

education from the nineteenth century; contemporary western cultural hegemony; indigenous and western cultural values; the spread of Arabic cultures, Islam and Islamic education in Nigeria; and means of integrating the various cultural heritages for a sustainable future.

This book offers a narrative and analysis of a central event in the colonial history of Nigeria – the Women's War of 1929, also called the Aba Women's Riots by colonial officials. The Women's War of 1929 addresses the historical debates related to the causes and consequences of the event with assessments of each side's strengths and weaknesses. Focusing mainly on the actions of African participants, the book explains the cultural, social, and economic issues that led to the Women's War and the reasons why women used specific strategies. It also evaluates the aftermath of the conflict and how the protest practices used by Igbo and Ibibio women influenced British colonial policy. The book goes further than other historical accounts of the Women's War by evaluating subsequent women's protests into the 1930s. The volume includes a large collection of primary documents reproduced for print from archives in Nigeria and London. A chapter designed for students gives context to the documents and offers a short guide on how to use them effectively. The document collection offers insights into more than just the Women's War, owing to firsthand accounts and opinions from Igbo and Ibibio people, as well as how colonial officials described life under British colonialism. The documents section is designed to be a primary resource for students and professors of African Studies, African History, British Imperial Studies, and Gender Studies so that readers interested in the subject have the chance to read the actual words of African women and colonial officials. This book is part of the African World Series, edited by Toyin Falola, Frances Higginbotham Nalle Centennial Professor in History, University of Texas at Austin.

Eight Nigerian academics, including the distinguished historian of Africa, J.F. Ade Ajayi, here present a history of the slave trade. Their perspective is that the focus has hitherto been primarily on the external trade, particularly the trans-Atlantic trade to Europe, the Americas and the Caribbean, and less so on the equally important and much older trans-Saharan and trans-Indian Ocean trades, the launch pad for the external trade. The profusion of documents and records on the European and American aspects, and the absence of African voices in these records, has given rise to this. However, new methods and approaches resulting from the revolution in historiography where non-written sources, especially the use of oral history and oral traditions, are increasingly enabling the capture not only of the African voices, but also the indigenous memories concerning the institutions. The expanding interest in African diaspora studies and the intervention of UNESCO through their Slave Route Project since 1993, have given increased attention to the indigenous slave trade and slavery in Africa. Structured to address important themes in slavery and slave trade studies in the Nigeria region, there are fourteen major themes, presented in nine chapters. An important strength of the book is that each contributor is from the area of focus and thus a speaker of one or more of the indigenous languages, and able to collect the oral traditions, histories and memories of the groups.

Nigeria and Nigerians have acquired a notorious reputation for involvement in drug-trafficking, fraud, cyber-crime and other types of serious crime. Successful Nigerian criminal networks have a global reach, interacting with their Italian, Latin American and Russian counterparts. Yet in 1944, a British colonial official wrote that 'the number of persistent and professional criminals is not great' in Nigeria and that 'crime as a career has so far made little appeal to the young Nigerian'. This book traces the origins of Nigerian organised crime to the last years of colonial rule, when nationalist politicians acquired power at a regional level. In need of funds for campaigning, they offered government contracts to foreign businesses in return for kickbacks, in a pattern that recurs to this day. Political corruption encouraged a wider disrespect for the law that spread throughout Nigerian society. When the country's oil boom came to an end in the early 1980s, young Nigerian college graduates headed abroad, eager to make money by any means. Nigerian crime went global at the very moment new criminal markets were emerging all over the world.

This book examines German participation in the colonial contest for Nigeria during the scramble for and partition of Africa at the end of the nineteenth Century. It focuses on the activities of some German individuals and organisations that were actively engaged in the struggle to acquire the Nigerian region as a colony for Germany. There are two reasons for this failure: one, lack of consistent colonial policy during Bismarck's era and two, the Opposition of the Royal Niger Company. The only success recorded in Nigeria was in Adamawa and Borno. Germany got some parts of these emirates as a result of the determination of the Royal Niger Company, supported by the British government, to deny the French any access to the navigable part of the two major rivers. Germany retained control of this region until the outbreak of the First World War.

'African Lace' denotes brightly coloured, industrially embroidered textiles that define the image of Nigerians worldwide. For over fifty years it has been the fabric of choice for festive and formal dress styles. This volume is the first to explore the history and cultural significance of this particular fabric in Nigeria. Industrial embroideries have been produced in Austria and Switzerland since the 19th century. The specific designs manufactured for the West African market go back to the early 1960s when commercial relations with the newly independent state of Nigeria began. Since then African Lace has been extremely popular in Nigeria and the resulting clothes have been adopted as 'traditional dress'. This book presents a fascinating chapter in African fashion history and enhances a contemporary aspect of culture that extends beyond the borders of a single nation, interconnecting people, ideas, and creativity through trade. African Lace highlights fashion, creativity, opulence, and the joy of social gatherings in Nigeria.

"This quite remarkable history of Christianity in Nigeria is not just the first overall treatment of its subject on a grand scale, but a providential Christian history of great narrative power." -- JOHN D. Y. PEEL (Professor of Sociology and Anthropology, University of London), author of Religious Encounter and the Making of the Yoruba

A History of Nigeria Cambridge University Press

Hanged by the Nigerian government on November 10, 1995, Ken Saro-Wiwa became a martyr for the Ogoni people and human rights activists, and a symbol of modern Africans' struggle against military dictatorship, corporate power, and environmental exploitation. Though he is rightly known for his human rights and environmental activism, he wore many hats: writer, television producer, businessman, and civil servant, among others. While the book sheds light on his many legacies, it is above all about Saro-Wiwa the man, not just Saro-Wiwa the symbol. Roy Doron and Toyin Falola portray a man who not only was formed by the complex forces of ethnicity, race, class, and politics in Nigeria, but who drove change in those same processes. Like others in the Ohio Short Histories of Africa series, Ken Saro-Wiwa is written to be accessible to the casual reader and student, yet indispensable to scholars.

A study of changes in gender relations among the Owan people of Southern Nigeria over a period of five hundred years.

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