

Colonialism's Emergent Social Structures and Emerging Elites in Post-Civil War Nigeria

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Abstract

Colonialism has ended in Nigeria since October 1, 1960, but its impact is still being contested among people, whether it is brief or lasting, especially on the heels of inter-group conflicts like the Civil War which led to state creation, and introduction of National Youth Service Corps (NYSC), among others agglutinating mechanisms, which are considered to be instrumental to the promotion of national integration. Despite the agglutinating mechanisms, Nigeria remains deeply divided with its implications on national development. The study used descriptive survey design. Nigerian citizens of ages 18 to 45 whose educational backgrounds are between secondary and tertiary levels formed the study population. One hundred and fifty (150) samples were randomly selected from Ibadan metropolis among the three major ethnic groups (Hausa, Fulani and Igbo) on equity basis of fifty samples (50) per one. Frequency count and percentage were used in analyzing responses to the research questions for the study. Findings from the study revealed that actually colonialism has epochal effect and not episodic effect as the attitudes of the emerging political elites continue to remain competitive and selfish even after the agglutinating mechanisms put in place to avert future recurrence of Civil War in Nigeria. This study therefore recommends that there is need for emerging Nigerian political elites to drop their selfish interests that negatively affect the attainment of the objectives of the palliative measures for eradicating inter-group conflicts after the civil war, among other ones.

Keywords: Civil War, Emergent structures in colonialism, Emerging elites, Epoch and National unity.

Introduction

Colonialism, understood as the activities of European colonizers in the process of the conquest and rule of Africa and the reactions of those who were subjected to European conquest and rule (Ekeh, 1983), is collectively believed to have impact on African social formations. While the Ibadan School of History regarded the impact as episodic, the Ibadan School of politics regarded it as epochal (Ekeh, 1980). As Ajayi (1968, quoted in Ekeh, 1983: 10) articulated:

In any long-term view of African history, European rule becomes just another episode. In relation to war and conflicts of people, the rise and fall of empires, cultural and religious change and the cultivation of new ideas and new ways of life, new economic orientations... in relation to all these, colonialism must be seen not as a complete departure from the African past, but as one episode in the continuous flow of African history.

Among the impact of colonialism are emergent social structures. Emergent social structures in colonialism are that which were not indigenous to Africa, not to talk of transforming them, and were not brought from the homeland of the colonialists. They were generated between the time and space of colonialism. They were created as coping strategies within the “British made container” called Nigeria, signed on 1st January 1914 (Sofela, 2021: 17). Examples were urbanism in Africa, the social formation of ethnic groups and ethnicity. In many instances what resulted to ethnic groups were tribal entities (Ekeh, 1983). As Ekeh (p. 20) emphasized:

By 1820 an Ekiti man would have been astounded if he were called a ‘Yoruba man’ whom he understood, if he was so knowledgeable, as a Yoruba man from Oyo. In any case, an Ekiti man would probably need an interpreter in order to communicate effectively with a Yoruba man in 1820. Ehuwa, the Secretary of the Ibo Union, confessed that by the 1950’s he participated in persuading many ‘ibo’ to accept that they were indeed Ibos. Hausa is a composition of several tribal organizations that found their common relevance in modern Nigeria.

The enterprise of this work is philosophical history. Philosophical history concerns itself with penetrating the mass of historical facts or data to see if there is an underlying order; any rational core or pattern in the historical process. It is therefore the task of philosopher of history to ascertain and identify any underlying meaningful process taking place as history unfolds itself (Anele, 2016).

Characteristically, epochs introduce quantitative social changes, introduce massive and enduring social formations and that the social structures and the social processes that are formed from epochal movements retain their significance in the area of human action and thought long after the epochs have ebbed away. Colonialism is one of such epochs in African history (Ekeh, 1980). This is because it “continues to represent the crystallization of the historical experience of Nigeria, the way it has gradually built up to organize its characteristic activities and deal with its characteristic problems” (Weinstraub, 2019, cited in Adesina, 2018). One of the characteristic human action and thought that emerged from colonialism is the struggle for socio-economic resources of the nation, and in fact influences inter-group relations in Nigeria.

What many African states witnessed after their political independence was unhealthy rivalry that led to ethnic conflicts, civil wars, insurrections, insurgencies, and religious conflicts of various dimensions that resulted from competition for competition for economic resources, political space and autonomy (Oyeshile, 2024). This has become a recurring and lasting character of African political history. This epochality of competitive social relations in contemporary

Nigeria is cogently captured by Otite (1992: 20) when he asserted that “The plurality of our local social structures means a plurality of both ends and values which are themselves constituent parts of our contemporary social reality.” This agrees with Aiyede (2021: 3) that “The process of collective decision making is often messy because of diversity of people, their varying preferences, priorities, and orientation mixed with scarcity of resources.” An unforgettable effect of competitive intergroup relation in Nigeria is the 1967-1970 Civil War. The war is inbuilt in this logic, and of course, its futuristic preventive measures, as the war has both additive and subtractive effects (Nwolise, 2002; Agbese, 2002).

Scholars have worked on the causes and the impact of the war and steps to prevent its future occurrence (appropriated in Onyioziri, 2002). They have however not interpreted the war from the perspective of epochal emergent impact of colonialism on African social formation in terms of its causes and why the strategies arrayed by emerging Nigerian political elites to prevent its future occurrence, in terms of eradicating its subtractive effects in the polity, as nation building processes in post-civil war Nigeria, have not yielded desired results, in empirical manner.

Nigeria is a colonial creation, and this gives it *de jure* existence. Its attempts to be a nation composing of a united people under one government, and of course create among them a stable socio-political community continue to elude it just like most other former colonial territories (Davia & Kalu-Nwiwu, 2001). During colonial era, the elites were already taking part in a new social construction involving their people in the Legislative Houses, manipulating new economic opportunities and performing new services for African and Europeans under colonial governor and foreign merchants and traders (Olukoju & Mann, 1984). Struggle began among them, and they created imaginary prejudices against Europeans for political gains. This informed the regional bases of political parties like Action Group (AG), in the West, Northern People’s Party (NPC) in the North and National Council of Nigerian Citizens (NCNC) in the East, representing sectional interests thereby weakening the centre (Olutayo, 2009).

Given the above nature of inter-group relations, six years after political independence was military seizure of power in January 15, 1966 and ultimately, the Nigerian Civil War (1967-1970). Literature on Nigerian Civil War is motley, and each provides unique answers to what caused the war using different historical yardsticks like *immediate and remote and immediate and precipitants* to distinguish the factors such as: the 1966 15 January coup, the 1966 July 29 coup, the massacres of May to October, 1966, sectional bias and structural imbalance of the pre-1966 Nigerian federation, an economic after thought, the intransigence of both Gowon and Ojukwu; the decision of General Gowon to ignore the earlier commitment to a peaceful resolution of the crisis, the May 27 unilateral declaration of secession, and the order of July 6, 1967 on federal troops to march on Biafra (Onyioziri, 2002).

The war was regrettably unforgettable as it created a lot of damages to the Nigerian polity. It led to the death of many people, injured a lot, permanently uprooted many people from their homes apart from destruction of social amenities like roads, hospitals, schools and telecommunications. It also led to unnecessary expansion of military facilities that imperiled the Nigerian economy (Agbese, 2002; Nwolise, 2002).

The political elites then and thereafter realized that though the war was episodically regrettable, but it provided the opportunity to build a new nation and a stronger and a more united nation for that matter as the subsequent reconstruction and rehabilitation efforts have provided that all groups understand that their conflicting interests can be realized within a united Nigeria (Agbese, 2002). This thinking informed the need to agglutinate the emerging elites in order to promote enhanced interaction among Nigerians. According to Ojo (2009), the policy makers, after

the Civil War, idealized on how to bring about enhanced interaction among the emerging elites. The government carried out integrative mobilization to assuage the fragility of the Nigerian state and the need to promote unity and agglutinate the ever-conflicting various ethnic groups that compose of Nigeria. This was the basis of programmes like the National Youth Service Corps (NYSC), creation of states and the inclusion of federal character principle in post-civil war constitutions. The objectives of NYSC are:

- (a) to inculcate discipline in our Youths by instilling in them a tradition of industry at work, and of patriotic and loyal service to the nation in themselves;
- (b) to raise the moral tone of our Youths by giving them the opportunity to learn about higher ideals of national development and social and cultural improvement;
- (c) to develop in our Youths attitude of minds, acquired through shared experience and suitable training which will make them more amenable to mobilisation in the national interest;
- (d) to develop common ties among our Youths and promote national unity.

The reasons adduced for state creation in Nigeria can be classified into four include:

- (a) to promote stability;
- (b) to promote unity and harmony
- (c) to promote cultural authenticity and
- (d) to promote rapid development (Ojo, 2009).

Unity Schools (now Federal Government Colleges) were also enhanced by the political class that felt threatened by the fragility of ethnicity and other cleavages in the Nigerian state. The purpose was to, among other things, bring together students from all parts of Nigerian federation in their formative ages and therefore instill in them the spirit of national consciousness that will triumph over sub-national loyalties (Ogundiya, 2009).

In Nigerian elites' search for *lebenstraum* (living space) in post-civil war, there was constitutional entrenchment of federal character principle since 1979 as one of the fundamental objectives and directive principles of state policy. Section 14 (3) articulated that: *the composition of the government of the federation or any of its agencies and the conduct of its affairs shall be carried out in such a manner as to reflect the federal character of Nigeria and the need to promote national unity, and also to command national loyalty, thereby ensuring that there shall be no predominance of persons from few States or from few ethnic or sectional groups in that government or any of its agencies.*

Federal character principle was designed to redress the historical imbalance in Nigeria's federal structure and integrate the country towards virility and unity (Ayoade, 1998).

NYSC is now fifty years old, and there is the existence of 36 states beginning from 1967 to date, practice of federal character is 45 years old, some groups like Independent People of Biafra (IPOB) from the East Nigeria and Yoruba Nation from the West are still demanding for dismemberment of Nigeria. Thus, ethnic bickering and political agitations remain in the front burner of Nigeria's political history (Odulami, 2014). The implication is that post-civil war elites, as Isumonah and Agbaje (2014) noted, are unable to rise above geography, history, politics, resource-sharing dynamics and culture and adopt a pan-Nigeria vision which will turn heterogeneity to resource and catalyst for democratic consolidation and checking impunity and arbitrary use of power.

Statement of the Problem

All the assimilative processes directed towards dismantling social images such as ethnicity and other obstructive images that divide the country have good objectives, but the motives of the

political elites significantly varied from the objectives as these steps represent groundwork for the retention of state power (Agbaje & Adisa, 1988). This is because the processes were elite-driven, and represent the compacts of the political space for the elites, and hardly for determining relationship between the rulers and the ruled and transparency, accountability and social justice (Ihonvbere, 2004).

By the very nature of ethnicity which derived from the interaction of social groups in plural societies, it is influenced by economic, political and cultural forces. This makes the expectation of a consensus society difficult as it forms part of the complicated principle by which the regulation of the distribution of social advantages with reference to scarcity of political and economic resources is possible (Otiye, 1983). State creation, for instance, was carried out to regulate political conflict and competition and satisfy interests of the elites of each state in terms of gaining access to exploitation of their areas from outside subversion. Prejudices thus informed the cultural and historical developments that have characterized the orientation of Nigerians, particularly Northern and Southern elites (Olutayo, 2009).

The behavior and attitudes of the emerging elites in Nigeria in the post-civil war years fell below the realm of Hegelian ‘cunning of reason’. According to Hegel, three groups of people participate in history. One of them is the group of people like the world-historical individuals (like Alexander the Great, Julius Ceasar and Napoleon Bonaparte) who, though seeking their particular ends, possessed the insight to grasp the truth of their time (Mukherjee & Ramaswamy, 2007). For example, Napoleon was motivated by his ambition for political power, however, in conquering several other nations, he was in essence serving the cunning of reason in bringing to those nations the freedoms of the Enlightenment that his country, France, had attained (Anele, 2016).

Nigerian state, right from colonial time to the present, is not taken as “our common heritage and resource, our medium of existence, our fulcrum of unity and strength, our heaven and refuge in times of trouble and sorrow, the sacred alter that must be approached, entered and occupied with utmost purity, piety and discipline, our common ground for social organization, coordination, and development” (Aregbeyen, 2021: 5). The consequences have been high poverty rate, high inflation, ethnic tensions, massive human suffering and poor public policies that have adversely affected social conditions that narrowed opportunities for human development (Adesina, 2012; Oyedeyi, 2023).

As inter-group competitive relations has become part and parcel of our social fabric, given the significance of section 14 (3) in Nigerian government and politics, it can be seen as our tradition. Of course, tradition is said to be the intangible product of a community or group of people who, in the course of interaction of the years develop some set of values that guide and dictate the basis of their values, activities, actions and interactions (Ogbogbo, 2018).

Purpose of the Study

The general purpose of this study is to examine the relationship between ethnicity as an emergent impact of colonialism and the attitudes of emerging Nigerian elites towards ethnicity as an epochal impact of colonialism vis-à-vis its connection with national integration in post-civil war Nigeria. Specifically, the study objectives are to:

1. determine whether the impact of colonialism on Nigerian social structure is episodic or epochal.
2. find out whether inter-group competitions like the Nigerian civil war was a product of emergent impact of colonialism.

3. investigate the extent to which various palliative measures (eg NYSC, State creation etc.) to agglutinate conflicting social groups after the civil war have promoted peaceful co-existence in Nigeria.
4. assess whether selfish interests of emerging Nigerian political elites have negatively affected the attainment of the objectives of the palliative measures for eradicating inter-group conflicts after the civil war.

Research Questions

1. Is the impact of colonialism on Nigerian social structure episodic or epochal?
2. Are inter-group competitions like the Nigerian civil war a product of emergent impact of colonialism?
3. To what extent have the various palliative measures (eg NYSC, State creation) to agglutinate conflicting social groups after the civil war promoted peaceful co-existence in Nigeria?
4. Do selfish interests of emerging Nigerian political elites negatively affect the attainment of the objectives of the palliative measures for eradicating inter-group conflicts after the civil war?

Research Hypotheses

The research questions were converted to hypotheses as follows:

Ho1: Colonialism has no significant effect on Nigerian social formation.

Ho2: Palliative measures to eradicate inter-group conflicts after the Civil War do not have significant effect on peaceful co-existence in Nigeria.

Methodology

In the conduct of this study, survey research method was applied. The population for the study comprised of 150 adult persons who are above the age of forty (40), and belonged to different major ethnic groups and regions in Nigeria (Hausa –North, Ibo –East & Yoruba- South). Ibadan, the capital of Oyo State of Nigeria, being a cosmopolitan community, was used as the study area. It was carried out through purposive sampling technique. The instrument for the research was a self-constructed questionnaire titled: **“Epochal Effects of Colonialism and Post-civil War Integration Mechanisms in Nigeria.”** The instrument was a 20-item questionnaire designed along a modified 4-point Likert scale type that comprised of Strongly Agree (SA) = 4 points, Agree (A) = 3, Strongly Disagree (SD) = 2 points and Disagree (D) = 1 point. The validation of the instrument was determined both in face value and content validity by expert in statistical analysis at the Oyo State College of Education, Lanlate. The scrutiny of the items was done with prudence and their corrections effected before the preparation of the final draft. Cronbach split-half was used to get the reliability of the instrument. In answering the research questions, the data generated were analyzed by using frequency distribution, percentages, mean score and pooled mean. A mean score of 2.50 and above was taken as accepted while any mean score below 2.50 was considered as not accepted.

Discussion of Results

Research Question 1: To what extent does colonialism impact on the Nigerian social structure?

Table 1: Extent of the impact of colonialism on Nigerian social structure.

S/N	Statements	D	SD	A	SA
1.	Colonialism is the process of the conquest and rule of natives by Europeans and the reactions of people who were subjected to European conquest and rule.	0 0%	2 1.3%	45 30%	103 68.7%
2.	Colonialism created a lot of quantitative changes in African social life.	1 0.6%	6 4%	19 12.7%	124 82.7%
3.	Social structures and social processes like ethnicity and inter-ethnic competitions were formed during colonialism.	2 1.3%	4 2.7%	17 11.3%	127 84.7%
4.	Impact of colonialism is epochal and not episodic as its effects continue even after colonialism.	1 0.67 %	2 1.33 %	18 12%	129 86%
Total		4 0.7%	14 2.3%	99 16.5%	483 80.5%

Table 1 is on the analysis of people's idea about colonialism as the process of the conquest and rule of natives by Europeans and the reactions of people who were subjected to European conquest and rule. The observation was that majority of the respondents (98 %) agreed with item 1 statement while few people of them disagreed (02 %). In the same vein, majority (97%) of the respondents affirmed item 2 statement with just 3% of them disagreeing. In case of item 3 statement, majority (96%) of the respondents agreed while just few (04%) disagreed. For item 4 statement, majority (98%) of the respondents agreed while just few (02%) disagreed. A consideration of the average summary of the results in Table 1 shows a larger percentage (97%) of the respondents positively consenting to the idea that colonialism has impact on Nigerian social structure.

Research Question 2: Are inter-group competitions like Nigerian civil war (1967-1970) a product of the emergent effect of colonialism?

Table 2: Extent of emergent effect of colonialism on inter-group competitions like Nigerian civil war (1967-1970).

S/N	Statements	D	SD	A	SA
1.	Social structures and social processes like ethnicity and inter-ethnic competitions that were formed during colonialism retain their significance in the actions of Nigerians after colonialism.	3 2%	2 1.3%	40 26.7	105 70%
2.	Social processes like ethnicity and inter-ethnic competitions that were formed during colonialism have been built up to how Nigeria organizes its socio-political activities and deal with her problems.	2 1.3%	1 0.7%	33 22%	114 76%
3.	Nigerian civil war (1967-1970) is a product of inter-ethnic competitions in Nigeria.	1 0.7%	4 2.7%	29 19.3%	116 77.3%
4.	It is reasonable to state that Nigerian civil war (1967-1970) is one emergent effect of colonialism.	2 1.3%	1 0.7%	38 25.3%	109 72.7%
Total		8 1.3%	8 1.3%	140 23.3%	444 74.1%

Table 2 is on the analysis of people's idea about the extent of emergent effect of colonialism on inter-group competitions like Nigerian civil war (1967-1970). The observation was that majority of the respondents (96.7%) agreed with item 1 statement while few people of them disagreed (3.3 %). In the same vein, majority (98%) of the respondents affirmed item 2 statement with just 2% of them disagreeing. In case of item 3 statement, majority (96.6%) of the respondents agreed while just few (3.4%) disagreed. For item 4 statement, majority (98.7%) of the respondents agreed while just few (1.3%) disagreed. A consideration of the average summary of the results in Table 1 shows a larger percentage (97.5%) of the respondents positively consenting to the idea that colonialism has impact on Nigerian social structure.

Research Question 3: To what extent have the various palliative measures (e.g. NYSC, State creation etc.) to agglutinate conflicting social groups after the civil war promoted peaceful co-existence in Nigeria?

Table 3: Extent of the effect of various palliative measures (e.g. State creation, NYSC etc.) on agglutinating conflicting social groups after the civil war have promoted peaceful co-existence in Nigeria.

S/N	Statements	D	SD	A	SA
1.	State creation was a measure for promoting national integration during and after the Civil War.	13 8.6%	15 10%	22 14.7 %	100 66.7 %
2.	The National Youth Service Scheme (NYSC) was formed to create sense of unity among the emerging elites after the Nigerian Civil War.	1 0.7%	1 0.7%	47 31.3 %	101 67.3 %
3.	The inclusion of Federal Character Principle in the Nigerian Constitutions since 1979 was to reduce feeling of marginalization among disparate socio-cultural groups in Nigeria.	2 1.4%	2 1.3%	21 14%	125 83.3 %
4.	The creation of states, introduction of NYSC and inclusion of Federal Character Principle in Nigerian body polity have greatly produces inter-ethnic peaceful co-existence in Nigeria.	28 18.7%	113 75.3 %	9 3%	10 3%
Total		44 7.2%	131 21.5 %	99 16.2 %	336 55.1 %

Table 3 is on the analysis of the extent of the effect of various palliative measures on agglutinating conflicting social groups after the Civil War have promoted peaceful co-existence in Nigeria. The observation was that majority of the respondents (81.4%) agreed with item 1 statement while few people of them disagreed (16.6 %). In the same vein, majority (98.6%) of the respondents affirmed item 2 statement with just 1.4% of them disagreeing. In case of item 3 statement, majority (97.3%) of the respondents agreed while the majority (2.7%) disagreed. For item 4 statement, minority (94%) of the respondents disagreed while just few (12,4%) agreed. A consideration of the average summary of the results in Table 1 shows a larger percentage (97.5%) of the respondents positively consenting to the idea that colonialism has impact on Nigerian social structure.

Research Question 4: Do selfish interests of emerging elites negatively affect the attainment of the objectives of the palliative measures for eradicating inter-group conflicts after the civil war?

Table 4: Extent of the impact of selfish interests of emerging elites on the attainment of the objectives of the palliative measures for eradicating inter-group conflicts after the civil war.

S/N	Statements	D	SD	A	SA
1.	Political elites realized that the Civil War was an opportunity to build a new and a stronger nation.	1 0.7%	3 2%	23 15.3 %	123 82%
2.	Ethnic bickering and political agitations remain in the front burner of Nigeria's political history.	4 2.7%	2 1.3%	20 13.3%	124 82.7%
3.	Post-civil war elites are unable to rise above geography, history, politics, resource-sharing dynamics and culture and adopt a pan-Nigeria vision.	2 1.3%	2 1.3%	22 14.7%	124 82.7%
4.	Post-civil war elites have failed to turn heterogeneity to resource and catalyst for democratic consolidation and checking impunity and arbitrary use of power.	28 18.7%	103 68.7%	9 6%	10 6.6%
Total		35 5.8%	110 18.4%	74 12.3%	381 63.5%

Table 4 is on the extent of the impact of selfish interests of emerging elites on the attainment of the objectives of the palliative measures for eradicating inter-group conflicts after the civil war. The observation was that majority of the respondents (97.3%) agreed with item 1 statement while few people of them disagreed (2.7 %). In the same vein, majority (96%) of the respondents affirmed item 2 statement with just 4% of them disagreeing. In case of item 3 statement, majority (97.3%) of the respondents agreed while just few (2.7%) disagreed. For item 4 statement, majority (87.4%) of the respondents disagreed while just few (12.6%) agreed. A consideration of the average summary of the results in Table 4 shows a larger percentage (97.5%) of the respondents positively consenting to the idea that colonialism has impact on Nigerian social structure.

Discussion of Findings

Responses to research question one on to what extent does colonialism impact on the Nigerian social structure, findings agree with the Ibadan School of politics which regarded the effect of colonialism on African social formation as epochal (Ekeh, 1980), and not with the Ibadan School of History which sees the effect of colonialism as episodic.

Responses to research question 2 which focused on the extent of emergent effect of colonialism on inter-group competitions like Nigerian civil war (1967-1970) are in line with Otite (1992: 20) who avered that the “epochality of competitive social relations in contemporary Nigeria.”

The responses to research question 3 that focuses on the extent of the effect of various palliative measures (e.g. State creation, NYSC etc.) on agglutinating conflicting social groups after the civil war have promoted peaceful co-existence in Nigeria supports Aregbeyen's (2021: 5) position that Nigerian state, right from colonial time to the present, is not taken as “our common heritage and resource, our medium of existence, our fulcrum of unity and strength, our heaven and refuge in times of trouble and sorrow, the sacred altar that must be approached, entered and occupied with utmost purity, piety and discipline, our common ground for social organization, coordination, and development.”

Responses to research question 4 on whether the selfish interests of emerging elites negatively affect the attainment of the objectives of the palliative measures for eradicating inter-group conflicts after the civil war conforms with Isumonah and Agbaje's (2014) note that emerging Nigerian elites are unable to rise above geography, history, politics, resource-sharing dynamics and culture and adopt a pan-Nigeria vision which will turn heterogeneity to resource and catalyst for democratic consolidation and checking impunity and arbitrary use of power.

Conclusion

Based on the responses of the respondents to the research question items, the researchers arrived at the following conclusions. The effect of colonialism in Nigeria is not epochal but episodic whereas, it is being viewed ordinarily as episodic. Inter-group competitions like Nigerian civil war (1967-1970) a product of the emergent effect of colonialism. Due to epochal effect of colonialism, various palliative measures (e.g. State creation, NYSC etc.) on agglutinating conflicting social groups after the civil war have promoted peaceful co-existence in Nigeria have not had much positive effect. Lastly, selfish interests of emerging elites negatively affect the attainment of the objectives of the palliative measures for eradicating inter-group conflicts after the civil war have much effect on Nigerian unity.

Recommendations

Given the findings of this study, the following recommended:

Though colonialism presently poses epochal impact on Nigeria, nonetheless, positive results can come from it. Thus, serious and concerted effort can be made in generating positive results from the epochal nature of the effect of colonialism. Rather than promoting inter-group competitions like the Nigerian civil war, many developmental and integrating competitions can be deployed to settle differences among Nigerians. Developing social and economic corridors like Strategic Economic Development Zones across various geo-political zones from which geo-political zones can learn from each one. Both federal and state governments can provide funds and ideas in this direction. The palliative measures like state creation to agglutinate conflicting social groups after the civil war can serve as instruments of promoting this in Nigeria. There is the need for Nigerian emerging political elites to drop their selfish interests that negatively affect the attainment of the objectives of the palliative measures for eradicating inter-group conflicts after the civil war.

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