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**The Influence of British Colonization on Contemporary Nigeria**

Bakalářská práce

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## **Zadání bakalářské práce**

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<b>Cíl, metody, literatura a předpoklady:</b>	
	Cílem bakalářské práce je přiblížit téma britské kolonizace a jejího vlivu na nejlidnatější zemi Afriky – Nigérii. První část práce se zaměří na historii země a její historicko-politický vývoj. Zde bude také přiblížena problematika otroctví, která úzce souvisí s historií dané země. Druhou částí obohatím bakalářskou práci průzkumem na základě výpovědí nigérijských občanů, kteří jsou mimo jiné reprezentanty třech hlavních kmenů Nigérie.
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## **Čestné prohlášení**

Prohlašuji, že jsem tuto bakalářskou práci vypracovala (pod vedením vedoucího práce) samostatně. Veškeré použité podklady, ze kterých jsem čerpala informace, jsou uvedeny v seznamu použité literatury a citovány v textu.

V Hradci Králové dne 13. května 2016

## **Poděkování**

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Cílem této práce je představit současnou Nigérii s odkazem na britskou kolonizaci. První část bakalářské práce se věnuje koloniální etapě nigerijské historie a s ním související problematikou otroctví. Druhá část se zaměří na kolonizační dopad na současnou nigerijskou identitu.

Klíčová slova: Nigérie, britská kolonizace, Velká Británie, otroctví, občanská válka, kmeny

## **Annotation**

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Bachelor Thesis

The aim of the thesis is to introduce contemporary Nigeria in the mirror of British Colonization. The first part is focused on its colonial history and issues related to slavery. The second part scrutinizes the impact of the colonization on contemporary Nigerian identity.

Keywords: Nigeria, British Colonization, Great Britain, slavery, civil war, tribes

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## **Introduction**

The colonial rule of Nigeria by the British Empire, is a topic that has been covered from many angles over the past few decades. Still missing to some extent is the drawing of a connection between the Colonialism of Nigeria and its post-colonialism politics, as well as recent history. A quickly forgotten fact is that Nigeria is relatively a newly formed country, a nation of strangers put together in 1914 by the British and only gaining independence in 1960. Prior to which it was known as the Northern Nigerian Protectorate and the Southern Nigerian Protectorate, two states created again by the British in the late 19th century, being completely non-existent before that. Coupled with the thought that the aim of this union was to serve the purposes and prosperity of the British Empire primarily, it becomes easy to see a picture of a state most likely to fail from its foundation.

Discussing Nigeria's current day politics, as well as its modern day history, full of violence, corruption, tribal tensions and a lot of politicking, there is an unfortunate silence in the role the colonial powers played in their joining together of people of different ethnicity, mother-tongues, culture and belief system. Their trading of both natural as well as human resources with little to no compensation towards the local economy and their active role in leading and manipulating the political situation as they willed. This lack of attention towards the role the British Empire in forming Nigeria and its lasting influence which is still felt today, makes it impossible to contextualize Nigeria as a country, to understand its history and most importantly to tap into its promising future.

This thesis will present a historical timeline of the formation of Nigeria as we know it today, the historical role the British Empire played in that, the post-colonial history as well as paint a picture of what Nigeria is and means from the eyes of a select few Nigerian citizen from different parts of what is a big and diverse country. The first part of the thesis will include: a short historical summary, the slave trade, the eventual colonialism of Nigeria, its roadmap to independence, the civil war and the role the ethnic and religious make up played and still plays in its politics. The second part of the thesis will be based primarily on oral interviews carried out with Nigerian citizens, focused on their personal views of Nigerian, its history and what the future holds for Nigeria.

# 1 Nigeria

Nigeria is a West African country that lies by the Gulf of Guinea. It is bordered by the Republic of Benin (formerly known as the Republic of Dahomey) on the West, with the Republic of Niger on the North and on the Southeast with the Republic of Chad with whom it shares the Lake Chad. Its Western neighbour is Cameroon and the Southern part of the country is surrounded by the waters of the Gulf of Guinea. Nigeria consists of a former British Colony and Protectorate of Nigeria and a former Northern part of Cameroon. The area of the country is more than eight times greater than the Czech Republic and Great Britain together with North Ireland would fit in nearly four times.

While according to the European standards Nigeria would be considered a big country, within the African continent it is only the fourteenth largest country. Due to the large size of the country, the climate varies a lot; from the sandy South through tropical forests in the interior over to the deserts in the North.<sup>1</sup> The national emblem is in the shape of “Y” representing the largest river Niger which flows through the country and naturally divides Nigeria into three parts.<sup>2</sup>

## 1.1 The origin of the name Nigeria

The origin of the name Nigeria is dated to the end of 19 century. The idea for the name is believed to be firstly suggested by Flora, a wife of George Frederick Lugard who later became British Governor-general. The name itself was derived from a river Niger that flows through the land. The term Nigeria was used in 1897 in London diary *Times*.<sup>3</sup>

## 1.2 Brief history of Nigeria

There are not a lot of sources regarding the history of Nigeria and therefore it is difficult to tell where the population living in today's Nigeria originated from. The first mention dates back to the period between 1000 BC - 500 AD to a village Nok in central Nigeria.<sup>4</sup>

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<sup>1</sup> KLÁNSKÝ, Josef. *Nigérie: Zeměmi světa*. Praha: Politické literatury, 121 s. 1964, str. 5-6.

<sup>2</sup> Ibid., str. 9.

<sup>3</sup> KLÍMA, Vladimír. *Nigérie*. 1. vyd. Praha: Libri, 2003, Stručná historie států, 148 s. ISBN 80-727-7199-X, str. 12.

<sup>4</sup> MCDONALD, Fiona, Elizabeth PAREN, Kevin SHILLINGTON, Gillian STACEY a Philip STEELE. *Peoples of Africa*. New York: Cavendish Square Publishing, 2000, 64 s. ISBN 978-0761471585, str. 12.

The most advanced tribes were Yorubas in the south, Hausas, Fulans and Kanuris in the north. The Yoruba Kingdom was established around the 8<sup>th</sup> century.

Between the 9<sup>th</sup> and 10<sup>th</sup> century King Igodo created the theocratic state Benin found today in southwestern Nigeria. The king had only spiritual authority and the power was divided between eight chiefs. In the second half of the 12<sup>th</sup> century King Oranmian and his son Eweka I (1180-1246) came to Benin. Eweka started Oba period which created powerful and influential state. Later on in the 15<sup>th</sup> century the state was ruled by Ewuare (1440-1473) who called his expanding and prospering metropolis Benin.<sup>5</sup> The Yoruba kingdom as previously mentioned can be traced by archeological sources back to the 8<sup>th</sup> century, which makes it one of the oldest tribal kingdoms known in Nigeria. However due to the lack of historical sources we cannot compare the historical background of the other tribes. These groups created advanced forms of governing before the European influence had come into the land.<sup>6</sup> The most populous group of people were people from the ethnic group of Igbo in contemporary Southeastern Nigeria. Despite the population density and significant business contacts they were able to establish remained without a state.<sup>7</sup>

### **1.3 Arrival of the white men**

One of the first contacts the inhabitants of the area known nowadays as Nigeria had with white men was with high probability in the 15<sup>th</sup> century with Portuguese people. The purpose of their journey was to trade goods with the Hausa people living in an area known as City on lagunas, later on named Lagos. The main traded goods were ivory and pepper which were traded for different European goods in exchange. The Portuguese king John II. made an agreement with the king of Benin to accept Christianity. Some of the first missionaries arrived in the land to spread the gospel but only with a little success. The result of the Portuguese expansion which was soon imitated by other maritime powers of Europe was extensive. It marked a beginning of a contact between Europe with yet unknown and isolated inhabitants of present-day Nigeria.

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<sup>5</sup> DAVIDSON, Basil a Werner FORMAN. *Africa: history of a continent*. Revised ed. New York: Spring Books, 1972, 388 s. ISBN 06-003-0083-8, str 151-153.

<sup>6</sup> WALKER, Robin. *When we ruled: The Ancient and Mediaeval History of Black Civilisations*. Baltimore: Black Classic Press, 2011, 149 s. ISBN 978-1580730457, str. 323.

<sup>7</sup> Iliffe, John, *Afrika a Afričané*, str. 102.

The purpose of the Portuguese was supposed to be the one of trading goods. However the Portuguese found another way for even a more lucrative business and that was exporting local inhabitants into slavery. From 1444 the Portuguese were importing slaves on their ships to Europe for the purpose of using them as household helpers. The situation got worse in the first half of the 16th century when using slaves as a cheap labor became popular in North America. The exporting of African slaves to America created a triangular system of Atlantic trade where Europeans organized devastation of some of the coastal African countries by trading slaves for cheap labor.<sup>8</sup>

The city of Lagos became a very important harbor. In the following 16<sup>th</sup> and 17<sup>th</sup> century English, Holand and French people begun to explore the land of Nigeria. The first English ships arriving in Benin dropped anchors in Nigeria in 1553.<sup>9</sup>

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<sup>8</sup> CEPL, Vojtěch a kol. *Nigérie*. 1. 149 s., 1974, str. 8.

<sup>9</sup> KLÍMA, Vladimír. *Nigérie*. 1. vyd. Praha: Libri, 2003, Stručná historie států, 148 s. ISBN 80-727-7199-X, str. 84.

## 2 Slavery

The first nation to start trading slaves was Portugal in the second half of fifteenth century. The greatest expansion of slave-trade though happened after discovery of America. As the demand for cheap labor was increasing, other European countries joined one of the most massive violent migrations in the history of mankind. The trade of human beings lasted nearly 300 years and caused an enormous amount of loss and suffering to the victims and their families. In contrast this meant a great advantage for the enslavers as they profited well from it and countries were developing faster at the expense of these slaves.<sup>10</sup>

Many tribes that lived near the seacoast were a part of the slave-trade. They hunted and enslaved men from neighbouring tribes and later they would hand them to the European slave-holders. The slave-holders who were mostly English, Portuguese, Dutch and Spanish men trafficked the slaves over the Atlantic Ocean to America. According to Cepl, “in 1771 there were 23 301 slaves shipped on 63 british ships in the Bight of Benin.”<sup>11</sup>

The slave-trade reached the top in the 18th century. The Europeans brought to Nigeria many different goods such as fabric, alcohol, tobacco, metal and other goods and firearms. The buyers and armed hunters went deep into the interior of the land that nearly none of the Nigerian tribes were spared the danger of slavery whether it was for local purpose or international trade. In 1885 the Brits tried to establish contact with the Kingdom of Benin in today's Nigeria though it was only in 1892 that the ruler Oba Overami (ruling since 1888) was convinced to sign a contract about protectorate; the agreement was to abolish slavery, do away with bloody human sacrifices and guarantee a free trade to Europeans. Because Oba did not keep the contract, British vice-consul James Robert Philips went to meet with him together with 8 other English men. It was during a time of religious festival Agwe which was banned to enter for those who were not privy therefore Oba sent Philips and his men away. The vice-consul refused to obey the command and got killed together with other English men.<sup>12</sup>

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<sup>10</sup> CEPL, Vojtěch a kol. *Nigérie*. 1. 149 s. 1974, str. 9.

<sup>11</sup> Ibid., str. 8.

<sup>12</sup> BOISRAGON, Alan Maxwell. *The Benin Masacre*. Nabu Press, 2011, 246 s. ISBN 978-1248337080, str. 125.

The Brits did not accept the kind of approach from the Benin king and used the incident to demonstrate their power: they dispatched a large military unit supported with warships against the city of Benin. On 17th of February 1897 the Benin city was defeated; 5 chiefs were executed and Overami was exiled. The pray of the British army was 2600 famous Benin bronze sculptures which were exported to European museums and galleries. The Brits inaugurated their indirect administration. <sup>13</sup>

Nigeria lost several millions of strong men in each, 16th to 18th century. The African men were receiving guns as a means for hunting other men and alcohol as a reward. There was an increasing number of suicides amongs the slaves who were trafficked over the Atlantic Ocean who suffered horribly from the food and hygiene conditions and inhumane treatment.

The main center of slave-trade was Lagos. The king of Lagos, Kosoko gained not only big profits from selling slaves but weaponology as well. Thanks to these resources his army managed to resist the British Colonialism efforts for a long time. Only in 1851 have the English army forces managed to win over Kosoko and his army after what was a massive fight and many lives were lost. A year after the fight king Kosoko signed an agreement about abolishment of slavery and about protection for missionaries who were to come. <sup>14</sup>

The truth is that Great Britain was built to a certain level on suffering of African - mostly Nigerian slaves - and that slavery was one of the foundations of British power. Abolishment of slavery and pursuit of slave ships was eventually used by the Brits to eliminate the competition of maritime power. This was one of the ways that Britain used to make a way for colonial penetration. <sup>15</sup>

## **2.1. Abolishment of slavery**

Slavery lasted many years before it was abolished and illegal in Great Britain. It was only in 1805 that the British government announced the slave-trade to be illegal. Slavery itslef was abolished in English colonies in 1834. It illegally continued for several tens of years after the official abolishment.

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<sup>13</sup> KLÍMA, Jan. *Dějiny Afriky: Vývoj kontinentu, regionů a států*. Praha: NLN - Nakladatelství Lidové noviny, 2012, 688 s. ISBN 978-80-7422-189-7, str. 190.

<sup>14</sup> CEPL, Vojtěch a kol. *Nigérie*. 1. 149 s. 1974, str. 23.

<sup>15</sup> KLÁNSKÝ, Josef. *Nigérie: Zeměmi světa*. Praha: Politické literatury, 121 s. 1964, str. 42.

Very soon the British ships were in charge of the sea and the coasts of West Africa. Countries that would go against the prohibition and that continued in slave-trade risked the intercession of the British forces against them. Therefore in the next following years other western European countries prohibited the slave-trade as well.<sup>16</sup>

## **2.2. Abolitionists**

The main opponents of slave-trade were not only the millions of victims of it. The voices of those that were able to stand up and speak against slavery and who fought for abolishment of this inhuman business were echoing since the end of 17<sup>th</sup> century mainly in America and Europe. In 1787 one of the first movements for abolishment of slavery was formed in London. The new movement was a sort of humanism.<sup>17</sup>

### **2.2.1 James Forten**

James Forten was born in 1766 in Philadelphia, Pennsylvania as a free African-American. He died in 1842. At the age of 15 he joined the Continental navy. When he returned from the service he started to work as a sale-maker for Robert Bridges. After Bridges death he took over the business. He was a successful businessman and he gained a lot of wealth. He became a leader of the black community of Philadelphia. Together with 2500 volunteering African-American men whom Forten helped to enlist they protected Philadelphia during the War of 1812. He devoted a big part of his life and finances to abolish slavery and to help gain the civil rights for African-American citizens. He was also in a strong opposition towards the American Colonization Society whose plan was to send the black people out of the USA and he financially supported anti-slavery newspaper of William Lloyd Garrison. He was a very extraordinary African-American man and abolitionist of the era of slavery in the United States.<sup>18</sup>

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<sup>16</sup> CEPL, Vojtěch a kol. *Nigérie*. 1. 149 s. 1974, str. 24

<sup>17</sup> VODERADSKÝ, Ján. *Nigérijské křižovatky: Cesty k Africké nezávislosti*. Bratislava: VEDA, vydavateľstvo Slovenskej akadémie vied, 1989, 136 s. ISBN 80-224-0053-X. str. 28.

<sup>18</sup> Biography.com Editors. James Forten Biography. *Bio*. [on-line]. A&E Television Networks, n/a, 2015-11-22, (1): 1 [cit. 2015-11-22]. Dostupné z: <http://www.biography.com/people/james-forten-9299324>

### 2.2.2 William Lloyd Garrison

William Lloyd Garrison born in Newburyport, Massachusetts on December 12, 1805 was an American journalist who also participated in an abolitionist campaign against slavery in the USA which ended up successfully. He is considered to be one of the greatest publicists for the emancipation of slaves in America. At the time he began to be interested in fighting slavery there were two anti-slavery views amongst the society. One was that slavery should end gradually and the second was that slaves should be sent back to Africa. His aim was higher; he intended to immediately emancipate slavery with no financial recoupment to the slave owners. Soon after this became the aim of the rest of the abolitionists throughout the nation. He was described as a man of action, bold and with clear determination to abolish slavery.<sup>19</sup> He founded newspaper called *The Liberator*, the best known abolitionist newspaper where he fearlessly and truthfully addressed the current social issue. He published four page newspaper every Friday for 35 years despite many obstacles with a very powerful editorial saying:

I will be as harsh as truth, and as uncompromising as justice. On this subject, I do not wish to think, or speak, or write, with moderation. No! No! Tell a man whose house is on fire, to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen;—but urge me not to use moderation in a like cause like the present. I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD.<sup>20</sup>

Garrison was persecuted by many forces and he was even imprisoned in Baltimore. Many had promised a large financial reward to those who would bring Garrison back to Mississippi. His strength in the fight against slavery lay in the fact that he not only knew what he was fighting against but he also thought through what he was fighting for. He in fact fought against all kinds of injustice including women's rights, defense of Chinese immigrants and the previously mentioned, emancipation of slaves. He often cited the Declaration of independence to support his ultimate goal to gain freedom for all mankind

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<sup>19</sup> POWELL, Jim. *The triumph of liberty: a 2,000-year history, told through the lives of freedom's greatest champions*. New York: Free Press, 2000, 574 s. ISBN 06-848-5967-X, str. 12-15.

<sup>20</sup> The Liberator: "To the Public. *Africans in America* [online]. Boston: Bedford Books/St. Martin's Press. Inc., 1994 [cit. 2016-05-06]. Dostupné z: <http://www.pbs.org/wgbh/aia/part4/4h2928t.html>



no matter what their background, nationality or gender was. William Lloyd Garrison is known as one of the greatest abolitionists of the United States.<sup>21</sup>

### **2.2.3 William Wilberforce**

William Wilberforce, born on 24 August 1759 in Britain was a member of parliament and a social reformer. He is known for influencing the abolitionist movement against the slave trade and slavery itself in the British Empire. Dramatic change in William's life happened when he became an evangelical Christian. Due to his faith he became more interested in a social reform. Wilberforce was greatly influenced by an abolitionist Thomas Clarkson. They met for the first time in 1787 and collaborated together for over fifty years. Together with other activists they were trying to abolish the slave trade and its inhumane practises. This attempt to put end to slavery was supported by many other abolitionists who tried to raise awareness through literature, pamphlets, petitions and assemblies. On the contrary there were many of those who were benefiting from slave trading and who tried different ways to delay the slavery abolishment.

The first time Wilberforce introduced a proposal for the abolishment of slavery to parliament, he lost the debate by 163 of votes to 88. Wilberforce repeatedly introduced anti-slavery motions in parliament to ban the Slave trade for 18 years. The slave trade was finally illegal in 1807 but it did not include those who were already enslaved. It was only in 1833 when a new act was passed which gave and guaranteed freedom to all slaves who were in the British Empire. In 1825 Wilberforce retired from politics and shortly after the new act of slavery abolishment was approved, he passed away in July 1833. William Wilberforce is known as one of the most influential abolitionists in the British Empire.<sup>22</sup>

### **2.2.4 Frederick Douglass**

Frederic Douglass was born c. February 1818. He was an African-American abolitionist, social reformer and writer. He wrote an autobiography called *The Narrative*

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<sup>21</sup>William Lloyd Garrison. 2016. Encyclopædia Britannica [on-line]. Přístup z internetu:

<http://www.britannica.com/biography/William-Lloyd-Garrison>.

<sup>22</sup> William Wilberforce (1759 - 1833): The Politician. *The Abolition Project* [online]. England: E2BN - East of England Broadband Network and MLA East of England, 2009 [cit. 2016-05-04]. Dostupné z: [http://abolition.e2bn.org/people\\_24.html](http://abolition.e2bn.org/people_24.html)

*of the Life of Frederick Douglass* where he writes about his experience from the times of being a slave. He was born in Maryland and for a significant part of his life he was a slave under the rule of many slave owners. He experienced horrible things such as witnessing the inadequate and unjustifiable whipping of other slaves, whipping of himself, hunger, cold and other inhumane practises. During his stay in Baltimore, where he was a slave to Mr. Hug Auld, he learnt how to read and write. These skills were both; a blessing and a curse as Douglass describes in his work. It opened his eyes and enlarged his views on the whole matter of slavery.<sup>23</sup>

Douglass was an inborn leader and soon after he learnt what the statement *abolition of slavery* meant and what the abolitionist movements were, he was eager to become a freeman and freedom fighter for those who were still enslaved. In 1834 when he was a slave to Mr. Freeland, after he learnt how to write very well he began to teach other slaves how to read and write as well. He did that in a so called Sabbath school which in other words was gathering of enslaved men and women of any age who wanted to learn literacy skills. He kept up the school for nearly a whole year.

His aim was to bring the slaves out of “mental darkness.” Not everyone was able to learn it properly but many have tried and some have also succeeded.<sup>24</sup>

Frederick Douglass planned together with other slaves named Henry Harris, John Harris, Henry Bailey and Charles Roberts to escape to the north from the horror of slavery. The first attempt to escape went to vain as somebody betrayed them and reported their plans and intentions to their slave owner Mr Freeland. After being imprisoned, Douglass was sent back to his previous owner Mr Auld and eventually succeeded at escaping to the north and got to New York. After he managed to escape and as he wrote this autobiography about his life and gaining of freedom he still could not describe how he succeeded in running away due to possible danger it could bring to him or the other slaves who would decide to follow the same path.<sup>25</sup> While Douglass stayed in New York he got married to a free woman Anna Murray and together they went to New Bedford where they settled down with the help of local abolitionists Mr. and Mrs. Johnson. This

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<sup>23</sup> Frederick Douglass Biography. *The Biography.com website* [online]. New York City: A&E Television Networks, 2016. Dostupné z: <http://www.biography.com/people/frederick-douglass-9278324>

<sup>24</sup> DOUGLASS, Frederick. *Narrative of the life of Frederick Douglass*. 1995. New York: Dover Publications, 1995, 96 s. ISBN 04-862-8499-9, str. 36-37.

<sup>25</sup> *Ibid.*, str. 59 – 61.

is where Douglass was introduced to the *Liberator* newspapers and later on an antislavery movement which he became a part of. He was pleading the cause of abolishment of slavery not only through posts in *Liberator* but also through speech. Douglass became a very important voice for those who were yet to gain their freedom.<sup>26</sup>

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<sup>26</sup> DOUGLASS, Frederick. *Narrative of the life of Frederick Douglass*. 1995. New York: Dover Publications, 1995, 96 s. ISBN 04-862-8499-9, str. 68-70.

### 3 Expeditions to inland

Despite the fact that the Portuguese explorers came to today's Nigeria already in 1482 and other European ships traveled to this region for over 300 years for a purpose of slave-trade there was very little knowledge about the inland of Nigeria up to 19<sup>th</sup> century. A lot of efforts with support and financial help of British government were made to explore the inland. Most of the expeditions came from the south, some of them from Tunis or Tripoli with aim to cross the desert. Many of the expeditions were forced to turn back due to high mortality during their journey. Some of the participants were murdered or barely run away from being captivated by the local tribes. Many of those explorers found death and suffering on their expeditions due to hostile tribes and unknown illnesses.

In 1870 a *Royal Niger Company* was created to support exploring of the northern territories. This company gained monopoly position and created a form of government that was in behalf of the company. The British queen delegated the company to rule over a vast territory which in reality was only a small area controlled by the RNC. The Royal Niger Company had several difficulties in the area of rivalry for territory. The German Colonialism permeated from the east from today's Cameroon. At the end of 19<sup>th</sup> century the British and German government discussed the territories and made a final decision on borders between Cameroon and Nigeria. The biggest complications were with France. The French government strived to create Central-African Empire under French flag. There were many conflicts and only in 1898 both governments made an agreement about the borders between French protectorate of Dahome and Nigeria and its northern borders.

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#### 3.1 British Colonialism

At first the idea of colonizing Africa was not very supported in Europe. The trade with African countries seemed to be enough. It was even Great Britain which did not feel a great need to colonize African countries as it was the world's trading power till the first half of the 19<sup>th</sup> century. The situation changed in 19<sup>th</sup>'s as using the cheap labor to gain natural resources became interesting and required. <sup>28</sup>

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<sup>27</sup> CEPL, Vojtěch a kol. *Nigérie*. 1. 149 s. 1974, str. 29-30.

<sup>28</sup> VODERADSKÝ, Ján. *Nigérijské křižovatky: Cesty k Africké nezávislosti*. Bratislava: VEDA, vydavateľstvo Slovenskej akadémie vied, 1989, 136 s. ISBN 80-224-0053-X, str. 27.

In 1849 John Beecroft was elected to be the British consul in the Bight of Benin area in Biafra. As a result of antislavery measures the slave-trade was no longer flourishing. Popular commodities were palm products, quality tropical timber and ivory. Agreements between African rulers and Brits were unequal. The African rulers provided the Brits with benefits such as trading goods and missionary work but often under a pressure. The doom of the Africans who did not agree on the given conditions was supposed to be a warning to others. This was a very tough situation for the native people as the foreign men of white colour came well equipped to deal with every resistance.<sup>29</sup>

### **3.1.1 British governance**

At the end of 19th century and beginning of 20th century it was no longer possible to let the territory which was protected by the British army and government expenses continue to be managed by a private sector.

Since January 1<sup>st</sup> the British government took control from Royal Niger Company over the whole territory. The Nigerian coastal protectorate was formed and later renamed to Protectorate of Southern Nigeria. This protectorate had its own government, army, police and judiciary. The area of the Protectorate was developing and expanding thanks to those authorities and later a Protectorate of Northern Nigeria was formed. In the North the Brits recognized the Islamic law whereas in other parts of the country they created more liberal system of colonial administration where the chieftain elites had a chance to participate in power.

In 1916 Governor General George Frederick Lugard declared the mineral wealth of the country to be an assets of the British Crown. He intentionally did not want to disturb the indigenous population therefore the abolishment of slavery made slow progress; it often changed from slavery itself into a duty of debtors towards the creditors. In 1909 there were 10000 of such debtors in Ibadan. The law about indigenous rulers from 1916 improved the system of indirect rule.<sup>30</sup>

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<sup>29</sup> KLÍMA, Vladimír. *Nigérie*. 1. vyd. Praha: Libri, 2003, 148 s. Stručná historie států. ISBN 80-727-7199-X, str. 23.

<sup>30</sup> CEPL, Vojtěch a kol. *Nigérie*. 1. 149 s. 1974, str. 25-28.

### **3.2 Formation of Nigeria**

In the beginning of the 20<sup>th</sup> century Nigeria was divided into four parts: the colony of Lagos, protectorate over the Western region, protectorate of Southern Nigeria and protectorate of Northern Nigeria. In 1906 three areas (the colony of Lagos, Western and Southern protectorate) were joined into one protectorate under the name: Southern protectorate of Nigeria. In 1914 (right before the WWII) the Northern and Southern protectorates were united and the Colony and Protectorate of Nigeria was formed. It took several years after the uniting of the country really took place in the newly formed country as the Northern part of Nigeria and its leaders were not contented with the British rule. Many British military expeditions took place in the North. Those expeditions eventually ended up victoriously for the British Empire.<sup>31</sup>

### **3.3 Development of anticolonial movement in Nigeria in 1945-1960**

During the second world war, about 90,000 African soldiers were conscripted into the Army under British control with about half of those soldiers coming from Nigeria. The exposure of the Nigerian soldiers to the Allied message of freedom, liberty and equality together with the loss of life led to a rise of nationalism and stronger demand of the Nigerian locals towards their colonial leaders, leading to the Nigerian general strike of 1945 which involved workers from many fields in the public sector and eventually including some from the private sector.<sup>32</sup> As a result of the growing anti-colonial sentiment together with the demand for autonomous rule, the Richardson's constitution, named after the Governor-General of Nigeria at the time; Sir Arthur Richards was enacted in 1946 increasing the representation of Nigerians in the legislative council led by the Governor-General as well as introducing local governance through local councils, all the while still leaving effective power in the hands of the Governor-General. While this was great in increasing representation of Nigerians in its governance, it exposed the potential and future dangers of tribal politics as the legislative council was divided along tribal lines.

The next step towards the inevitable independence of Nigeria was reached in 1951 with the enactment of the Macpherson constitution in 1951, again named after the then

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<sup>31</sup> KLÁNSKÝ, Josef. *Nigérie: Zeměmi světa*. Praha: Politické literatury, 121 s. 1964, str. 49.

<sup>32</sup> Africa's forgotten wartime heroes. *BBC NEWS* [online]. United Kingdom: BBC online, 2009 [cit. 2016-05-05]. Dostupné z: <http://news.bbc.co.uk/2/hi/africa/8201717.stm>

Governor-General John Macpherson. The Macpherson constitution split regional governance of Nigeria into the Northern region with 68 chairs and the Eastern and Western region with 34 chairs each. The first region to gain independence so to say from the legislative council ruled by the Governor-general was the Western region in 1956 with Obafemi Awolowo(1909-1987), a popular Yoruba politician and former leader of the Nigerian Producer Traders' Association leading the way. Constitutional conferences were held in London in 1957 with representation from the Northern region led by Tafawa Balewa, Western region by the forementioned Obafemi Awolowo and the Eastern region by the Nnamdi Azikiwe. The conferences concluded with a goal of gradual decolonization of Nigeria culminating in elections for direct representation held in December 1959 and eventually the Independence of the Federal republic of Nigeria on the 1st of October, 1960.<sup>33</sup>

In 1948 a first University in the country was established in Ibadan. The ratio of the Regions of the arms of the government tried to optimize the 1951 Macpherson Constitution which gave the Northern region 68 chairs and the Eastern and Western region 34 chairs each. It kept the house of assembly whose members of parliament voted representatives to the federal parliament.<sup>34</sup>

The Western region in 1953 required independence from 1956 and division of Nigeria into 9 federal states. Constitutional conference in 1957 in London recognized the principle of gradual decolonization and in December 1959 new elections took place, which were supposed to determine representation in parliament and be competent in a sense of independence declaration from British rule. independence of Federal republic of Nigeria took place on 1.10. 1960.<sup>35</sup>

### **3.4 Independence of Nigeria from the British rule**

The style of government advocated by the colonials as well as local political was a federation with local representation, as progress was made towards the independence of

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<sup>33</sup> BAAR, Vladimír. *Národy na prahu 21. století: emancipace nebo nacionalismus?* 2. Ostrava: Ostravská univerzita, 2002, 416 s. ISBN 80-861-0166-5, str. 297-306.

<sup>34</sup> Nigeria: Federalism, the Constitution and Resource Control. *Urhobo Historical Society* [online]. New York: Urhobo Historical Society [cit. 2016-05-05]. Dostupné z: <http://www.waado.org/nigerdelta/essays/resourcecontrol/sagay.html>

<sup>35</sup> KLÍMA, Jan. *Dějiny Afriky: Vývoj kontinentu, regionů a států*. Praha: NLN - Nakladatelství Lidové noviny, 2012, 688 s. ISBN 978-80-7422-189-7, str. 360-361.

Nigeria, the establishment of regional governance with representation was one of many steps taken towards that. Unfortunately this also exposed the fragility of the Nigerian union with political parties formed not based on ideology, social or political views but specifically on tribal, regional and ethnical lines. The main political parties that developed as a result of regional governance were; the Northern people's congress(NPC) founded in 1951, comprised primarily of Northerners of the Hausa and Fulani tribe, the Action Group(AG) comprised primarily of South-Westerners from the Yoruba tribe, with the National Council of Nigeria(NCN) being the only exception in that it was made of people from both the Yoruba and Igbo tribe but still again a line drawn within the South of Nigeria.<sup>36</sup>

With Independence in 1960 came the formation of the Nigerian federation formed from the Northern region, the Western region, the Eastern region and Lagos. With Tafawa Balewa of the NPC becoming the first Prime Minister (PM) of an Independent Nigeria still under indirect British rule with the British queen as the head of state. Nnamdi Azikiwe of the NCN was appointed the Governor-general representing the British monarchy as advised by PM Tafawa Balewa. In 1963, the republican model of government was adopted in Nigeria, severing whatever ties that were left between Nigeria and British rule with Nnamdi Azikiwe winning the election to become Nigeria's first president. With independence and autonomous rule came internal disputes that exposed the fragility of the Nigerian union with the regional division of the country not being suitable enough in keeping that union going.<sup>37</sup>

### **3.5 The struggle of Unity of the state**

Nigeria still remained in *Commonwealth* as a dominion after the declaration of independence on October 1<sup>st</sup> 1960, whose sovereign was still the British queen.<sup>38</sup> Both countries have concluded defense pact together Nigeria was still linked to Britain in many ways. This was strongly criticized by one of the Nigerian politicians Obafemi Awolowo. The imbalance between the north with 30 000 people, east with 12-5 million people and west with 10 million people was evident in politics as well. In 1962 the pact with Great

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<sup>36</sup> Ibid., str. 304.

<sup>37</sup> Ibid., str. 305.

<sup>38</sup> KLÍMA, Jan. *Dějiny Afriky: Vývoj kontinentu, regionů a států*. Praha: NLN - Nakladatelství Lidové noviny, 2012, 688 s. ISBN 978-80-7422-189-7, str. 360.



Britain was canceled and after that many political parties began to be in opposition towards each other. Those commotions culminated into slaughter of political opponents. 1963 was a significant year for Nigeria as well as the declaration of Federal republic of Nigeria took place. Nigeria maintained good relations with Europe and the USA. The literacy was increasing (slightly faster in the more developed south). Education and culture Africanized after the independence from the British rule as well.

Many political conflicts followed after the Nigerian independence which were caused by the artificially created country by the Brits, which differed in so many aspects due to so many ethnic groups which differed in things such as language, culture, tradition, religion and other things. This naturally led into collision. The economy was falling down and Federation unit was threatened by tribal conflicts. June 1964 was followed by general strike. The western part was supposed to be weakened by establishment of of a new Midwestern region and its capital city Benin. Obafemi Awolowo and other Yoruba leaders were arrested and condemned.<sup>39</sup> New election in December 1964 was followed by violence and January 1966 was followed by a brutal coup d'état. Among people who were murdered were also Prime Minister of northern province Ahmadu Bello, Premier of Federal government Abubakar Tafawa Balewa and Prime Minister of West region Samuel Akintola. An Igbo general Johnson Thomas U. Aguiyi-Ironsi took over the power and in 1966 declared unitary state which was administratively divided into 35 regions.<sup>40</sup>

After the declaration of unification a massive slaughter of the Igbo men in the north followed. Therefore they were forced to run to the Eastern region. During the second military coup on July 29, 1966 general Ironsi was shot and about 200 military officers (mostly Igbos) were murdered as well. A Hausa Lieutenant colonel Yakubu Gowon (fresh graduate of Military academy in Sandhurst, Britain) became a new military leader of the country. He then declared 12 states of federation.<sup>41</sup>

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<sup>39</sup> Urboho Historical Society. *Urboho Historical Society* [online]. United Kingdom, 2009 [cit. 2016-05-06]. Dostupné z:

[http://www.waado.org/nigerdelta/FedGovt/Federalism/emergency\\_rule/western\\_region\\_balewa.html](http://www.waado.org/nigerdelta/FedGovt/Federalism/emergency_rule/western_region_balewa.html)

<sup>40</sup> Ibid., str. 361.

<sup>41</sup> KLÍMA, Jan. *Dějiny Afriky: Vývoj kontinentu, regionů a států*. Praha: NLN - Nakladatelství Lidové noviny, 2012, 688 s. ISBN 978-80-7422-189-7, str. 362.

### **3.6 Civil war - Biafra**

On May 30, 1967 Colonel Odumegwu Ojukwu declared independence of Republic of Biafra. This meant that a southeastern part of Nigeria rich in oil and inhabited mainly by Igbo men seceded and became an independent country. This was a beginning of a civil war. The isolation of Biafra from most of the ports resulted into famine. In 1968 the federal units conquered Biafra's capital city Enugu and Port Harcourt. January 1970 meant the end of Biafra as the defense of the rest of the state fell apart. Ojukwu fled and Biafra's general Philip Effiong signed a truce with the Nigerian federation. This civil war had about one million victims, mostly amongst the Igbo people. General Y. Gowon promised after the victory over Biafra to hand over power to civilians.<sup>42</sup>

Nigeria was once a land of great hope and progress, a nation with immense resources at its disposal – natural resources, yes, but even more so, human resources. But the Biafran war changed the course of Nigeria. In my view it was a cataclysmic experience that changed the history of Africa.<sup>43</sup>

This is a very precise quote by Achebe which very well reflects the situation of Nigeria after the Biafra war. It was an experience that had a great negative impact on the nation and its people yet it seems to have been somehow inevitable due to the artificially created state with a diversity in many ways.

#### **3.6.1 Recovery from Civil war**

Business with oil helped the country to recover quickly from the war. Another significant income for the country was tourism. Government focused on developing the educational system and the country's economy was also strengthened by the establishment of Nigerian commercial bank and Council for Nigerian business in 1973.

New elections took place on July 29, 1975, this time with no violence and the general Murtala Muhammad got to power. Together with junta he replaced the governors, fought against corruption and tribalism and decided to relocate the capital city from (Yoruba's)

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<sup>42</sup> Reportáž Věry Šťovičkové, „Víkend v Nigérii“. *Bouře nad rovníkem*. Praha: MNO, 1967, str. 130-158.

<sup>43</sup> ACHEBE, Chinua. *There was a country: A Personal History of Biafra*. 1. Great Britain: The Penguin Press, 2012. ISBN 978-0-141-97367-8, str. 2.

Lagos in the south to Abuja in the geographic center of the country which was ethnically neutral. The army was dissatisfied and intervened again.

On February 2, 1976 Murtala Muhammad was shot in a car. In all the confusion which followed after this event, a Yoruba general Olusegun Obasanjo overtook the position of power.<sup>44</sup>

There was a great need to deal with the crisis of oversaturation from oil and the neglecting of agriculture. Deforestation worsened the condition of the nature and living conditions especially of those who lived in places of oil production. There were also problems in nutrition which were supposed to be solved by massively-funded campaign *Operation Feed the Nation*. The Constituent Assembly began to work in October 1977 due to the growth of many problems and provisions towards strengthening pluralism and eliminating tribalism and corruption were considered.<sup>45</sup>

### **3.6.2 Nigeria – federation in crisis**

The second president of Nigeria Shehu Usman Aliyu Shagari tried to use yet another plan of development of national agriculture which relied on success of “green revolution.” Unfortunately the income from oil decreased to half and there was also dissatisfaction caused by the transfer of the important authorities from Lagos to the new capital city Abuja. Besides the ordinary citizens’ dissatisfaction the army was not satisfied as well and interfered again by removing Shagari from power on December 12, 1983.

At the head of the Supreme Military Council was put a fifth chief Muhammadu Buhari. This dictator was subsequently overthrown by Ibrahim Badamasi Babangida in 1985 who became the head of the sixth military government. The sixth military government increased the number of the federation to 21, fixed the relationships with neighboring countries and founded the Third constitutional Republic. The government also supported a formation of the system of two political parties according to the British or American model: The National Republican Convent (NRC) which was on the right from the centre and Social Democratic party (SDP) on the left from the centre.

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<sup>44</sup> KLÍMA, Jan. *Dějiny Afriky: Vývoj kontinentu, regionů a států*. Praha: NLN - Nakladatelství Lidové noviny, 2012, 688 s. ISBN 978-80-7422-189-7, str. 61 – 62.

<sup>45</sup> LACINA, Karel a kol. *Nejnovější dějiny Afriky*. 1. Praha: Nakladatelství Svoboda, 1987, 822 s. ISBN 25-079-87, str. 163-167.

New elections took place in 1992 and although it passed through without any civil strife and a Yoruba Christian Moshood Abiola won the election, Babangida wanted to appoint his man therefore he cancelled the results of those elections. This meant the end for parliamentary democracy and the government continued to be led by the army force. In 1993 Babangida passed over the power to Ernest Shonekan who was a civil chief of state. His reign did not last for long and he was removed by Sani Abacha, the head of the seventh military governments on November 17, 1993. During his corrupted and violent reign a “Movement for survival of the Ogoni people” published facts about devastating the coast areas by mining company Shell. One of the activists of the movement - Ken Saro-Wiwa who was awarded by many world humanitarian organizations was imprisoned on 1994 and on November 11, 1995 together with several other friends he was executed.

On 1998 Abacha passed away and a general Abdulsalami Abubakar as a head of the eight military government declared new elections. During this time general Abubakar set free the political prisoners from who were imprisoned during Abacha’s dictatorship. In the elections the People’s Democratic Party gained majority of the votes and General Olusegun Obasanjo as a new president in 1999 launched the history of the fourth Constitutional Republic.<sup>46</sup>

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<sup>46</sup> KLÍMA, Jan. *Dějiny Afriky: Vývoj kontinentu, regionů a států*. Praha: NLN - Nakladatelství Lidové noviny, 2012, 688 s. ISBN 978-80-7422-189-7, str. 438.

## 4 Nigeria after the new millennium

In 2000 there was a bloody clash between Christians (mostly from the Igbo tribe) and Muslims. Many more religious clashes followed after that as in September 2001 about 2000 people were murdered in the city of Jos and in October 2001 hundreds of people died and thousands were running away during the violence in the states of Benin, Taraba and Nasarawa. Due to these religious conflicts Obasanjo established National safety commission in October 2001 but the situation could not be soothed. The main focus of the government was the economical situation of the country. Another religious issue arised in 2002 when the Muslims condemned the holding of elections of Miss World in Nigeria, which caused a lot of public disagreements.

In April 2003 was a new round of elections. The winner of the presidential elections was once again Olusegun Obasanjo.<sup>47</sup> Although together he got 61-8% of votes it created disorders in the north because of the defeat of a Muslim general Muhammadu Buhari. Religious and social disorders started to be seen more often by damaging the pipelines and gas pipelines; in September 2004 one of the pipelines near Lagos exploded and killed about 60 people. In May 2006 an explosion of a damaged gas pipeline killed about 150-200 people. Since 2005 Obasanja's effort to eliminate corruption was highly valued by the international authorities.<sup>48</sup> The religious tensions continued and in April 2007 a Muslim leader and officer of the Kano state Ustaz Jaafar Adam was murdered in the city of Kano by terrorists.

New presidential and parliamentary elections took palce in April 2007 and this time with very tight results the winner of the presidential post was Umaru Yar'Adua as a candidate of the Pople's Democratic Party. The announcement of the elections for parliament took a long time and a lot of re-counting before it was announced that People's Democratic Party gained most of the votes in 29 out of 33 states of the Federation. The newly elected president began to have health issues in 2008 and later on he went abroad for medical treatments. During his absence the vice-president Goodluck Jonathan took over the office. After Yar'Adua's return back to Nigeria Jonathan remained to be on the presidential post. The issue of competence was solved by the death of Yar'Aduy in May

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<sup>47</sup> SMITH., Daniel Jordan. *A culture of corruption: everyday deception and popular discontent in Nigeria*. 3rd printing. Princeton, N.J: Princeton University Press, 2008. ISBN 978-069-1136-479, str. 23.

<sup>48</sup> KLÍMA, Jan. *Dějiny Afriky: Vývoj kontinentu, regionů a států*. Praha: NLN - Nakladatelství Lidové noviny, 2012, 688 s. ISBN 978-80-7422-189-7, str. 515.

5, 2010. The following day Goodluck Jonathan Goodluck sworn in. The legitimate presidential elections took place the following year.

Goodluck Jonathan won the presidential post in those elections with 77% of votes it caused a civil strife in the north. The major concern for the President became the prevention of disintegration of the country. After the bombing of the OSN building in the capital city Abuja in August 2011 by Muslim terrorists from *Boko Haram* terrorist organization (whose motto is “The Western teachings are blasphemy”) Jonathan proclaimed to provide safety. However, new bombing attacks came after on Christmas 2011 and in January 2012. The *Boko Haram* attacks were gaining on intensity and in March 2012 two European hostages were murdered and in May a German prisoner got killed as well. In the beginning of June about 15 people were murdered by the islamists during bombings on church in a Bauchi state. On June 17 at least 50 people died during an attack on three churches in a Kaduna state. Over 130 victims were found at the same time in a Plateau state due to a similar attack. Although the political system is essentially democratic, due to the economic and social unrest the Nigerian political environment is considered by the respected world organizations to be only “partially free.”

Nigeria currently consists of 36 federal states and since 1991 it is the most populous country in Africa. Its 170 000 000 inhabitants suffer from the misuse of their natural wealth - oil - with the foreign oil companies destroying the environment, the income from oil production either transferred abroad or into corrupt local hands. The world's economics benefits from the fact that Nigeria as one of the biggest world exporters of a crude oil does not process this important raw.

On the contrary any deviation in the world's price of oil determines periods of relative prosperity or bankruptcy.<sup>49</sup>

Nigeria is significantly involved in international organizations and international relations. At the same time the country is still facing several long-term territorial conflicts including the unclear division of borders with its neighbouring countries. There are disputes over the frontier Bakasi peninsula with Cameroon, unspecified borders on the Lake Chad as well as a conflict with the Equatorial Guinea about the demarcation of the undersea deposit of oil, which is a great source of finance.<sup>50</sup>

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<sup>49</sup> KLÍMA, Jan. *Dějiny Afriky: Vývoj kontinentu, regionů a států*. Praha: NLN - Nakladatelství Lidové noviny, 2012, 688 s. ISBN 978-80-7422-189-7, str. 515.

<sup>50</sup> Ibid., str. 516.

## 5 Unity in diversity

The term *Unity in diversity* is very precise for such a diverse country. This West African most populous country is bound together for over 100 years despite so many differences such as language, religion, skin colour, ethnicity, education, wealth and many others. There is no such thing as describing the diversity of the country concisely as there are thousands of things which could be used to describe the diversity Nigeria has to offer; from herders to businessman, drummers and dancers, fishermen, professors, politicians and countless more. The one thing that certainly unites this nation is English language which is the official language throughout Nigeria.<sup>51</sup>

### 5.1 Crucial language groups

Nigerian population is divided approximately into 250 ethnic groups speaking and using different languages and dialects. The most important groups with estimated number of members are:

Hausa	50 million
Yoruba	40 million
Igbo	32 million
Fulani	7 million
Kanuri	7 million
Ibibio	4-5 million
Tiv	3 million

Outside these numerous ethnic groups there are other ethnic groups living particularly in the mids of Nigeria. These are dozens of small ethnic groups consisting of several thousands of members.<sup>52</sup>

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<sup>51</sup> KLÍMA, Vladimír. *Nigérie*. 1. vyd. Praha: Libri, 2003, 148 s. Stručná historie států. ISBN 80-727-7199-X.

<sup>52</sup> KLÁNSKÝ, Josef. *Nigérie: Zeměmi světa*. Praha: Politické literatury, 121 s. 1964, str. 19.

## **6 Survey**

The survey part of this thesis will work towards enriching the first part, which was primarily focused on the theoretical side, using interviews gathered from different sources, ranging from those who experienced the civil war, lost loved ones, fought in it until those from a generation that only read about the war in history class. The hope is that hearing these varying opinions and experiences from real people can paint a picture of what the past showed to Nigeria and what the future yet holds and the role the British Colonialism played in all of this. The author is aware of the fact that the survey only consists of five respondents which is an insignificant sample in comparison to a population of Nigeria and from which cannot be drawn a general conclusion. However, the aim of the survey is to introduce personal experiences and views on understanding of the influence of Nigeria by the British Empire held by representatives of the three main tribes in Nigeria; the Igbo, Yorubas and Hausa people.

### **6.1 Survey question and its aim**

The main survey question to be answered in this part of the thesis is: How did the British Colonialism influence the contemporary Nigeria? The aim of the interviews is through personal experience and stories of the respondents to understand the impact which the British Colonialism had and is still having on the present-day Nigeria.

### **6.2. Introduction of the respondents**

The survey sample is made up of 5 citizens of Nigeria of different age groups. The aim was to gather respondents from different tribes, different regions and different age group to have a more complete understanding of the issue. The first respondent is Mrs. Ch. Achilefu, an 87 year old woman who lived her whole life in Nigeria and experienced Biafra - the Nigerian civil war and whose husband got killed during the war. The second respondent is Dr. Munachiso N., an Igbo man who was born in Nigeria and went to study abroad with the aim to come back and help in development of the country. The third respondent is Dr. Ihedinachi N., an Igbo woman who was born in Nigeria and went to a boarding High school, which was created as a project to unite the country. The fourth respondent is Kyom, a Hausa man who was born in Nigeria and went to study international relations abroad. The fifth respondent is Dr. Folakemi T., a Yoruba woman who was born in Nigeria and with a mindset of helping to improve the country through agriculture projects might one day go back as well.



For a better readability I am attaching a table no. 1. As a designation of the respondents will be used their first name in order to keep their anonymity.

Table no. 1: The list of respondents

<b>Designation</b>	<b>Age</b>	<b>Tribe</b>
Mrs. Achilefu	87	Igbo
Dr. Munachiso	25	Igbo
Dr. Ihedinachi	30	Igbo
Mr. Kyom	42	Hausa
Dr. Folakemi	31	Yoruba

### **6.3 Qualitative survey research**

I chose to use qualitative survey research – a method of in-depth interviewing through a semistructure interview. The reason why I chose the qualitative methodology is because it enables to give a better and deeper understanding of a context of the given issue. Strauss and Corbin describe qualitative survey as this:

We understand qualitative survey as any survey whose results are not gained based on statistic procedures or other ways of quantification. It may be a survey relating to lives of people, process, behavior as well as running of organizations, social movements or mutual relationships.<sup>53</sup>

Svaříček and Šedová describe qualitative survey as:

A process of researching phenomena and problems in an authentic environment with a goal to gain complex understanding of those phenomena based on deeply data and a specific relationship between the researcher and the participant of the survey.<sup>54</sup>

Denzin and Lincoln (in Švaříček, Šedová, 2007) say that:

Qualitative survey in social science comes from how different concepts and relationships are understood by the participants of the social reality. ... The aim of the

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<sup>53</sup> STRAUSS, A. - CORBIN, J., *Základy kvalitativního výzkumu*, s. 11.

<sup>54</sup> ŠVAŘÍČEK, R. - ŠEĎOVÁ, K. a kol., *Kvalitativní výzkum v pedagogických vědách*, s. 17.

researcher is to understand the situation in the same way the participants understand it themselves.<sup>55</sup>

And lastly, Mack very nicely summarizes what qualitative survey is meant to provide:

The strength of qualitative survey is its ability to provide complex textual descriptions of how people experience a given survey issue. It provides information about the “human” side of an issue – that is, the often contradictory behaviors, beliefs, opinions, emotions, and relationships of individuals.<sup>56</sup>

Through such outlined personal interviews I had a chance to take a deeper look on the given issue through the eyes of the respondents and pay close attention to what they had to say regarding the topics connected with the thesis.

The way of contacting the respondents was always done on an individual level. Firstly I contacted each respondent and presented him what is the reason of contacting them; I presented them the topic of the thesis and we made an appointment with them on the date and time of our meeting. The interview was carried out either at their home or in their workplace. All the interviews were done individually. I prepared few topics on which I was asking the respondents. Order of the questions differed based on the respondents and their answers. The audio recording of the interviews was agreed by every respondent. The audio recordings were then transcribed into a written form which is attached below in the thesis as well.

The only editing in the transcribed interviews was taking out expressions which were disrupting continuity of the speech – in linguistic called fillers). Some of the data extracts from the edited transcription will be used and cited in the following chapter. To process the collected data I used the method of coding which enables conversion of the collected data into basic units which were then named. After division of the transcribed text I will formulate basic statements which will be supported by data extracts representing these statements. I will interpret the captured data and in conclusion I will try to interconnect the survey with already existing theory.

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<sup>55</sup> ŠVAŘÍČEK, R. - ŠEĎOVÁ, K. a kol., *Kvalitativní výzkum v pedagogických vědách*, s. 18.

<sup>56</sup> MACK, Natasha. *Qualitative Research Methods: A Data Collector's Field Guide*. North Carolina: FLI, 2005. ISBN 09-397-0498-6.

## **6.4 Analysis and interpretation of the collected data**

In this chapter I will introduce the results of the interviews which will then be interpreted and categorized.

### **6.4.1 Tribes and tribal situation in contemporary Nigeria**

This chapter introduces the results of the survey about tribes and tribal situation in Nigeria from the respondent's perspective of the recent past until present.

All the respondents spoke about the tribe, which they come from. For better orientation a table no. 1 is attached in chapter 8.2. Three of the respondents spoke more in detail about the issue. Two of them – Dr. Ihedinachi and Mr. Kyom came to a conclusion that the tribal situation in Nigeria is very complex and there's a big tension between the tribes. According to them a big role in it plays the variety of things such as language, culture and tradition which differ with each tribe. This topic and issue is mentioned in chapter 5.

Respondent Dr. Ihedinachi says:

*“We are from very different cultural backgrounds. We have different languages we have different form of expressing ourselves. ... So when a certain person from a certain tribe is in power there's always that bias when they feel like they do work for the part of the country where they come from.”*

This seems to point out the tribal situation in Nigeria, where people who come from different backgrounds and cultures connect politics with their tribe being in power and then have certain expectations from the representatives to help their people.

Respondent Mr. Kyom equates with the statement of respondent Dr. Ihedinachi. He says: *“Tribalism has a very big impact on the Nigerian politics.... It has an impact and actually I would look at it as a negative impact on almost every aspect of the country. ... Any social gathering you will find that they are being very particular.”*

This statement again supports the fact that people are very particular about who they support, which is directly connected to the tribal situation in Nigeria.

Respondent Dr. Munachiso holds a slightly different view on the situation yet the conclusion is still similar to the previous respondents. He says:

*“Other tribes in Nigeria – I think they are all unique, they are all different. I think it's a beautiful thing that so many different tribes came together to form one country but I think it's also problematic 'cause it wasn't out of self choice and out of self will. ... And of*

*course there's tension between all the different tribes in Nigeria. Each tribe has their own language."*

These statements show that the tribal situation in contemporary Nigeria is not easy. There is tension between individual tribes and there are many differences connected to tribes, which in a sense separate the country until today.

#### **6.4.2 The impact of British colonialism on Nigeria**

The aim of this chapter is to describe the impact that the British Colonialism had on Nigeria. This is in fact the theme of this bachelor thesis and the aim of the thesis is to understand how the British Colonialism, which happened in the past impacted the development of the country and the contemporary Nigeria. The respondents shared their view on this topic and besides one respondent, the rest of them expressed very similar opinion of what in their understanding the colonialism and uniting of a wide area meant for the contemporary country.

Respondent Mrs. Achilefu understands the process of colonialism of the country as a positive thing, which brought progress, education and many other benefits to its people.

*She said: "We got our position from the white people. ... We call them Europeans and their civilization, we got our civilization from them; first of all from the missionaries. That's where we got our first civilization. ... It was the English people who brought us knowledge, education and even ways of behaving, behaviors, nice good ways, good behaviors, even behaviors at meals. Rules at meals. They taught us so many things and we learned from them, a lot."*

This statement by Mrs. Achilefu noticeably expresses the importance of the Europeans (more specifically the English people) coming to colonize the country as it had brought civilization and other essential things such as education, knowledge and good manners.

The other respondents view the process of colonialism to some level also as a means of gaining things such as education, health care and civilization but rather a negative view of the impact that colonialism had on the country prevails. Respondent Dr. Munachiso understands the impact of it as:

*"It probably accelerated the process of development that was obviously eventually gonna come. ... They brough education with them, health care and all these kind of things but there was a fundamental issue in that even though there were some positive things behind it - the intention of the British in going into Nigeria was not positive for Nigeria. The intention was to develop England so anything that we can find positive from what*

*they did is while you can point out and say it's good it's still completely irrelevant because the motive was negative."*

The opinion of Dr. Munachiso expresses the fact that even though the colonialism had brought important things to the country the motives in the first place were not the ones of developing and creating a strong stand-alone country but rather as a means of growth and development of the British Empire.

Other respondents feel in a very similar way about the issue. Respondent Dr. Ihedinachi expresses her opinion in this way:

*"I find it kind of disturbing that the British people came and just decided to put people together and the way that Nigeria was created was like – they put 60 million people together as one country and those 60 million people didn't have anything in common. ... They weren't thinking for the benefit of the nation. My opinion is that you should put people together who have things in common."*

This again expresses a certain frustration in the way the British people came and decided to form a country without deeper consideration of what would actually be beneficial for the future of then non-existing Nigeria.

Dr. Folakemi expresses her opinion as this: *"Maybe if the British had stayed and they didn't leave when they left things would been better. But the way things were done it just left us in a huge mess and I think we are still recovering from that."*

The respondent above, Dr. Folakemi also disagrees with the way the British people decided to form Nigeria. An important finding might be that if the British would have stayed longer and possibly helped the country to gradually develop while supporting it might have given the country a chance for a better future.

Lastly Mr. Kyom says: *"Nigeria was not supposed to be a country. ... It was not supposed to be a country but the British came and put people with different ideology, different culture, different tradition and they tried to fuse them to live together. ... The colonization was not supposed to be – us together as one country. So I believe that it was a wrong idea."*

What we can understand from this chapter is that the British people brought important things such as civilization, education, health care and other beneficial things to the country yet the negative impact it has left on Nigeria is apparently great and the consequences of creating an artificial country without further support are significant even today.

### 6.4.3 The cause of Biafra – the Civil war

The main focus of this chapter will be to understand the respondents based on their personal experience and opinion on what caused and contributed to the Civil war, which lasted from 1967 till 1970. This topic is discussed in chapter 3.6 and 3.7. Opinions of the respondents are that what caused the Biafra war was more or less a matter of lust for power. As Dr. Ihedinachi says: *“The biafra war stemmed from the fact that certain people wanted to see someone from their own tribe or their own part of the country to rule the nation.”*

This is a very interesting statement as it suggests a direct connection between the war and tribalism, which was previously discussed.

Opinion of Mr. Kyom supports that view as well and suggests that the right thing would have been to let the Southerners (mostly the Igbos) start their own country.

Mr. Kyom says: *“There was a conflict between the then president and Ojukwu who happens to be the leader of Biafra. There was no understanding between them. Actually I believe that if Gowon then actually had used his sense very well he would have just allowed them to go.”*

This statement suggests that the ideal thing to do would have been to let the Igbos start their own country (Biafra), which could have prevented the disastrous impact that the Civil war have had on Nigeria.

The opinion of Mrs. Achilefu also supports the same view of people on high positions desiring after more power by saying:

*“The premiers, the president, the prime minister – all of them started doing things in their own way not going through the service and there was confusion in the country about where the country was moving. Bribe and corruption came in so the army were not happy about it. Frustration came in, people started suffering as things were not moving normally.”*

The statement of Mrs. Achilefu suggests that the people who were then in power let the corruption and lust for power influence their decisions and actions.

We can understand from the statements of the respondents that the apparent reason for the Civil war was lust for power, which is sort of natural for human beings as Dr. Ihedinachi comments: *“I think that it’s a human nature in a way because we’re different people but also in a way I think there can be some sort of improvement in that.”* The situation was not easy after Nigeria gained independence as a country from the British rule because every region naturally wanted to rule the nation. Unfortunately it ended up

in a massive slaughter where about two million civilians lost their lives. The question to remain unanswered is what would have happened if Biafra would have been successfully formed as an independent country and how it would have influenced the contemporary Nigeria.

#### **6.4.4 Contemporary Nigeria in the light of the future of the nation**

This chapter will bring us closer to the respondent's views on what Nigeria looks like today and what it might look like in the future. The country is growing in population, economy and development in general and as one of the respondents Mr. Kyom says: *"Let the future be a better one"*. Dr. Munachiso expresses a very hopeful statement with saying:

*"I think that the future is bright because there is a lot of potential. It's the largest most populous country in Africa. It also has the biggest economy. There's a lot of natural resources and not just that it has a big population. It has a very young population, which is also primarily well educated. ... Irrespective of a lot of pitfalls and downfalls that are currently being solved there I think the country has a great future."*

This statement expresses a great hope of what the future of Nigeria might bring. The important note is that the population of the country is young and mostly educated, which unlike in some developed countries that struggle with their population growing old, might truly help the country's further development and unfolding of the potential of Nigerians.

Mr. Kyom addresses some of the downfalls that the country is challenged with saying:

*"If the future is meant to be good for Nigeria then it has to start now – there are certain things that need to be changed. We need to fight corruption. ... We need to make a country free where everyone participates not on the basis of like ok, this position is meant for this region."*

He also says: *"So what the future holds actually depends on how much now is imputed in the minds of the people. How much now are the people aware of: "Look what do we need to do so that we can make our future better so that we don't continue to have the same problem and same problem over and over again."*

The opinions of Mr. Kyom seem to be very accurate as he suggests that corruption should be eliminated. There is also an idea that what truly may determine the future of Nigeria is the young generation and the way their minds are being shaped. This may be a powerful thought as the future of the country lies in the hands of the younger generation.

Respondent Mrs. Achilefu responds with one wish for the future: *“I personally wouldn’t like anymore trouble to come into this country. That’s my prayer.”*

We can understand in this chapter that the country is facing challenges in many aspects such as the area of politics and fight against corruption and bribes. As respondent Dr. Munachiso mentions, the country has a big potential in a sense of having a young productive population and its richness in natural resources. Clearly the potential of the country is great yet some of the struggles are not things that fade away over a short period of time but perhaps the fact that its citizens recognize the presence of these pitfalls, understand the importance of the change that needs to come into the country and believe in potential that the nation has gives hope for truly what is the ultimate wish of every person: *“Let the future be a better one.”*

### **Conclusion of the survey**

The survey question is: How did the British Colonialism influence the contemporary Nigeria?

The survey shows that the impact and influence that the British Colonialism had (and is still having) on the country was significant. It shows that the role, which the colonialism played in influencing Nigeria was both positive and negative. There is also a minor difference in the opinions between younger and older generation - it shows that the older respondent perceives the colonialism in a more positive way than the younger respondents.

The positive influence as the survey shows is conclusively the fact that the British people brought civilization, health care, education and other beneficial things to the country. On the contrary the survey shows that the artificial formation of the country also played its role in the social, cultural and political situation of Nigeria. The statements of the respondents point out that Nigeria was not formed in order to be a functional independent country but more so to serve the purposes of the growing power of the British Empire. This is apparent in the fact that a land with such a great diversity in so many aspects was put together and was meant to function as one country.

The survey also shows that the country has been struggling with tribalism. There are more than 200 tribes in the contemporary Nigeria and each tribe has its own language with bigger or smaller differences. The biggest problem arises when it comes to politics and power. The major tribes want to be in power and lead the country while working



mostly towards benefiting their own tribe. This has been causing disorder which even resulted in the past into Civil war known as Biafra war.

The survey shows that the future of the country is yet to be unfolded and that the potential of Nigeria is great, may it be in its natural resources, the relatively young population and increase in education of the people. The question remains how is Nigeria going to deal with all the resources and possibilities that are awaiting.

Lastly the question to be asked and a perhaps a suggestion for another survey might be: Would it be beneficial for the country to possibly split into two independently functioning countries? If the answer would be yes, how could this be achieved without the threat of another bloody civil war or political disorder? The answer is yet to hopefully be discovered and as previously mentioned, this may be an interesting area for a further survey.

## **Conclusion**

The bachelor thesis deals with the influence of British Colonialism on contemporary Nigeria. This topic is very complex as it includes many aspects regarding the British Colonialism, which played a significant role in influencing and impacting Nigeria, as we know it today. The impact of the British people coming to colonize and artificially forming a country, comprising of so many ethnical groups, religious beliefs, political views, language groups and many other diversities amongst the population, is very profound. Nowadays Nigeria is facing many difficulties including corruption and tribalism, which in the larger context are connected to the history of the country's colonialism.

For writing of the thesis, chapters regarding the history and development of Nigeria, the colonial era, slavery, postcolonial era, civil war and Nigeria after the new millennium were selected. This has brought a more detailed understanding in the mirror of the British Colonialism on what the country had gone through.

Nowadays we can see the division of Nigeria in many areas such as politics and power, religious beliefs, culture and traditions. This noticeably points out to the fact that Nigeria was not formed naturally by its inhabitants but (as was the case with many other British colonies) it was formed by external forces whose interest was not primarily for the benefit of the colonized country but in order to create a trading partner, which would be beneficial to the colonists.

As the survey in the final part of the thesis illustrates, a lot has happened in Nigeria in the past few decades including the country gaining independence from the British rule, the unfortunate events leading up to the Civil war, the struggle of tribalism and corruption and the fight against it. It also emphasizes the importance of the British people bringing civilization to the country though at the same time leaving Nigeria in a very difficult position where the country struggled with leadership and unity of the country as a whole.

In conclusion, it is worth mentioning that looking closely at the history of Nigeria and the influence by the British Empire it is apparent that no such country as Nigeria would have been existing if not for the colonialism by the British people.

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# Appendices

## 1. Interviews

### **Respondent I. – Mrs. Achilefu**

My name is Mrs. C. U. Achilefu and I was born in Nigeria in February 1931 in Umuabali. I have three children – two sons and one daughter. I am from Igbo tribe as one of the tribes in Nigeria. I a man Igbo person, we are called Igbos. Naturally we are black but there are some who are fair in complexion. That's what we are known for. We are blacks, we are black people and we have culture in our tribe, for our tribe and then it will please you to hear that one of our cultures is respect. We have respect for our elders. There are many ways we show respect; by responding to questions from elders and then by greetings. When you are greeting an elder you show a sign of respect. There's a way you greet an elder person that you show that person is your elder. Don't just greet anyhow. Don't just greet casually. Don't just say: "good morning" and you go your way. There's a way you show respect and that's a way that that's a thing what is like: "nmanma" – that is what you say to an elder. You can't say "nmanma" to a younger person. A younger person says "mamma" to an elder person. If you say "nmanma" to a younger person, the young person will just start laughing at you that you have put yourself down. That you are proving he's older than you and he can make a mock of you. So if you are greeting an elder you say "nmanma" and he respond, he will ask you "Odi kwa nma" that is "how are you" and you say "O di nma", that is I am good, I'm fine.

The past under the colonial ruling they were governing us. We got our position from the white people. And we call them Europeans. That's what we call them in our country. We call them Europeans and their civilization, we got our civilization from them; first of all from the missionaries. That's where we got our first civilization. They brought Christianity to us. That is teaching us about Christ, how he came into the world to save us despite of our sins. He came and died so that we may live. He died that we would be alive. He died that we would rejoice. That was the first idea that we got from the British people before education. Christianity came before education that they brought us. Then they came here, started to colonize our land - that is bringing us together, showing us we're on the north and from there started teaching. And in those days we learned, that is years before us our fathers and grandfathers were telling us where they have been

taught by these white people. They didn't have classrooms, they didn't have blackboards to write on. They didn't have writing materials to teach when they taught us where they have been taught and then as time went on expansions were made, increases were made in knowledge, in association and even they taught us how to wear clothes. It's from the British people. We call them English people. We didn't know then from where, which areas they were coming from. We just called them white. So they brought civilization to us which we are now enjoying. And Nigeria got independence. It was the English people who brought us knowledge, education and even ways of behaving, behaviors, nice good ways, good behaviors, even behaviors at meals. Rules at meals. They taught us so many things and we learned from them, a lot. Then they continued until Nigerians felt they have now gotten enough and much from Europeans. Just to give them time, allow them show or put into practice what they have learnt from them. That was the independence we had in October, 1<sup>st</sup> October 1960.

Biafra war, so many things contributed to Biafra war. That's what I said after how we have been colonized and what we have been taught we have gotten our independence and started of smoothly running with the government for all that we had three major states: Eastern state, Western state, Northern state. Three major states and we had different premiers. Three different premiers in charge of the three different states. We had a president. A president Dr. Nnamdi Azikiwe. We had Akintola as premier of Western State. We had southerner of Sokoto as premier of Northern State. We had Dr. M. Okwara as premier of Eastern state. We had a president Dr. Nnamdi Azikiwe and we also had a prime minister sir Abubakar Tafawa Balewa. These were the top rulers we had. Then we had houses of assembly. We had a senate house, house of senate and all the functions, the functionaries. But at the time people were started doing things in their own way 'cause they were at the top. The premiers, the president, the prime minister – all of them started doing things in their own way not going through the service and what and there was confusion in the country about where the country was moving. Bribe and corruption came in so the army were not happy about it. Frustration came in, people started suffering as things were not moving normally. Then the army had meetings upon meetings and talked with the government, to take over government. They made attempts by killing the premiers. They strated killing the premiers. They made arrangements how to direct themselves, how to dwell over the premiers and set up a government afresh... I think it did not work out well as they planned according to their plan, it did not work out because by then I was in Lagos. My husband was a personal



manager of Nigerian airways in Lagos. So we were placed in Lagos when these things were happening. So things did not work out well. There were some mistakes by the army. How to deal with the premiers and it happened that premiers of Western, Southern, Northern areas were killed. The Eastern premier was not killed. How that happened nobody knew so they got annoyed. So why was this Eastern premier not killed? Then they said we heard, they said if you can't get the premier off anybody in a high post from that state will be killed. And there was a massive killing that ended up the life of my own late husband who was only a personal manager. He was not a soldier because his post was still high, they killed him. That's how I lost my husband at a very young age. So it was after the killing of Mr. Achilefu who was my husband that all the Igbos walked out from the country. They started going home and soldier, the Igbo soldier we had then was on a high rank. It was Ojukwu. So Ojukwu was asking Gowon, the then president where is Mr. Achilefu, where is Mr. Achilefu. He was kidnapped and shot dead. That was a bitter experience I had about him. That was what started a war. There was too much hardship. There was too much hardship. The running back home – some were in cars, some went home through the air, some on bike, some even on feet running home. So the experience was too hard, was too hard. Some even lost their children, lost their property while running for their lives. So it was when the Igbos went back to their land, Yorubas went back to their land, the Hausas went back to their land, Nigeria was divided. No more one Nigeria. At that time it seemed that the fight was now between the Igbos and all other parts of Nigeria. So as many as there are more in number and they had things in the government for themselves and giving themselves the southern Igbos would run home from different places run back to their Igbo land. They had no government coverage. Nothing to defend them. No military base because the normal military base was in Lagos - that's capital, then capital of Nigeria. Then it was Ojukwu – a man who the Igbos elected as their leader. He fought at Biafra and called the Igbos Biafrans fighting against Nigeria. All other states were Nigeria except Igbos that were Biafrans. You see the war wasn't balanced. It wasn't balanced. No military base in the Igbo land, no government official military man in Igbo land then, no head of army. So the Biafrans started recruiting armies themselves under the governorship of Ojukwu. And that army started making some admissions themselves which they called "bunigwe", "bunigwe". It was locally made. And with that you can't go far compared with the country, military, equipments for fights. So the Igbos were dying because they didn't have enough ammunition. It was carried all over to the war front. They would be

smashed. Finished. Killed. In that time we didn't have, Igbos didn't have enough soldiers so they were going about conscripting. Conscripting the young men up to 15, 16, 17 – conscripting them into the army. And they would scrape off their hair over night in the camp. The following morning they would pack all of them like sardines in vehicles. No training, no ammunition - just empty handed and that's it. And in warfare they would be killed. That was the experience we had. We were running like rats, seeking for shelter. And they were also bombing the Igbos from the air. Random bomb explosions. Many people would be in the church, many people would be at their homes... Those who survived was just at the mercy of God. Well, we thank God that we survived. So that is why I personally wouldn't like anymore trouble to come into this country. That's my prayer.

**Respondent II. – Dr. Munachiso N.**

My name is Dr. Munachiso Onyedikachi Ihemelandu Ndukwe. I was born in Umuahia which is the capital city of Abia state – one of the latest states formed in Nigeria in the south-east of Nigeria, formally part of Imo state. My parents are from Ovim, Isukuato local government area which is a city again in Abia state and my mom is from Umuawa which is another town so to say in the same state. So both my parents are from the same state in Nigeria and they are also from the same tribe which is the Igbo tribe. I have six siblings and they are all girls.

I am the third generation of what is known as Nigeria now because Nigeria was only formed I think sometime in 1917, 1920, I am not really sure. Then we gained independence then in the 60's. That was just around my, the birth of my parents and now I am the third generation of the country and I think that the future is bright because there is a lot of potential. It's the largest most populous country in Africa. It's also the, has the biggest economy. There's a lot of natural resources and not just that it has a big population. It has a very young population, which is also primarily well educated. Well, especially in the south. It's kind of different in the north but very educated population. So I think there is a lot of potential and I think the future is bright and irrespective of a lot of pitfalls and downfalls that are currently being solved there I think the country has a great future.

There's difference between the south and the north and in the south there's a difference between the south-east and the south-south but right now when I say difference between the south and north I spoke specifically I think about education that in the south which

comprises of two main tribes - there's still some other smaller tribes - but primarily you would speak about the Igbos and the Yorubas in the south. There's also the Delta people and the Ijos and these lot. But primarily the Igbos and the Deltas, the people in the south are usually well educated and education is like a goal. Everyone goes to University or everyone wants to go to University, which is also a problem but that is a different story. Whereas in the north there are more of kind of like herdsmen, kind of gypsy lifestyle. They don't really stay in one place, they are primarily cattle herders and farmers and that didn't really change so that's one huge difference that you can divide the north and the south in. It's kind of changing, of course because with the younger generation of the northerners whose parents were well-off, they pursued education. But the difference is in the south even if your parents are poor, education is still a goal for you.

I am from Abia state and that's primarily an Igbo state. Most states are usually divided like that but some states not exactly, some states are mixed. So I am Igbo and my parents also are Igbo. Other tribes in Nigeria - I think they are all unique, they are all different. I think it's a beautiful thing that so many different tribes came together to form one country but I think it's also problematic 'cause it wasn't out of self choice and out of self will. I think the Yorubas if I was to speak generally about them they're hard-working kind of like middle class people so to say how you would evaluate them in the Western world you know, blue-color workers you know. They do the 9 to 5 job or in Czech 7 to 4 job whereas the Igbos are more like business minded people, extremely ambitious which is good because then they employ a lot of people, they push the country forward but then they're also too ambitious which can also be bad and you know. They're well known you know primarily for example outside Nigeria they're primarily the ones who are going into the kind of dirty business that you don't usually wanna be associated with but they bring in the business mind and ambitious side to the country. Whereas the northerners are comprised of a primarily like kind of content group of people. They're not very ambitious. So in the north there's primarily the Hausa and then there's Fulanis. The Fulanis are the ones who are actually the most gypsy of the northerners. They are strictly herd's men. That's what they do. So with the northerners, they are more of like a kind of content people which is also maybe their strength and why they've influenced the politics in the country so much that their people have always been able to rally around one leader or one or two leaders very easily which has allowed them to have influence. But then on the other hand it has slowed down the development of their place because they're very simple and not too ambitious but maybe it sounds very weird

putting it in that way but yes. That's how I would generalize it. I think that's pretty much it. That's pretty much a kind of summary of the tribal situation and of course there's tension between all the different tribes in Nigeria. Each tribe has their own language and the name of their language is the same. So I am Igbo and my language is Igbo. Yoruba language is Yoruba. Hausa language is Hausa. The official language is English.

The arrival of the British men – I think like everything, there's so many sides to the coin. It probably accelerated the process of development that was obviously eventually gonna come. I mean today when we look at the word *economy* we know that very important thing is trade and the British coming into Nigeria and to the different areas of Nigeria – well, it wasn't Nigeria then, it was different tribes and different kingdoms at that time – brought trade with it, it opened the borders. So it brought a lot. They brought education with them, health care and all these kind of things but there was a fundamental issue in that even though there were some positive things behind it the intention of the British in going into Nigeria was not positive for Nigeria. The intention was to develop England so anything that we can find positive from what they did is while you can point out and say it's good it's still completely irrelevant because the motive was negative. So in the process of forming a country you could be sure that it was never going to be a functional country because their aim of forming a country was not to create a functional country. The aim of forming a country was to create a trading partner that they could make the use of the resources that they have as much as possible. So that creates a very difficult situation really on how to evaluate it. I think if you look through history, the British used – and these files have been exposed actually – that they primarily empowered the northerners in Nigeria because they knew that they were not very well educated and they were easier to be controlled. There were letters that were exposed of exchange between the Protectorate of Nigeria at that time and the British Empire communicating this and describing the different tribes actually. It's quite interesting.

**Respondent III. – Dr. Ihedinachi N.**

Hello, my name is Ihedinachi but everyone knows me Dina because it's a shorter version of my first name. I'm from Nigeria from the Southeast part of Nigeria in a state called Abia state and from Isukuato local government area. I'm from family of seven kids. Both my parents are doctors and I have five sisters and one brother. My family is quite

dispersed in different parts of the world and it's nice that way because I can go on holiday.

Well, there is a lot going on in Nigeria and a lot has happened. As we know there are three main tribes in Nigeria but that's not to say that there are not a lot more tribes but there are three major ones – they are the Igbo, Yoruba and Hausa tribes. The Igbos are mainly from the Southeast of Nigeria, Yorubas are in the Southwest and the Hausas are up North in the country. So, initially when Nigeria was created it was an Igbo person who was leading the country but then it got to the point where the other tribes wanted to have the power even though the Igbo man who was leading the country has only been there for few years. His name is Dr. Nnamdi Azikiwe. So after a while there was a coup that happened and this caused what we know as the Biafra war and lasted for about three years from 1960. So since then Nigeria really hasn't been the same because we are from very different cultural backgrounds, we have different languages, we have different form of expressing ourselves. So when a certain person from a certain tribe is in power there's always that bias when they feel like they do work for the part of the country where they come from. And I think that is, you know it's a human nature in a way because we're different people but also in a way I think there can be some sort of improvement in that. It's just about respecting other people's culture and respectin other people in general.

Well I just from the things I see from the social media for example things I hear from people who I know who live in Nigeria also from different tribes I think that it's much the same. The only difference now is the fact that people don't want to talk about the problem. They just want to bury it and act like it's not a problem which I actually find more disturbing because it feels like one day something is just gonna erupt and it will be very disastrous. But I think the way to tackle this is to make people aware because the generation which makes most of the population in Nigeria are people who only heard things from you know, their parents or their grandparents about how the war or how Nigeria was put together and what started the war and things like this. There's a lot of things going on in the nation. There's a lot of hate amongst the people in Nigeria.

Sometimes when you hear people talk about different tribes and things like that maybe as a joke or something – every joke even has a background of truth and how it feels joking about it. So when you hear things like that you can tell that there's still that segregation, there's still that enmity amongst the tribes. So to answer your question on the tribalism in the past and how it is now – I think it's pretty much still the same.

I think first of all there's a natural divide that God created in that area. And the divide is two rivers that come together. We have the Benué River and the Niger River. They come together from the East and West of Nigeria down into the center of Nigeria and then they go further down to the South of Nigeria. And that is a natural divide that God actually intended because they have more in common amongst themselves. And in the Southern part – how the river divided the South into two parts we should be following that as well because we can see that the Southeast has more things in common than the Southwest. Then again from the neighbouring countries of Nigeria if you see the kind of people like for example in the Southeast of Nigeria where I grew up there's predominantly Igbo people but also there are people with other cultures and other tribes in the Southeast. The culture is similar to each other. The same way the bordering country cannot be the same they actually have more in common with the Southeast than any other part of Nigeria with the Southeast. And the same way is in the North of Nigeria. People in the north have more things in common than with any other Southern part of the country – than any other people in Nigeria. So I find it kind of disturbing that the British people came and just decided to put people together and the way that Nigeria was created was like – they put 60 million people together as one country and those 60 million people didn't have anything in common. My opinion is that they weren't thinking at all. They weren't thinking for the benefit of the nation. My opinion is that you should put people together who have things in common.

I think what caused Biafra war was first, because the Igbo people were more educated people in Nigeria at that time and Dr. Nnamdi Azikiwe was at the power at that time but it got to a point where the other tribes because they didn't like him, they wanted someone else from their tribe there so it was about power. The Biafra war stemmed from the fact that certain people wanted to see someone from their own tribe or their own part of the country to rule the nation.

Frankly I am afraid that it might happen, there is actually a new Biafran movement at the moment, in my opinion the leader Nnamdi Kanu is doing it the wrong way. He is a Biafran and he is trying to break away again from the country but is willing and is already using force to achieve that aim. I hope he does not succeed because we have heard stories of the civil war from our parents and war is a dangerous thing, no one wants to go back to that. On the other hand though, if there is a way for Biafra to be formed peacefully and for Biafra to separate from Nigeria without war then I think it would be a great thing because it would push both sides to work hard and form a better state.

So I went to High school in Air Force Girls Military School, Jos, Plateau state which is a state in the middle belt of Nigeria. The process to get in to AFGMS involves an entrance exam done in every single state of Nigeria, then after the exam they pick the top 20 students of each state and they are invited to come and for an interview in the school. The interview process was more than just the academic part, the interview process was 1 week long, we lived in the school like we were students in school. We did physical training, we did some basic military knowledge training, blood tests were also done to make sure you are physically fit to be in the state. Towards the end of the 1 week boarding in the school, you are called to an interview where you are asked basic questions about your life and why you want to go to school as well as about Nigeria, then at the end of this process 3 students from EACH state were chosen. I think it was a great experience as well as an experience because for us it exposed us to people from so many different states as well as tribes, it was great because a lot of Nigerians live their whole life without interacting with people of different tribes and states, basic things like hearing what the other language sounds like. The difference in cultures and all, and also it gave us the grounding to know how to respect other cultures and beliefs. It was all together I must say a really nice experience, and for instance even now that I have left the school we still have the bond as students who left the school, even though we are from different states, tribes and speak different languages. Just recently we had a moment where one of our class mates was financially struggling and could not afford her medical treatment, we as alumni came together and raised the money for her. So even though we graduated, there is still unity that has continued with us. The school started in 1988 and after my year in 2002 unfortunately the school was turned into a comprehensive school, while they still wear military uniforms, they have taken out the military training. The motto for the school was strive to excel, it is a motto I always have at the back of my mind.

**Respondent IV. – Mr. Kyom**

My name is Kyom. I'm actually from Nigeria. I was born in the Northern part of Nigeria and that's where my parents live. I come from a very big family as you know in Africa so we are five brothers and three sisters and growing up in a very big family is actually kind of exciting. Because you are not, there's never a dull moment because you always have people around you. Sometimes you fight sometimes you make jokes sometimes you do crazy stuff around so even if you don't have friends you have a big family around

so it's kind of like, kind of cool for me and I really enjoy it. I would say I never regreted that so that is it. And I was raised also as Christian so although people have the perception that the North is predominantly though it is predominantly Muslim but not everyone in the north is Muslim so as a part of Nigeria think. So I'm from a Christian family and I was raised a Christian, born Christian.

Tribalism has a very big impact on the Nigerian politics, not as a Nigerian politics itself you understand. It has an impact and actually I would say I will look at it as a negative impact on almost every aspect of the country. Be it maybe in the school maybe in the place of work. Sometimes you could even see it being in the judges as well. Any social gathering you will find that they are being very particular. So I think it has played a negative part, impact on the people because people are having this mindset that ok, hey you are from our tribe and you have to do something for your tribe. And let me just go little bit deeper. For example if you are running, if you are running for maybe let's say like a chairman of a local government or a governor of the state or maybe you are representing a particular region and you are from a different tribe because you know one thing is that in Nigeria we have a lot of tribes. We have people who live... We have border with one another but they don't speak the same language. So you can find out in one, you can find like maybe ten different languages - just very small community. So and if you are from a particular tribe and you have been like pushed maybe to run for an office and you are there your people expect you to do something. Your people expect you to employ, to give employment to only your people. To build road only for your people. To provide your people with the social amenities because why? You come from this people. They are your people. They feel like if you don't speak my language you are an outsider or you are the other people, you understand me. So this plays a very very big role. So let's put it in like a Nigerian context let's say like the nation. There has been this fight between maybe the North, the South and the East. You know especially amongst the major tribes – the Hausa, the Yorubas and the Igbos. The Igbos feel marginalized of course. Because why? They have not been given the chance to maybe also rule the country. There are certain positions that have been rotated amongst tribes. There are certain positions that are not based on competence, not based on who can do the job best but it's based on, it's been shared based on geographical location of the country. So it is playing a really big part and it's not supposed to be so. The country is supposed to be: who can rule best? Who has the best input to put and develop the country? So I feel like the kind of setting of the country based on North, South, East and



West and the languages that has been spoken in different region and it has separated the country into different region. We are just like one country but we are different entities. So I feel like tribal segregation is there and it is not helping in building the nation.

During the time in secondary school we go into history of the country. We are taught about lot of things. The colonization when the British came and the thing is that I have a friend here who actually is into politics like he's studying political science and Nigerian history and sometimes when we sit down and we talk and he said. Look, Nigeria was not supposed to be a country, you understand me. It was not supposed to be a country but the British came and put people with different ideology, different culture, different tradition and they try to fuse them to live together. To live as one which is not possible. Because like for example like the question you asked me before this about tribes – these people were living completely separately but they came and they fuse us together. And they give power to other region and then other side didn't have much power so I believe that it was a wrong idea. Generally wrong idea to have Nigeria as a country. That is why what is happening with the Biafra this thing – segregation. They want to go they want to have their country. Of course, it's true. They're free to go because to dig deep into the history of the country it wasn't supposed to be like that. It wasn't supposed to be like that. So I believe that the bringing of all the people together as one country I think that was the problem and that was where the British got it wrong. So I believe that one of the biggest problems that we are facing today strated from the colonization. The colonization was not supposed to be – us together as one country. So I believe that it was a wrong idea. It was a wrong idea.

What happened during the Biafra war – it was in the 70's and what happened during the time and what is happening today. There is a really, there's really a big difference. The difference is that there was like a conflict between the then president and Ojukwu who happens to be the leader of Biafra. There was no understanding between them. Actually I believe that if Gowon then actually had used his sense very well he would have just allowed them to go. Just allowed them to go, you understand me. And based on what we are seeing and based on propaganda that is going on now you cannot rule out that something like that – we don't want it to happen, we don't want it to happen but there's a possibility that ok - if the people have been oppressed for quite a long time the have the right to you know, they have the right to say: "hey look we can no longer take this", you understand. So the idea or maybe the kind of saying that probably this will not happen... I cannot rule that out completely because what I am seeing and what is going

on I can tell you that 1967 is far different from 2015 or 2016. So you can imagine how people have grown up you know or the technology now and a lot of ideas have been put across so people have learnt a lot and people dig deep to know their history. To know how come, ok I don't have the same culture with this person I don't have the same tradition with this person how come that we live in the same country and call ourselves one nation. So people have come to ask questions about that. People have come to research about it and they want to know more about why they live as one country. So I cannot say that like ok, completely rule that out but I just feel like maybe if these people are not given what they ask for there's a possibility that one day you know, they cannot keep quiet anymore.

In my opinion actually everybody is looking forward for something good. Everybody looks forward to the future and your expectation is that let the future be a better one but for now you cannot, what is happening now can easily give you an idea to predict what the future is gonna be. If the future is meant to be good for Nigeria then it has to start maybe now – there are certain things that need to be changed. We need to fight corruption, you understand. We need to pick out some certain, our constitution that says: „ok these particular people cannot hold this position“. We need to make a country free where everyone participates not on the basis of like ok hey, this position is meant for this region and that is how the kids that we are bringing up now they have the same mentality you know. It goes like – hey look this guy in an Igbo guy, this guy is a Yoruba guy, this guy is a Hausa guy. This guy is a Hausa man but he is not from my state. Or this man is an Igbo man but he speaks different Igbo, you understand. So that makes him another person. That makes him not part of me. So and one thing is that now in the schools right from the primary school there should be a kind of awareness. There should be a kind of orientation to be able to change the mindset of the kids that we are training now. Because if the kids are going to be the future of the country then they should be able to know that: „look we have to coexist no matter our differences. If we wanted to we can actually lead different people or we can actually lead peacefully and we can lead for the future.“ So what the future holds actually depends on how much now is imputed in the minds of the people. How much now are the people aware of: “look what do we need to do so that we can make our future better so that we don't continue to have the same problem and same problem over and over again.” And this will keep going from this generation until generation to come and this is not a prayer everybody wants to. Because I don't want to give birth to my child in a country or maybe in a situation where

he would not be free or in a situation where there's nothing that holds for him. He has to maybe live in another country for him to be successful. He has to live in another country for him to have a better education. He has to live in another country for him to be qualified for something because now there is bribery, there's corruption there's just a... people are just living you know like everyone is just feeling like ok: "I am the law", you understand me. So and that is actually killing us. So there would be a total change of mind. And one more thing that probably many people would not agree with me is that we've lived together for so long and there has not been any progress. Why don't we separate? At least we can separate into three different countries and then maybe from there there could be a better development. But if we want to live as a nation together as different tribes different culture different tradition - as a nation - then there should be a complete orientation of what is happening. To change the mindset of the people to be able to know that - look we can live different but we can live as a nation. We may have different culture but we may live as a nation. So I believe that what the future is gonna be depends on what now is being planted in the minds of the people. That we will be able to breed a new generation that will completely radiate what this, what we are facing. Because some of us were born, like I said some of us were born and we tasted a little bit of better Nigeria but the taste that are coming now actually they are not tasting anything. They are not tasting anything. So the inflation is high, everything is just going from bad to worse so I believe we have a lot of work to do for now. We have a lot of resources in our country so if we will be able to understand that: "look this resources is for all of us not for one person. This resources is for everyone that lives in Nigeria and we can share it equally" then definitely there would be a change in the future. But not one person you know having plenty million dollars in his house alone where someone is dying just like 5 meters away from you and you have such money in your house. And there should be orientation in public officers. Those who are holding public offices should be able to know that there are there to sound the people not to make themselves rich. So this kind of orientation in different aspect it will be able to help to build the nation in the future if we want to have a better Nigeria in the future. I think that's just what I can say.

**Respondent V. – Dr. Folakemi**

My name is Folakemi Torgersen. I am from Nigeria. I live here in the Czech Republic and my husband is Norwegian. I've been living here for 13 years and that's a summary I guess.

I am Yoruba and the tribal situation in Nigeria – I guess it depends on which part of the country you are in. In the Southwest where I am from it's... people are quiet proud of their heritage and are generally quiet inclusive. So the tribal differences are more of, people joke about them so they're not taking it seriously. It would be the topic of jokes but it never plays a serious role I think in life. But in politics, it's difficult to say. I think in general people are more supportive of the people from their tribes. I think it has to do maybe with the fact that we speak different languages so there's also a... well I suppose the trust is missing when you don't understand fully what someone is saying all the time. The colonization, I think that it was a mess actually. But that's just looking back. Maybe if the British had stayed and they didn't leave when they left things would be better. But the way things were done it just left us in a huge mess and I think we are kind of recovering from that. So the British I don't suppose they took much... they didn't consider the situation when they went around. Maybe their way of life and doing things was just not compatible with the general Nigerian culture so and especially at the time that they left we unprepared for that.

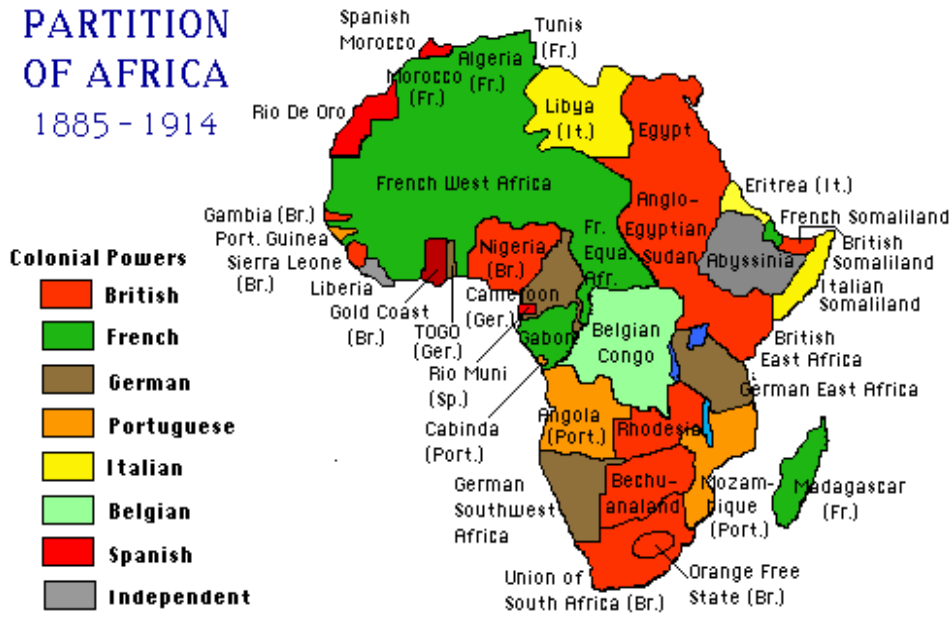
Well I don't know much about the Biafra but basically it does have a lot to do with the tribal issues. People feeling like they are not well represented and they are looking after the interest of their people and the others feel left out – “what about us, ok. We are going to look out for ourselves.” So honestly I don't know much about the history but I think that that may have played some kind of role.

What the future holds for Nigeria – I think right now a lot of young people are taking the future into their hands. There are lot of innovative people starting things, building things and that's great. But the problem is, it's just individual people doing things. So there never seem to be some group efforts in building things. Some government efforts making things better. It's just individuals doing their own thing and making their lives better maybe for their family. So they work in small communities but nothing much for the whole country. So things are better I think for individuals that are trying to do something but for the country as a whole I don't know. But it's not bad.

It's been a while since I've been there but I do know that it's still quite difficult to get a job even when you've got a good education. On the other hand I know that a lot of young people are starting up their own businesses and getting quite successfull on that. So it's still really not so much of a balance but you have to be hopefull I guess.

## 2. Pictures

### PARTITION OF AFRICA 1885 - 1914



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<sup>57</sup> Partition of Africa 1885 - 1914. In: *Ontrack-media* [online]. New York: Bronx Community College, 2015 [cit. 2016-04-20]. Dostupné z:

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<sup>58</sup> Total facts about Nigeria: *Physical map of Nigeria* [online]. Nigeria: Total-Facts-About-Nigeria.com, 2010 [cit. 2016-05-12]. Dostupné z: <http://www.total-facts-about-nigeria.com/physical-map-of-nigeria.html>