**SCHEME OF WORK ON HISTORY FOR JSS2 (THIRD TERM)**

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| **S/N** | **TOPICS** | **CONTENTS** |
|  | Areas of Interaction among peoples of centres of civilization in pre-colonial Nigeria. | 1. Religion and Culture
2. Warfare
 |
|  | Areas of interaction among peoples of civilization in Pre-colonial Nigeria. | 1. Trade Relation
2. Conclusion.
 |
|  | Differences that existed between centres of Civilization in pre-colonial Nigeria. | 1. Political Structure
2. Northern Political Organization.
3. Western political Organization
4. East and Niger Delta States Political Organization
 |
|  | Differences that existed between centres of Civilization in Pre-colonial Nigeria. | 1. Culture and customs in the North (Hausa/Fulani)
2. Culture and Customs in the west (Yoruba land)
3. Culture and Customs in the east (Igbos and Niger Delta State).
 |
|  | Differences that existed between centres of Civilization in Pre-colonial Nigeria. | 1. Religions belief practices
2. Features of African Traditional Religion (ATR)
 |

JSS 2

WK 1: AREAS OF INTERACTION AMONG PEOPLE OF CENTRES OF CIVILIZATION PRE-COLONIAL NIGERIA.

The ancient Nigerian people interacted with one another in so many ways

Some of these ways includes;

1. Religion and culture
2. Warfare
3. Trade relations
4. **RELIGION AND CULTURE**

Pre-colonial Nigerian societies generally had opportunities to interact with one another through which they gained cultural assimilation.

Marriage and Islamic festivities were social avenues that fostered unity in the last northern states and emirate in Yoruba land, there was unrestricted harvest of inter-state marriage due to cultural homogeneity (Harmony), tradition, religious beliefs, language and the belief in the Oduduwa common ancestry.

Most of their festivals are connected to their traditional root and major national gods such as Sango and Ife which were meant to be observed only by Yoruba indigenes and not open to strangers. These festivals had many taboos and rituals designed to promote the spirit of brotherhood among the people.

The igbos and their Niger Delta brothers had homogenous culture. There was interaction by ways of Cultural harmony, languages, social life and political organization.The large area experienced inter marriage, because there were not much differences in their custom and traditions. Majority of the people spoke igbo with noticeable different/dialects. They enjoyed common festivals and ceremonies involving marriage, birth, death, new yam rituals spiritual ceremonies (such as Ekpe, okonko owu, Iwa-akwa etc) they equally believe in democr, in individual efforts and survival.

1. WARFARE

The Northern people engaged in Inter-tribal wars of kingdom expansion, kingdoms and empires competed for power, trade routes and the desire to control trade relations. States, Kingdoms, empires and emirates fell at the expense of others. They often wedged war to colonize, control the economy of upcoming states considered less powerful for instance, Zaria constantly fought with Nupe and Jukun Kingdoms, Kano fought with kastina, and Borno over trade routes and the spread of Islam.

In Kano, Sokoto, Borno, Zaria and Bornu, there were powerful Cavalry soldiers and prosecuted war of conversion and territorial expansion. The Yorubas fought inter tribal wars as a result of kingdom expansion.

Religious wars affected them in the 19th century. Large scale wars such as the 1823 Afonja’s peasent revolution and the Owu/Edubi wars of 1918 (Egba land uprising helped to disintegrate the Yoruba unity.These wars were not in line with the Ogun Jije Oath (an oath which forbade Yoruba’s from fighting themselves).

The Afonja’s war (led by Kankan Afonja ) allowed Islamic Jihadist to establish Islamic emirates in Yoruba land. The Edubi war allowed the British colonialists to conquer and establish direct rule in Yoruba land.

However, the new Oyo and Ibadan emerged in 1828 as a result of the Afonja’s war so as to preserve the cultural identity of the Yoruba nation.

The Igbos and the Niger Delta areas experienced wars. Theirs were mainly religiously motivated wars. There were war slaves. Later, wars were fought to sustain slave raids and the slave trade introduced by the Europeans merchants.

**ASSIGMENT**

Discuss the benefits of interaction among peoples of centres of civilization in pre-colonial Nigeria.

**WEEK 2**

i. **TRADE RELATIONS**

The Northern states established flourishing trade relations by which they were able to push further their inter-tribe relations with Oyo, Benin, Igala, Itsekiri in the west, the Igbos in the East. Through the chain of territorial cooperation, they established trade links with Mali, Ghana, Cote-divore and with North Africa.

The births of Islam encouraged inter states trade and in few cases, inter tribal marriage in line with the Islamic tenants. Generally, their economy revolved around common agricultural products, blacksmithing, leather works, art and craft textile technology, the trans Saharan trade and to some extent fishing.

On the western and forest zone, the Yoruba kingdom forged an internal unity which promoted internal and external trade and commerce. lle-ife provided a rallying point for commercial exchange for the Oduduwa descendants. The region was naturally positioned to enjoy borderline patronage. They shared borders with Benin empire which gave them access to the Niger Delta and the Igbo trade and cultural links.

Through the Igala, Nupe, Bornu and Kwara, they were able to establish trade and cultural link with the vast north. They interacted with Ghana, Benin republic and Togo through Badagry and Lagos. Being a major gateway to international trade and commerce, it was insulated (shielded) from inter-tribal wars to dominance. It therefore enjoyed relative peace.

The Igbos of the hinterland mainly restricted themselves to trading with the Niger Delta states which served them as their gateway to external trades involving the Yoruba’s, parts of the North and Cameroons. The Niger Deltans served as middle men and equally became a buffer that shielded the hinter land Igbo’s from uncertainties. The area was rich in agricultural and forestry products, fishing arts and crafts, salves and palm products which attracted the merchant in the 19th Century.

The riverine nature of the Niger Delta States brought the Europeans into contact with them. This led to the development of Calabar, Bonny and Asaba sea ports and cities.

**CONCLUSION**

There were signs to show that there was social and economic interactions among the pre-colonial centres of civilization. These interactions were at some points direct and at some points indirect. These areas of interaction were prominent in the areas of trade, marriage, cultural ties religions, warfare, common ancestral ties/origin, language, arts, crafts and migration.

Each society had a way of linking itself to the outside world. Some states served as buffer states which facilitated the trans-Atlantic and Trans-Saharan trades. These buffer states experienced wars, trade benefits and integration of civilization.

They easily became advanced and developed into cities in modern day Nigeria. They include Kano, Jos, Igbo Ukwu/Onitsha, Benin City, Ibadan, Lagos, Calabar, Bonny/Port Harcourt, Ile-Ife, Warri among others.

The coming of the white men suddenly changed the pace, tune, volume and directions of these relationships by producing new ways of trade commerce, social exchange, governments and technology.

**ASSIGNMENT**

Discuss the problems encountered by centres of civilization in pre-colonial Nigeria.

**WEEK 3**

**DIFERENCES THAT EXISTED BETWEEN CENTRES OF CIVILIZATION IN PRE-COLONIAL NIGERIA.**

In our previous topic, we noted how different centres of civilization in pre-colonial Nigeria related with one another until the white men came and changed the system of interaction.

The Nigerian societies were quite diverse and each ethnic group protected and preserved its values, independence and identity. We will look at the dissimilarities of the political structure, culture, customs and religious beliefs of some the early groups or kingdoms.

**A POLITICAL STRUCTURES**

**i. NORTHERN POLITICAL ORGANIZATION**

The political structure of Nigerian societies reflected the pre-colonial traditional systems. As early as 5th century B.C, the Nok society included Benue, Plateau, Niger, Abuja, Katsina – Ala and Kaduna that had some signs of organized political structure and mixed economy. They had well trained military warriors armed with iron technology. There were coordinated farming, arts and crafts and religious worship. There was centralized leadership that directed the norms, values and prevailing economic systems. This gradually, with time extended and expanded with landmass which developed into centralized political authority with a sarki or monarch completely in-charge in the north. It resulted in the emergence of the king-in council. Executive powers were given to the king. The council officials performed administrative functions which enabled the king to take control of the expanding territory. The Sarki and his council controlled the kingdom in the city enclave while the subordinate district and village heads managed the interiors.

**ii. WESTERN POLITICAL ORGANIZATION**

On the other hand, the societies of the western Nigeria such as lle-ife, Kwara, Oyo, Ibadan, Benin and Lagos has similar political structure with the North. However, in most of these western societies, the king (Oba, Olu, Ooni, Baale and others) never enjoyed absolute powers. They were more or less constitutional kings (Monarchs)who depended on certain powerful officials before they took and enforced decisions (in Oyo empire, there was the Oyomesi and in Benin empire, there was the Uzama). This was exactly what was done in Britain. The centralized states of the west were structured exactly the way those of the North west organized. The slight difference being that the Sarki or Emir had absolute powers, was the head and was in-charge of the religion particularly Islam. In the west, the Oba’s power was based on the council (Oba-in-council) while the Oba was the head of the government, there was usually a chief priest in – charge of the religious activities.

**iii. EAST AND NIGER DELTA STATES POLITICAL ORGANIZATION**

The political organization of the Igbo and the Niger Delta states followed the same pattern. In some area like Nri,Onitsha, Agbor, Warri, Calabar and Oguta, there were prominent traditional ruler such as Eze, Obi, Olu, Obong and Igwe.These rulers had only ceremonial powers when compared with what obtained in either the North or West. Their influences were more on moral and religious matters. However, they helped in the organization of their societies. They represented spiritual and cultural symbols and therefore, were respected and obeyed. The office of the chief priest associated with their kingship enhanced their relevance and authority over the people.

However, there were still matters which only the adult males could decide. Most communities generally relied on the unquestionable authority of the Umunna which comprises all the adult males in a given community. Leadership was basically followed on family basics where the ‘diokpara / Okpara (the first son of the family) leads his family and make up the council of kindred leadership. The Umunna is led by the head of the first family that made up a kindred (a cluster / group of related families). There were the women groups made up of two sub-groups; the married women, and the adult daughters of the land (Umuada) who may or may not be married, the age grades; the Nze na Ozo and the title holders. Those groups have specific functions in the governance and matter concerning the communities. In this case, there was no centre figure who has absolute powers but every decision was based on dialogue and consensus. The binding force was tired around the gods as everyone was subject to the gods of the land.

**ASSIGNMENT**

State the dissimilarities of the political structures of the Hausas and the Yorubas in pre-colonial Nigeria.

**WEEK 4**

**2. CULTURE AND CUSTOMS**

**i.** **CULTURE AND CUSTOMS IN THE NORTH (HASUA / FULANI).**

In the areas of culture, tradition and customs, the societies of the North, West and

East have some differences which marked them out as heterogeneous ethnic groups (different kinds of people). There are the differences in language, farming system, farm produce, technology, social practices, religious beliefs, political practices, dress code, arts and crafts technology. The Hausas and other Northern states enjoyed their organized structure of authority, where power or authority flowed from the top to the bottom and fellowship take for granted. They has religious harmony. Before the invasion of Islam from Kanem – Borno empire and from the Jihad of Usman Danfodio, the Hausa people practiced a common brand of African traditional religion (ATR) which united them in faith.

**ii. CULTURE AND CUSTOMS IN THE WEST (YORUBA LAND)**

In the western part of Nigeria where Oyo, lle-ife, Ijebu-ode, Lagos, Ibadan and others became very prominent, there appears to be a different culture and tradition. The Yoruba attire is quite different from that of an Hausa / Fulani person. Their social life is quite interesting. They paid attention to ritual ceremonies such as ‘Igue’ and Eyo festivals. Festivals were made up of many rituals guided with do’s and don’ts which could not be breached without serious consequences. Marriages and child bearing were extensively celebrated because they were regarded as the means to perpetuate the society and produce those who would sustain the worship of the gods. The western societies have a culture of skilled art works in bronze, brass and terracotta. The art works of lle-ife are outstanding in the Nigerian history and arts technology.

**iii. CULTURE AND CUSTOMS IN THE EAST (IGBOS AND NIGER DELTA STATES)**

Igbos and Niger Delta states have similar customs and traditions. The Igbo-ukwu culture and arts showed the ingenuity of the Igbos in arts works. The Niger Delta states were good in boat making technology and fishing skills. The industrious nature of the people extended into crop farming, particularly in palm products which at the abolition of slave trade became the major trading commodity of the legitimate trade. Palm products brought the Europeans into the Igbo hinterland. The Igbos and the Niger Delta people inter-married had economic and commercial exchanges. The Igbos and Niger Delta city states were major suppliers of slaves and of palm products in the West African region. They practiced the African traditional religion in different forms. The socially stratified (organized) not between the rich and the poor because they practiced the communal land system, but between the titled and untitled, men and women including children, free-born and the out casts (the osu cast system); land owners and strangers; married and unmarried. By nature and tradition, the Igbo man dislikes autocracy and leadership by imposition. This was the reason behind the 1929 Aba women riot.

**ASSIGNMENT**

Explain the differences between the Hausa / Fulani culture and customs with that of the Yorubas.

**WEEK 5**

**RELIGION BELIEF PRACTICE**

The pre-colonial Nigerian societies were practically religious oriented. The pre-colonial societies had their social lives, commercial and trade activities, political organizations and cultural activities controlled by religious rules and norms. There were non-atheists in the societies as everyone believed in the gods of their lands. The actions of political leaders were guided, checked or supported by the religious priest. The appointment, election, rejection, removal, death and burial of a king or a noble chief were through the confirmation or directives of chief priest who were the representatives of the gods. The original religious practice experienced in the entire pre-colonial Nigeria societies was the African traditional religion (ATR). Every society had its own form of the ATR practice and belief. So, every society practiced it the way it suited them.

**FEATURES OF AFRICAN TRADITIONAL RELIGION**

1. It tolerate hero worship

2. It heavily promotes ritualism and sacrifices including the use of human sacrifice.

3. It is centered on the worship of gods. It encourages polytheism (worship of many gods).

In Igbo society for example, an individual had a personal ‘chi’, as well as the family, kindred, community and national gods. The national gods or goddesses included Amadioha, (thunder), Owu (water goddess), Ala (the mother earth), Igwe (the sky), Ahiajoku (god of the crops) and Obinigwe or Chukwu (God of heavens) who was not directly worshipped. Besides these divinities, there were minor respected gods that dominated the Igbo land. Some of these were Ojukwu Diobu, Ala Ogbaga (in Chokonaeze Mbaise), Ubini Ukpabi of Arochukwu (long Juju of Arochukwu) etc.

The Ijebu people of Yoruba land had the Agemo religious cult with its high priest Tami at Odogbolu. Yet the Awujale (the oba) of Ijebu Ode was a spiritual leader.

4. ATR is mixed with medical and healing practices. The religion of the people and the worship of gods directed the medical practice which led to divination and traditional herbal medicine.

5. Cultural festivities, marketing, death and burial ceremonies were guided by religious norms, taboos and rituals.

6. There are alters and places of worship. ATR has no congregational worship. The alters are where the people consult the priest and equally serve as places of selective sacrifice.

**ASSIGNMENT**

State the negative effects of African traditional religion in the pre-colonial era.