April 1951, Obafemi Awolowo was elected president and Bode Thomas general secretary.

### **ORGANIZATIONAL STRUCTURE OF ACTION GROUP**

Individual Nigerians from age sixteen years were free to join AG. In each region, the AG had branches viz the local government, wards, the divisional conference made up of two or more local governments and the regional executive committee and parliamentary council, the last of which comprised chairman and representatives of divisional conferences.

There were officers at all levels with much power entrusted to the federal and regional ministers, twelve shadow cabinet members and party leaders in the Lagos City Council. The party president was the spokesman of the party but overall authority was in the annual congress of the party which formulated policies.

Chief Obafemi Awolowo was the first president of the party. Bode Thomas was the first general secretary and then deputy leader of the party. Chief Ladoke Akintola succeeded Bode Thomas (after the death of the latter) as deputy leader of the party and later took over from Chief Obafemi Awolowo as premier of Western region. Other members of the party included Anthony Enahoro, Samuel Ikoku, Dauda Adegbenro, Aurthur Prest, Ibrahim Imam, Alfred Rewane, I.I. Murphy and the then Ooni of Ife, Sir Adesoji Aderemi. The AG remained popular



mainly among the Yoruba, having little influence outside Yoruba land, mainly through smaller organization like the united Middle Belt Congress (UMBC), led by Joseph Tarka and the Bornu Youth Movement (BYM).

#### SOURCES OF FINANCE OF ACTION GROUP

The Action Group got money for its programmes and general organization through monthly subscriptions of member, donations, enrolment fees, levies of the salaries of legislators and board members, sales of flags, almanacs and other publicity items and overdrafts and loans from the National Bank of Nigeria Limited.

There were five main sources of finance. These were enrolment fees and monthly subscriptions, sale of flags, almanacs, handkerchiefs and party publications; levies on the salaries of legislators and board members; donations; as well as overdrafts and loans from the National Bank of Nigeria Limited.

#### OBJECTIVES OF THE PARTY (AG)

- I. To contest elections and win political power in the western region.
- II. To promote mass literary and qualitative education
- III. To cooperate with all ethnic organizations and nationalist groups towards the attainment of quick-rule for Nigeria.

#### PERFORMANCE

- I. It won many elections in western region and gently developed the region.
- II. It was the AG that first introduced free primary education in Nigeria in 1955 by enforcing the programme in the Western region.
- III. The party won many seats to become the opposition party in the Eastern region and at the federal legislature.
- IV. The party introduced free health services for children less than eighteen years
- V. It was the best financed and best administrated political party between 1951 and 1962 in Nigeria

#### IDEOLOGY AND ACHIEVEMENT OF THE ACTION GROUP

The motto of the party was 'Life more Abundant'. Until about 1961, the party led and financed by successful lawyers and businessmen. Although the interests of the common man were of concern to the party, the interests of the businessmen were also fully attempted to give greater emphasis to the interests of the common man than to those of the big businessmen. This was one of the causes of the crisis in the party from 1962-66.

It was the Action Group that first introduced free primary education in Nigeria 1955. It also introduced free health services for children under eighteen years. The party was at the helm when the western region was granted self-government in 1957. It was reputed to be the best organized, best financed and most efficiently run political party in Nigeria between 1951 and 1962.

## LESSON TEN

### THE ACTION GROUP CRISIS, 1962

In 1959, Chief Samuel Akintola replaced Chief Obafemi Awolowo as premier of the Western region. Chief Awolowo had decided to contest the federal elections of December 1959 to the house of representatives. He had hoped that his party, the Action Group, would win the election, thereby giving him the opportunity to become prime minister. The Action Group lost the elections and so Awolowo became the Leader of Opposition in Lagos. He was, however, still the national president and leader of the party, with Akintola as deputy leader.

The primary root of the crisis was the struggle over who would control policy and major appointments in the Western region. Awolowo insisted that he should be consulted on changes in policy and on major appointments. However, Akintola felt that this was not quite practicable, especially when emergency decisions had to be taken, or when agreements had to be reached on a national basis with other governments.

In January 1962, the Action Group-owned mass media started to criticize the decisions of the Akintola government in the Western Region.

Another possible reason for the crisis was that in 1957, Akintola and Ayo Rosiji had joined the federal cabinet and become friendly with the prime minister. This relationship continued even after Akintola had left the federal legislature and become premier of the Western Region. Awolowo, on the other hand, did not get on well with the prime minister.

In September 1960, Awolowo and a few Action Group leaders propagated an ideology for the party based on democratic socialism. Akintola did not like the ideology and feud started. When the AG's annual congress met at Jos in northern Nigeria on May 30, 1960, Akintola was accused of trying to dispose off Awolowo as leader of the Action Group and they also wanted to dispose off Akintola as premier of the Western region.

A strategy was then decided. Some members of the Action Group signed a solemn attestation of the truth to the fact that they could no longer place confidence in Akintola and his leadership so Aderemi Adesoji, the governor of Western region dismissed Akintola and asked Alhaji D.S. Adegbenro to form a new govt.

Akintola refused to budge from his office on the ground that his dismissal was unconstitutional, illegal and as a result fight broke out in the western house. This made the federal government to declare a state of emergency in the western region and to place regional powers in the federal government care. The federal government appointed Dr M.A. Majekodunmi as administrator of western region after the declaration of a state of emergency. Chief S.L. Akintola proceeded to form a new political party after the declaration of a state of emergency. The new political party was called the United People Party (U.P.P) which many people joined. Akintola after sometime decided to dissolve his new political party and formed another one called the Nigerian National Democratic Party (N.N.D.P).

Akintola later formed an alliance or coalition with the northern people's Congress (NPC). The alliance was called the Nigerian National Alliance (N.N.A. The Federal government after the declaration of a state of emergency restricted the western Nigeria in politicians from being active. This created a good chance for exploitation by both the NCNC and NPC. The federal government set up a commission of inquiry to investigate the economic and other aspects of the administration and of course Awolowo had misused money for the wrong purposes. Another catastrophe was on its way at its time Chief Obafemi Awolowo and twenty four (24) other persons were accused of conspiracy, trying to overthrow the government, smuggling arms from Ghana and training revolutionaries. After many months of trial, Awolowo was sentenced to ten(10) years of imprisonment and others like Chief Anthony Enahoro to different terms of imprisonment.

#### EFFECTS OF CRISIS

1. It led to the declaration of state of emergency in the Western Region.
2. Chief S.L. Akintola formed his own party called "Nigerian National Democratic Party" (NNDP).
3. It led to the trial and imprisonment of Chief Awolowo by the Federal Government. Awolowo was charged with plotting to overthrow the federal government (Treasonable Felony). He was sentenced to 10 years imprisonment. At the expiration of the six months state of emergency period imposed on the Western Regional Government.
4. Chief Akintola was reinstated as the Premier. He formed a new party called United Progressive Party (UPP).

### LESSON ELEVEN

#### COLONIAL RULE

#### Historical Background to Colonialism and Colonial objectives

The Berlin conference laid the foundation for colonial enterprise in Africa. It literally divided the continent among European powers. The major objectives of the colonialists in Nigeria, as in many other parts of the continent are as follows:

- i. Economic Reasons: Colonial powers tried to expand their economic base by venturing outside Europe into other territories. Raw materials were exploited from the colonial territories for use in Europe.
- ii. Missionary Activities: There was also the need to propagate religion (Christianity) in foreign lands.

- iii. Cultural domination: It was also aimed at promoting cultural values of the colonialists. The language and dressing habits of colonialists were introduced to colonies.
- iv. Adventure: Some were propelled by the need to experiment with new things.
- v. Market expansion: Besides getting raw material from the colonies, there was also the need to create market for products from the colonialists' home countries.

### **The Trends in British Acquisition of Nigeria Territories**

The first form of contact between the two territories in Africa (Nigeria) on one hand and Europe (Britain) on the other was through trading interaction. Trade was in the area of slave and other non-human commodities. The contact was expanded by the presence of the missionaries. The missionaries evangelized and established schools.

The British expanded their control of Nigerian territories by the issuance of charter (Permission to operate) to some companies. This was later superseded by the imposition of colonial rule. British acquisition of the country was in piece meal. It started with the annexation of Lagos in 1861. By 1900, all the territories came under British control.

### **British Colonial policy in Nigeria/West Africa**

The British policy governed four colonies in West Africa: Gambia, Gold Coast (now Ghana), Sierra-leone and Nigeria, through indirect rule. Indirect rule refers to a system of administration by which the British governed through indigenous traditional political institution and chiefs. Indirect rule was introduced in Nigeria by Lord Frederick Lugard.

### **Reasons for Indirect Rule**

1. Shortage of European Personnel: Not many British nationals were on ground to directly take charge of all positions of leadership in the colonies.
2. Financial constraints: The colonial authority especially in the Northern protectorate where indirect rule was first introduced, did not have enough money to pay the required expatriate even when they were available.
3. Need to minimize local resistance: It was felt that a drastic alteration of local institutions would encourage or aggravate resistance from the people and their rulers hence the retention and use of existing administrative institutions.
4. Admiration for local political institutions: The British were said to be so fascinated by the developed traditional political institution, that they avoided destroying it.
5. Large territorial size and poor road network: The large size and poor condition of the roads made direct rule a very difficult option.
6. The success of the system in other countries like Uganda where it was earlier introduced encouraged its introduction in other African territories.

### **Impact of British Colonial Rule on West Africa**

- (a) Alteration of political institutions: Indigenous institutions of governance were modified by the colonialist. The introduction of warrant chiefs in the Eastern part of Nigeria is an example.
- (b) Erosion of the power of traditional rulers: Traditional rulers were stripped of their real powers and turned into colonial puppets. The traditional rulers became responsible to the colonial governors and district officer.
- (c) Development of infrastructure: Facilities such as roads, railways and electricity were developed to ensure effective administration and evacuation of resources from the colonies to Europe.
- (d) Emergence of new elites: Colonialism led to the development of a new set of elites based on educational achievement and political exposure. These elites were united by the desire to attain self-rule in the colonies.
- (e) Westernization of aspects of African culture: The African culture was also heavily influenced by colonialism. For example, mode of dressing, language and style of governance.
- (f) Exposure to western education: Colonialism provided access to new (that is Western) form of education which opened more opportunities for Africans.

## **LESSON TWELVE**

### **THE MAIN PATTERNS OF COLONIAL ADMINISTRATION IN WEST AFRICAN COUNTRIES**

When we refer to the main pattern of colonial administration in West African countries we mean the system of political administration or colonial policy adopted by the British and French authorities in administering their West African territories before they gained their independence. Both the British and French authorities adopted different systems or methods of administration over their West African territories. The fact that their systems of administration differed will make for their treatment separately.

#### **The French Pattern of Administration over her West African Colonies**

The French colonial administration of her West African territories was a sharp contrast to that of the British. While the British authority believed in the indirect system of administration the French authority adopted direct administrative system.

The French authority therefore adopted the principle of "Assimilation" in administering her West African Colonies up to 1918. The principle of "Assimilation" was meant to assimilate the inhabitants of the French West African colonies into the French culture and civilization. The French people believed that they were rich in cultural heritage and the best they felt they could contribute to the world was to pass their culture for the benefit of their colonial peoples.

Under the principle of "Assimilation" the French West African Colonies were regarded as integral part of France and accorded some of their inhabitants French citizenship by granting

them legal equality with Frenchmen as could be seen in the four communes of Senegal with direct representation in the French Parliament in Paris.

The French colonial officials did not pay any attention to the African political tradition but rather they by-passed the traditional rulers in administering the colonies.

Although, the traditional chiefs were made use of by the French authority for local administration, due to lack of sufficient French officials, they were regarded as French officials who were paid salaries out of the money they collected on behalf of the French officials to whom they were subordinated. The traditional chiefs therefore became the mouth-piece of the French authority: collecting taxes, recruiting soldiers and labourers and setting minor disputes. In fact the chiefs were no more traditional leaders of their people but rather French African officials, and when a powerful chief died he would either be replaced by a French official or a chief who could pledge to be loyal to the French authority rather than to his people. Of course it was the French practice either to dismiss or not to replace the traditional chiefs when they died.

Towards the end of nineteenth century the French colonial thinkers i.e. some educated and well experienced inhabitants of the West African colonies realized the non-practicability of the principle of Assimilation on a large scale. The paramount or traditional chiefs who were supposed to be the agents of the French authority and some African intellectuals educated at Ecole Normale William Ponty in Dakar who were thought to be French culturally integrated did not lose sight of their traditional position and culture. Thus the hope of integrating the West African French colonies into a single homogenous society of greater France by the French authority on the assumption that the inhabitants would become Frenchmen had not materialized by the end of the nineteenth century.

The colonial thinkers therefore demanded a more realistic colonial policy in the French colonies. They wanted co-operation through respect for traditional institution and customs by the French authority. The new demand on the part of the French colonial inhabitants resulted in the granting greater autonomy in local affairs to the French West African colonies by France. It was this new colonial policy of France which has been described and referred to as the principle of "Assimilation" under the new principle the political, economic and cultural features of the colonies were to be encouraged by France and the colonial inhabitants were henceforth granted greater participation in the management of their local affairs. This was the principle which actually dominated the French colonies in West Africa up to the Second World War.

### **New Elites**

Although the French officials undermined the traditional powers and functions of the traditional powers and functions of the traditional chieftains, but their attitude towards a small group of intellectuals was very different up to 1939 the small group of the educated Africans who formed the elites group within the federation were accorded some privileges. These few educated Africans were more or less products of the "Ecole Normale William-Ponty" a federal

govt-owned secondary school in Darker". Admission to this school was limited and between 1918 and 1945 only about 2,000 students received the institution's diploma.

The educated Africans were to become the future leaders of rural West Africa by becoming Deputies or Mayors in local administration, and they were also meant to fill subordinate positions in commerce, law and teaching rather than being employed as senior officials in the govt service. The privileges enjoyed by these elite groups included partial or total exemption from taxation, forced labour and military obligations. It was among these educated Africans that nationalism first developed in the French West Africa. Some of them reacted against French policy of assimilation and demanded constitutional reforms. They manifested their demand for constitutional reforms by agitating for representative govt. instead of the French authoritarian system in which public law was determined by a executive decree unenacted by a representative legislature. They also demanded for the abolition of military conscription, forced labour, children and woman poll taxation and the suppression of the "indigénat"- a legal provision whereby African could be tried and sentenced on the spot by French administrators.

They demanded for greater opportunities for secondary education and highly paid and responsible positions within the federal civil service. The repressive French policies coupled with religion and regionalism hindered the development of nationalism in French West Africa before 1939.

### **The Indirect Rule in the Northern Nigeria**

When the Northern Protectorate came into existence by 1900 Lord Lugard who had already established the British authority in the Northern part of Nigeria became its High commissioner. It was Lord Lugard who introduced the system of Indirect Rule first into the Northern part of Nigeria. The Indirect Rule was successful in the North because of the already existing basic traditional administrative system with Lugard admire. The holy war of Uthman Dan Fodio had already unified many towns and villages under the Fulani emirs as centralized authorities. Lord Lugard therefore found that the emirs had got a well-organised system of govt. coupled with the existence of traditional courts and treasuries.

What Lord Lugard did was to adopt the traditional political system to the new system of administration by making the emirs sole Native Authorities in their areas of jurisdiction and allowed them considerable administrative power subject to their obedience to the laws of the protectorate.

The indirect rule succeeded in the North simply because the emirs did not find it necessary to resist the system in that much of their traditional powers had not been removed by it and by the fact that both the Fulani and the Hausa had already been used to the system of hierarchy of officials a system already established by their traditional administrative machinery. Therefore, an additional British system actually positive or compatible to the already existing traditional system caused no embarrassment to both the Hausa and the Fulani people.

The successful application of the system of Indirect Rule in the Northern part of Nigeria which encouraged Lord Lugard to introduce similar pattern of administration to the Southern part of Nigeria.

When the Northern and Southern Protectorates of Nigeria were amalgamated in the year 1914 Lord Lugard became the Governor of the colony and protectorate of Nigeria and the system of Indirect rule was introduced by him to the south and which met with little or no success.

### **Reasons for Resistance against Indirect Rule**

- (a) Use of traditional rulers and chiefs most of whom were uneducated. The implications of this was that they were stooges of the colonialists. This did not go well with the educated elites.
- (b) Exclusion of educated elites from government. The few elites who were well educated were not involved in policy-making process. Thus, those who were capable of defending local (national) interest were sidelined. This engendered bitterness against colonial rule.
- (c) Indirect Rule contributed to the delay of independence. Traditional rulers benefited from the system and so failed to see the need to agitate for independence.
- (d) It was undemocratic. Decisions were taken and orders issued by the colonialist in a dictatorial style.
- (e) Divide and rule tactic was applied. The colonialists used the system to set Africans against themselves. For example, the traditional rulers / Chiefs were set against the educated elites.
- (f) The system failed to recognize peculiarities of certain parts of the country. For example, the attempt to impose warrant chiefs in Eastern Nigeria evoked violent reactions.

### **Impact of British Colonial Rule on West Africa**

- (a) Alteration of political institutions: Indigenous institutions of governance were modified by the colonialists. The introduction of warrant chiefs in the Eastern part of Nigeria is an example.
- (b) Erosion of the power of traditional rulers: Traditional rulers were stripped of their real powers and turned into colonial puppets. The traditional rulers became responsible to the colonial governors and district officer.
- (c) Development of infrastructure: Facilities such as roads, railway and electricity were developed to ensure effective administration and evaluation of resources from the colonies to Europe.
- (d) Emergence of new elites: Colonialism led to the development of a new set of elites based on educational achievement and political exposure. These elites were united by the desire to attain self rule in the colonies.



- (e) Westernization of aspects of African culture: The African culture was also heavily influenced by colonialism. For example, mode of dressing, language and style of governance.
- (f) Exposure to western education: Colonialism provided access to new (that is western) form of education which opened more opportunities for Africans.

## LESSON THIRTEEN

### **NATIONALIST MOVEMENT**

It is an association formed by a group of people who share common interest to resist political domination, economic exploitation, racial discrimination and cultural intimidation and to struggle for political independence.

#### **Effects of Nationalist Activities in British West Africa**

1. Increased African participation in politics as it led to the inclusion of Africans into the executive and legislative councils
2. Their agitation led to the introduction and extension of franchise in West Africa (elective principles).
3. Their struggle led to the Africanization of the civil service.
4. They made Africans aware of the shortcomings of colonial rule and their political rights.
5. Nationalist movement led to the development of political parties in West Africa.
6. Higher institutions of learning were established
7. Checked the excesses of the colonial government.
8. Emergence of nationalist newspapers
9. They achieved independence for their respective countries.
10. Emergence of militant trade union, pressure group, interest groups etc.
11. Brought about several constitutional reforms in British West Africa

#### **Factors that Promoted Nationalism in British West Africa**

1. Denial of Africans the opportunity to participate in Government.
2. Exploitation of Africans by buying the local raw materials at very cheap prices while selling the imported goods at very exorbitant or high prices.
3. The development of anti-colonial pressure groups e.g Aborigines Right Protection Society (A.R.P.S), National Congress of British West Africa (NCBWA), West African Students' Union (W.A.S.U) and the West African Youth League (WAYL)
4. Development of political parties e.g. Convention People Party (C.P.P) in the Gold Coast, National Council of Nigeria and Cameroon (NCNC) in Nigeria.

#### **Effect of Nationalism on Nigeria and African Nations**

1. It led to the end of colonialism in Nigeria in particular and Africa as a whole.

2. It provided opportunities for the training of the new Nigerian and African elites in politics e.g. Late Chief Obafemi Awolowo, Late Dr Nnamdi Azikwe, Late Chief S.L. Akintola, Late Sardauna of Sokoto (Ahmadu Bello), Dr. Kwame Nkrumah of Ghana and host of others.
3. It enlightened te masses and increased their awareness about politics of New Nigeria/Africa.
4. It led to the formation of political parties.
5. It led t the awareness of the people of their fundamental human rights.

*COMPILED BY ADEGBOYE G.O*

**EUCHARISTIC COLLEGE**